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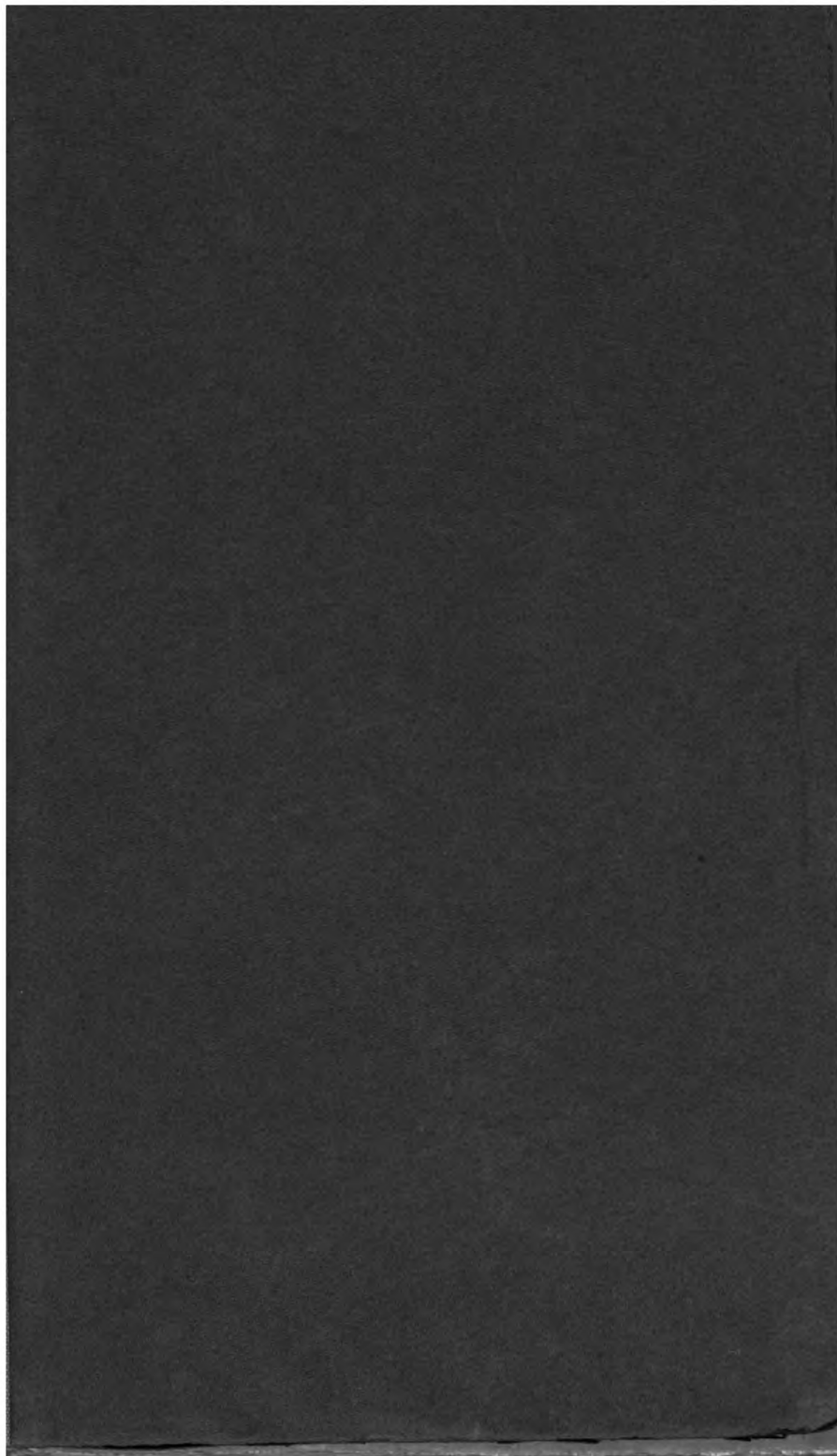
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# The Chinese Students' Christian Journal

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IN NORTH AMERICA

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VOL. VI

OCTOBER, 1919.

No. 1.

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## BRIEF COMMENT

The summer conferences of the Alliance and the Association have done at least one thing for us. Through them we have sensed, if not seen, that we are all working for the same end, facing the same difficulties, needing the same help—that of other men. Nobody had a ready-made solution of any question; everybody had seen some light and was eager to form a joint stock company with others. These conferences have paved the way for co-operation in the greater enterprises in the future.

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There were two notable innovations in the Alliance conferences. At the Middle West conference held in Columbus, Ohio, through the suggestion of Mr. K. C. Lee, a religious and moral discussion group was started, the activities of which are reported on another page. The same plan was carried out in the eastern conference at Troy, N. Y. The other innovation was made in the East, the setting aside of one evening for the presentation of movements among the students. The program of the summer conferences should be well balanced, but in some cases the social and athletic activities have threatened to eclipse the intellectual. The introduction of these two features will help to restore the balance.

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One fortune which Japan has had has been denied to us. In Lafcadio Hearn, Basil Chamberlain, Pierre Loti Japan found interpreters who had caught the very spirit of her culture and transcribed it in beautiful literature. The cultivated west knows Japan through the pages of these men. The result is naturally appreciation and admiration. Such interpreters we have not had. It is probably futile to try to be such, for the Hearn and Lotis are born, not made. However we can begin the work of interpretation by writing for the student publications or the current periodicals of the country on the various phases of our national

life. We should not be too ambitious: a short descriptive account of the family, of a birthday celebration, a summer evening on the farm, of the country school, the ancestral temple, a brief narrative of significant experiences, written interestingly and clearly, may go a long way towards creating an appreciation of China. They will go farther than many of our articles of political controversy.

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In the Brook Farm days it is said that almost everybody had a scheme of social reform in his sleeves. The same is true of our day, especially of our country. These schemes, advocated by the high or the lowly, the young or the old, deserve a hearing. While we are under the disadvantage of not having the actual social conditions before us all the time we have the advantage of the inspiration of our teachers and the leisure and detachment of academic life. A hearing given to these ideas of social reform will serve to introduce the reformers to one another, to expose the ideas to general criticism, and to stimulate more thinking and more accurate thinking along these lines. The Journal opens its pages to men and women who sincerely believe they have found such ideas for the presentation of them.

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The officers of the Christian Association for this year are too modest to have their pictures inserted in the Journal. That may prevent you from knowing their faces; it ought not to prevent you from knowing them. They are your friends, your fellow students, your co-believers in the great Christian faith. We, who know them personally, can sincerely say that the Association has in them good interpreters of the spirit of Christ.

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Mr. K. C. Lee, the General Secretary, came from Nankai, Mr. Chang Poling's great school, got his A.B. from Grinnell College, and has taken some graduate work in Columbia. We expect our general secretaries to be willing to help us; Mr. Lee, or more familiarly "K. C.," has the willingness as well as the capacity to serve.

Mr. Y. C. James Yen, Chairman of the Eastern Section and President of the Association, was once the holder of the King Edward VII scholarship in Hongkong University, a Yale '18 man,

and a Y.M.C.A. secretary with the laborers in France. Mr. S. C. Lee will take care of the interests of the Association along the Pacific Coast in the capacity of Associate Secretary. Mr. Lum K. Chu will head the Mid-Western Department and Miss S. T. Ts'a of Vassar will be the Chairman of the Women's Department.

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The Journal does not concern itself with the multitude of political questions of the day, be they domestic or international. Being Christian it does, however, try to make its influence count in the fight that liberals the world over are waging against militarism wherever it is found, in Germany, in China, in Japan, or in America. The attempt of Japan to control the Shantung peninsula has the same meaning as Germany's attempt to control the Berlin-Bagdad railway. The liberal western powers have decided to punish Germany and reward Japan. This decision deserves condemnation both for the injustice of the act itself and for the ominous consequences for the future of world peace.

### ANNOUNCEMENT

All old members of the Chinese Student Christian Association are earnestly requested to fill out the yellow-colored membership application blanks which can be obtained either from the Central office or from the four recording secretaries of the four different departments.

We welcome new members. If you are not a member, and if you believe, or are simply interested, in the Christian religion, if you aim at an all-round development of yourself, if you desire to serve your fellow-men, we invite you to join this Association. DO IT TODAY. Application for membership can be made either from the local committeemen or at the headquarters of the Association.

K. C. LEE,  
General Secretary.

## THE MODERN ATTITUDE TOWARDS RELIGION

The history of man may be said to be a story of continuous emancipation. In primitive times man viewed the universe as a mass of benevolent and malevolent spirits, ever capricious. Science came to his rescue. The development of science transformed the spirits into forces following definite ways of reaction. This emancipation was however only temporary and partial, for this new way of viewing the universe has threatened to blot out all other ways. More recently man has begun to realize that what he has done is merely the substitution of one kind of enslavement for another and has sought freedom in a new quarter. This does not mean that science is discredited; it means that science is better understood; its function and its limits are better defined. Man has found out that science is the work of the intellect and that intellect is not the whole man. The new freedom comes from courageously asserting that life, full and free, has the first right to be and that intellect is but one of life's instruments.

This new attitude towards life in general has made its way into matters of religion. Man no longer regards religion as a realm where he must abdicate his reason. Nor does he regard it as useless simply because its values do not come out at the end of an inductive and deductive process. He tries to understand religion; he tries also to appreciate it, to get the "feel" of its values. Bred in the age of experimentation he tests the claims of religion by actually living it. Such testing naturally involves the use of the will, for religion really means the voluntary choosing of one hypothesis of life in preference to all others; to experiment with religion without the use of will would be like judging music without the use of the ear. And the modern man has no *a priori* objection against the use of will.

Religion promises fuller life. The fulfilment of the promise does not come through thinking; it comes through living. For us who are facing great tasks our first duty is to make ourselves possessors of all sources of life and power.



## DANCING IN CHINESE SOCIETY

The question of dancing has become as trite as that of equal suffrage or that of prohibition. On the one hand, some dancers say that they get an unwholesome stimulation from dancing; on the other hand, many claim that dancing is good fun and good exercise, and develops grace, poise, and self-confidence. We have no qualification to pass judgment on the intrinsic values of dancing. What we are interested in is not dancing in the abstract. We ask the question, What would our people at home think of us if they should see us dancing?

In Chinese society the code of ethics in regard to the relation of sexes has been and still is extremely puritanic. Men and women have not appeared in society together; they are not supposed to show affection to each other in public. In cultivated and influential circles our strict observance of this code has been one of the chief keys to respect. The first impression that our people would get from a dance can be no other than that of horror. It would draw from them a wholesale condemnation of the new order. It would make it much harder for us to introduce those changes in our social life which we consider to be essential. Above all, it would rob us of whatever prestige we returned students may have among the people. Devotees certainly cannot believe that dancing is so beneficial that we can even afford to risk our influence for good in the country just to inoculate Chinese society with this art.

If it is not wise for returned students to dance, is it wise for us to dance while in America? The fact is, some returned students have danced and have drawn on them the censure of the public. Who are these returned students? Are they not the men and women who danced while in America?

In these critical days of our country dare we consciously sacrifice our influence in the important fields of government, industry, education, and morality, just for the cultivation of a minor art and a minor pleasure? Let us get the right evaluation of things. Let us have perspective.

## WHAT IS THE SUPREME NEED OF CHINA?

By Dr. Chengting T. Wang

*(In the first part of last April, seventy Chinese Y.M.C.A. secretaries met for a conference at Versailles, France. Dr. C. T. Wang, in the midst of important work in connection with the treaty with Germany, took the time to address the delegates. We publish here the principle parts of his speech from the notes of a stenographer.—EDITOR.)*

This is a Conference which I am sure will bring out many pressing problems, but to these problems I am not going to address myself. I want to speak on a general subject—a subject related to the supreme need of China. You must be wondering now what my subject is going to be and I don't believe it has been announced. What is the supreme need of China? Most people will think the supreme need of China is education. I do not deny that. Others may think that the supreme need of China is religious awakening. I am heartily in favor of that. Still others may think the supreme need of China is development of trade, commerce and industry in order to give to the people the necessities of life. That I think we all agree in. In my judgment, the supreme need of China is a "Fighting Spirit." This may sound strange to you. Why is a "Fighting Spirit" the supreme need of China? It must not be misunderstood; when I say a "Fighting Spirit," I do not mean a spirit of aggressive warfare. What I mean by a "Fighting Spirit" is a spirit among our people to decide for right or for wrong, not a spirit of compromise, but a spirit of getting at a question and trying to have a decision on that question as to which is the right solution.

I have been wondering a good deal about the causes of China's stagnation. We all know that what we possessed prior to our coming into contact with western nations, our forefathers possessed, not 100 or 200 years ago, but 10 or 20 centuries ago—that is to say, the civilization we possessed in the 19th century our fathers possessed in the 1st Century of Christianity, if not even before that. Now, what has been the cause of this great stagnation—this remaining still, and as we all

know, nothing remains still. If we do not go forward, we must go backward; and we must have lost a good many things because of this stagnation. That is the reason why so many people referred to the golden age of China as something past. Many of our scholars touch upon the Golden Era of Chinese History as something that is all in the past, and have very dim ideas of what is in front of us in the future. I consider that this stagnation is largely due to the loss of a spirit to test the truth, a spirit to find the truth, to face the truth and to stand for the truth. That has been lacking. You will find in the country even today a good number of people who remain indifferent when they face certain grave problems. There can be no indifference! We must recall some of the great fighters, as I call them, in the different nationalities. The one that always comes up to my mind when I think of a fighter is Abraham Lincoln. There was a time among the Americans, even, when many believed that perhaps some sort of a compromise could be arrived at on the slave question. Lincoln said: "There cannot be both slavery and freedom—either there is freedom, or there is slavery, and he went and fought on that question, and that fight cost the American people four years of immense struggle and sacrifice in property and money and in precious blood and young manhood, but Lincoln believed that that Fight was a necessity and the American people thought that Fight was a necessity.

What are the forces today that are working in our home-land? The forces of ignorance, the forces of poverty, the forces of political disintegration, the forces of moral turpitude, the forces of sin. Those are great forces, gentlemen; they are not imaginary, they are real, they are not only flesh and blood, they are great spiritual forces—forces that we have to deal with in spirit. What are we going to do with them? Are we to leave them alone, hoping that somehow they will be solved, or are we to go and face each one of these problems now? What shall be our solution? When we think of China today, of the 400 million people, of the dense ignorance among the lower classes, how many of us have been thinking "What is the horizon of these people?" They are absolutely shut out from any light. Our great statesman, Chang Tsze Tung in writing that book called "Chien-Shoh Pien" for the promotion of education, has been called by our foreign friends as the "Hope of China." He

pointed out in that book the great need of education for the people. How are we going to bring education to the people? Now that is the specific question,—how are we going to solve it? How are we to face this question? A number of people always think that somehow, someday there will be education coming to the people. Education will not come by itself. It requires the devotion of a large number of those who have received the benefits of education to make up their minds and say "Now, we will bring education to the people." There are no people yet of any country in the world that have been able to give education to the masses, but for the untiring, persistent, consistent efforts of a number of their citizens, who say to themselves "We must bring education to our fellow-men." That I say is the question that we have to face. How are we to bring education to our people? Now I don't want to go into details with you today as to the methods that we should use. The point I want to raise with you is: Have you in your mind this great determination that you together with others will in the course of your life bring education to the mass? If you have that, then there is great hope for China.

The forces of poverty are working in China. They are real. There is immense suffering among our people due to poverty. How are we going to face this question? What are the things that should be brought to them that will enable them to make a living, and a decent living? When I was in the States over ten years ago, I was greatly struck with the work done by General Armstrong among the negroes, and ever since I have never allowed a chance to go by without telling of the work of the Hampton and Tuskegee Institutes and what these two institutions have done for the negro race. Sixty or seventy years ago their own bodies were not their own, their persons belonged to their masters, and when they were set free they had nothing to live on. There were quite a number of good intentioned citizens in the U. S. who tried to help them and they brought to these poor men and women, and their children, some kind of an education similar to that obtained among the white people and it was found to be of not much value to them because it did not meet the needs of the negro race. General Armstrong conceived that in order to bring education to the negro people it must be brought right to them and enable the people to get first of all a living, and then from this basic foundation to build upon a better fu-



ture for the negro race, and you can see, through the work started by General Armstrong and carried on by Booker T. Washington the great transformation that has taken place in less than eighty years among a people who a short time ago did not even own their own persons, but who today are fairly well off, and if compared with our own people, I understand per capita they own just as much, if not more.

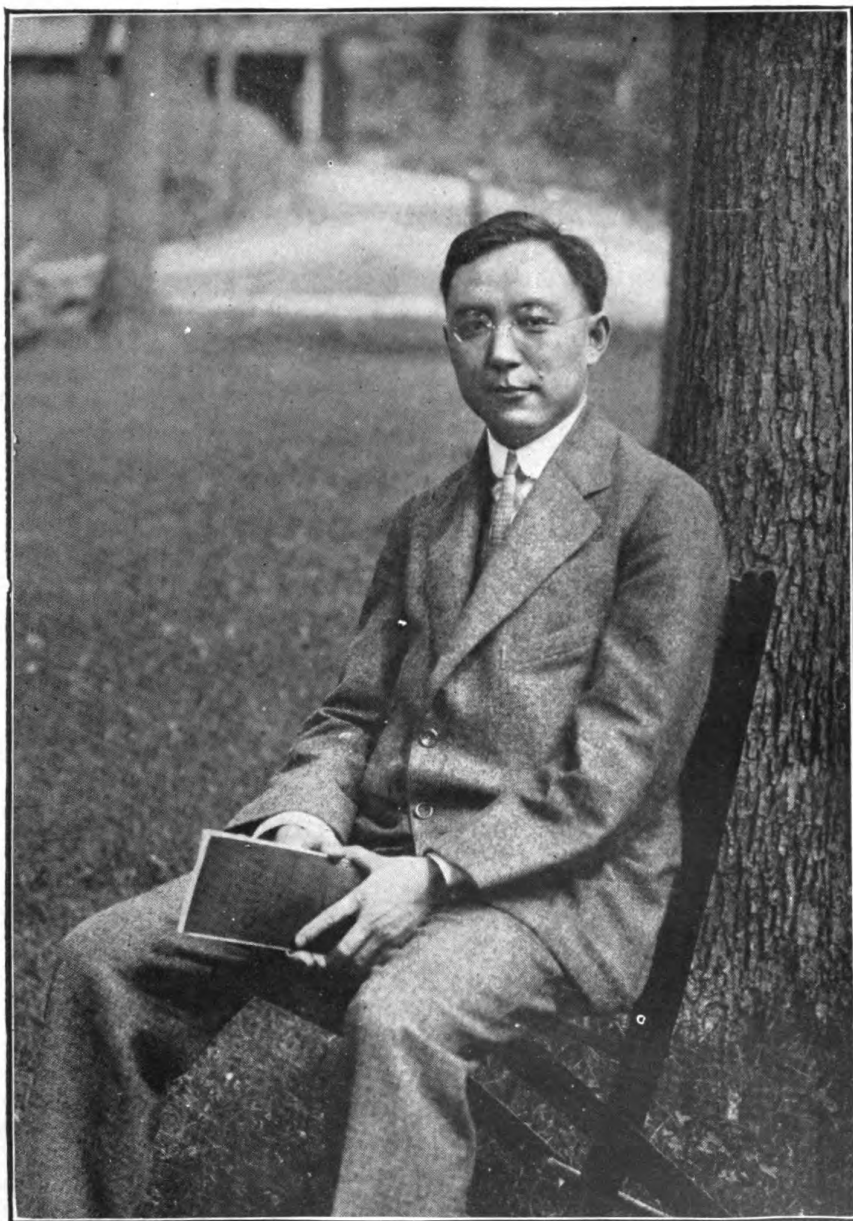
Then we think of the political disintegration that is going on in China today. Any of us who has a spark of patriotism and love of his country left cannot but be grieved at what has taken place within the last 12 or 18 months. To think of our country saddled with nearly 300,000,000 yen in loans alone, and for what? We have not seen a single railway built, we have not seen a mine opened, we have not seen a school or hospital or any kind of work started that is to relieve the suffering of the people, and yet the country has been saddled with this debt of something like 300,000,000 yen, and not only this large amount of money—a burden upon our present generation and the generations to come to pay back, but because of these loans we have signed away some of our most valuable assets .....assets that our children's children have to make use of and make their living with. I say it pains me, and it must pain you also. Where is that fighting spirit among our people to rise and say: "This must be stopped, this cannot go on"! If this goes on, in another year or so there won't be anything left. What is the thing that is lacking? It is this fighting spirit. People are indifferent when they allow their rights to be taken away from them, but greater and more serious than indifference to these political rights is our indifference to moral righteousness—to what is right. I have seen people who come from western lands, who come back from lands in which they have been educated and yet follow the old courses of what I call moral turpitude—indifference to what is right or wrong,—just following what others are doing. What good does education do for China if the men with education do the things that others without education did, and, because of their knowledge, know better how to make use of that knowledge for selfish purposes. Can we be indifferent to great moral issues? I thank the Lord that there has been a great spirit in China today to fight against immoral things. The great fight against opium, for instance, should be a sign of encouragement to our people, but there



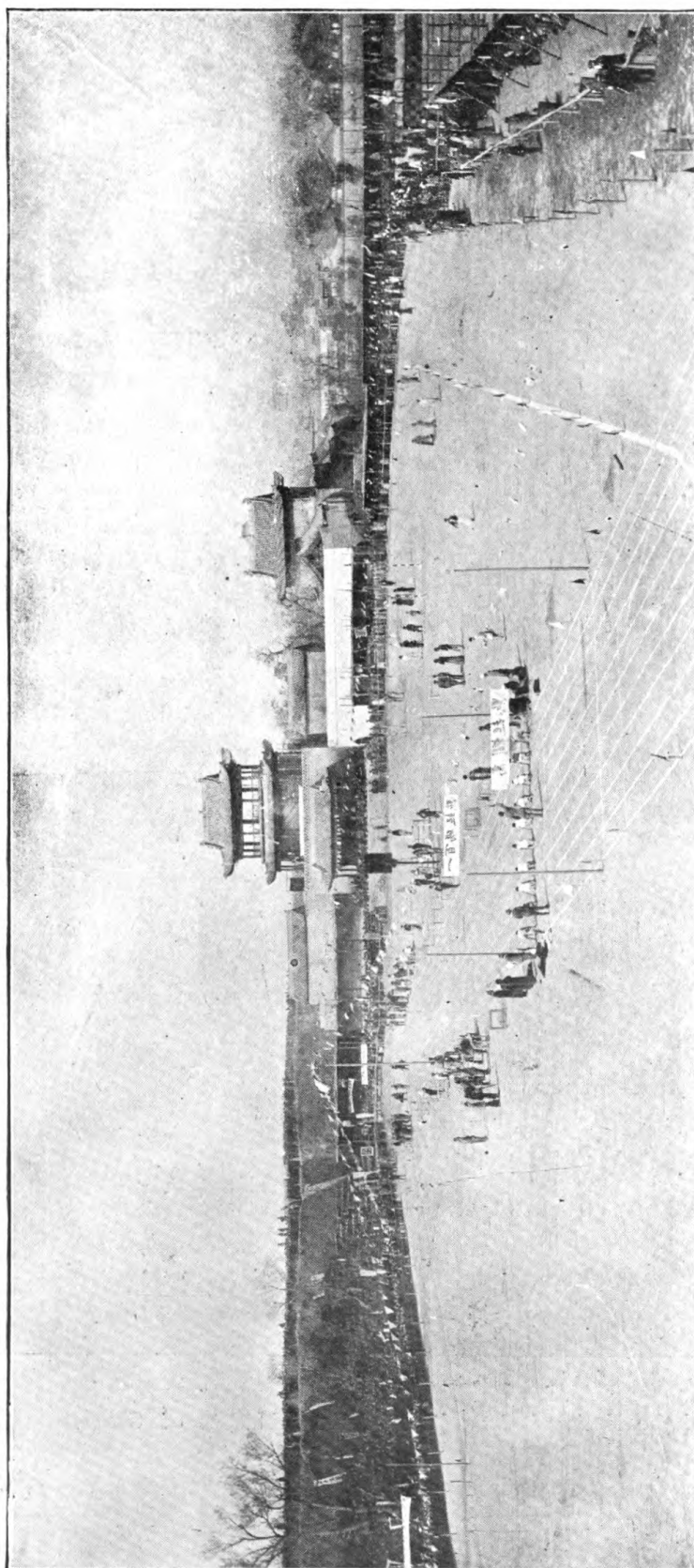
are forces that are very great against us. There are on one side some of the military generals who encourage poppy growing; this must be stopped. In this way some of our people possessing military powers are undoing the work that has been done during the last decade and we must put up a fight to stop that. We must also put a stop to the channels through which foreigners have been able to bring in opium, morphine and cocaine. There is a regular channel, there is a postoffice of a certain nation that deals with this particular drug. I tell you it pains me to think that there is a regular government agency through which parcels are being sent and distributed to large areas. I understand that the net profit from the traffic in 1918 amounted to \$800,000,—just from that traffic alone, through that channel alone. How shall we fight that or shall we let it go? Can we leave it alone?

After you see the necessity of such a fight we must ask the question: What is the dynamo of this great fight for freedom? What is the thing that enables nations to fight for liberty? I always consider the words of Christ: "I come not to give Peace but a Sword". Most people conceive of Christ as a most tame sort of man. He is far from that. He is certainly kind, He is certainly full of love, but when He came to the question of right or wrong you know that He is a fighter. He fights the wrong, and never allows any injustice to continue—whether it is injustice between individuals, one class against another class, or one nation against another nation. Christ's message is to bring a fight against injustice, against wrong, against oppression, against tyranny; for Light, for Life, for Liberty. So in all this fight you will find that the basic or dynamic power that is behind the world's fight for liberty is Christ's conception of equality for all, equality among all classes, equality among all races, equality among all nations. That is a great fight, and that is a fight everyone of us is engaged in for life.

Paul, a very outstanding fighter, at the close of his life when he was writing to Timothy, whom he called his "beloved son," used the following words: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth, there shall be made for me a crown of righteousness which our Lord shall give to me." We must always respect the way in which great men fought for a great cause. There is Paul, who considered everything at a loss but for the knowledge of Christ, and he went from city to city, from



DAVID Z. T. YUI, General Secretary  
of the National Committee of the Y.M.C.A. of China.



Athletic Meet at Shiao Wu Tai

nation to nation, from country to country, suffering persecution, enduring all hardship, in order that the great Cause for which he stood should triumph, and in my judgment behind every movement for liberty—that is, true liberty—behind every organization that stands for freedom, there must be Christ's conception of real liberty and real freedom, and that comes from what? That comes through love, through service, through devotion, through loyalty.

I do not know whether you are to be engaged in a fight for political reform, or a fight for social reform, or a fight for the support of education, or of health, or of other kinds of education and activity. I do not care in what line you are to be engaged, the main question is: What is the motive of your fight? What is the Cause of your fight? Is your fight for your own self, or is it for the mass, for the common welfare, for the good of all? Can we say at the end of our lives as Paul said, "I have fought the good fight, I have finished the course, I have kept the faith."

The last word—the word *faith* seems to me of far greater importance than the first two. After the *Cause*, the *Faith*, I want to emphasize the word *Faith*. No man can put up a fight in my judgment unless he believes in the righteousness of his fight, unless he is definitely convinced that the one he is engaged in is the right one.

I respect Dr. Sun Yat Sen for instance. I do not agree with him on all questions, I think he is very theoretical on most questions, but I have a very high respect for his faith that China could be a republic, and not only a republic, but a great republic. Now, if a man should think of China as a republic, everybody says so more or less, but for a man to say that two decades, a quarter of a century, twenty-five years ago—was a different question. Everybody laughed at him when he said China would become a republic, and yet he stuck to that belief, he traveled from one part of the country to another at the great risk of losing his own life. As you are all aware, he was arrested in London once, and he found he had to move his residence not only during the week, but sometimes from day to day. Yet for 25 years he stuck to that faith that China could be a Republic, and he is right.

I often say to myself: "What is my faith? What do I believe in? What is the future of China going to be? Will China be dismembered? Will China be made still poorer? Will China be di-

vided against herself, trodden down by forces of oppression; or will we see China in the years to come with cities that will look like Paris, with churches everywhere, with public schools, with gardens, with people that shall be happy, with families, the members of which will love one another, a nation that shall still have millions of population.....and in the best of relations with the democratic countries of the world like America, Great Britain and France. Will China be in a position to say that? Brothers, I have no doubt China will become that some day. China has shown it all in a small way at this Peace Conference. Only two nations absolutely declined to ask for war indemnity, and I am glad China is one of them. We are poor, we need all the money that has been exacted by other countries for large indemnities, but we believe that we should not ask for a war indemnity. Of course, China is a weak nation, our influence is little felt, but I believe we are following the right lead to ask only for reparation of damages done to our people and places, but no war indemnities; and we sincerely hope that this spirit of love, instead of revenge, of service instead of domination, is the spirit that must dominate the world, and if we have faith, that spirit will win. If we have that faith and spirit, then with the help of God let us go on and preach this gospel of helpfulness, of mutual assistance, of love. That in my belief is the essence, the sum total of Christ's teachings. His teachings are not in the form of external expression—expressions like churches, like organizations, but in terms of personal relationships, of love one for the other, of service one to the other and of mutual cooperation and helpfulness. Now may the Lord help us not only to conceive this faith, but to devote our lives to it. We have thirty or forty years ahead of us and thirty or forty years will do a good deal. I hope that we may meet after thirty or forty years' labor. We don't know where we are going to meet, but some day we are going to meet, just as we are meeting here at Versailles—we never had any idea that we would meet here three or four years ago—maybe on the highlands of Chengtu, at another Conference, and thank the Lord that there has been a greater manifestation of love among the nations of the world.



## THE CHINESE LABORERS IN FRANCE

By C. T. Kwei, Cornell

*Mr. Kwei is a Yale '17 man. When the call for Y. M. C. A. secretaries came he responded immediately, leaving his graduate studies in the University of Chicago. He was in France for thirteen months, taking charge during the last part of his service the entire area around Bordeaux. He is studying in Cornell University, holding a fellowship in the Department of Physics.—Editor.*

I presume that all of my readers are already familiar with the fact that during the last two years of the Great War there were some one hundred and fifty thousand Chinese laborers in France, engaged behind the lines to work in factories and munition plants or as stevedores in the S. O. S. centers and sea-ports. A few of these men have returned to China, but the vast majority of them are still in France, helping in the great reconstruction work in Belgium and northern France.

One would naturally suppose that our laborers, coming into contact with people from all over the globe brought together by this War, would have undergone important changes; and this is exactly the case. They are wearing foreign hats, shoes, uniforms, rings, and spectacles. They are eating French bread, Irish potatoes, and beef stew. They are working from eight to ten hours every day, and are obliged to begin and quit their jobs, take their meals, rise and put out the lights at fixed hours. They are seeing machines of all kinds—steam engines, automobiles, aeroplanes, and railroad trains everywhere. They are using many of these products of modern civilization and some of them have been interested enough to learn about them. Will they not want to introduce them to China? They are getting handsome wages, which enable them to buy decent clothing, good food for holidays and even luxuries, such as telescopes, rings, pipes and tobacco. Will they be satisfied with the starvation wages which they used to get at home? They are meeting the officers in charge of their respective companies every day as they go around their trips of inspection in the factories or in the work yards, and the officers know them so well that they could even call some of their names in Chinese. What will be their

opinion concerning the officials at home who are seen at the factories only at their annual or semi-annual visits to discharge their formal obligations? The "Ocean Devils" are no longer to them all citizens of the same country. It is now quite possible to distinguish Americans, Englishmen, Frenchmen, Germans, Greeks, Arabs, Africans, Portuguese and Spaniards, one from the other, even though they have to employ the "Chino-Francais" Jargon to express what they mean.

When these men return home and talk over their experiences and new ideas with their relatives and friends in the little villages where they live, we cannot expect our country to be quite the same as before these men went to France.

Moreover, the presence of these men in Europe presents an unusual opportunity to serve our country. By a miracle unparalleled in our history, these ignorant farmers in the remote villages, these robbers and disbanded soldiers, who might otherwise have contributed their share in following unprincipled leaders in their programme of disorder and destruction, are brought face to face with new facts and new ideas. An ex-soldier said to the writer once, "Why is it that the western soldiers have to work, while in China we did nothing but fighting?" Another man remarked, "The greatness of France lies in her education. Even the old 'madames' read daily papers." Just imagine how easy it is to arouse an interest in such men to improve themselves—to study our own mother tongue, to be anxious to know the news from home, to learn western things, and to desire that a better order of things may come in our political, social, industrial, and educational life. Two factors are already exerting themselves to bring about a new national consciousness among our laborers. First, there is a sort of universal national language in the molding, as the men coming from practically all the provinces are thrown together. Secondly, the Shantung award at the Peace Conference proves that we must pull together as a people, so that we may resist that injustice should mark the treatment of our nation. The writer might stop here to give numerous illustrations of patriotism among our laborers, but suffice it to mention that, in sending to C. T. Wang his entire saving from two years of labor in France so that "it may be used to the best interest of our country", one laborer has shown a most worthy example of sacrifice and devotion.

In closing, I cannot omit to dwell on the importance of the laborers as a class in determining the place which our country is to occupy in the family of nations. If democracy is to be made safe for our country, if we mean to practice peace and justice in our corner of the globe in particular and in the world in general, the mass of our people must be enlightened and every man and woman must be made count. It is not the opportunity for every one of us to go to serve our laborers in France, but is it not possible that along with the specific things we aim to do after our return to China we may take an active part, direct or indirect, in promoting the mass education movement in China?

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### PROHIBITION MOVEMENT AMONG CHINESE STUDENTS

By William Hung

*Mr. Hung is a graduate of Ohio Wesleyan University, now studying in Union Theological Seminary.*—Editor.

A man wakes up in the morning and finds his house invaded by pests. At the same time he discovers that a small fire has started in his house. What shall he do? Unless he can attend to both at the same time, he had better put out the fire before he starts to fight the pests. The pests may be more annoying than the small fire. A small fire, when it is just started, can be put out without much difficulty. But if it is allowed to spread it may work in the end greater damage than the pests can.

China is the house. The man is the Chinese. Japanese imperialists, corrupted officials and bandits are our pests. The recent growth in China of the intoxicating liquor traffic is the fire that has just started.

Some Chinese fail to see the urgent need of prohibition in China. All wise Chinese, however, have felt that the advance of the liquor trade, if not stopped immediately, may bring upon China a curse, as bad as, if not worse than, opium. China has just fought her battle against opium, the experience is too bitter. She cannot afford to expose her people again to liquor.

Liquor and opium, both alike, are poisons. Physical, mental and moral degeneration is the sure result of either of them. But while the smoking of opium necessitates the use of a number of trouble-



some instruments, the liquor in a handy bottle is probably a stronger temptation. Again, while the effect of opium is slow and gradual, the evil consequence of liquor is both quick and violent.

See what alcohol has done to the United States, a stronger and richer country than China! Shall these ruins be added to China, already stricken with poverty and disease from the curse of opium? Liquor is not desirable in the United States. Nor is it desirable in China. The United States years ago prohibited Americans from doing opium business, so now she ought to make laws prohibiting her citizens from doing liquor business, there. It has been rumored that some of the American brewers, in view of the American national prohibition, have planned to transfer their business to China. It is time now for the American government to act. The Chinese people have never forgiven Great Britain for poisoning China with opium, but they have always remembered with gratitude the favor of the American government in restraining Americans from participating in the same crime. If now the poison comes from America to China, the friendship between the two nations is at stake. Will the good Americans allow these few bad countrymen of theirs to poison China with liquor? I know they will not.

If we can prevent American liquor from entering China, we have solved a big part of China's liquor problem. But that does not solve all the problem. Chinese brewers are already manufacturing strong foreign liquors. Foreigners, other than Americans, have liquor interests in China. If the supply from America stops, the Chinese and other foreign brewers will likely increase their business. It is very evident, therefore, that China herself needs to have prohibition laws.

Even then, the problem of liquor in China may not be completely solved. China has definitely prohibited opium. Other nations have agreed not to sell opium to China. Still today opium is a serious problem, because quantities of it are being smuggled into China and distributed throughout the whole country by Japanese agencies. The final, although slow measure against liquor, as well as against opium, must be a thorough educational campaign. The people must be so taught that they naturally will not touch these poisons.

The prohibition movement among Chinese students in North Am-

erica has no ambitious program. Still there are a few things students can do to help their country in this particular respect. (1) They can convince their American friends of the undesirability of the American liquor in China. These Americans will in turn influence their government to make laws against American liquor business in China. (2) They can inform their home folks of the damages liquor has brought upon America, and advise the Chinese government to make prohibition laws. (3) They can make a careful study of the liquor problem and help to organize and carry on a thorough educational campaign that will finally wipe the stain of liquor off the map of China. Probably all Chinese students in the United States are against liquor. But I would like to see all of them join the Prohibition League and work with the League along all lines of its activities.

### A LEADER IN CHINA'S NEW DAY

By D. C. Vandercook

*Mr. Vandercook is assistant editor of "Association Men." The article is reprinted from the September issue of that magazine.—Ed.*

This is the young man's day in China.

No other nation in the world has forced so many young leaders into carrying heavy burdens and into fighting tremendous battles.

Theirs is a unique compounding of Oriental and Occidental training, a natural brilliance which grinding difficulties seem rather to polish than to dull and mar.

They may have discovered with Robert Louis Stevenson that life is an affair of Calvary—a thing to be daringly used and cheerfully hazarded. For many of them are of that second generation of Christians, the sons of "shepherd-teachers," or native Chinese pastors.

David Z. T. Yui is one of them, with such culture, such insight and foresight, such stimulating and dynamic power that Dr. Chas. E. Gilkey says of him, "No man recently coming from foreign fields so stirred me"; and another of discriminating mind and large experience adds, "A hundred such men immediately available would save China."

His qualities of quick perception and ready adaptation, his large capacity and good judgment have commanded the respect and the

admiration of American leaders, who, like the Chinese, have found him accurate and lucid as he has interpreted the East and the West to each other. A vast training and practical experience helped to strengthen and unveil these qualities in 1915 when he came to the United States as a member of the Chinese Commercial Commission. During a tour including most of our largest cities, he was spokesman for the Commission before President Wilson and in ninety speeches in various sections of the country seldom or never repeated himself. That he can with ease fit into all occasions and mingle with all types of leaders he showed during his visit just ended; for he is "not only fortunate in having the culture of China's thousands of years behind him, but also fortunate in having the culture of Harvard, where as an honor man he won a highly esteemed scholarship," said the chairman of the New York Merchant's Association at a noontime luncheon when he introduced Yui as the speaker to immediately follow Frank Vanderlip.

### Training for Leadership

Thrown much with foreigners from early childhood, this son of a "shepherd-teacher" earnestly prayed that he might learn English. But his studious, conservative father, fearing that the boy would be ambitious for a business career with all of its subtle temptations, for a long time demurred before encouraging his son to enter the preparatory department of Boone University.

Dr. Partridge, since become an Episcopalian bishop, was its dean.

"You want an English name?" he questioned the new student. "Let's see what we can find for you," and picking up a Bible, he thumbed its pages. "Ah-h, here it is!" and with pencil he carefully spelled out the first English lesson in reading, writing and pronunciation: "D-a-v-i-d . . . David . . . Say it, boy."

Later with two years of excellent work at Harvard to his credit, David returned to China just in time to participate actively in the revolution of 1911, when the Republic replaced the Manchu Monarchy. Thus was the way opened for him to become acquainted with all or most of the dominant Chinese leaders. As private secretary to General Li Yuan-hung, the military leader who became the first vice-president and later the president of China, Yui was much used in carrying on delicate negotiations with foreign governments which subsequently recognized the new government.

Since those days, he has worthily earned national recognition as

an educational leader of pronounced progressive views. As a Young Men's Christian Association secretary, he began with a series of demonstration lectures before the officials and leading educationalists, the professors and senior students of great Chinese centers. Equipment prepared in the National Committee's laboratory graphically illustrated China's need of popular education for her boys and girls, and stimulated a great interest in and devotion to this important phase of national development.

### China's Illiteracy Revealed

When David Yui was presenting this lecture for the first out of seven times during his two-and-a-half days' visit at Tung-chow, near Peking, his auditors became very intense. As he pressed various buttons on a large board, white red ribbons issued forth from the center, indicating Germany's percentage of illiteracy to be .0004, while England's was shown to be 2.5 per cent, America's seven per cent, and Japan's ten.

"What do you suppose China's will be?" queried the demonstrator. Before any one could guess, the president of the Chamber of Commerce rose, begging that the ribbon should not be displayed.

"A few years ago," he said, "we knew that the tottering Manchu Dynasty was not able to reform our country. We overthrew it and established the Republic. Just as we were hoping for better things from the Republic, behold a new empire has sprung into existence. This change alone is quite enough to break our hearts. Now we are being shown the dreadful situation of our educational system, and we have no second heart to be broken. That is enough! Please do not show our illiteracy, for we know what it is and we have no hope."

So sincere was he, and earnest, that Yui complied, but produced two sets of wooden cubes. All were made to a scale, the first set with its flags representing the population of each country; the second with brick markings like a foundation, representing the number of illiterates in each nation. One by one, the lecturer placed the population cubes of Germany, America, England and Japan upon their foundation cubes. Each base was so near the size of its top cube that it sat steadily upon its foundation.

China's two cubes had not yet been revealed to the tense and quiet audience when again the President of the Chamber of Commerce divined the relative sizes and repeated his request that Yui



should not proceed. But here the presiding magistrate interfered; for the benefit of the 300 others in the audience. China's condition must be visualized. An even greater stillness settled upon those patriots as with sinking and sad hearts they saw their nation's humiliating shortcoming exhibited before them. For upon a little base barely seven inches square, representing a mere five per cent of literate Chinese, was carefully balanced a great block two feet square, representing the four hundred millions of China. For a moment, the five flags buoyantly waved in the breeze; then as the great top-heavy piece, barely touched by the lecturer, toppled and dramatically fell to the table, for a third time the President of the Chamber of Commerce sprang to his feet, and with tears running down his cheeks, urged those about him never to forget the sorry picture.

Early the next day the presiding magistrate of that historical meeting hurried sixteen messengers to all the villages within a radius of twenty li, bringing in 400 men who soberly followed the demonstration, for the first time becoming conscious of China's myopic educational policy of the past. At its conclusion, the magistrate appealed for the establishment of elementary schools, entreating these men to send their own and other children to school, imploring them to spread broadcast what they had heard and seen that day.

After more than a year of lectures and demonstrations, in which he spoke 466 times to 237,858 people, at the request of the Minister of Education of the Peking Government and the governors of several provinces, David Yui and other Association leaders organized and conducted, in September, 1917, an educational lecturer's training institute in Shanghai. The provincial government provided \$15,000 to duplicate the demonstration apparatus and to train thirty lecturers in the Shanghai laboratory to appear in all of the important towns and cities of the province.

### **"Bitter Mouth; Grandmother's Heart"**

And in this young leader there is the courage of an old-time prophet, who not only foretells but forth-tells. Boldly and vividly he held up the sins of his people before a small group of city and provincial officials, including the civil and military governors, a magistrate and a chief of police, appealing first to their intellect, then to their will. "His approach is irresistible to the thinking mind," says an American friend. Evidently he hit the mark that day in

his usual convincing, warm-hearted fashion, for afterward the chief of police sent a scroll of four characters: "Bitter mouth; grandmother's heart," which compliment being interpreted might read: "You speak the truth, which may be bitter, but you speak it out of a loving heart."

David Yui believes that in proportion to the increase of its native leadership will Christianity gain momentum. He suggested the organization of the Chinese Home Missionary Society, a distinctly Chinese movement, which appeals for national support, irrespective of church affiliation. Already a commission to unoccupied areas has gone on a far journey to Yunnan Province the men to travel widely in the province carefully surveying those sections where no missionary work has been done the women to carry on an intensive campaign in or near Yunnanfu the capital city, intimately mingling with the people, personally experiencing the joys and hardships of pioneer missionary work.

Recently some one astutely remarked, "What China needs today is martyrs." Here is one who does not need to die to serve. With shrewd foresight, with analytical care, with remarkable acumen, retaining his poise and unselfish purpose in the face of suggested political honors, which might turn the head of an older man, he has fixed his eyes upon his own chart, holding steadily to his course.

Would he become Minister of Education? No, but he would serve as chairman of the Committee on Scientific Terminology named by the Board of Education of the Central Government. Now for the first time China has a medical and chemical vocabulary.

Would he become the Governor of a Province? "Politics is not the most effective way for me to use my influence," he answered.

Would he go to foreign governments to present an appeal for China's release from the obnoxious Boxer indemnity, thus adding another factor in the hoped-for success of the republic? Not until there had been worked out a constructive, humanly attainable policy upon which to base the expenditure of that money should those governments consent to forever forego its collection.

Would he go to the Peace Conference as an economic adviser? Not being a banker, he thought himself unfitted for that responsibility.

For him there is no larger task than that of spreading the Gospel through China.

### China Must Look To Its Young Men

But David Yui is only one of China's brilliant young leaders served by Christian missions; many sons of Christian "shepherd-teachers" are fighting China's battles, prodded on by the conviction that China must save herself. While their fathers may have lived humbly and upon meagre financial resources, as did David Yui's, into their homes came a wealth of social and professional contacts with Western minds and Western learning; and after Christian universities had served them, these young men have in most instances sought further training in Europe and America. Sometimes they have been sent by funds from the Christian churches of America; again the opportunity has been theirs because of the Boxer indemnity turned back by the United States; and many provinces have financed the education of their sons in foreign lands.

Among these sons of native Christian ministers with a large capacity for leadership are such men as W. W. Yen, former Minister to Berlin, then to Norway and Sweden, and now one of the advisers at Versailles; and C. T. Wang, one of the two official delegates, the youngest member of the first cabinet of the republic, and one of the committee appointed to draw up China's first republican constitution. David Yui succeeded him as General Secretary of the National Committee of the Young Men's Christian Associations of China when Dr. Wang resigned to accept the vice-presidency of the senate.

Then there is Wong Chung Hui, probably the finest legal mind of modern China, who studied law in France, Germany and the United States, and who is the only man in the world to have translated the German code law into English. He later served as Vice-Minister of Justice. Up until the Peace Conference, to which he went as one of the ablest legal advisers of his delegation, he was the head of a commission to codify Chinese law. He is one of five sons, all of whom are outstanding leaders in their country.

Given more time China will discover and release more such native and comparatively youthful leadership, aware of its country's weakness and strength, conscious of the constructive contributions which other civilizations can add to their own, consecrated, able, unselfish and open minded and, with a national consciousness and determination to help China save herself.

## A POSSIBLE ROAD TO UNIVERSAL EDUCATION IN CHINA

By Tingfu F. Tsiang, Columbia

The most depressing feature of the problems of our country is that they are so interrelated; the solution of one always presupposes the solution of another, and the second cannot be solved until the first is well on the road to a solution. Thus, a vicious circle exists, bidding fair to paralyze all our efforts. The problem of universal education is typical. The present inefficient government is in no position to start educational reforms, yet China cannot expect to have a better government until the people are better educated. The people are too poor to pay enough taxes for free public schools, or to enter private schools where a tuition fee has to be charged, yet China certainly cannot hope to increase her economic efficiency without more and better schools. The political situation dictates the educational situation and the educational situation in turn is responsible, in part at least, for the political situation. The economic inefficiency of the people prevents them from founding and supporting schools and the lack of education prevents the people from increasing their economic efficiency. The greatest service that any of us can render is to break the vicious circle at some point and start the constructive processes going.

In the summer of 1914, a number of students from Hunan, Hupeh, Kiangsi, Kwantung and Kwangsi were suddenly deprived of their provincial scholarships because of political intrigue at home. These men, with a number of their richer friends, went to Oberlin to organize a co-operative society whereby every needy member, by doing some work, reduced his expenses. This experience burned deep into their consciousness the difficulties in the way of millions in China, who, born in poverty, desired to get an education. In America the effort is difficult enough; in China it must be ten times more so. In the leisure hours of the group in the co-operative society—called the Society of Learning and Labor—the discussion invariably turned to the question of universal education in China. The men found themselves face to face with the vicious circle. How can we, they asked themselves, remove the political and the economic obstacles which bar our road to universal education?



It was plain to them, as it must be to every enlightened, patriotic Chinese, that a start must be made somewhere and that obstacles, no matter how great, must not be allowed to paralyze their efforts. This duty once recognized, they could not—they dared not—shirk their part.

To remove the political obstacles the natural thing to do is to be independent of the government. Private initiative should be resorted to. This does not mean that the Society ever dreamed of taking the task of universal education from the hands of the government into their own. The size of the task would make such a dream fantastic. Besides, if a government persistently refuses to provide educational facilities for its citizens, patriotic men can do no other than overthrow that government. What the Society intends to do is to utilize private initiative to do the necessary pioneer work. It would found a school in strict conformity with the psychological laws and democratic principles and the peculiar social and economic conditions of present day China, so far as the members of the Society know these laws, principles and conditions. When such a school is proved to be the agency through which China can realize universal education, Chinese men of means can be induced—this admits of no doubt—to support any enlargement or extension, and public opinion can be counted upon to force the government to establish similar schools.

The members of the Society studied various types of schools. Two seemed to be of special promise for China—the continuation school and the industrial institute. Through the continuation school, boys and girls, men and women, already in employment, can get some education in the evening, on Sunday, during vacation and seasons of industrial inactivity. Such education should aim to make the students more efficient in their respective trades and to fill gaps in their education, such as the ignorance of the national language, history and geography. Through the industrial institute, young people between six and eighteen, not yet employed, can get an all round training for life. Such a school is different from ordinary schools in that it aims to prepare men and women for the labors as well as the leisures of life. It recognizes the fact that the majority of the common people of any country do not go into the learned professions and should have a corresponding education for their place in society. Its curriculum should include

both the academic studies and the industrial arts. The two parts should be co-related; the academic should be infused with the concreteness of the industrial, and the industrial should be permeated with the free play of the intellect characteristic of the academic studies. Through his industrial art the student should be able to earn, especially in the latter part of his course, all his expenses. The scheme has been worked out in Tuskegee Industrial and Normal Institute in Alabama, where two hundred students graduate every year, with a fairly good academic training, the mastery of some industrial art, and, in many cases, a small capital accumulated through the years of study. Their parents spend little or nothing for their education. What Tuskegee has been able to do for the negro race has astonished the educators and statesmen of America. With adaptations, such a school will not fail to do great things for our common people.

Difficulties there are. To teach modern industrial arts necessitates machinery, and the cost of machinery will make the enterprise hard for private initiative. But in fact this difficulty exists only in theory and not in practice. Our society is what the European society was before the Industrial Revolution. If a big number should be taught the use of machinery, they will not be able to find jobs where such training can be utilized. This does not mean that Chinese industrial arts should be taught as they are, as they have been for centuries. Many reforms can be introduced with little or no machinery, as, in agriculture, the rotation of crops, the combatting of insects; in carpentry, the use of better tools; in masonry, the manufacture of cement; electric wiring; plumbing; painting. The demand for machinists will quickly increase, but as it is not immediate, the school is under no necessity to start with a big equipment in machinery.

What then are the advantages of such an institute? From the economic point of view, it saves the coming generations from the long, tortuous, dehumanizing apprenticeship which is universal in China today; it makes possible the fast transformation of a home-industry society into a factory-industry society. From the national point of view, it fits the coming generation to be full citizens of a democracy by their knowledge of the language, history and geography of their nation. From the social point of view, it takes the

burden of school expense from the family and gives the lower class a chance to rise.

A continuation school needs a school plant, an industrial institute also needs one. Evidently, the combination of the two will mean great economy, as the plant of an industrial institute can meet all the demands of the continuation school. This is what the society proposes to do.

The need of such an experiment is so urgent and the chances of its success are so good that a number of the members of the Society of Learning and Labor have decided to dedicate their lives to the project. T. N. Chan, the first member to return to China, has a promise of \$2,000 from ex-governor Chin Fung Min of Kwangtung, on the condition that \$8,000 more dollars be raised. As soon as the necessary sum is subscribed, the Society will seek to carry out its mission.

When we visualize the social conditions of our country, we realize, all too poignantly, the absolute necessity of co-operation. Scattered, we will be lost in the maze of tradition and prejudice; we will lose our ambition in a short time and instead of pulling our fellow-men up we will be dragged down. It is only by combining our thought and action that we can hope to make any headway. With these terrible realities in mind, we appeal to our fellow-students in this country, and through them, to their friends for moral and financial support.

If we are to break the vicious circle and start the constructive processes going, we must, cost what it may to ourselves, carry our enterprise through.

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## PHYSICAL EDUCATION IN CHINA

By Dr. C. A. Siler

*(Dr. Siler is one of the physical directors of the National Committee of the Y.M.C.A. in China.—EDITOR.)*

The modified marathon in the Far Eastern Games of 1915 had been announced. The course was to cover six miles, consisting of two laps around the quarter mile track, then five miles across country, and a final two laps around the track. The starter's pistol cracked, and the athletes representing China, the Philippines, and

Japan all ran their two laps and disappeared through the gate. After twenty minutes of suspense we saw a single Japanese runner enter the gate and begin his final two laps around the track. Just before he reached the tape, a second Japanese runner entered the gate, pale with fatigue but still running strong. When this second runner had covered one of the two final laps, a Chinese athlete by the name of Bye Bow Kun entered the gate. Instantly the vast concourse of Chinese spectators stood up, and a cheer went up that fairly rent the heavens. Bye Bow Kun took a quick glance about the field, grasped the situation, and began to sprint as though he were starting a 220 yard dash instead of finishing a six mile run. Each step brought him closer to the worn out Japanese runner, and the closer he came to him the stronger he seemed to run. Just at the tape he passed the Japanese, taking second place for China. Fainting into the arms of the American teacher whose Yale bulldog grit he had made his own, and he was limp and silent for half a minute. Then his head raised, his eyes brightened, and he gasped, "When the Chinese people cheer, my strength comes back."

Again when Kuo Yu Pin now of Grinnell College won from the crack Japanese half miler, Taku after a neck and neck fight lasting from the sound of the starting pistol almost to the finishing tape the Chinese spectators went wild with delight.

These are only isolated instances of the influence of athletics among Chinese students, yet they show beyond the shadow of a doubt the truth of the statement made by one of China's greatest educators who witnessed the games. "This is a great leveling force which cannot fail to be felt in future society. I have seen students cheering for their school and even for their city, but never before for CHINA." The railroad, the telegraph, the postal system each has its place in unifying a people, but no single force will exert a greater influence in unifying the future China than physical education.

The need of systematic physical education is apparent to the most casual observer. The investigations made at Tsinghua College and at the Tientsin Y.M.C.A. show Chinese students to be smaller in stature, in girths, and in lung capacity than American students of the same age. It stands to reason that when American men are breaking under the strain of modern conditions, Chinese men cannot hope to stand the strain with bodies less strong. Fur-



thermore, originality, courage, and initiative are absolutely essential to success under Western industrial and economic conditions. These qualities are developed in the American boy through play as naturally as the ability to catch rats is developed in the cat through playing with a feather as a kitten. Courage, originality, and initiative are increasingly necessary to Chinese as Western conditions become more and more prevalent in China. Systematic physical education must be made a part of the curriculum in the primary schools throughout China, not only that the future generation of men may have strong bodies, but in order that they may attain the mental qualities mentioned above as being essential to success. There is no fundamental difference in the makeup of the Western boy and the Chinese boy. Chinese boys play, when given the chance, just as spontaneously as American boys do.

The advances made in physical training in the last few years show the increasing importance which educators are attaching to it. No less than half a dozen cities bid for the 1919 North China Sectional Games. Taiyuanfu in Shansi Province was selected for holding the games, and the Games Committee assisted by the governor of the province saw that every detail of the meet was efficiently managed. The governor even had the British and American ministers come down from Peking as his guests to witness the games, and invited in the more than one hundred officials of the meet to dine with them.

The educational authorities in at least two provinces are now holding annual provincial games in which the mass competition method is used. Schools entering the mass competition must enter at least ten per cent of their student body, the average being taken as the performance of that school. This year there were over 2,000 participants in the Kiangsu provincial meet.

The Young Men's Christian Association is doing much to further physical education in China. There were twenty men in the Association training school for physical directors when the school closed in June. In the Shanghai Association alone more than 100,000 men and boys used physical department privileges during the past year.

# MESSAGES

## FROM THE PRESIDENT

*My Dear Fellow Christians:—*

What grave hours these are for us young men and young women of China! Within our country we have to battle against the corruption and intrigue of the officials on the one hand, and the ignorance and poverty of the great masses of our people on the other. From without we are daily menaced by the ever-increasing foreign aggression and exploitation which are endangering the very life of our nation. Never did China face a more desperate, more perilous situation. We must rise and save the day, or we perish.

It is hardly conceivable that any Chinese student with red blood in him could pursue his studies "as usual" without ever seeking to do something to help his country at this most critical hour of her history. I have often thought it a cowardly act, a crime, to stay in college and enjoy the "soft," tranquil academic life while our brothers and sisters at home are struggling for the very existence of our nation. If stay we must, then we must also do our share.

As students, naturally what we can do in the way of helping to solve the problems of our country is very limited; but there is one problem, which, though most difficult, and most pressing of them all, is nevertheless within our reach to solve. Let us see what that is. Will any one who knows at all about China deny that nearly all our troubles, internal as well as external are brought about through the corruption and selfishness of our national leaders and public officials? To be sure, the aggressive policy of certain Prussianized Power is diabolical and condemnable, but I regret to say that the party that is chiefly responsible for the present state of affairs existing in China is *we ourselves*. The "foreign robber" could never have broken in from without had not the "national thieves" opened the door from within. "The tree must rot first before the worm comes." Unless we first break China up *ourselves*, no power under heaven can break her up. Fellow-Christians, the fundamental solution for China's problems, political or moral, domestic or foreign, is not to be sought from without but from *within*.

As long as our national leaders and government officials remain "black-hearted," or heartless, no one can guarantee that the much-

disputed Kiuo-chau will not be sold out even when it is restored to us as it ought to be. As long as their conception of public office remains unrevolutionized, a stable government or national unity for China will be but a dream. My brothers and sisters, we have had enough political revolutions (Geh ming) in China; it is high time now for us to start a *Heart-Revolution*, "Geh Shin" as we term it in Chinese. On that and that alone the salvation of our suffering nation depends. China is daily crying for men and women with a "revolutionized heart," a heart that puts God and Country first, family and self last. Dr. Sun together with a number of unknown heroes had played their part in revolutionizing the century-old form of autocratic government in 1911; who will now rise and undertake the divine mission of revolutionizing the hearts of our people? That is, my fellow-Christians, the challenge today to every Chinese Christian student, man and woman! Accept it or let China perish. History and every day life have given us abundant proofs of the divine power of Jesus Christ in transforming lives and in revolutionizing hearts. Your own life has confirmed it. Why not then introduce Christ to your fellow-student? The day is approaching when the religion of Washington, of Lincoln, of Gladstone, will produce in China the type of statesmen and public servants that she direly needs. Will you not help to hasten it? One student won to Jesus Christ is one good soldier enlisted for the Cause of China. As such soldier increases in number and in influence the old corrupt party will suffer a natural selection, and our country will then be in the clean hands of these men and women who love her, who will live and die for her.

In leading men and women to Christ, therefore, you will be supplying our Country with future leaders of the Christian spirit, that is, the spirit of love of service and sacrifice; and thus you will be helping China in solving the most difficult and most pressing problem which is confronting her today. Can you serve your country better or more effectively in any other way than by winning your fellow-students to Christ in the dormitories or on the college campus? If not, will you make the resolution that before the year passes by you will lead *at least* one of your fellow-students to Christ? I have no doubt you *will* and by the help of God you *can*.

I sincerely regret that my work at college will not permit me to visit all the sections, and see you all in person, but I am looking

forward with great joy to visiting the members of the Eastern Section from time to time and hope to meet them all personally and co-operate with them in our Common Cause.

May God bless you all richly in your studies this year and especially in your great resolve to lead souls to Him.

Your faithful servant,

Y. C. James Yen,

(*Pres. C. S. C. A.*)

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### FROM THE CHAIRMAN OF THE WOMEN'S DEPARTMENT

*Dear Fellow-Members:—*

On behalf of all the officers of the Women's Department, let me express to you our sincere thanks for the great privilege that you have given to us to serve you for the year 1919—1920. I am inexperienced and feel totally incapable of the work that is before me. Miss S. A. Chiu, our chairman for the year 1918—1919, through her untiring and zealous work for, and faithfulness to, the welfare of the Women's Department, has given us the best and the most successful year that we have ever had in the history of the Women's Department of the C. S. C. A. In view of the glorious achievements of the past year and in order to show our gratitude toward our ex-chairman for all that she has done for us, we must strive to make this coming year more successful, to gather the fruits from the seeds that she has sown in the past year. I believe all of you are hoping for greater progress. If so, give us your aid, your cooperation. My co-workers and I are ready to serve you.

You are the masters. Only tell us how we may best serve you and we will do our very best. If we do wrong, just express freely your criticism and make it constructive to help us into the light. If we blunder and fall, lend us a helping hand, for we, too, are human. Whatever you wish to be done for our fellow-members and our department, let us know and we will work with all our might to carry out your desires for the good of the Women's Department and of the Association.



But if you all sit back and leave the work only to the officers, there will be no success. Your interest in the work will be incentive to our action, as the light of a match will set the whole bonfire aglow. Your cooperation will supply us with the necessary strength to push the Women's Department onto the goal of success. Success or failure depends on you, each and every one of our fellow-members. We are merely the machines for you to work with. Give a chance to the machines to show you that they are workable at your hands and under your guidance.

Yours respectfully,

SIEU TSU TS'A,

*(Chairman of the Women's Department.)*

## THE STUDENT WORLD

Mr. David Z. T. Yui was in the United States during the summer, speaking for the International Committee of the Y. M. C. A. He returned to China in the first part of August.

Dr. P. W. Kuo, ex-president and general secretary of the Association, visited the United States and France on a government educational commission. He returned to China in the first part of September, resuming his duties as President of the Nanking Higher Normal College.

Mr. P. C. Chang, ex-president and general secretary of the Association, who was acting Principal of Nankai School, is now completing his work for the doctorate at Teachers College, Columbia University.

H. C. Chen and Y. C. Tu, officers of last year's administration, have returned to China, teaching in Nanking Higher Normal College.

During the summer, ten more secretaries went to France for the Y. M. C. A. with the laborers. They are: Ernest Hsieh and Arthur Shih of Rensselaer Polytechnic Institute, C. Chen and N. K. Ip of Yale, Rev. Philip Yu, S. C. Wang of Union Theological Seminary, T. Ling of the College of Missions, M. W. Wen of Grinnell, and K. H. Lin of Illinois. Eight of the old secretaries returned to America to resume their studies: K. L. Kwang, K. C. Mei, C. T. Kwei, Leo Tsiang, T. F. Tsiang, A. T. Wang, Andrew Wu, and Y. C. James Yen.

Mr. T. C. Wu, who was associate general secretary last year, received his B. D. from Rochester Theological Seminary this summer and has returned to China to take up the duties of a pastor.

Miss E. Ling Tang, ex-representative editor of the women's department, is now teaching in the South Gate Presbyterian Girls' School, Shanghai.

Mr. T. C. Tai, who accepted the Christian faith at the Northfield conference this summer, is now the librarian of Tsing Hua College, Peking.

Miss S. A. Chiu, ex-chairman of the Women's Department, is now studying in the New York School of Social Work.

Mr. C. P. Ling, Treasurer of the Association, is also the Chinese secretary of the intercollegiate Y. M. C. A. of New York City.

Mr. T. T. Lew, ex-president and editor of the Association, will soon complete his work for the doctorate. He and Mrs. Lew will return to China in December. Mr. Lew has accepted the position of associate professor of theology in Nanking University and will also be the director of the psychological laboratory of Nanking Higher Normal College.

Mr. C. T. Kwei, associate editor of the Journal, has been appointed research fellow in the department of physics in Cornell University.

Mr. Y. C. James Yen, president of the Association, has been appointed fellow in the department of political science in Princeton University.

After the Chinese Student Summer Conference was started at Columbus, a group of Christians and non-Christians in the Conference organized a discussion group. They met once every morning for the consideration of moral and religious questions. The total attendance for seven periods was one hundred sixty one, thirty four out of which were lady delegates. The subjects discussed were as follows:

"Christian Conception of Life," "The Relation between China and Japan from a Christian View Point", "How to Lead Non-Christians to Christ", "A Christian Family Life" and "Women's Part in Moral and Religious Reconstruction in China". The meetings were led by M. J. Bau, Y. L. Lee, Y. C. James Yen, Miss Frances Wang and Miss Helen Wang. One of the periods was given for discussing and formulating the Anti-Brewery League in China.

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### NORTHFIELD CONFERENCE

A number of about 120 Chinese students attended the Northfield Conference this year. It seemed at first that they went over there for mere social purposes, but in fact they grouped themselves together seeking for something serious. They all realized that China is facing a critical moment. Evidently they went there not only to renew old friendships and form new ones but also, above all, to rededicate themselves to high purposes and pledge to do His will.

Dr. John R. Mott, though extremely busy as he was, favored

the Chinese students with a speech on "How to Use your Will Power." The presence of Mr. David Z. T. Yui opened a new page in the history of the conferences for the Chinese students in this country. After his inspiring speech eight students in the audience stood up and bore testimony that they decided to follow Christ. They were all baptized on a Sunday afternoon toward the end of the conference. They are:

C. J. Soo, of Troy  
T. C. Tai, of Camp Upton  
C. C. Feng, of Amherst  
E. C. Yao, of Philadelphia  
L. K. Chang, of Cornell  
S. M. Lee, of M. I. T.  
W. Y. Wong, of Yale  
M. H. Pai, of M. I. T.

The conference was also marked this year by an unusual event. The Chinese students, having found out concrete evidences that the American brewers and distillers had made headway to transfer their plants to China, started an anti-liquor movement. A constitution was drafted and it has been recently ratified by the delegates of the Alliance conferences at Columbus and Troy. This case was presented at the Delegation Leaders' Meeting at Northfield. Delegates from the various eastern universities and colleges responded most enthusiastically and made the following resolution which was sent to Senator Sheppard at Washington, D. C.

#### Northfield Resolution

Whereas: our aim is "the students of America for the students of the world;"

Whereas, America now enjoys the freindship of China;

Whereas, The Chinese people, after a persistent fight, have freed themselves from the curse of opium;

Whereas, The American brewers and distillers, seeing that their days in America are numbered are proposing now to move their plants to China;

Whereas, This does not represent the spirit of America nor the spirit of the great student body of America;

Therefore, be it resolved; That we the students of the New



England and Middle Atlantic States assembled in the Y.M.C.A. Conference at East Northfield, Mass., desire to go on record against this proposed movement of the American brewers and distillers to transfer their plants to China.

Signed :

Joseph P. Kasper,  
Representing Vermont College Students.  
Olin B. Tracy,  
Representing Maine College Students.  
Allen R. Foley,  
Representing New Hampshire College Students.  
A. R. Dayton,  
Representing Rutgers College Students.  
Marshall N. Fulton,  
Representing Rhode Island College Students at Northfield.  
Carl E. Howe,  
Representing Pennsylvania Colleges.  
E. Pearce Hayes,  
Representing Maryland Students.  
Francis W. Willetof,  
Representing Massachusetts Colleges.  
Theodore Lee Safford of Connecticut,  
Representing Yale, Wesleyan, Connecticut Agricultural College.  
Walter Bossenberger,  
Representing, College of the City of New York, Columbia University, Rochester, Cornell, Syracuse, Colgate, Hamilton, Union and Rensselaer Polytechnic Institute.  
William S. Price,  
Representing, West Virginia University, West Virginia Wesleyan College, and Bethany College.

K. C. LEE

### THE SEABECK CONFERENCE

Through the advice of our chairman, Dr. Joseph J. M. Lee and our associate secretary, Mr. S. C. Lee, I accepted the position as representative of the Chinese Students' Christian Association of the Western Section to attend the Seabeck conference, Seabeck, Washington. I was supposed to leave Berkeley early enough so that I

could stop at Portland and Seattle in order to have an opportunity to visit the students and to urge them to attend the conference. On account of my engagement with the chairman of the Financial Committee of the U. C. Chinese Students' club to take a trip to Southern California in the interest of the clubhouse, I was not able to start for the conference until the evening of June 12th.

After two nights and almost two days on the train, I arrived at Seattle late on the afternoon of June 14th. From Seattle, I took a boat to Bremerton, where I took an hour's ride on stage coach in order to reach Seabeck, I arrived at Seabeck at 7:30 P.M. June 14th, the day in which the conference was to be opened.

Seabeck is situated in one of the most beautiful spots on the Puget Sound. Very close to it are mountains covered with pines and other trees which make life at Seabeck a great pleasure to one's soul and mind.

The conference from 14th to 23rd was a great success. The Seabeck conference not only had the largest delegation from the great northwest but it had also the largest number of Chinese students ever attended the conference. Eight Chinese students were present as guests of the American delegation.

Activities in Seabeck were numerous each day. From 6:50 A.M. 12:10 everybody was to attend Bible class, lecture, address, and so forth. The afternoon hours were devoted for personal interviews and recreation.

On the evening, three meetings were provided, namely; World Problem group, Vocational Talks, and Sectional meetings. Beside following the regular schedule of the conference with the Americans, I arranged a daily meeting for our Chinese students. The meetings were generally held under the shade of the trees where gentle breeze comes from all sides and where we can have a beautiful view of the blue sky and quiet water of the famous Puget Sound. It was there where we discussed the different phases of Christianity, the real significance of Christianity, Christianity and its power, Christianity—the religion to save China and so forth. Everybody took part in the discussions with good spirit. Both the Christian and non-Christian students believe that Christianity is the religion that can save a person, a family, and a nation in a real sense. The first meeting was held in my room in the hotel where I read a greeting message from our Chairman, Joseph S. M. Lee. On account of

some of the students who are not members of the association, I took the opportunity to tell them the history, the objects and the activities of the C.S.C.A. in detail. In one of the meetings I read a paper on "Christianity—the religion to save China," by Chu Hsien, Chief Minister of Justice.

For personal work, I had many interviews with each of the students. The result was very good. From the personal interviews with these students, I learned much from them about their life problems and the conditions and need of service of their localities. In the daily leaders' conference, I requested the leaders to hold interviews with our students who are indifferent about religion. My request was answered promptly by half a dozen of leaders.

In the stunt night, we were represented by Messrs. Y. C. Wong and S. P. Shen. The former gave a short but impressive speech; the latter performed some real Chinese fencing which was greatly applauded by the audience. On the Sabbath night which was the last evening of the conference, a testimonial meeting was held. A number of Chinese students spoke frankly what they had in their heart in front of the large audience. Indeed, this Seabeck conference was certainly the greatest success we ever had. Impressed with the spirit of sacrifice and the real sense of service from the conference, I am sure the students who were in Seabeck would work hard for the C.S.C.A. in their respective localities in the coming year.

LING LEW

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### LAKE GENEVA CONFERENCE

The conference this year was attended by a large delegation of Chinese students. Among the foreign students we had the largest number of delegates. To be privileged to attend this conference at Lake Geneva, we considered it as a rare treat.

The most prominent feature of the conference was the spirit of Christian Brotherhood. This was being demonstrated in all the activities of the conference by the leaders and speakers. If any one should wish to see the Christian principles carried out in the routine of daily life, let him but pay a little visit to Geneva Conference. From my personal experience, I cannot but be impressed by the presence of Christ there. Every inch of Geneva soil is Holy Ground.

The large number of American students is another big attraction to our Chinese students to attend this conference, for there we found

the best representatives of this western civilization. Every friendship that was formed there between our students and the American students added another tie that binds the friendship of these two great republics of the East and of the West.

One who attended this year's conference will never forget the spirit of internationalism, for there were no less than twenty-five nations represented at the conference. We have out-grown from merely citizens of one nation, we are more than that, we are citizens of the world. One must now think in world terms. World Brotherhood should be our motto.

The programme of our Chinese delegation this year was far reaching and extensive. We devoted much time to the religious needs of our students, then we turn to the religious, educational, industrial, and political situations in our country. We were very fortunate, indeed, to have had Mr. David Yui with us. His message will forever remind us of our duties toward our beloved CHINA. "Christian Character," says Mr. Yui, "is the fundamental need of China." Let every wide awake student consider this need of our country. He who wishes to be a patriot and wants to serve China let him take up the CROSS and follow CHRIST. Mr. Yui's messages may be summarized in this quotation: "Let all the ends thou aim'st be thy Country's, thy God's and truth's."

Speakers of repute were Dr. Mott who spoke on the "Influence of Christianity." Mr. Hurrey on purpose of the conference and work of the Committee on Friendly Relations. Professor K. S. Latourette, on "Problems of Democracy in China," and Dr. A. W. Slaten on "What it meant to be a Christian in the past."

Other speeches and discussions were led by Mr. Tsuen Ling, on the Educational Problems in China, Mr. T. F. Tsiang, on his work with the Chinese labor battalion in France. Mr. K. Y. Ma and Mr. S. L. Ho spoke on the Y.M.C.A. work in China.

The annual election for the officers of the Mid-Western Department was held on June 17th. The result was as follows:

Chairman, Lum K. Chu

Vice-Chairman, T. C. Shen

Recording Secretary, Y. L. Lee

Representative Editor, S. K. Wei

LUM K. CHU



**A CHRISTIAN ASSOCIATION AT PORTLAND, OREGON**

The Chinese Christian Students of Portland, Oregon, are glad to announce the creation, on May 16th, of a new organization which will be known as the Chinese Students Association of Portland, a branch of the Chinese Students' Christian Association in North America.

We have as our present officers, Mr. Kenneth Lum, Chairman; Miss Emily Gertrude Lowe, recording secretary and Mr. Frank Dyer Jue, treasurer.

So far the accomplishment of this organization has been the carrying out of a successful local conference, held in our city on the 14th and 15th of June. Among the predominant features of this conference were the opening dinner at Kim Sun Lowe, the get-together social at the home of the Misses Ella and Lillian Goon and the farewell banquet at Ye Oregon Grill. While the courses were being served at the farewell banquet, several inspiring and patriotic talks were given by Mr. L. B. Tan of the University of California, Mr. Frank Wong of Seattle, Messrs. Solon Au and Herman Lowe of Portland. Messrs. T. Z. Wong and Walter Wong of Seattle delighted us with many "sleight-of-hand" acts.

This Association aims to continue its good work and add other work as it sees fit in the betterment of the religious and social relationships of all of the Chinese Christian Students in our locality. With the reopening of all the high schools and colleges in Portland this September, this organization will again be active. Then, with this association established again, the most logical and inevitable outcome will be the formation of a strong Christian club to carry on promising and aggressive Christian work. We members are all looking forward to the day when our local organization will rank with the strongest and greatest of those on the Pacific Coast if not of the entire United States.

(Signed)      MISS EMILY G. LOWE,  
Secretary.

# REPORTS

## MINUTES OF THE CENTRAL EXECUTIVE BOARD MEETING HELD JULY 19, 1919

The Annual Central Executive Board Meeting of the Chinese Student Christian Association in North America was held on the 19th of July, 1919, in the conference room on the tenth floor of the International Committee's building, 347 Madison Avenue, New York City.

There were present Y. C. James Yen, President; Lum K. Chu, First-Vice-President; C. P. Ling, Treasurer; T. F. Tsiang, Editor-in-Chief of the Journal; W. J. Wen, ex-General-Secretary 1918-19; K. C. Lee, General Secretary.

### MORNING SESSION—10:15 A.M.—12:30 P.M.

President Yen led us in a short devotional exercise before the discussion of business began.

### General Secretary and Associate General Secretary

Mr. K. C. Lee was recommended by the outgoing Board for the position of General Secretary. The present Board approved the recommendation and Mr. Lee agreed with the Board that in the light of past experiences he should stay in the post for at least two successive years, the term of office being from August 1, 1919 to July 31, 1921.

Mr. Shao Chang Lee was invited again to take up the Associate General Secretaryship for the Pacific Coast.

The Board decided not to have any associate general secretary in Chicago because of the fact that President Yen will be able to spend part of his time in visiting the different institutions in the East and the General Secretary will thus be able to give his time for the Middle West.

### Appointment of Standing Committees

*Committee on Publication:* T. F. Tsiang, Francis Wei, Sidney K. Wei, K. C. Lee, Miss Lily Soo Hoo, Bing Lee.

With President Yen's recommendation the Board approved all the above names and the appointment of Mr. Tsiang as the Editor-in-Chief of the Journal of the Chinese Student Christian Association. It was recommended by Mr. Tsiang and approved by the Board that the Journal should be published in the coming year, monthly instead of quarterly, as it has been in past years. Our new Editor-in-Chief was called upon to speak on the policies of the Journal which can be summarized as follows:

1. To get more attention for the claims of Christianity by issuing the Journal more frequently, once a month.
2. To maintain high standards and to introduce greater variety in articles by asking

- a. Prominent religious leaders to discuss helps to a richer spiritual life.
- b. Prominent public men in China to discuss opportunities and difficulties of returned students.
- c. Student leaders to suggest ways whereby students can help to promote practical reforms in China.
3. To give to all students an opportunity to present through the *Journal* their plans for life work in China and to submit these plans to an impartial sympathetic analysis.
4. To emphasize through editorials the obligations of the Christian to the non-Christian student, especially to help the latter give Christianity a fair chance.

*Advisory Committee:* John R. Mott, World Student Federation; F. S. Brockman, International Committee; Miss Margaret Burton, Young Women's Christian Association; Charles D. Hurrey, Committee on Friendly Relations; David Z. T. Yui, China National Committee; D. W. Lyon, China Association.

*Committee on Ways and Means:* C. P. Ling, Chairman; Miss Sieu Tsz Ts'a; Lum K. Chu; Ling Lew; Shao Chang Lee, ex-officio; Y. C. James Yen; K. C. Lee, ex-officio.

*Committee on Financial Supervision:* Y. C. James Yen; Charles D. Hurrey; C. P. Ling.

*Committee on Central Bible Study:* Miss S. A. Chiu; C. T. Kwei; K. C. Lee, Chairman.

The above names on the different committees were selected by President Yen and approved by the Board.

### Membership Campaign

The Board aims to have an enrollment of 1,000 members for the coming year. We deem it important to secure more co-operative members whose connection with our Association would lead them to be interested in our work. An intensive campaign will be launched early in the year. The exact date will be announced later.

The meeting was adjourned at 12:30 P.M.

### AFTERNOON SESSION—2:00 P.M.—6:00 P.M.

#### Budget

A budget for the year 1919-20 was presented by Mr. C. P. Ling, our treasurer. After some corrections it was adopted by the Board. The detailed budget is printed elsewhere in this issue.

#### Financial Campaign

Encouraged by the unusually successful financial campaign of last year we are aiming to reach a goal of \$2,000 for the coming year. With the co-operation and enthusiasm of the four departments we are very confident that this will not be difficult to attain. The allotment to each department is as follows:

Eastern Department	\$640
Middle Western Department	570



Chinese Delegation at the Northfield Conference





Chinese Delegation at the Lake Geneva Conference

Western Department	\$430
Women's Department	360

It was understood that the General Secretary himself would be responsible for \$210 under the two departments, Eastern and Middle Western, and the Associate General Secretary on the Pacific Coast for \$70 under the Western Department.

The Board decided that the financial campaign must take place within the first ten days of March.

### **Suggestions and Advice from Messrs Harvey, Lockwood, and Yui**

After the regular business transactions of the Board we had the privilege of having with us Mr. C. W. Harvey, Associate General Secretary, National Committee, Shanghai; Mr. W. W. Lockwood, Student Secretary, Shanghai; Mr. David Z. T. Yui, General Secretary, National Committee, Shanghai.

After a brief review of the policies for the coming year by President Yen, Mr. Lockwood took the floor and presented to us two suggestions:

1. That the local relationships between the Chinese students and the American Christians should be made closer than ever before.
2. That a careful wrought out program for the year be adequately prepared.

Mr. Harvey gave us the impression that he found the returned students in China knew little of Christianity. Upon us Christians falls the supreme duty and responsibility of uplifting and enlightening the spiritual life of those 1,500 Chinese students in this country. To the new comers we must explain our program and offer a helping hand in every possible way. He also called our attention to the task that is ours of recruiting men for Christian work in China.

It was an inspiring message brought to us by Mr. Yui, our National General Secretary in China. His speech can be summarized as follows:

1. He would like to see us adopt a motto: "To win every Chinese student in this country for Christ."
2. To recruit at least 100 strong Christian Chinese for Christian work in China.
3. A survey of all the Chinese students in this country is desired.
4. The Central Board of the Chinese Student Christian Association should be made more of a promoting agency to which local committees are directly responsible for field work.
5. To make closer the relation between the work in China and that in America by
  - a. Exchange of publications.
  - b. Making use of returned American Secretaries on furlough from China.
  - c. Organizing prayer circles.

The meeting of the Central Executive Board was adjourned at 6 P.M.

Respectfully submitted,

K. C. LEE,  
General Secretary.

**BUDGET FOR YEAR 1919-1920****Income**

Balance from 1918-1919 .....	\$ 500.00
Advertisement .....	500.00
Membership dues .....	500.00
Special subscription (Financial Campaign) .....	1,500.00
Appropriation .....	3,270.00
<b>Total</b>	<b>\$6,270.00</b>

**Expenditures**

Allowance—General Secretary .....	\$1,200.00
Special Allowance—Associate General Secretary .....	240.00
Monthly Journal .....	2,000.00
Visitation under three departments .....	1,450.00
Other executive officers travelling (For central Board meeting etc.) .....	280.00
Local Committees (Postage, stationery etc.) .....	100.00
Western Conference Subsidy .....	100.00
Central Office Expenses (Postage, telegrams, printing, stationery etc.) .....	500.00
Expenses of the four different departments and miscellaneous .....	300.00
Contribution to National Committee, Shanghai, China ...	100.00
<b>Total</b>	<b>\$6,270.00</b>

Respectfully submitted,

C. P. LING  
Treasurer.**REPORT OF EX-PRESIDENT**

My dear Fellow Members:

Through the hearty co-operation of all the secretaries and the executive officers, and through the sympathetic support of the local committees, the Chinese Student Christian Association has attained unusually high watermark of progress and development. The financial campaign conducted under the directorship of our General Secretary, Mr. W. J. Wen came out so successful that the total amount raised nearly doubled the quota aimed at. Equally successful was the membership campaign. The membership this year totaled 665 but 77.26% of this membership has paid their dues—the largest percentage of fees ever collected. The sphere of the visitation work was intensively cultivated and extensively enlarged. This work was carried on by three secretaries. In spite of manifold difficulties and discouraging handicaps, it was done most creditably. The officers of the Association have labored hard. Nothing probably can repay their service better than the satisfaction which they see in the fruition of their labor.

### The Financial Campaign

Under the leadership of our General Secretary, the financial campaign came out surprisingly successful. The most splendid thing about this campaign was the spirit of keen and yet wholesome competition among different departments of the Association. The Western Department, under the leadership of the "ambitious pusher," Mr. Ying C. Wong, voluntarily raised its allotted quota from \$250 to \$350 at a par with the other Departments; while the Central Department, under the directorship of the "defiant fighter," Mr. Lum K. Chu, challenged the Eastern Department. Of course, the Eastern Department accepted the challenge and fought heart and soul in winning the victorious palm. The total amount raised this year is \$2,567.33. The amount allotted to and raised by, each Department, and also the per capita contribution as contrasted with that of last year are given in the following table:

	Amount	Amount	Per Capita	Per Capita
Departments	Allotted	Raised	1918	1919
Eastern	\$450.00	\$908.57	1.04	4.41
Central	400.00	782.20	.95	4.12
Western	300.00	322.33	.96	2.15
Women's	250.00	554.23	1.21	4.67

From the table, you can see that the three Departments: East, Central and Women's, have more than doubled their quota, while each of the four Departments has succeeded in making a record in the financial history of our Association.

To all the local committees, secretaries and campaign directors, and particularly to the "Field Marshall," our General Secretary, Mr. Wen, the Association owes a vote of high appreciation and deep gratitude for their splendid co-operation and fruitful service in bringing about the unique success of the financial campaign of this year. Furthermore, the Association is much indebted to our American friends for their general gifts and support.

### The Membership Campaign

To the full credit of the Recording Secretaries and the Local Committees of all the four departments, the Membership Campaign was conducted with vigor and came out with success. I am glad to say that the Eastern Department again led the race.

In order to revise the membership list and to secure an accurate membership, the present administration decided to carry out the policy of considering as members only those who have paid or signified their intention to pay their membership dues. The following data shows the results of this policy:

Dept.	New mem. this yr.	New mem. last yr.	% of inc. over last yr.	Total mem. this yr.	Amt. dues collected	% who paid
Eastern	126	46	174%	206	\$178.00	86.40%
Central	120	46	82	190	165.00	86.64
Western	70	60	16	150	82.00	55.
Women's	80	63	25	119	96.00	81.



The above table shows a higher percentage of payment than that of last year which was 51%. Thus, the result of this year's radical policy is quite satisfactory, and it is every hopeful that next year may attain a still higher percentage of membership fee payment.

### Visitation Work

With the employment of two additional Associate General Secretaries, the visitation work this year was done both intensively and extensively. It covered practically all the large centers of our Chinese students in this country. Our General Secretary visited the Eastern States and a part of the Mid-West. Mr. T. C. Wu took a trip covering a period of five weeks and a half and a territory of seven States in the Mid-West, and visited 25 institutions and gave about 50 addresses; while Mr. S. C. Lee had the specific charge of the "Wild West."

In short, this is the first time in the history of our Association that such a wide field was touched by the influence of our Association. However, the story can never be said complete without mentioning the splendid service of Mr. W. P. Mills who represented the Committee on Friendly Relations among the Foreign Students. He accompanied both Messrs. Wen and Wu in their trips: He gave them wise counsels and valuable helps. To him, the Association wishes to express its deep appreciation and gratitude for his interest and service.

### Women's Department:

To our sisters, we owe a word of congratulation. Under the enthusiastic and capable leadership of Miss S. A. Chiu, the Women's Department has written another glorious page to its history. Both the financial and membership campaigns spoke well of our sisters. Their special conference in Boston has brought about among themselves a closer unity of action and a stronger consciousness of responsibility towards their beloved Motherland. May they carry back this sense of duty and unity to uplift our Submerged Half from darkness and suffering.

### Publication:

Thanks to the Editor-in-Chief, Mr. Y. C. Tu, and the Manager of the Journal, Mr. J. T. Hsi, for their strenuous work and harmonious co-operation. The following table speaks well of their labor:

	1918*	1919
Total Circulation	4,800	6,000
Total Disbursement	\$1,011.41	\$1,330.55
Subscription	7.50	38.99
Advertisement	254.92	583.30

\*According to the report submitted by Mr. C. Chen last year.

### Recommendations

1. The financial campaigns of the last two years have proved very successful and powerful in bringing about a better financial condition and a stronger vitalizing spirit than ever before. These campaigns simply fired the enthusiasm and unified the individual efforts of all the officers and the

Local Committees, and also made the Association better known to the general public. Therefore, I heartily recommend the continuance of this activity.

2. The service of a General Secretary should be secured at least for two consecutive years. We have enough experience with the short-lived service, which means a great loss to the Association both in finance and efficiency. May I hereby beseech the coming Executive Board to see to it that a written agreement will be made to the effect that the service of the new General Secretary shall not be less than two consecutive years in length.

3. More attention should be paid to the spiritual development of our Association. Material growth without spiritual growth is very dangerous. Our Association has been growing rapidly on the lines of material efficiency, but the spiritual development has been slow and difficult. I sincerely hope that a great emphasis shall be placed upon the spiritual side next year.

4. Work for the Anti-Liquor Movement. The increasing importation of foreign liquors into our suffering land during the recent years has become an acute problem and a menace to the happiness of our people. If we do not crush this liquor traffic right now, we will surely suffer the terrible curse as severe as or even worse than that of opium. There is now a movement on foot for the liberation of our people from alcoholic bondage. I gladly therefore request the Association to take an active part in this great undertaking.

Permit me to express to you, one and all, my deep gratitude for the opportunity of service which you have given me. My only regret is that I have not been able to do better and greater service. I pray that you will overlook my mistakes and shortcomings. In His name, I humbly submit this report.

Yours respectfully,

Signed H. C. CHEN,  
(President) 1918-1919.

### REPORT OF EX-TREASURER

My dear Fellow Members:

In the absence of our Treasurer, Mr. Z. L. Chang and upon the request of President Chen, it has become my duty to render to you a statement of accounts, showing in a large way the financial conditions of the Association at the end of the present academic year. I took charge of the Treasury on March 17, 1919 and have spent much time in straightening and re-arranging the entries of the books, which were entered and posted in accordance with personal preference rather than bookkeeping practices. I may safely say that the Treasury has suffered much from the frequent change of its officers, three times during the year.

The report may be conveniently classified under two headings: (1) an analysis of the receipts and expenditures from July 27, 1918 to June 14, 1919; (2) a summary of the results of the financial campaign and membership dues, collection for the entire year of 1918-1919.

(1) *Receipts and Expenditures.*

The treasury inherited from the previous administration a sum of \$25.14 with a number of unpaid bills amounting to \$233.40 (Ledger p. 13). The total receipts for the entire period from July 27, 1918 to June 14, 1919 is \$5,226.51. The different sources from which this amount was obtained are as follows:

Appropriation		\$2,600.00
Membership fees:		
Eastern Dep't	\$178.00	
Mid-Western	100.00*	
Western	82.00	
Women's	96.00	456.00
Contributions:		
Eastern Dep't.	\$908.57	
Mid-Western	753.70a	
Western	20.00b	
Women's	250.00c	1,932.27
Miscellaneous:		
Advertisement	\$ 190.00d	
Refund	23.10	
Balance from last year	25.14	238.24
Total		\$5,226.51
* Amount collected but not yet turned in		\$ 65.00
a Amount collected but not yet turned in		28.50
b Amount collected but not yet turned in		302.33
c Amount kept in Women's Department		304.23
d Amount of "Ad." to be collected		522.29
Grand Total		\$6,438.86

The total expenditures incurred during this period amounted to \$3,088.18. This amount was spent in the following manner:

Office Expenses		\$ 442.49
Traveling Expenses		355.33
Visitation:		
General Secretary	\$324.03	
Secretary Central States	250.00	
Secretary Pacific Coast	248.86	822.89
Journal		820.00
Printing:		
I. C.	\$ 61.94	
Association Press	107.23	
Rohahn Company	6.25	
McSaliffe & Booth	22.10	197.52

## Miscellaneous :

Old Bills	\$233.40	
Conference Subsidy	100.00	
Dr. Yen	25.00	
T. S. Linn	5.00	
Reception new student	20.00	
Presbyterian Mission	4.05	
Entertainment	61.30	
Sundry	1.20	449.95

Grand Total \$3,088.18

The total income, including the amount not yet turned in, for the year up to June 14 is \$6,438.86, and the total outlay is \$3,088.18, leaving a balance of \$3,350.68 of which only \$2,138.33 is in the bank while the remainder is kept in the different departments. But the unpaid bills of the Journal alone will amount to over \$500.00. In addition there will be some more bills to be paid before this Administration ends. However, our resources not only absolutely insure the solvency of the Association but also provide ample fund for the next Administration.

(2) Summary of Financial Campaign and Membership dues collection for the entire year of 1918-1919.

Our Association is financed by two ways: (1) appropriation from the Committee on Friendly Relations among Foreign Students, which constitutes fifty per cent of our income; (2) membership dues and financial campaign. Supplementary to the reports, given out by the General Secretary and appeared elsewhere in Vol. V. No. 4 of the Journal, the table below shows the final result of the financial campaign.

Dept.	Amt. Allotted	Amt. Secured	
		1918-1919	1917-1918
Eastern	\$450.00	\$908.57*	\$390.50*
Mid-Western	400.00	782.20*	238.05
Western	300.00	322.33*	223.10
Women's	250.00	554.23	215.00

\*Including allotments to secretaries.

## Membership dues collection.

In order not to dull the color of the successful financial campaign, the officers of the Association have labored hard to make tremendous progress in membership dues collection. Both in amount and in percentage of members who have paid their dues, we made a signal record in the history of our Association. The following table proves the above statement.

Dept.	Total		Amt. of dues collected this yr.	Amt. of dues collected last yr.	% who paid this yr.	% who paid last yr.
	No. of members this yr.	No. of members last yr.				
Eastern	206	248	\$178.00	\$118.00	\$86.40	47.58
Mid-Western	190	239	165.00	82.00	86.64	34.30
Western	150	243	82.00	38.00	55.00	15.64
Women's	119	168	96.00	118.00	81.00	72.38



### Recommendations:

In conclusion may I take this opportunity to make the following suggestions for improvement, so that the incoming treasurer may profit by my limited experiences?

1. I strongly recommend to the Central Executive Board for action suggestion No. 2 made by Mr. T. N. Lee last year's Treasurer as contained in his report. It reads as follows: "In order to avoid confusion and to simplify the Association accounts, it should be made as a rule by the Central Executive Board that all Association funds must come to the Treasurer before payments are made, and that all bills must be paid by the treasurer IN Checks, after their approval by the president."

2. The present system of departmental directorship for financial campaign with the General Secretary as Director General should be continued to work out its efficiency. The result of the campaign for this year speaks well of its possibilities.

3. The policy adopted for the collection of membership dues is very satisfactory and should be followed with vigor by the next administration. In my opinion, it is the only right principle of membership.

4. Approximate estimate has shown that fifty per cent of the returns of the financial campaign came from American friends. I firmly believe that the Association should gradually decrease the above percentage of returns to nil and make the financial campaign wholly a Chinese movement, which, I earnestly pray, will bring us independence some day.

Respectfully submitted by,

W. J. WEN,

(Signed) Acting Treasurer, 1918-1919.

DIRECTORY OF OFFICERS OF  
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347 Madison Avenue, New York City

Room 1007

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## BRIEF COMMENT

The New China Review is, so far as we know, the only magazine in English, French, or Chinese that is devoted to the scientific study of Chinese folklore, Chinese philology, and Chinese art. It is edited by Samuel Couling to whom we owe the *Encyclopaedia Sinica*. The Review meets an important need and meets it in a most scholarly way. If we are ashamed that we Chinese have not a review of this kind in our own language we are grateful that western scholars have decided to help us know our origins. The first number of the New China Review was issued in March of this year; the second number, coming out in May, has among others, these titles: "Studies in Chinese Psychology," "Wu-Tai-Shan and the Dalai Lama," "A Ming Dynasty Painting," "Taoist Tales," and "A Study in Early Religion." The Review is published by Kelly and Walsh, Shanghai.

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One of the obstacles to the progress of Christian missions in China is that China has lost territory and political rights through troubles with the missionaries. How far the foreign governments give to the missions a political motive we do not know; we believe that few Protestant missionaries subserve the political motive if it exists. But a prominent French writer prefaced his appeal for support of the French University in Shanghai with these words: "France has in the missionary an excellent agent of propaganda which she ignores or neglects; she possesses in him an admirable tool which she does not know how to manipulate. I have had several times before pointed out the dominant position of France in the field of evangelism which her good workers cultivate but the fruits of which she does not know how to collect." This is published in "*L'Asie Française*," the official organ of the committee for the promotion of French interests in Asia, under the high patronage of M. Raymond Poincaré and scores of prominent Frenchmen, including senators, deputies,

members of the Institute and the Academy. Of course, propaganda is not in itself wrong; it may even be righteous. But if it is carried on with the purpose of preparing for the extension of French colonies in Asia, we will have to counteract it with strict regulation of missionary activities in China. Better still if the missionaries will see to it that their own governments do not capitalize their beneficent work for the realization of imperialistic schemes.

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The writer of the passage quoted above is M. Henri Cordier, author of a three-volume history of Chinese diplomatic relations, a former colonial official in Annam. He discusses in the "Correspondent" of August 25 China's claim to Shantung and China's internal conditions. At the end of his article he gave a summary picture of the 'New China,' which, though unpleasant for a Chinese to look at, is so largely true that we reproduce it here as an aid to self-examination: "China maintains herself through sheer custom and customary laws: the people is excellent, but the administration is rotten; jealousy of officials one against another, personal rivalries, competition of all kinds, undue ambition, corruption without equal, profound ignorance, lack of disinterestedness, absence of ideals, patriots more noisy than sincere: this is what the 'New China' presents to us, hiding from us the real virtues of old China."

---

We admit the defects in our character, but we have not lost faith. We feel sure that out of the present crisis a new China will rise, master of modern science, leader in international ideals. We base our faith on the solid foundations of our forefathers, on the intelligence of the race, and above all on the capacity for sacrifice in the common people.

"The dreamers who gaze while we battle the waves  
May see us in sunshine or shade;  
Yet true to our course, though our shadow grow dark,  
We'll trim our broad sail as before,  
And stand by the rudder that governs the bark,  
Nor ask how we look from the shore!"

The missionaries in North China have protested against holding the International Sunday School Convention in Tokyo next year. The reason given is that the Christian forces of the world, in holding the convention in Tokyo, will leave the impression that they approved the policies of Japan in China. It is plain that what Japan is trying to do in China is the same as what Germany tried to do in Central Europe and Asia Minor. Liberals the world over must see to it that this new menace does not grow into the same proportions as the late Teuton menace. The North China missionaries have by their protest shown that Christianity does stand for the rights of a weak nation in international relations.

---

If the missionaries in North China are right, then Bishop John McKim of the Protestant Episcopal Church must be wrong. In an address before the triennial convention of his church held in Detroit, the noble Bishop made the astounding statement that Japan is justified in keeping Shantung, that Japan has always kept her word. The last part of the statement is plain ignorance. The second part contradicts the testimony of all American missionaries in Korea. But Bishop McKim, being situated in Tokyo, must get the official news and is therefore more likely to be in the right than the men on the field. The first part of the statement means that the noble Bishop believes and preaches that might is right, for he says that China lacking a strong government cannot keep Shantung. There were some eighty years during which France was unstable and Russia stable; does Bishop McKim believe that it would have been better for the world if Russia had taken and kept a part of France? His statement reminds us strongly of the manifesto of the German intellectuals who prostituted their science and their religion for the defence of an inhuman régime committing a crime against humanity.

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A Chinese student was asked by an American what the percentage of literacy in China was. He answered that it was seventy. This little incident is worth recording because it shows that the temptation is strong to make misstatements in order to draw a perfect picture of China. We do not believe that



such practice is Christian, nor do we see the practical advantage of it. Telling the truth is more important than winning Shantung. Let not small incidents of this kind accumulate to spoil our reputation for telling the truth. Every intelligent Chinese knows, every intelligent American can find out, that the percentage of literacy in China is nearer ten than seventy.

Outside activities constitute a part of the genius of the American college. If we come six thousand miles to study in America we must not miss one of the essentials. The Americans are masters of the art of team play, of maintaining a high *esprit de corps*; we cannot enter their company without catching their spirit of co-operation. No matter how "green" we are, if we play fair, they will play fair.

Every Chinese citizen can be proud of the work of the Chinese National Welfare Society in America. Organized on May 7th, 1919, the anniversary of the Twenty-one Demands and the day of the Shantung decision of the Paris Peace Conference, the Society has now a membership of ten thousand and has collected a fund of thirty thousand dollars. It publishes a fortnightly magazine in Chinese and a monthly in English. Through the fortnightly it seeks to educate the Chinese people in this country in patriotism; through the monthly it hopes to "disseminate knowledge and information of the Republic of the Far East among the people in this land of America." An organization so patriotic, so efficient as the Chinese National Welfare Society in America deserves the support of all citizens of the Republic of China.

The progress of the Y. M. C. A. in China during the four years of war is little short of being miraculous. These figures tell the tale eloquently:

	1914	1918
Membership	11,718	26,790
Staff (Chinese)	126	240
Staff (American)	84	108
Students	4389	8074
Income of City Ass'ns	\$228,157	\$463,259

## SHOULD CHRISTIAN CHINESE GO INTO POLITICS?

The central purpose of Christianity, it seems to us, is to build a better social order. We are taught to pray "Thy kingdom come." The "kingdom" is a community where men regard each other as brothers co-operating in love to promote collective welfare. Applied to our age, the principle means the extension of democracy, political, industrial, and international: democracy both as a form of organization and as the spirit of reverence for personality. This purpose can be accomplished in two ways. It is contended that if we reform the individuals society will take care of itself since society is composed of individuals. It is also contended that if we reform the social institutions the character and the happiness of the individual will be taken care of since institutions mould the lives of individuals. The wiser Christian strategy is, we believe, nowhere better explained than in Professor Lyman's "The God of the New Age," from which we quote this pertinent passage:

"Persons are of more value than institutions, but institutions are one great means of developing persons—in fact persons are constantly being shaped by institutions, either for good or ill. A good environment does not necessarily mean a good character, but one of the indispensable resources for making good character is to provide a favorable environment. Business, politics, and neighborhood relations cannot become wholly clean without clean men to manage them, but one of the best ways to secure the clean men is to devise more wholesome and efficient business, political, and neighborhood methods."

Politics should be looked upon simply as one of the professions; there is nothing inherently noble or ignoble about it; the man going into politics is not *ipso facto* a sage or a selfish adventurer. If a person believes that he is well fitted for that profession, that he has the high purpose of service, and that he has a mission in that field, there is no reason why he should make a "sacrifice." In politics he will, if he is Christian, find opportunities enough to make sacrifices. We believe that the Confucian doctrine that the superior men should go into politics only when the government is well-ordered is essentially unchristian.

### AT THE THRESHOLD OF INDUSTRIALISM

The Industrial Revolution began in England around 1800; in Germany, after 1870. By 1914 Germany surpassed England in industrial efficiency and what is still more important, in social legislation, creating a greater degree of contentment among her working population. We find in this historical fact both hope and warning for industrial China. It shows that one nation can attain the level of achievement of another in a relatively short time; there is no inherent impossibility of a short-cut in national progress. It also shows that industrial society brings with it both blessings and dangers, dangers so great as to threaten the very basis of society. Before England realized it the whole ugly phenomenon of unequal distribution of wealth, of the subordination of humanity to machinery, of class arrayed against class in the same social organism, was before her, robbing her of many of the expected fruits of industrialism. Germany, that is, Bismark, did not believe in *laissez faire*; he regarded it as "fraught with great danger to society and to the state, because it produced an unbridled capitalism intent upon its own interests only and a sullen working class alienated from the State which it regarded as an enemy." He believed that "a healthy, contented working class was the surest guarantee of social peace and national power." We may question Bismark's motives in his social legislation; we cannot in this day doubt his wisdom.

China is bound to undergo the same industrial revolution. The only thing open to question is what kind of society that revolution will create, a socially just and therefore efficient and happy society or a socially unjust and therefore inefficient and unhappy society. That question will be answered rightly only in the degree in which we show foresight at this moment. We cannot entertain the fond hope that our captains of industry will voluntarily provide sanitary factories and fair wages, care for the sick and the disabled, prefer making five per cent. to ten or twenty per cent., stop accumulating as soon as they have made one million or ten million: to expect this would be to expect them to be inhuman. Before them are the vast undeveloped resources of the country, a limitless supply of ignorant labor struggling for daily bread; by them stands a government which

knows the political and financial advantages of siding with the capitalist class, a government composed of men who are wealthy or who are becoming wealthy: conditions are ideal, if they ever are, for capitalistic exploitation. Shall we rely entirely on a hope that nobody will take advantage of the situation?

To point out a problem is not equivalent to solving it. When we think of the many difficulties in our way, we are not prompted to move light-heartedly. We not only have to win over the possessing class to our point of view; we also have to face the ignorance of labor and the general public. To offer our laborers, say, a social insurance act now would be casting pearls before swine. Practical statesmen would hardly venture to force a reform on a people when its very beneficiaries are not ready for it. We are barely at the threshold, the dawn of industrialism; what we can do is to prepare for the noonday. We can prepare the capitalists and would-be capitalists for it; we can prepare labor and the general public for it. We can create a humanitarian sentiment; we can combat *laissez faire* heresies; we can emphasize the ethical teachings of our sages in regard to the use and bequest of wealth and add to them the sanction of Christianity. We can through education teach our laborers skill, intelligence, and self-control. We can hold up to the public the ideal of social justice and the duty of watching vigilantly the processes of production and distribution of wealth. We can do as much for China as Bismarck did for Germany—and more, for we aim not only at efficiency but efficiency in democracy.

### THE FRATERNITY QUESTION.

Of late a number of fraternal organizations have been formed among our students studying in this country, somewhat along similar lines as American college fraternities. As the existence of such societies is bound to exert some influence on our student life, beneficial or otherwise, we propose to consider with our readers some phases of this question.

Some phases of the problem are clearly a matter of personal opinion and vary with individuals facing the issue; such for instance as (1) are fraternities compatible with democratic ideals? and (2) are they a hindrance or help to the cultivation



of highest friendship? These we shall not discuss. We shall only be concerned with the other phase which seems to have a more direct social bearing: Will fraternities weaken the *esprit de corps* of the student body? Are they tending towards a better or a more degenerate form of social living?

In general, we may say that a fraternity exists for the purpose of cementing friendship and promoting social merriment. It does not claim to have either religion or politics as its field of endeavor, although in so far as it cultivates the qualities of loyalty, devotion, co-operation and sacrifice among its members, it is a distinct advance towards creating a better *esprit de corps* and better social living. Our task then is to see that the interest of such groups should be subordinated to the interests of the larger group and to make the progress of both complementary instead of conflicting. Of course "politicians" may try to employ the illegitimate use of personal influence to gain selfish ends through fraternity ties, just as such influence may be exercised outside of fraternity circles, but it must be condemned on its own account and not as an intrinsic, necessary evil of the system itself.

Since early history, fraternities have always been popular in our country. Stories like the Three Brothers of the Peach Garden are prevalent in all of our novels. And among our common folk, fraternal organizations are the rule rather than the exception. If it is probable that our fraternities, though they may be modified because of the impact of the East and the West, will not decrease in number, we cannot afford to ignore to watch the direction of the development of fraternity ideals and policy, for they will have far-reaching consequences long after our return to China. Let those who are or will be in fraternal organizations strive to maintain a high moral standard and let those who are outside create a public opinion that only good may come out of fraternities.

C. T. K.

## THE IMMEDIATE NEED OF LIBRARIES IN CHINA.

By T. C. Tai

*Mr. Tai was librarian in Camp Upton during the war and is now librarian of Tsinghua College.—Ed.*

As soon as we land in this country, we are surprised to see so many libraries. I suppose the number of the libraries in the United States is as many as the Chen-Huang Temples in China. Every little place in the mid-western and New England States has four principal houses: school, church, post-office and library.

According to the "American Library Annual," checked with "Minerva," the library statistics stand as follows (no libraries below 250,000 volumes included):

Greece 1	Denmark 2	France 10
Spain 1	Belgium 3	Italy 11
Portugal 1	Switzerland 3	Russia 12
Norway 1	Holland 4	Gt. Britain 16
Brazil 1	Japan 4	Germany 26
Sweden 2	Austria-	United States 28
	Hungary 8	

As to the number of the small and medium libraries, the United States stands again first among the nations. Altho this country is the youngest nation, she is the first one to have modern libraries and organized library associations. The birth year of the American Library Association was 1876 and this date also marked the beginning of the modern world-wide movement of libraries. England started her library association in 1898 and Germany in 1900. In 1900 Japan established the Kansai Bunko KyoKai, or Western Library Association, with Toheki as its official organ. Later France, Italy, Belgium and the Scandinavian countries followed the movement. What is the significance of this modern library movement? It simply signifies that the mediaeval idea of a library for a learned few was broken down and the gate of the intellectual kingdom was opened to the plebeians. Formerly the principal duty of the librarian was to get and to keep books and the library was a store-house; the modern library is less a reservoir than a fountain. The librarian aims to be an aggressive factor in popular education. He recognizes fully his duty to get and to keep, but far above this

his greater duty to make his books useful and accessible. The modern library has won a place besides the public school as an instrument of education. As Dr. Melvil Dewey, the father of the modern library movement, said in his convocation address at the University of the State of New York, "The library is a university of the people."

Roughly the libraries in the United States can be divided into 10 classes:

1. Public Libraries, as New York Public Library, Boston Public Library, Chicago Public Library and public libraries of other cities. They all have branch libraries and special rooms for children and disabled persons. Generally the public library divides the city into districts in proportion to the density of the population. The libraries are always at the service of the residents of each district. Now the policy of public libraries aims to have as little "red-tape" as possible without impairing the library collections. Generally the collection of the library is always adjusted to the local conditions: the Branch of the New York Public Library at East 110th Street, for instance, has a big collection of Yiddish books, because most of the people at that district are Jews. I have visited more than 40 public libraries around the New England States and all of them consider the type of the readers first and then select and adjust their selection of books. The principles of book-selection always center around 3 factors, namely, books aiming to uplift the social standing and moral tone of the people, books having reference value and books affording wholesome recreation. They are maintained either by endowments or by taxes, or by both.

2. University and college libraries, as Columbia Library, Harvard Library, and others. In these the circulation is subordinate to reference and research work. They have come to be a most important group of libraries in both quality and size. As for quality, the Widener Library of Harvard is famous for securing first editions, Columbia for materials on education, Brown for books on International Law, and John Carter and Annemary Brown of Providence on *incunabula*. It is necessary for those libraries to have a little more "red-tape" in circulation than that of the public libraries. In modern university work, every department finds the library as necessary as its laboratory. Many

normal schools, colleges, and universities gave systematic instruction to their students in the use of books and in the mechanism of the library, not so much to train them to be librarians, as to enable them to utilize the resources of a library.

3. National and state libraries. Besides their daily service to the state and to the scholars, they are the central store-houses for distributing material to the city, town, and village libraries. They also preserve the literature of their particular region for posterity. They have pamphlets, manuscripts, genealogy and other rare and costly material in addition to a large collection of legislative reference and general reference books, as New York and Wisconsin State Libraries.

4. Subscription or circulating libraries. They are carried on as a business and are usually open to all who pay the fees. Its collection is limited to books, but includes music and phonographic records. This kind of library is especially numerous in the western part of this country.

5. Special libraries. Every branch of human knowledge is using the library as its laboratory, consequently special libraries are formed in great numbers for special work, as the library of General Electric Co. of Schenectady, Arthur D. Little Chemical library of Boston, and United Engineering Library of New York and other special libraries in law, medicine, theology, insurance, banking, etc. The growth of special libraries has led to the formation of the special-library association.

6. Traveling libraries. They are generally maintained by the State Library, or the State Library Commission. Their chief function is to send books to any home or school where no library service is obtainable.

7. Children libraries. Most of the librarians pay much attention to that branch of library service. They help americanize the children of foreigners in this country.

8. Libraries for disabled persons and defectives. They have had wonderful success in New York and Massachusetts.

9. Club libraries. They are maintained by their members and usually are not open to the public. They are in a sense only large family libraries and are fast dying out.

10. Then there are the camp libraries. As Dr. Koch says, "The social side of the Great War presents some new topics



which certainly were not prominent in previous conflicts. One of these is the provision of food for the minds of the fighting men." Upon the entrance of the United States into the war, the American Library Association carefully worked out the plan of the camp libraries. On learning of these projects, the Commission on Training Camp Activities invited the American Library Association for supplying the library facilities in the camps, cantonments, and naval stations.

Through this general survey of American libraries, you have some idea of the diversity of libraries each having its own special function. The Americans know well enough that the libraries are indispensable to the progress of society and country. Now let us take one step further: Are modern libraries a necessity in China? If they are, how can we help the movement? We, the torch-bearers of light, all admit the inevitable truth that China needs education, and a sound educational system must be supplemented by libraries. But we must also remember that the library is not only needed in educational works, but also needed in running a machine or a bank or a laboratory. The library includes education of organized society as well as LIFE itself. As Dr. Williamson said, the library "must include, besides and beyond education, at least two other great phases of life, namely, recreation and occupation. . . . In each of these three divisions of life, print is indispensable."

A republic cannot be a true republic, unless the bulk of the people can utilize and enjoy the printed material with easy access. Although the Chinese as a whole use less printed material than the Americans, we must realize that there are numerous people who are anxious to use books and pamphlets. But their opportunity of furthering their functions of life is woefully limited on account of having no adequate modern libraries. Permit me to cite an illustration. Your education and knowledge of your profession or vocation equal, nay, occasionally surpass your western brothers, when you are in college abroad. But after three years' return to China, your knowledge will be inferior to your former western classmates, simply because you have no libraries for furthering your study and research. After you and I have worked several years in China, we will come to the point of intellectual stagnation. Your need is also the need



of the public: only their need is not so highly cultivated, specialized and professional as yours. Now you will agree with me that the need of a library movement in China is immediate.

How are we going to supply the need of libraries? First of all we must think of ourselves, a group of youths with modern education and scientific training, generally labelled as "Returned Students." It is exceedingly hard and expensive for an individual to buy all up-to-date periodicals and authoritative books on his line. So there is a possible plan to solve the situation. A library can be established by subscription of shares, say, one share costing \$10 per annum. The chief features of the loan system and circulation are by book post. The articles of the periodicals subscribed are reviewed and digested by specialists. In order to make this system clearer, I beg to exemplify my idea a little further. Now we suppose we establish three subscription libraries, one in Canton, one in Shanghai or Nanking and one in Tientsin or Peking. Each library will subscribe all kinds of good scientific and educational periodicals, bulletins, and reports in duplicates. One set must be kept on file in the library and the other is distributed to the editorial specialists who are annually elected by the library shareholders. Each editorial specialist has to make digests of a special periodical and the library will publish and mail all the digests weekly to its shareholders. If any shareholder is interested in a certain article, the full text of that article with illustrations can be supplied at cost by photostadt copy, provided that he likes to keep it permanently. This method can save the time and money of the shareholders and, on the other hand, they can get well informed. Many libraries of big business-concerns in this country use this method. Books will be also circulated to the shareholders by book-post.

Secondly, every one of us must have the deep-rooted idea of establishing and supporting libraries and reading rooms. If you can influence your home-town people to establish a town reading room or library, the public of your town will receive a great benefit. The Chinese people everywhere have books, but they store them in their carved book-cases enjoyed by real bookworms. In case the people are willing to let their books be placed in a town library and used by the public, within the next ten years China will have numerous libraries.

Thirdly. Encourage the libraries of your schools and colleges to open to the alumni and the public, so you and the people will have another source of acquiring knowledge.

Fourthly. Support the idea of establishing a Library Association. Its chief duty is the editing of directions in pamphlet form on library administration and economy, for instance, how to run a college library, a reference library, a public library, a children's library, etc. It can also give a summer course of library science and training. It serves as a place to produce trained librarians.

Finally. In case you are elected as one of the trustees of your town library, please remember two important facts. (a) Emphasize the administrative side more, i. e., a good system of letting the public have easy access to the books is more important than the idea of collecting and storing lots of out of print books in a big and magnificent building. If the system is inadequate, it wastes the time of readers. No one can find a book excepting by wasting three or four hours; the library staff itself has no idea at all whether the library has that book or not. Such a library has no great value to the public in spite of its valuable collections and beautiful building. (b) Emphasize the idea of the library more as a department-store than as a safe deposit of a bank. Advertise the library, attract the people to come to the library and try to sell the library service to the public. The library staff must be the type of good salesmanship and the librarian must adopt the attitude of a business manager.

I know you will and can help the movement of establishing libraries, because it is an appeal for helping ourselves, our fellow-countrymen and our country. Good reading always helps to keep many a person up to his or her highest level and evil is only done through the medium of ignorance; as Shakespeare says, "Ignorance is the curse of God: knowledge, the wing, wherewith we fly to heaven."

## THE TRANSFORMATION

### A Drama in Sketches

By Peng Chun Chang

#### Prologue

#### The Parable of Pearls

Pearls are not pearls in the beginning,  
but common grains of sand.—

The oyster must endure the irritation  
and the pain;

And nothing should be exposed  
until the pearl is done.

#### Act One

#### In the Greenhouse

"I am the simple plant,  
with leaves of peace and petals of beauty;

"I am the blue sky,  
calm and cool, silent and serene;

"I am the joyous bee,  
beauty-finding, beauty-feasting, and  
giving forth honey when the hour arrives."

**Act Two****In the Turmoil**

It was from our garden, the young tremulous plant;  
For its nurture, we sent it to a greenhouse where  
the sun glows with merry warmth, and the calm air  
is sweetened with the roses' scent.

It went———And came.

The round little buds were just ready to burst in laughter.

O, what a splendid sight!

It came.———And a few days later, the leaves  
began to droop and wither;

We could almost hear its cries of pain!

At length—no hope—the last bud bade us  
a sad, sad farewell!

**Act Three****In the Grave**

Sorrow ennobles;

Sorrow calms;

Trifles can never bother when sorrow is near.

The sorrow of destiny!

The sorrow of despair!

But it's sorrows that make living cool and clear.

**Act Four**

**Mastery**

**Joy**

Life expresses itself in the mastering of materials—  
institutions, ideas, colors, sounds, brick and stone,  
iron and bronze, and a thousand other things—  
Success in life is measured by the degree of mastery;  
And the joy of life comes from the sense of mastery.

**Freedom**

A life striving for mastery shuns not hardships,  
nor evil, nor pain—  
No regrets, no fears, but just serene watching  
of experiments tried and battles fought.  
Life is forever responsible, yet forever free!



## THE REAL NATURE OF THE CHRISTIAN RELIGION.

By Dean Edward Increase Bosworth

*Dean Bosworth is the Dean of Oberlin Graduate School of Theology. The substance of this article was originally published by the Canadian Y. M. C. A. in a little pamphlet for soldiers and sailors. One Chinese student once said of Dean Bosworth that to meet him is worth a trip across the Pacific. This expresses the feeling of all who have had that privilege. We are grateful to him and to the Canadian Y. M. C. A. for the permission to reprint the article—Ed.*

What is the real nature of religion in general? In the experiences of the war we have found that some things and persons that we used to call religious no longer seem so. Some things that we had not thought of as religious now seem to be really the very essence of religion. As we look forward to life after the war, bent on making the most of it with so much of ourselves, our friends and our jobs as is left, what is the religion that we really care for?

Religion is having to do with God. The Christian religion is the religion that Jesus Christ experienced and proposed to lead all men into. It presents the God that Jesus found, Jesus' way of finding God, and Jesus' challenge to all men to come His way and find God for themselves. "Seek and ye shall find."

## Is there a God?

But what do we mean, and what did Jesus mean, by God? God is our name for the tremendous force in the sure, silent grip of which we find ourselves. It swings our world silently through space a thousand miles a minute, fourteen miles a heart-beat in one direction, and how far and how fast, and in how many other directions we do not know. It is the force that keeps an individual man thinking; that keeps the generations of men going on and binds their thoughts and actions into a unity that makes progress and history possible. It is the force that fills the mind of man with brightening ideals of democracy, liberty, peace, and the hope of mastering all the powers of nature for the good of mankind. The God whom Jesus found, and whom those who accept Jesus' challenge are finding, is a power that is always feeling, thinking, and willing to produce

everywhere the true and the beautiful, the honest and the friendly. This vast power is near enough to us to give us being and to keep it going.

"And if the Nameless should withdraw from all  
Thy frailty counts most real, all thy world  
Might vanish like thy shadow in the dark."

And yet this vast power, near enough to us and to all things to give us being and to keep it going, is distinct enough from us to give us a chance to be ourselves—to give us a chance to be religious.

This vast power, feeling, thinking, willing to produce the honest and the friendly, has always been pushing man onward, has always been pushing for the expression of its own honesty and friendliness in all human hearts and in all institutions of human society. It is always saying in the soul of man "I want you; I want you for the honest and friendly life; for the new world in which honesty and friendship shall be universal and secure; for the new civilization in which each man shall wish for every other man such a fair chance at all good things as a man would want his brother to have."

We conceive God to be a vast unseen power all about us that is always feeling, thinking, willing to produce the good and the beautiful, the honest and the friendly. What reason have we for assuming the existence of such a being?

We know that there is some form of force all about us. The mystery of motion is on every side. The waves of light and heat move steadily and with decisive swiftness in upon us from distant parts of the universe. It is possible to say that all this mystery of motion, all these wonderful happenings in earth and sky and in the mind of man, are the expression of "Natural Force." Then we at once face the question: What is the real nature of this Natural Force? Can we give any reasonable answer to this question? At least we can make a rational guess, a guess so rational as to make its adoption as a practical working theory of life thoroughly reasonable.

We guess at the real nature of this Force by studying the highest and clearest forms in which it has expressed itself. These are the personalities of good, forceful men. The Force which has expressed itself most clearly in this form may be much more

than these personalities, but at least they give us our best clue as to its nature. The essential characteristic of good and forceful men is to be feeling, thinking, willing to produce the good and the beautiful, the honest and the friendly in all departments of life. Jesus Christ stands out in history as the conspicuous leader of such men.

Therefore we know at least this much about the Great Force: It is something near enough to us and to all things to give us being and keep it going, yet distinct enough from us to give us a chance to be ourselves; something always feeling, thinking, willing to produce the good and the beautiful, the honest and the friendly.

It might be said in objection to this mode of reasoning, that forceful bad men are as evidently facts as are forceful good men and that they might as reasonably give us our clue to the nature of the Great Force that is behind all things.

But when we examine the nature of bad men, that is of men who are feeling, thinking, and willing to produce the dishonest and the unfriendly, the lie, and the hate, we find that they are untrue to their own natures. They are so made that such action will confuse and wreck their own personalities. That is, the Force that gave them being meant them to be forceful good men, expressed their intention in the very constitution of their being, and is therefore itself good. The explanation of their bad natures and its final outcome is another question.

It might be said that we ought to make our guess as to the nature of the Unseen Force by taking a general view of all the miscellaneous multitude of things in which this Force has expressed itself, instead of selecting that which is highest, forceful good men.

But in reply it may be said that when all the many varied forms in which this Force has manifested itself are examined, they all head up in man and in the use the forceful good man makes of them. He it is in whom the significance of all things is found, and it is to him that we rightly look for our clue as to the nature of the Force behind all things.

It is a principle of science that a man ought not to depreciate his best clues, however incomplete they may be, but ought rather to work them hard and see what they lead to. In accor-

dance with this principle it is reasonable for a man to live his life on the supposition that there is around about him such a God as we have described. He ought to be religious. "Religion," as Donald Hankey defines it, is "betting your life that there is a God."

"Speak to Him thou, for He hears and Spirit with spirit can meet. Closer is He than breathing and nearer than hands and feet."

### How Does a Man Find God?

We have conceived God to be an Unseen Power near enough to us, and to all things, to give us being and keep it going, yet distinct enough from us to give us a chance to be ourselves, a Power that is always feeling, thinking, willing to produce the good and the beautiful, the honest and the friendly.

It might seem that so vast a Power so close at hand must make its presence unmistakably felt, and that it would be unnecessary to look for it. But we are least conscious of some of the things that we are most dependent on for life. We do not think of the air all about us every time we breathe, nor of the force of gravity every step we take. If this vast Power that we call God blazed out upon us in some overpowering way every moment, we should have no chance to be ourselves, no chance for independence and character.

To find any form of force we must relate ourselves to it in such a way as to experience a recognized effect in our own being. Electricity may be invisibly present in all the air about us, but we do not "find" it until we have related ourselves to it in such a way as to experience its effect upon us. God, as we have thought of him, is a reality whose presence can be discovered only by experiencing some effect of his action upon us.

To find an unseen force it is necessary to adjust ourselves to its nature in some form of action. When this is done the force produces its effect upon us. Electricity may fill all the air about us, but it is only when we adjust ourselves to its nature in certain action, with proper apparatus, that we "find" it.

What is the nature of God, and how do we adjust ourselves in action to that nature so as to "find" God? The human relationship which Jesus used to describe the nature of God was fatherhood. To some men whose home experience has been un-



like that of Jesus, "Father" is not a helpful word. But on the whole the word suggests the affection, care, and superior experience of one who has brought us into being.

There are three simple ways in which a son ought to relate himself in action to a father. The first is to speak to him with respect. A man ought to pray to God. The second is to obey. A child ought to obey a good father. A man ought to do the things that it seems to him a good God would want done. The third, really involved in the second, is to agree with his father in the treatment of his father's other children. That is, a man ought in all the actions of his life to be a true brother to other men if he would find the Heavenly Father. He ought to be working for an order of things in which all men will have such a fair chance at all good things as a man should wish his brother to have. This is the order of things that God, with his continual feeling, thinking, willing to produce the honest and the friendly, is pushing men on to create. He who would find the unseen God must adjust himself to God's nature by himself feeling, thinking, and willing to produce the honest and the friendly.

Perhaps the first efforts to "find God" may produce no experience. Most scientific experiments that finally succeeded in the discovery of an unseen force began in more or less of failure.

But what sort of experience ought a man to look for as properly convincing him that he has at least begun the process of "finding God"? Sometimes it is a very distinct upheaval of the emotional nature at a definite time, when he resolves to pray, to obey God at any cost, always to feel, think, and will to produce the honest and friendly in the great world brotherhood. In other cases the exact beginning of the great discovery may be obscure. A man may fall in love at first sight, or he may be unable to remember when he first saw and began to love the woman whose love is now the supreme blessing of his life. He may know the exact moment when his lungs, which had been filled with poisonous gas, began to find the pure air, or he may be unconscious of what has happened a considerable time after his lungs have begun to respond to the pure air.

In general there comes to him a new sense of larger life, of being right. His personality becomes normal. He feels a strengthening sincerity, a growing sympathy, a deepening peace.



Awkwardly and unsteadily, perhaps, at first, but with greater ease and steadiness as time goes on, he finds himself feeling, thinking, willing to produce the honest and friendly world that God wills to have man create.

### What is the Religious Life?

When a man yields himself heartily to this vast unseen power that is always feeling, thinking, willing to produce the true and the beautiful, the honest and the friendly, the life of God rises in the soul of the man and the various features of a growing religious experience begin to develop. He begins a new and wonderful kind of daily life, the religious life.

Four great experiences begin to grow up in his soul: (1) He learns to rest upon the great honesty and friendliness that rise up in the soul out of the underlying life of God. Jesus' great words about trusting the Heavenly Father begin to have meaning to him. He prays. He prays in thought and word and act. He opens his soul in prayer to the life of God, and in accordance with the great laws that prevail in the intercourse of one person with another, there flow into his soul from God in answer to his frequent prayer, such feelings and thoughts as the various emergencies of his own life and the life of his friends require.

(2) He finds himself in the midst of the day's work being drawn out with new honesty and friendliness toward other men. He finds satisfaction in working with them in all practicable ways and at any necessary sacrifice for the common good. The interests of all classes of men appeal to him in a new way; he is restless and uncomfortable at the sight of men whose privileges and opportunities are less than his own. Hot indignation burns within him when he sees the evil will to unscrupulous power breaking down the lives of men and women and children.

It is in the sphere of the day's work with other men that he must live the religious life. The energy of God is in all the material with which he deals in the day's work. It is through the working of his hands and his brain on this material with other men that he expresses the new religious disposition that is in him. As a religious man in his trade or profession he works daily with the ever-living God on some phase of the unfinished world. As a religious man he combines with other men in work

and sacrifice for the common good. The day's work is a situation produced by the ingenuity of God in which to tempt men to gratify their ambition to gain power over nature and then to use this power in a religious way, that is, in working with God the Heavenly Father and with men as brothers for the common good, for the enlargement of the common life of man, for a better world.

(3) If he stops to think much about it he finds a growing sense of permanence in his life. Such relationships as he finds himself forming with the life of God and with the activities of like-minded men, seem to him likely to last. He finds it hard to feel that the death of friends with whom he has begun to live and work in such a satisfactory way for high ends has taken them from him for evermore. He slowly lives his way into the sense of immortality. Perhaps in time he earns the clear conviction of immortality—one of the great prizes of life, which, like all great prizes, has to be honestly earned.

(4) Furthermore, as he learns from the Christian Gospels more and more of the life and ideals of Jesus, he may have something of an experience that has characterized many Christians more or less distinctly since the beginning of the Christian movement. As men have heartily adopted the honest and friendly ideals of Jesus and have let their affections follow Him out into the unseen world, something has come back to them which has seemed to them to be companionship with His immortal spirit. Jesus has seemed to them to be not simply one who, nineteen hundred years ago, faithfully followed His ideals even to death, but one who here and now is able to share with those who care for it something of His own personal trust in God, love for men, and triumphant conviction of immortality.

"Wherever are tears and sighs,  
Wherever are children's eyes,  
Where man calls man his brother  
And loves as himself another,  
Christ lives."

The religious life is a wonderful life, a life with various phases, more or less clearly realized in various temperaments. In all cases the truly religious man is found to be more and more persistently and successfully feeling, thinking and willing to

produce the true and the beautiful, the honest and the friendly everywhere. There is established in the depths of his life a strong growing trend toward the honest and the friendly, that sets him to working gladly (1) with God as his father; (2) with all men as his brothers, for the mastery of his world in the interest of humanity; (3) in an occupation which he feels death will not terminate; and (4) in which Jesus Christ will be his immortal leader.

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### THE Y. M. C. A. HUT AS AN AGENCY OF MASS EDUCATION IN CHINA.

A Memorial to the National Committee of the Y. M. C. A. of China from the Versailles Conference of Y. M. C. A. Secretaries with the Chinese Labor Corps in France.

Drafted by a Committee of Three,

I. H. Si, Harvard

C. H. Wang, Yale

T. F. Tsiang, Columbia

The dense ignorance of the population of China is a well-known fact; so are its bad effects. The problem of popular education naturally posits itself. Various solutions have been proposed and attempted. While all have their good qualities, none has, it seems, the combined merits of all-inclusiveness and practicality. The problem is no less than the uplifting of the four hundred millions of China from one level of living—the level of ignorance and disease, of immorality and social incohesion—to the level of enlightenment and health, of uprightness of character and of brotherhood. The Y. M. C. A. secretaries, in coming in contact with the Chinese laborers in France, have been struck anew by the urgency of the problem. In their efforts to help their fellow countrymen, they have found certain methods decidedly successful; their experience in the Y. M. C. A. huts established in the camps of the Chinese laborers has suggested to them the idea that an agency, similar to the Y. M. C. A. huts in France, organized as the center of the social, educational, and religious activities of the community, might contribute towards the solving of the problem of popular education. They, assembled in a conference at Versailles, France, from April first to

third, after careful deliberation voted unanimously to memorialize the National Committee of the Y. M. C. A. of China to initiate such an enterprise, first on an experimental basis, and later, on evidence of its success, to perpetuate and enlarge it. The conference, through its committee, begs to report to the National Committee the features of the Y. M. C. A. hut in France which have been found through experience to be efficacious and which, with adaptations, might be used in China. The features of the hut program are summed up in the following articles:

Article 1. In the huts, the national language may be taught to all illiterates, men and women, preferably with the use of the phonetic alphabet adopted by the Department of Education.

Article 2. Short courses on any of the practical arts such as masonry, carpentry, electric wiring, plumbing, domestic sciences, and others as demanded by local industries, may be offered in the huts, gratis, to all men and women who cannot go to other educational institutions.

Article 3. Lectures on hygiene, on duties of citizenship, and on history and geography may be given in the huts from time to time, with copious use of charts, diagrams, and lantern slides.

Article 4. Religious enlightenment may be provided in one form or another in the huts.

Article 5. Moving picture shows may be given in the huts regularly, preferably with films of an educational nature.

(When financial condition permits, it might be well to manufacture special films for the huts.)

Article 6. Exhibits of improved tools and simple machinery may be held in the huts, the aim being to hasten the reform of Chinese industrial **processes**.

Article 7. Theatricals of an uplifting character may be organized and presented in the huts from time to time.

Article 8. Phonographic concerts may be given frequently.

Article 9. Indoor games, appealing to all natures, feasible under indoor conditions, may be provided in the huts.

Outdoor games of mass play may be organized in connection with the huts.

(Athletic sports may be organized for the younger members of the community.)



Article 10. In the huts where conditions demand, canteens may be opened, serving chemically pure drinks and plain foods for the benefit of laborers who are homeless or away from home. A hostel of a sanitary kind, with bath facilities may be provided where conditions demand, also for the benefit of the laborers who are homeless or away from home.

Article 11. In the huts, there may be a general reading room, supplied with newspapers, magazines and pictorial reviews.

Article 12. There may be a special periodical, in mandarin, designed for the common people.

Article 13. (A suggestion) The present city Y. M. C. A.'s may individually undertake the maintenance of one hut or more in their respective cities.

In concluding the memorial, the conference wishes to emphasize three ideas: first, the program outlined is one found efficacious in the huts in France, through practical experience; second, this program, in its application to Chinese conditions, is presented as a suggestion only; third, the enterprise may be begun on an experimental basis only.

The conference, impelled both by conviction and by a sense of duty, begs the National Committee of the Y. M. C. A. of China to consider duly its suggestions.

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### EXTRACTS FROM THE DIARY OF A DISAPPOINTED COLLEGIAN

By an Anonymous Contributor

April 17, 19—. If I have to summarize my feelings towards my college education, I would say that my college education has stood between me and education, like a thick wall. It has dulled my senses, hedged in my energies, robbed me of my interests, choked the idealism in me, and weakened my moral fibre. Four years, excepting a small fraction, have been spent in getting a liberal education. I do not blame the college for not having given me a fund of professional knowledge with which I could trade for bread and butter; I blame it for not having developed in me a capacity for the enjoyment of art and literature. Esthetic joys come to me diluted and unenduring, like the flickering of a lamp. As to literary accom-



plishments the most I can say for myself is that by this time I can write decent two or three-paragraph freshman themes. Other men of my age have written beautiful verse, scholarly essays; attained insight in politics or in intellectual movements. I have no right to receive the bachelor's degree, and they, if they have any conscience, **will not confer it on me.**

This is a liberal college. How many of the professors can be seated before us as examples of liberal knowledge, liberal interests, a liberal frame of mind? How many of them have shown us the qualities of a scholar? Shopkeepers, grammar school teachers, having stolen into the fold of college!

April 18, —. Lord Morley's definition of religion can be used to characterize Confucius. In Confucius, there is moral greatness as shown by loyalty to humanity and to ideals, but there is not the feeling of a divine presence in us, about us, and above us, such as we find in Wordsworth and Tagore.

April 19, —. Dean ——— announced the death of a former student in Chapel to-day. He also read the list of seven dead, who in one connection or another were doing war work. The hushed silence of the student body and faculty was very touching. I have never seen anything like it in the Chapel for universality of emotion, for sincerity and, one is almost tempted to say, beauty of collective grief.

April 22-25, —. Have been trying to defend idealism in philosophy class. What irritates me is the way Prof. ——— unconsciously prejudices people against idealism in favor of pragmatism. Whatever we may say about its abstractness, it embodies a mass of the most profound insight into human problems. We ought to see its defects, but we ought to know its merits first.

April 30, —. Associations of mind are extremely illogical. Elizabethan drama has nothing to do whatever with reform in China, but while reading a historical account of it, I could not keep my mind off the present state there. The real link was the thought how much Shakespeare did for the people, not only of his age, but of many succeeding ages, with the meagre material means he had; and the reformer in China cannot count on an abundance of means. When I go back to China, so my mind weaved the story while I read "Moody and Lovett," I

shall call the neighbors of the place together in the main hall of our house. I will address them this way: "I have been abroad for more than ten years; I have seen America, France, England, Japan, and other great countries. Everywhere I went, I tried to find out the source of their power. I have come to the conclusion that we Chinese are backward first of all in education. Etc., etc. . . ." I will establish a small school, teach personally. Gradually I will establish others and make myself the superintendent, teaching only the teachers in summer. I will try to reform community life; get the people to build better roads, use better methods of farming, practice better ways of living; above all, set an example of a good home. In my old age I may be able to earn the title of a saint. In this way, I may be spared of the conflicts of life, while still serving efficiently.

(In a later pencil mark, this was added) This is the fancy of an idle convalescent.

May 5, —. ——— to-day is at her best. The leaves seem to have come out over night. Mildly warm and softly breezy. Dandelions dot all the lawns like stars. Am going to finish Morley, Godkin, and read some history of English literature.

May 7, —. One hundred years and two days ago, May 5, —, Karl Marx, the father of a new social gospel, was born. Exiled again and again from Germany, France, Belgium, he lived the most part of his life in London, in extreme poverty. Bismarck offered him the editorship of his organ at a salary to be named by Marx himself; he refused: he was not willing to sell his talent to the devil. To-day socialism stands as one of the two or three really important aspirations of man.

May 10, —. It is rather strange that the name of W. T. Arnold is not mentioned in the two volumes of Life and Letters of E. L. Godkin. The two men were contemporaneous, of the same profession, with the same interests in literature and history, with the same devotion to peace and progress and good government. The criticisms that Arnold made of Godkin may be just and may not be; probably Godkin gained in permanence by his rigid scientific method and spirit.

It is a blessing that I should begin my interest in journalism

with the lives of these men. The lesson they teach me is: "Combine learning with high moral purpose."

May 15, —. Went to the class party. Walking with K. afterwards. Wonderful night, so calm that even the aspens stood still. We spoke about the centenary of the college, about the Germans and the English, about paganism and Christianity, about her mother, etc.: conversation was insubstantial because both of us have not lived much real life. But to talk with a person on the same hunt is a real pleasure.

May 19, —. This morning read Stevenson's "Victor Hugo's Romances" and Morley's "Victor Hugo's Ninety-three" and Victor Hugo's preface to *Cromwell*. The contrast between classicism and romanticism in literature led me to think of the romantic and the classic in life, then in the feminine character. My thought reverted to the question of K. the night before, what I thought of the American girls. It ran along this line: The American girls resemble the impressionistic paintings: brilliant, lovely, charming. They enchant you, for a moment, then they tire you. The Chinese girls resemble the pictures of Rembrandt: simple, dignified, dealing in broad contrasts only. The American girls are the children of decadence; the Chinese, of the classic age. The former strive for effect, and sin therefore in extravagance; the latter disdain the thought of striving for effect, but sin in the lack of spontaneity. What elevates the American girl is her physical and moral healthiness; what spoils the Chinese girl is her lack of significant vital experience; she will not allow her hand to come in contact with the mud of life except when gloved—metaphorically speaking of course. The ideal is a blend of the two.

Now to go back to Hugo. His life is what I consider a successful life. I do not ask more of life than the enjoyment and creation of beauty, the having sympathized with humanity in its falls as well as in its triumphs, to suffer for it, to labor passionately for ideals. Victor Hugo, to my imagination, lived such a life.

What Hugo did for revolutionary France, somebody must do for revolutionary China.

May 21, —. Last night occurred the Phi Beta Kappa banquet. While the fraternity pretends to stand for culture, the opposite

of culture was there. "Prexy" used his position to show that good can be found in tragedies that have sprung from the animality of man and that have crushed whatever there is of divine in him and that therefore the world is governed by a God. Life is too complex to be compassed by one interest, even it be the important interest of religion.

May 28, —. For the political and intellectual integrity of China, for a healthy development of her institutions, there is nothing so imperative as a study of her heritage, done scientifically. We need to know what the genius of our race is. We cannot add to the structure erected by our fathers intelligently without knowing at what stage of evolution we are. We must go to our literature, our history, our folk-lore, our art; we must re-examine our political philosophy. This task must be done by men of modern training.

June 3, —. Whatever the psychological process may be, we cannot deny that mind influences body. Often I have entered the library, dull, sleepy, indifferent, and left it feeling alert, keen, full of thought and full of enthusiasm. To-night I spent an hour and half on Irving Babbitt's essays on Sainte-Beuve. His other essays on Joubert, Madame de Stael, Villeman, and Guizot and Nizard were certainly colorless enough. I picked up the volume to-night with a sigh, the sense of duty alone compelling me to go on with it. The first few pages were tame. When I came to the distinction of traditionalism and naturalism and of how the former consists of Christianity and the Greco-Roman civilization, and the latter of science and Rousseauism, the inertia of mind yielded: for it cleared up for me the intellectual history of the nineteenth and the two decades of the twentieth century. Again the discussion of Sainte-Beuve's religious experience and critical method was of the highest interest. The first point gave me a sense of oneness with a part of humanity at least. For a long time I have not been able to put my life on the religious plane; it persistently stayed on the humanistic and naturalistic plane. It is a satisfaction to know that it is normal to be a libertine.

June 6, —. Lying abed awake on a rainy night is a pleasure. Last night I read Stevenson till twelve and was awake long after. At first I was re-living the life of Stevenson in the South



Seas and was oblivious of my environment. When my interest flagged, I heard rain outside. It was intermittent, the sound of rain only reached me during the dull passages of the book. It was very pleasant; the book and the rain entertained me alternately; the book excites me, the rain calms me down, reminding me that I am not in the South Seas myself. After I had put aside the book, I gave myself up entirely to the music of the rain: the rustling of the leaves, even and gentle, like the rustling of silk gowns; the continuous flow down the tin pipe, as mellow as a flute; the irregular heavy drops, hinting at possible spirits shaking the trees. It was a good time to feel the pulsation of one's own being.

June 21, —. Last night went to call on Prof. A——. He was on his porch with Prof. B—— and Mrs. A——. The three paid fine compliments to K. Prof. B—— at his best with his irony. Left the college and town with little feeling, except for the Chinese schoolmates. Felt a great longing to ask them to be my sworn brothers.

## SILENT FORCES, THE GREAT FORCES

By Professor M. C. Findlay

*Professor Findlay is the head of the department of natural sciences in Park College, Parkville, Missouri.—Ed.*

What is the most wonderful thing you have ever seen? What has most impressed you? What has started the most thought vibrations? These are the questions often asked of Scientists since they are supposed to have travelled much and to be good observers. My most thrilling experience has not come from finding a fossil fern which spread its fronds untold ages ago before the Mississippi valley was carved out nor the discovery of the jaws and teeth of the mastodon who roamed this continent when the central plains were an ocean beach nor again the sight of the remains of Rameses II, the Pharaoh who commanded the Children of Israel to make brick without straw. These all reminded me that I was a new arrival on earth and somewhat insignificant. The greatest thrill came to me at the St. Louis Exposition when I stepped into a closed booth in a noisy, crowded build-



ing and heard a beautiful cornet solo by an instrument a thousand feet away, the sound conveyed all that distance past dozens of clanging, creaking machines on a little sunbeam and changed from light to sound vibrations silently in a bit of selenium. That silent effective transformation of energy to me was most wonderful.

Walk in the forest in the spring time and you hear the noisy, happy, chirping birds, but you scarcely realize the powerful forces that are raising tons and tons of sap from root to top in the forest giants to form the new crop of leaves. On every plowed field in winter Jack Frost is doing the work of a thousand harrows in breaking the clods for the sower. At the sea-shore the noisy waves count for little in getting a ship to port. They are often a hindrance but the noiseless mist quietly rises under the sun's smile and floats away to water the earth and make a whole continent happy. Henry Drummond, speaking of Newton says "All the forces of the inorganic world are secret, silent forces. Gravity, the most ponderous of all, came down the ages with a step so noiseless that the world was old before an ear was quick enough to detect its footfall."

What power propels the earth, spinning this orb around every twenty-four hours so fast that each of us goes through space a thousand miles an hour! How noiseless is it all! No one hears the axle creak nor the pole grind in its socket. The great forces are noiseless.

I fancy some one objecting, saying "How do you explain the crash of the avalanche, the roll of the thunder and the hiss of the volcano? Do they not represent great and noisy forces?" No. They are the exceptions that prove the rule. An avalanche is a rare occurrence. It slides down the mountain carrying a few tons of earth here and there; yet how small the amount that is moved compared with the silt which the noiseless Mississippi has carried from the mountains over its river bed, and the great mass deposited as a delta at its mouth. All the volcanic earth deposited in North America is but a small fraction of that laid down by the quiet, constant action of the sea. What is the noisy thunder that disturbs our summer dreams? Only the cold and empty air rushing through the hollow heavens to fill the path of the lightning. It is the quiet lightning that

does the work and inflicts the damage. Surely the great forces are the quiet forces in the natural world.

The same law holds in the social world. The persons of leadership and power are not those who bustle about and monopolize the conversation. Who starts the violent, unpleasant criticisms which go about some dinner tables? Usually some nobody suffering from near nervous prostration or some taciturn man with a grouch or a hobby whom some one has discharged by an unwitting remark. Big people are quiet and do not start topics of an unpleasant kind. On the contrary silence often quiets a troubled social sea. I know a man who does not offend by his manner, but who always shows such a lack of interest in detrimental conversation that he never fails to change the current without comment. Great men with a good reputation can afford to rest their case and await results. Take the instance of the Ephesian mob recorded in Acts, XIX Chapter. Facing an angry mob the town clerk quietly remarked: "We all know that Ephesus is the temple of the Great Diana and of the Image which fell down from Jupiter. You fellows can afford to be quiet and let Demetrius settle this little matter in the courts. Be quiet now and disperse."

The forces in the spiritual world are no less quiet than those in nature and in society. Recall how Elijah, the Tishbite, a discouraged saint, hid in a cave in the time of a great storm waiting the coming of the Lord. A great and strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake but the Lord was not in the earthquake, and after the earthquake a fire but the Lord was not in the fire, and after the fire a still small voice or more accurately a sound of gentle stillness and the Lord spoke. The Apostle Paul writes the Thessalonians, "But we exhort you brethren, that you abound more and more, and that you study to be quiet and to do your own business." Think of studying to be quiet in this age of advertising! Not long since a young lady working in the Biological Laboratory, where quietness should reign, broke out with this question addressed to her mate across the table "What are you going to do when you get out of College?" How is that for a conversation starter? Was it in harmony with the surroundings?

Seneca agrees with Paul saying "Talk little with others and much with yourself." Talk little and reflect much.

Noise generally denotes discord and is not synonymous with music. The whirr of perfectly operating dynamos in a big power plant is music to a mechanic's ear, but when an axle gets dry and squeaks, noise begins. A pin dropping quietly in a perfectly quiet worshipful assembly may be a noise. Silence is a relative term depending on environment. How whispering becomes evident in an assembly engaged in prayer!

No greater mistake was ever made than to suppose that a person not noisy is dead or that to be quiet is to be unhappy. You ally yourself with the greatest forces in all the universe when you are quiet. To be in such company is to be in communion with the Infinite. It is to be supremely happy. As Shakespeare says "Silence is the perfectest herald of joy. I were but little happy if I could say how much."

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## THE PLACE OF PERSONAL INITIATIVE IN SOCIAL WORK

By John Stewart Burgess

*Mr. Burgess is the Secretary of the Princeton University Center in China. The article we print here is an address delivered at the Conference of western returned students held in March, 1918, in Peking. It was first published in the report of the Conference, very few copies of which have come to this country.—Ed.*

In accepting the responsibility of addressing this learned assembly of Doctors of Philosophy, Masters and Bachelors of Art on such a subject as the Social Question, I did so with the clear understanding that I was to start off the hour with a few theoretical generalizations on some social questions in which I am interested and that I was to be followed by Mr. Chang P'eng Ch'un, acting principal of Nankai School, who out of his own experience was to lay a foundation of fact and practical suggestion. But just a few days ago when I saw the program, I discovered that the foundation had been removed and I was left hanging in the vacuous air of theory and speculation. My excuses for appearing before you, a group more familiar with Chi-

nese problems than I am, are two. First, I am very interested in these questions and second the general principle, "Fools rush in where angels fear to tread":

My theme is, "The Place of Personal Initiative in Social Work."

We ought first to make a rough distinction between social work carried on as an established Government function, and social work brought about by the private promotion or agitation of individuals in societies. There is opportunity for personal initiative in both classes of social work but obviously more in the latter than in the former.

Even in such a highly bureaucratic form of social work as the remarkably effective German system of poor relief the whole success depends upon the initiative, ingenuity and devotion of unpaid individuals. Without a high sense of individual responsibility to the public good, such a system would be a complete failure.

In England and America, on the other hand, there are a vast number of agencies—for moral reform, poor relief, public health, prison betterment, infant welfare, etc., either conducting institutions or promoting propaganda, almost totally dependent upon personal initiative for both their existence, their finance and their success. Many of these movements are directed at reforming Government institutions or actions and result in changes in the structure of Government or society of far-reaching significance.

I am not, however, going to get switched off my subject to discuss the interesting theoretical questions as to how much of this social work in an ideal state, efficiently organized, with a unified and united people, the Government should control and how much individuals or private societies should control. Grant, if you wish, that the Government should completely control such a social program. We are not discussing the "sweet bye and bye" but "the nasty now and now"!

*My thesis is that in starting effective social work in any country and in the bringing of the Government eventually to take upon itself new social functions, personal promotion and initiation largely expressed through carefully worked out concrete demonstrations are necessary.*



In studying the history of social reform the method by which great advances have been made in any particular field are almost tiresome in their sameness. First some one gets a new vision and starts to work for its realization. Persecution or ridicule usually follows. A successful concrete demonstration is made, and then general acceptance and legal action in the desired direction follow, often, unfortunately, after the death of the demonstrator!

In promoting some social reforms, concrete demonstrations are obviously impossible, for until public opinion has been aroused for example, the desirability of woman's suffrage initial agitation and publicity are only means possible of bringing about the desired end.

The history of the social Democrats in Germany shows what agitation can do. In Bismarck's early days of power, Leibnecht, Lasselle and Boebel were repressed and imprisoned by Bismarck for advocating needed social legislation. But they kept their propaganda going and as a counter move Bismarck was forced—in order to prevent revolution and to hold his position to advocate many of the measures, for the promotion of which he had imprisoned these reformers. The Sickness Insurance Law 1883, the Accident Insurance Law 1884, the Old-Age Law 1889 are some of the direct results of the personal initiative of Leibnecht and his disciples. After this war we shall see other results.

The spirit of the pioneer reformer and the depth of his moral enthusiasm are seen in these words of Lloyd Garrison. He was mobbed in Boston for his abolition propaganda, but kept constantly agitating the freedom of the slaves for 40 years. He wrote referring to abolition, "On this subject I do not wish to think or to write with moderation. Tell the man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate the babe from the fire into which it has fallen but urge me to use moderation in a case like the present."

One has but to mention the names of Owen Lovejoy of the child welfare movement, Susan B. Anthony of the Woman's Suffrage Movement and Thomas Mott Osborn, the promoter



of the new criminology, to recall a history of vision, then agitation, followed by growing success in social reform.

An illustration of a social movement, that has been of tremendous significance, and that was entirely dependent for its success on personal initiative is the settlement movement. Here is a movement that did not meet with opposition, but has spread widely on account of its evident solution of a needy problem.

In 1860 Frederick Morris founded a night school for laborers, known as "The Working Men's College," the classes of which were taught by Cambridge students. Through the influence of this new interest, Arnold Toynbee resolved to spend his summer vacation at White Chapel, London, assisting Rev. S. A. Barnett in his work for the laboring people. Toynbee Hall, the first social settlement, was soon founded. Through this work an interest on the part of University student and faculties and of educated people generally in the life and conditions of the laboring man was aroused throughout England. To quote from Cannon Barnett, "The great work of the time is to connect the centers of learning with the centers of industry." "In England the fact that the great mass of people live without knowledge, without hope, without health has come home to all of open mind and conscience."

Through this settlement movement in England a group of Americans (Miss Jane Addams, Dr. Graham Taylor and Miss Viva Scudder) were inspired to initiate a similar movement in the United States. Miss Addams defines a settlement as "a sustained and democratic effort to apply ethical convictions to social and industrial conditions in those localities where life has become more complicated and difficult." Let me run over some of the activities conducted at Hull House, Chicago, by a group of professional workers and hundreds of volunteers:

- a. A careful investigation of the sweating system and unemployment.
- b. Housing reform.
- c. Street sanitation.
- d. Playgrounds movement.
- e. Agitating for public baths.
- f. Facilitating co-operative buying.

One is not surprised that when Li Hung-Chang was asked,

after his trip to America, what impressed him most, he replied: "The kind lady in the big house" referring to Miss Addams of Hull House.

Out of the settlement movement in the last few years has grown the Community Centre movement headed by John Collier of New York which is endeavoring to promote continuous educational use of the school plant by all members of the Community. This in turn, is resulting in municipal legislation for the appointment of a new staff of teachers paid from public funds, to take charge of this new popular recreation and education conducted in the afternoon and evening in the public schools.

This entire movement for social welfare and improvement of the working classes, has depended entirely in the personal initiation and finance of small groups of devoted enthusiasts. It will doubtless not be many years before every school-house in America is virtually a social settlement, conducted on Government funds for the education and recreation and general improvement of the people.

In talking over what I should say on this subject with some of the returned students, I constantly came upon this point of view: "These movements are all right in America or Europe but not in China. In the first place we have no stable Government and consequently no far-reaching social reforms can be put in. In the second place, people are not interested in these problems and don't care to take them up."

Regarding the first objection, it seems that if the thesis of this talk is true at all, even if there were a stable Government we could not wish to start far-reaching reforms all at once. First a concrete demonstration; a certain form of social work must be made, not by a mere swallowing whole of western enterprises, but by a careful adapting to Chinese Life. Then later the nation-wide application will come. Now certainly some such enterprises can be started at once, and I know of no other way than by the private enterprise of a few educated men such as yourselves.

1. In what large city of China will the playground movement first be started? We know of what tremendous value public playgrounds are in America, in improving the health of

children and in their moral education. If one model playground were really introduced into Peking and proved a great success, who can tell how far the movement might spread?

2. Mr. C. T. Wang some years ago made a statement that contained these ideas, "The only possible way that China shall become really a successful republic is that the great mass of the common people shall in some way rapidly get a few new fundamental ideas. It will be a long time before the schools of China can be so multiplied that all the people will be educated. The method of the popular lecture is the only one to rapidly bring about the desired results." Here in Peking are 12,000 college and high school students and thousands of graduates of colleges from America, Europe or Japan. Most of these thousands of men have considerable leisure time. There are also in Peking many thousands of persons who can neither read nor write, and who have no conception whatsoever of the meaning of the new age. There are also dozens of street lecture halls, Christian Chapels and Churches, and public markets in Peking.

If some returned students with western education, after careful study of the needs of the common people in Peking could prepare a series of popular lectures, in outline, on household hygiene, civic obligation, elementary science and other themes and then organize the leisure of the educated young men of the city to conduct lectures in the places above mentioned, a concrete demonstration of the success of a most valuable educational method could be demonstrated.

3. Before the Social Centre Movement will be generally acceptable as a method of social education and civic training in China some one will have to take one school and show what a program of recreation education for the adjacent community, conducted during the afternoon and evening in a school building can do. Certainly many of the methods used abroad will not work. How are we to know what will succeed? Who will make the demonstration?

4. There are in China already a group of people who potentially are the national leaders of social welfare movements. These people have already initiated some far-reaching pieces of social work. I refer to the one million and over Christians in

China. No one pretends that this great group of right-minded persons ever began to transform the corporate life of communities, cities and provinces in the way in which they are capable. Who will make a demonstration, by leading, inspiring and organizing the members of one congregation, of what a Christian Church can do for the education, health, morality and industrial development of one community? Such a demonstration of the social application of the religious life within the Church must first be made in one community before the whole Church will take upon itself in large way the attacking of these social questions.

The whole-time work of a few and the part-time co-operation of a great many persons is necessary for the accomplishment of these four lines of social work. The fifth, is perhaps the most important at present practicable piece of work anyone who has spare time can engage in—I refer to social study or investigation.

5. In the West the inefficiency of a great deal of social work has been increasingly felt. Some huge pieces of philanthropic endeavor, for example, appear to do more harm than good, primarily because the social workers do not know the actual conditions of the people. Miss Richmond the author of "Social Diagnosis" says, "Battles are not won by phrases but by knowing every inch of the ground and by detailed working together, through methods that have been mastered for the common good."

If one studies the successful work of the vice commissions of New York and Chicago, one realizes how invaluable was the long and exhaustive study of the facts that preceded any attempt at action. The remarkably successful results of the "The Chicago City Club's" work are due in large measure to the fact that before any reform measure is advocated a most careful and scientific investigation of the conditions to be reformed is first made.

Even if vast reform movements could be started in China, even if the Government were anxious for such changes—, what body of men, or political party has investigated conditions sufficiently to have a sane program of social reconstruction (based on fact, not on theory) ready to submit. One looks in



vain for any large body of accumulated social and economic data from which to construct a progressive program of political action.

Now is the time of times to study the facts and work out a program, even if such a program can not immediately be put into execution. Let us see some real scientific work done in investigating the guilds, the modern industry of China, village organization and life, the educational situation, vital statistics, city Government in China, etc., etc. Some will say, of course, all these pieces of work and study are important, but we want to do something larger. We want to start something more far-reaching. But is there anything of larger political significance?

Many, nowadays, are led to feel that to social and political questions gotten by a new shuffling of the cards of politics, or by a new set of laws and government officials are really unproductive, because those who are really in control do not know anything, and care even less, about the conditions, needs and problems of the great masses of people.

Moreover, much of the program and endeavor, even of social workers has undoubtedly been confined to theories excellent, but philosophical rather than practical, because the real facts are not known. Attention has been paid to salves for the sores of society, rather than to constructive social development, because men who do not understand the present conditions of society can have no sensible program or clear vision of what should be the next step.

Indeed if there is no fixed and absolute form of good Government and if the best Government is simply that form of control that best meets the needs of the people, how shall substantial progress ever be made without social investigation, and that intimate knowledge of conditions that comes from personal contact with the mass of the people and their needs.

As an illustration of the fact that those who know from actual study and experiment what real social conditions are do get their chance at the big tasks of transformation in the political sphere let me call your attention to the Fabian Society.

Some years ago a group of young Englishmen, whose ideas differed radically from those prevailing in England at that time, formed the Fabian Society. Among these members were per-



sons who have since become famous:—G. B. Shaw the play writer, Sidney and Beatrice Webb, students of economic problems, H. G. Wells the novelist and Graham Wallace the sociologist.

These people had a common faith that "a better system is being evolved from the present industrial and social order". They resolved to study the facts in a painstaking way, advocate changes where possible, but above all educate the public so that one day larger transformation would take place. As a result of their investigation such books as, Webb's "Industrial Democracy" were produced, epoch making pieces of construction economic or social thinking based on sound study of actual conditions.

For years this small group of so-called radical and progressive thinkers worked on with only slight effect upon the social and political life of England, but at last the crisis has come, when their careful investigations and their resultant theories are of service to their nation and to the world. The growing British labor party that may soon control the majority of votes in the British House of Commons, called on these Fabians to have the leading part in writing their political platform. As this remarkable document says, "In such time of crisis it is easier to slip into ruin than progress into higher forms of organization". This is true unless those who know the facts are ready with the program—a progressive and adaptable program that will fit the actual needs of the people. As the platform reads, "The Labor Party stands for increased study, for the scientific investigation of every succeeding problem, for the deliberate organization of research, and for a more rapid dissemination among the whole people of all the science that exists."

The crisis came, the program was ready and although drastic and radical the "New Republic" says of it:—

"Tentative as the document is in its existing form, it is probably the most mature and carefully formulated programme ever put forth by a responsible political party. Its several sections do not consist of war cries or of bait for votes as in the case of ordinary political parties. Neither do they consist of pious aspirations and happy thoughts about political reform, as in the case of so many platforms of progressive parties in this country.

It is the result of an exhaustive criticism of the whole English experience in social legislation during the past four generations."

No one can prophecy the result of the formulation of this program. It may overthrow the British Cabinet and change the policy of the empire. It may hasten peace. It, at least, will profoundly affect the reconstructive methods adopted after the War.

The study of the common mon, and the knowledge that comes from investigation, co-operation and common service, will in China as in England enable men when the crisis comes, to be ready to reconstruct the nation.

We must all admit, I think, that social service of far-reaching significance can be performed now in China by those who will pay the price of unselfish and difficult endeavor. But I am told that returned students are not interested in these questions. I am asked what are the rewards of such labor? What will one "get out of it"? If get and not give is the main motive in such service I am afraid he won't "get" much. If "give" and "serve" are the motives of such work he will get three of the greatest boons of life.

First **human fellowship** of deepest kind both with those who cooperate in the common task and with those who are aided by it. Nothing draws hearts so close together and deepens fellowship so much as common service for an unselfish end.

Second **intellectual satisfaction**. Far more intricate and im-plicated than the mysteries of Latin, Greek or Mathematics are the fascinating and illusive problems of human life and social organization. The war has made us doubt the validity of the legalistic political science and the competitive economic theory of an outworn age and we are needing new thinkers who will socialize and humanize political and economic science to meet the new needs of a new age. Those who do social work not those who merely philosophize in their comfortable professional chairs will blaze the path.

Finally, there is no joy comparable to that of **creative endeavor**. The architect's joy in seeing the product of his own imagination take visible form, the master of finance's joy in seeing the great railroad system organized and developed, a child of his own creative imagination, is not comparable to the joy

of the servant of mankind who sees the corporate life of a city or a town in a nation transformed after the pattern of his own vision.

Such a task needs colossal faith and unlimited power. I know of no way to make us able continually to exert our influence and capacities for the realization of these ideal social ends than the way of Christ—which means the attainment of an unlimited faith in the capacities of our fellow men and of a firm belief that through all our weak endeavor, a God of power worketh His will. Such a social worker to quote Harry Ward is: “A creative and redemptive fellow-worker with God, he stands where time began, touching the primal force, and reaches out to where time ends in the ultimate accomplishment of life. Whatsoever he accomplishes makes for the eternal Kingdom which is to be the outcome of all our shadowed endeavors and twilight strivings, the justification of all our hopes and dreams. All that he does is not now to be known. Its full value can appear only when the work of men’s hands is seen without the veil of time and sense.”

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## WOMAN'S PART IN THE RECONSTRUCTION OF CHINA

By Lily Soo-Hoo

*Miss Soo-Hoo is a student in Oberlin College and is the representative editor of the Women's Department of the Chinese Student Christian Association.—Ed.*

Up to very recent years Chinese women have not had a chance to participate in the public affairs of the nation. In fact the present condition of woman in any part of the world is a matter of recent development. Woman has always been the home-maker; she never thought of doing—or rather she was never allowed to do—the many things that progressive women are doing to-day. She was thought not to have the requisite intelligence. We are glad that this superstition is overthrown; men know that woman lacked not intelligence but training.

Conditions have changed very rapidly in China during the last twenty years. Many improvements have been introduced

by the western people who have gone to China and the Chinese students who have studied abroad. It is a well-known fact that more and more Chinese women are going to the European and American universities to get a modern education. They are taking up many lines of work: teaching, Y. W. C. A. work, kindergarten work, physical training, nursing. Some have even ventured into the realms of law and politics. Long, tedious years of preparation are no hindrance to their aspirations: *ad astra per aspra* is their motto.

The times are critical; unless we place the welfare of our country above our own gain, our country will always be weak. The women of China can play, must play a big part in her reconstruction. As Christian mothers, Christian teachers, Christian doctors and nurses, they can help christianize the nation. And it is only through Christianity that we can hope to do away with the corrupt political, social, and economic conditions of the country and place China on her feet, respected in the family of nations. What we do now will affect not only this generation but all the generations to come.

It is the privilege of all of us who are studying in foreign lands to take back to China the best of western civilization. The best of the best is Christianity. Let us decide to make China stand for the highest, the noblest, the best things of the world. China has had a wonderful past; let us now help her build a wonderful future. Let us be thoroughly Christian in all that we say or think or do, and let us influence our friends to do likewise. Our endeavors will find their reward in the solid foundations that we will have laid for the future welfare of our people.

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### THE AKRON CHINESE CHRISTIAN MISSION: AN APPEAL

By H. W. Fung, Berea College

The first Akron Chinese Christian Mission was opened about two years ago by Rev. Sywuka at the Christian and Missionary Alliance Church of the city. Rev. Sywuka, a faithful missionary, returned from Africa, during his sojourn in Akron, took great interest in the Chinese laborers of the city. He saw the spiritual need of this class of people. He therefore, unhesitating-



ly consulted with Rev. Gerow, the good pastor of the church. Fortunately, Rev. Sywuka's plan for the opening of a Chinese Christian Mission was not only sanctioned by the pastor but also by the whole congregation of the church. Accordingly, the door of this Christian Church was opened to the Chinese laborers for the first time in the city of Akron.

The regular meeting of the Chinese Sunday School takes place from 12.30 to 2.30 on Sunday afternoon. The meetings have been conducted successfully by Rev. Sywuka, as Superintendent of the School. About six month ago he was called back to Africa. His loving-kindness touched every heart of the mission and his departure was greatly regretted by all. Before Rev. Sywuka's departure, Mr. Boring, a reliable member of the church was appointed as Superintendent of this Sunday School.

The usual program of the meeting begins with opening songs and prayer. Then the English language is taught, the students reading and writing for about an hour. After this the superintendent calls the meeting to order for the regular worship, which consists of songs, prayers and a short speech by the superintendent. All of these are done in the English language except, whenever the writer is present, he for about half an hour addresses those present on the gospel of Christ in their own tongue, which seems to be appreciated. Such brief speeches, however, do not help very much, and a good deal more could be accomplished if there were time to make personal visits and get into personal touch with the individuals. Such has been the real nature of all the meetings of the Sunday School.

The success of the school is entirely dependent upon the teachers. Happily, we have a group of good Christian teachers, who are men and women with a sacrificial spirit to do service for the advancement of the cause of Jesus Christ. Consequently, the Chinese laborers owe much to them and Rev. Sywuka.

The membership of the school is now about forty. Most of them are young men with earnest and clean desire to attend the school to learn not only the English language but the word of God and the salvation thru Christ. As they often said, they appreciate deeply their opportunity from the helpful American friends.

On June 15th, the first baptismal service was held for the



Chinese. Twelve of the Sunday School members have been baptized. This interesting service was conducted by Rev. S. M. Gerow, the pastor, and Rev. Christopherson, a faithful missionary who recently returned from China where he and Mrs. Christopherson have served the Lord among our people in the province of Kwongsi. We are exceedingly glad to have him with us for several days. His presence is certainly a great blessing to us all. On Friday and Saturday, the 13th and 14th of June, Rev. Christopherson with some teachers of the Sunday School and I made many personal calls with the Chinese in Akron. The visit was undoubtedly greatly appreciated.

The city of Akron, as I understand, has a population of about three hundred Chinese. They are mostly laundrymen, restaurant men; a few work in the rubber factories. Besides there are also a few young men attending the Akron Public Schools. Evidently, the greater part of the Chinese population has not yet been in the mission.

The future usefulness of this mission can be greatly improved if it is united with the Cleveland Christian Chinese Mission of the Old Stone Church to support a regular Chinese preacher who can preach to them in Chinese, the Gospel of Christ. They can arrange the meeting between these two missions to have this Chinese pastor preach to them every other Sunday. During week days he can do service in both cities. Cleveland has a bigger Chinese population and the membership of its mission probably is larger but they conducted the meetings practically in the same way as I have done it in Akron. If they will be provided with a regular Chinese preacher, it will not only be instrumental for the laborers to help themselves but in turn they will help others. Let me illustrate. Mr. Chan Wing was a merchant in the city of San Francisco; he had been converted about ten years ago at the Chinese Methodist Episcopal Church, through his personal contact with the preacher and by attending his service. With such Christian influence, Mr. Chan Wing became one of the best members of the church. While he was in San Francisco, he supported the church with his very best effort and became a law abiding citizen. Gradually, his heart was filled with the love of God and he learned the teachings of Christ. After he returned to China he established a

Christian Mission School at his own village at his own expense and supported a regular preacher and also teachers for his mission school. Now this Christian school produces annually many Christian workers and is very helpful to the community. Thus our laboring class in this country can be really helpful to China, if we are only willing to sacrifice part of our time to cooperate with the Christian Churches in this country to help them. In so doing they may have a possible chance to acquire the intelligence and the religion of Jesus Christ. This is one of our great problems to be solved in the future.

Evidently, the most important of all, Akron Mission needs a regular Chinese preacher, because most of the laborers do not know the English well enough to enable them to read the English or understand it intelligently. As long as they cannot understand it, they soon become lukewarm toward the Sunday School. Consequently, in such a mission it is not enough to teach them a little English and help them to memorize a few Scripture verses which they can not understand.

They must have a Chinese preacher who can understand the English and Chinese. This Pastor of course must devote his time accordingly to conduct the Christian service on Sunday and to visit the members and to invite the non-members of Chinese people to attend the school and be helpful to them all. With such attraction they will attend the school and stay by it. Financially, they would surely offer support to the best of their means, because the Chinese are generous givers.

The Chinese people are always willing to learn. If they have an opportunity to acquire a knowledge of the language and thereby attain Christian enlightenment through which they might adapt themselves to new conditions of life, rid themselves of some of their bad habits and customs and replace them with better ones which will help them to be better citizens while they are in this country. Whenever they return to China they may not only bring with them what little money they earned by much hardship, but will also take with them some things that are better by far, namely the love of God and the Gospel of Jesus Christ, which may be helpful to their community and to their people, as Mr. Chan Wing did to his own village in China.

This I have suggested to the Superintendent and to the Sunday School. I sincerely trust that they will take it with a deep consideration for the advancement of the Kingdom of God. By so doing it will not only be a great blessing to the Chinese laborers, but also be pleasing to God. For the Bible says, "Inasmuch as ye have done it unto one of these brethren, ye have done it unto Me".

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## THE STUDENT WORLD

Miss Mary S. Chuan, sister of Mr. S. J. Chuan, sailed on the 25th of October for France where her brother is. With her went Miss T. H. Yu, Mr Chuan's fiancée.

Linson E. Dzau, graduate of West Point, has just returned from France where he acted as secretary to Dr. C. T. Wang.

Three noted Chinese lady doctors came recently to this country to attend a conference of the Y. W. C. A. They are Doctors Ida Kahn, Li, and Tao.

S. K. Lau, former chairman of the Western Department of C. S. C. A., is now getting practical experience in Western Electric Company, Pittsburg.

T. N. Lee, former general secretary of the Association, and I. H. Si, the first Chinese Y. M. C. A. secretary to go to France, are now teaching in Nankai College, Tientsin. Lee expects to return to this country in a short time to continue his studies.

Y. C. James, President of the Association, was speaker at the vesper service of Mount Holyoke College on the 26th of October.

Mr. W. H. Chiao, a graduate of Tsing Hua College, an orator as well as a debater, is appointed by the Chinese Students' Club of Wisconsin to be the head of the Sunday School for the Chinese workers in Madison. We congratulate him for his admirable ability, and we are all sure that his noble service means a great deal to China.

Mr. F. P. Ling, a graduate of Soochow University, doubted Christianity for eight years, until when he was sailing for the States last summer he was convinced and baptized on the ship. We admire his deliberation and congratulate him for his new birth.

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A high school boy in Changsha, Hunan, proud of his linguistic abilities, writes this to us in English: "On my viewpoint to the present political condition I would say that peace and true peace may be had by letting every nation be independent and free. Now the Peace Conference in Paris is still having

no such principle, but that of self or egoism. I see no peace will be attained."

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From Tientsin comes to us this earnest appeal: "Wherever I go, I notice the deplorable need of trained mechanics and other technical experts, and we need them right now. The only way to supply the need is to send students to the States to study one particular line. This has to be done not by the government alone, but must be done by society at large. Wherever I go I find this idea of 'Learning and Labor' is welcomed by the students. They say they will be glad to go, if they know how to proceed. Now, won't you organize something along this line to secure positions for students in factories, and also along the line of working one's way through college?"

The sender of this appeal is Mr. I Hsuan Si.

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Another friend gives us a slightly different picture of China; Mr. Chen Hochin writes from Nankin: "Everywhere the atmosphere is depressive and deadening. Physically, morally, socially, intellectually, our people are deadly sick. I wish I were blind when I go out."

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There are however some changes being made in China; a friend of ours sends us this bit of news: "Do you know that Shanghai, being so modern, has also adopted the daylight saving scheme since July? Many of the schools and shops follow the new system but the conservative institutions don't." This same friend adds: "The inclosed invitation shows that we returned students are actively engaged in the promotion of native goods. We decided to print the invitations for our social on Chinese paper just to set an example."

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The Millard's Review of September 27 publishes the story of the leader of the Chinese student movement told in his own words. Ma Chun, the leader, has the martyr spirit, and his story is the martyr's story. Nothing has happened to China which is so heartening as the student movement. We take this section from Millard's Review:

"At first these soldiers took me to a doorway and levelled



their rifles at me in an attempt to force me to confess that my action deserved summary punishment. Soon afterwards, many military officers came with my photographs and endeavored to identify me. After that, I was taken in a motor car to the police headquarters and later to the Chief Detective's office. There I was put into a dark, dirty, small room. As I had already decided to die, I did not mind this uncleanness.

"A short time later, another person was sent to my room. He was Tai Lien-kiang, whom I welcomed. After all, our time in the prison room was much easier than the two days and two nights in the open outside the President's Office. During our few days imprisonment, we devoted our time to the reading of a Bible which Mr. Tai carried with him, and to constant prayers. Mr. Tai is a zealous Christian, and his Christian faith has strengthened my resolution and enlightened my mind considerably. At that time we had no wish to be freed; surrendered ourselves to fate and were waiting for the fateful hour to come.

"Once we kneeled down on the floor, and Mr. Tai prayed in English. When the warders saw this strange action, they were frightened and ran to their superiors for instruction. Then several officers came to us, and after having learned from us that we had been praying, told the warders we were insane. We told them that we were driven into insanity for a cause whereas they were crazy for no purpose as they were merely carrying out the wicked instructions of their despotic chiefs.

"We did not know what was going on outside. We have to thank the elders who worked hard for our release, but we also have to blame them because they did not allow men to die for their country. We are ashamed that we were not sincere enough to convince the persons in power that what we advocate is right. It was my intention to sacrifice my life and die for the cause. As I am still living there is yet a chance to give up my life."

Brothers, we honor you and love you for this splendid heroism!

#### **A Note from Cornell**

Mr. Moran of Hankow is here as student pastor of the Presbyterian Church. A Bible class of ten has been started here. It is up to the Christian students here to make it inter-

esting and worthwhile. Mr. Moran was Rhodes Scholar from California at Oxford three years, Y.M.C.A. secretary in China for five years, in Russia with the Y. for three years. He invited all the Chinese students in the University to meet a number of American friends in the College Y.M.C.A. building and organized a class for Bible study under Professor Jacoby of the Civil Engineering Department. Mr. Moran will lead a class himself (if we can get the men for him, pretty difficult among these engineers).  
C. T. K.

### THE ASSOCIATION'S RECEPTION TO NEW STUDENTS

The Chinese Student Christian Association took part in welcoming the Chinese students newly arrived from China. The Tsing Hua party arrived on the S. S. Columbia, September 11. A delegation representing our Association, consisting of Mr. Ling Lew, Chairman of the Western Department, and Mr. S. C. Lee, Associate General Secretary, went aboard the steamer to welcome them personally. With the assistance of the representatives of the Alliance and the Chinese Students Club of the University of California, our delegates arranged baggage and hotel accommodations for the students.

The program arranged for the entertainment of the students was a very full one. On the day of their arrival, Thursday, the students were conducted to visit the business offices of the members of the China Commerce Club of California. The women students were entertained at tea by the Chinese Y.W.C.A. Friday morning the Pacific Mail Steamship Company provided an automobile trip to San Francisco. In the afternoon the students were given an automobile trip to Oakland and Berkeley by the University of California Y.M.C.A. and Y.W.C.A. When they arrived at the University, the authorities opened the campus to the students and later entertained them at Faculty Club. Still later in the afternoon, the Chinese Students Club of the University entertained the students at the newly purchased Club House.

In the evening the formal Reception took place, given by thirteen organizations including the various Y. M. C. A.'s and Y.W.C.A.'s, Chinese Consulate-General, six Chinese Companies,

Chinese Christian Union, Chinese National Welfare Society and our own Association and the Chinese Students' Alliance.

Mr. Ling Lew gave a short address about the organization of our Association and its activities and gave the students some ideas of what real personal Christian service meant. During the evening members of our Association took active part in getting acquainted with the students and telling them many things which they wished to know about America. Mr. S. C. Lee distributed pocket editions of the Bible to the students, a real gift of Christian fellowship. The Bibles were the presents of Captain Robert Dollar, a strong friend of the Chinese people.

Saturday morning, the China Commerce Club arranged a trip to Mount Tamalpais and Muir Woods for the students. The same evening several students gave addresses of their personal experiences in the student movement in Peking to a mass meeting of Chinese people, arranged by the Chinese National Welfare Society. Sunday morning the students left for their several destinations.

The student party was composed of about one hundred and fifty students, sixty-three men students of Tsing Hua College, and eighty other students, private and provincial government students. There were nine women students in the whole party.

The students of this year were of more particular interest because of the active part that most of them took in the patriotic movement in answer to the wrong done to China by the Shantung Award. The enthusiasm and patriotism which they had developed at home, can not help but become manifest in their years of student life in this country; and there can be no doubt that all of this will be of great and valuable importance to China's future. We wish them the greatest success during their years of study in this country.

On the 17th another party of students arrived on the China Mail Steamship Nanking, composed of about forty students, private and provincial government students. They were entertained by the University of California Sunday afternoon and the Chinese Students Club gave a reception at their own Club House late in the afternoon. Monday afternoon an automobile trip to Palo Alto and Stanford University was given by the China Mail Steamship Company. In the evening our As-

sociation with the Alliance and the Chinese Y. M. C. A. gave a social to the students. As usual, our able Chairman and the Associate General Secretary did all that was expected of them and more. Nothing was left undone which our Association was capable of doing for the students. The students of this party left, towards the end of the week, for their colleges and universities.

San Francisco, October 4, 1919.

J. S. L.

### **Berkeley, California**

The University of California opened its session on August 18th with an enrollment of about 8600 students; of this large number, 78 are Chinese. This increase is due to the termination of the war.

The University Y. M. C. A. is doing a great service for the foreign students in every respect. This was shown when the Tsing Hua and other parties of students visited the University. On the afternoon of September 12th, the Y. M. C. A. provided fifty automobiles to take the students for a tour to different places of interest around Oakland and Berkeley. Messrs. Harry Anderson and K. S. Jue, the foreign students' secretaries, took charge of the tour. The Y. M. C. A. also took part in this affair. On the same afternoon, receptions were given to the students by the faculty of the university and the U. C. Chinese Students' Club. Professor Edward T. Williams and Dean C. Jones delivered short but instructive addresses at the reception. The newcomers visited Wheeler Hall, Doe Library, Sather Tower, Mining Building, the famous Greek Theatre, and other places on the campus in groups led by C. Y. Liu, Y. S. Tsen and others.

One of the most significant activities of the Y. M. C. A. is the International Cabinet which consists of twelve or more nationalities. We are represented by Messrs. K. T. Kuo, D. K. Chang, and Ling Lew. Mr. Kuo is the vice-president of the cabinet.

The C. S. C. A. Bible class was reorganized at the beginning of the semester. The class consists of twenty members who meet on Friday evenings at Stiles Hall. We are very glad that Dr. Hillis is again giving his precious time in taking



charge of our class. Dr. Hillis is a very good friend of the Chinese. There is no doubt that he will have a good harvest this year.

A social was held at Dr. Hillis' Home on the evening of October 5th. One of our friends entertained us with many "sleight-of-hand" acts while Mrs. Brooks amused us by reciting poems, with expressions and gestures of children. Several delightful games were played and many songs were sung and enjoyed by all those who were present. Counting the ladies, forty-two persons attended the social. Indeed, it was a success in every respect.

C. L. LRU.

#### San Rafael, California

About four years ago, the work of the C. S. C. A. was extended to San Rafael by a group of enthusiastic students. Since then the spirit of the Association has been manifested by ever-increasing activities. At present the situation reveals a bright future before us.

At the beginning of this semester, the Bible class, which has been quite successful last term, was reorganized under the leadership of Dr. Lynn T. White, who is considered as one of the best ministers on the Pacific coast. The eight members of the class assemble regularly on Thursday evenings from nine to ten in the Chinese Mission. The leader's efforts in explaining the lessons as well as his sacrifice in giving us his valuable time is certainly heartily appreciated.

Besides the Bible class, regular meetings are held on the first Saturday evening of each month to transact all the Association's business and to discuss matters for the betterment and encouragement of each other.

We take much interest in athletics. Baseball and tennis are games often played, but basket-ball is our favorite. We are proud of a splendid team.

WING WONG.

#### Wisconsin

The Chinese Student's Club of Wisconsin has expanded in membership this year from nine to twenty-six. Most of the new students have come from different colleges in China, altho a few from other universities in this country. The Christians now altogether make a roll of nine.



On Sept. 30th, a reception was arranged at University Y. M. C. A. by the old members to welcome the new, and it was pulled off very nicely. A business meeting was held on Oct. 4th in the same place. Different reports were made. A discussion about how to celebrate our Oct. 10th was seriously carried out. The Club decided to have a monthly outing or a similar exercise to enjoy the locality and develop the body. It further decided that the Sunday School for the Chinese workers in Madison, which was successful last year, should be continued. Besides, the Club is going to be subdivided into two groups; the scientific and the economic. Each group will meet bi-weekly, when problems of vital importance or of special interest shall be carefully presented and discussed. The meeting was immediately followed by refreshments and a rehearsal of Wisconsin songs and yells and our National Anthem.

K. K. CHEN.

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A LANDSCAPE BY WANG HUI

# The Chinese Students' Christian Journal

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## CHRISTMAS, 1919

We approach this Christmas season with no light heart. External aggression and internal disunion threaten the very existence of our national life. Men have counseled us to bow before an autocrat in order to unite and to repel foreign invasion. We, as a nation, have decided not to take this primrose path. In our Chinese hearts we desire not only a strong nation, but a strong liberal nation; not only existence but existence plus quality. Some of the other nations have accepted Prussianism in order to fight Prussianism; they have seemingly attained success and even glory. Such examples do not attract us; we have too much love for liberty to exchange it for security. We want a union based on free will, not on compulsion. That union, we firmly believe, will be ours in time. When that union is attained, free citizens of our Republic will rise as one man and will be invincible by any danger from within or without.

Such unity through liberty presupposes a level of intelligence and virtue. To achieve the prerequisite intelligence we urge, with all sincerity and earnestness, our fellow-citizens and American friends to initiate as soon as possible a program of mass education through a universal system of community centers, manned by Chinese of education and character, both Christian and non-Christian. To build up the prerequisite virtue among our population we believe that no available spiritual force is so potent as the religion of Christ. No other force touches human springs of action so profoundly and moves man to such heights of sacrifice as Christianity. No other religion can lend so much support to us in our struggle for a strong liberal national life as Christianity.

"Liberal" is hard to define; John Morley has come as close to it as anybody. "Respect for the dignity and worth of the individual is its root," says Morley in his *Recollections*. "It stands for social good against class or dynastic interest. It stands for the subjection to human judgment of all claims of external

authority whether in an organized church, or in more loosely gathered societies of believers, or in books held sacred. In law-making it does not neglect the higher characteristics of human nature, it attends to them first. In executive administration, though judge, gaoler, and perhaps the hangman will be indispensable, still mercy is counted a wise supplement to terror. General Gordon spoke a noble word for Liberalist ideas when he upheld the sovereign duty of trying to creep under men's skins—only another way of putting the Golden Rule."

In the cool moments of the Christmas, 1919, let us clarify our faith in China, in the four hundred million common people of our country, and in the strength of God and His help in every righteous cause.

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The Chinese Student Christian Association will hold its **Second NATIONAL CONFERENCE** at Des Moines, Iowa, from December 31, 1919, to January 4, 1920. Members invited to this Conference should be there on time. It is an hour of **PRAYER**. May we receive the richest blessings from Him.

## BRIEF COMMENT

Last month we published an article on mass education. It was notable for its timeliness and its practicality. It avoided being doctrinaire, over-sanguine; neither did it accept the present conditions with philosophic resignation. Dr. C. T. Wang once stated that it was supremely important to get two or three fundamental ideas spread throughout China in the immediate future and that lectures were the means to accomplish it. We believe the end to be right, important, and urgent, but we are not sure of the efficacy of the means. To get ideas into people's minds requires something more than lectures, especially if we want the ideas to tell on conduct. The hut system advocated in an article is a more concrete, more thorough, and more comprehensive method than the lecture. We believe it is more suitable for carrying out the program of mass education.

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The success of the program will depend on two conditions. First, in the selection of hut directors non-Christians should not be discriminated against. At present it would be impossible to find among members of churches enough capable, patriotic, and honest men to run such an organization. Besides, such discrimination would alienate a large class of educated Chinese who are eager to render some patriotic service, but who are not yet ready to accept Christianity. Moreover, the huts are to be community centers; if the members of the community are to feel at home in the huts, no such distinction can be drawn. Secondly, the aim of the system is mass education, and not preaching the gospel. The gospel should be preached in all the huts, but that should be made only one of the features, and not the central feature. Open forums on the other religions in China should be promoted. Christianity will gain, not lose, from such a comparative study. Thus men with prejudices against Christianity will feel more ready to frequent the huts.

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But what will the Y. M. C. A. gain from the enterprise? It will have rendered a service whose importance is supreme in China's crisis. That by itself is sufficient reward. But it will also win greater prestige for the Y. M. C. A. with the general



public. Should not the Y. M. C. A. let some other organization do this work? The answer is that in China to-day there is no other organization so well qualified to do it, because no other organization has so much public confidence and so many local centers all co-ordinated. We hope the Y. M. C. A. in China will not let go this, to us, the biggest opportunity that has been presented to it in all its history.

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One of the hopeful things about present-day China is the intense intellectual activity among the educated class. When we first came in contact with the West we were struck by the differences on the surface, such as industrial organization, governmental machinery, social usages; we scarcely thought that there was a difference in thinking, in the very philosophy of life. We have now more or less awakened to this deeper and more significant difference, and we are studying it critically. The periodical literature of the country is abundant proof of this fact. The contents of the issues appearing in July may be taken as an index; we find among others these titles: Recent Philosophical Tendencies (People's Bell), Bergson and Modern Philosophy (Current Events), Pragmatism (La Jeunesse), the Philosophical Foundations of the Russian Revolution (La Jeunesse), the Centenary of Whitman (Young China Monthly), a Survey of Recent Tendencies in Russian Literature (People's Bell), What Is the New Education? (New Education), Studies in Educational Democracy (New Education), Socialism and Socialist Parties (Current Events), Democracy, Socialism, Bolshevism (Morning), Freedom and Order (Weekly Comment).

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New translations of foreign books are another evidence of the intellectual activity of the country. Among recent publications are: Ibsen's Ghosts, Propotkin's Mutual Aid, Propotkin's Autobiography, Marx's Capital, Hobhouse's Social Evolution and Political Theory. These titles may suggest to the conservative that China is in the hands of radicalism; really they simply indicate intellectual independence such as one would expect from any people of worth. The successful states of the day uphold more or less the same social order, defend the same political philosophy; it would be natural if Chinese thinkers accepted them

without questioning. Evidently they are too critical for that. As to possibilities of ultra-radicalism in practical affairs in China, two things prevent there being any: the common sense of the people and foreign aggression.

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In General Feng Yu-hsiang China has found a truly Christian military leader. He has given to the people of Changteh, Hunan, peace and order and many municipal reforms such as the planting of trees, establishing public lecture halls, and opening opium smokers' asylums where addicts can rid themselves of the habit and gain physical health and learn trades. For his soldiers he has even done more. "The troops," says Millard's Review, "are taught all kinds of handicrafts. There are several workshops, where towels, socks, basket-chairs, furniture, envelopes, and underwear of all kinds are made. The army supplies its own needs in those commodities at about half the market price. The General says it is his idea to let the men receive military, religious, and school instruction for the first half of the day and spend the other half in the workshops. The managing, inspecting, and foremen posts are filled by the officers, from regimental commanders to corporals. The soldiers are trained in one handicraft for a definite period, at the end of which, after a successful test, they are given their certificates.

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American interests in China are at least as important as those of any other power, but America of all has done the least in the promotion of Oriental studies. England has her "School of Oriental Studies"; France, her "Ecole de langues orientales vivantes"; Germany, her Berlin Oriental School. In America we find in not more than five universities solitary chairs of Chinese, half the time left vacant. American business has learned from experience the necessity of a knowledge of Spanish in her South American trade; it will find the same thing true of China. Above business, a knowledge of Chinese language and civilization on the part of Americans will go far in promoting mutual understanding and friendship. New York University has started classes in conversational Chinese; Harvard is trying to raise \$125,000 to endow a chair of Chinese. We hope what these two

universities, and Chicago, Columbia, Yale, California, are doing will be followed by all the universities on this continent.

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How far the American public has neglected the promotion of oriental studies may be illustrated by a story told by Professor Herbert A. Giles, who occupies the chair of Chinese in Cambridge University. "One evening at a dinner party," Professor Giles relates, "an accomplished young American lady fell to my lot. As we were passing to the dining room she said, 'Excuse me, but I did not catch what subject you were professor of.' 'Think,' I replied, 'of the most idiotic subject possible.' The words were hardly out of my mouth before she said 'Chinese?'; and almost simultaneously with my amused 'yes' this young lady, herself a literary aspirant, began to apologize for a blow which I had wittingly brought on myself."

### THE DES MOINES CONVENTION

From December 31, 1919, to January 4, 1920, the Student Volunteers of North America will meet at Des Moines, Iowa, for an international convention, and with them, one hundred representative Christian leaders among the Chinese students in this country will confer on the question of "the Place of Religion in Chinese National Life." The supreme importance of the convention is shown by a study of the situation facing us.

Protestant Christian missions have labored in China for one hundred twelve years now. According to the China Year Book of 1919, they have won out of a population of 327,000,000, to take the more conservative estimate, 511,142 to Christianity. If we add to this number the Catholics, we have in China altogether 2,300,439 Christians. In other words, the ratio of Christian to non-Christian is that of one to one hundred fifty. In North America, there are approximately 1,500 Chinese students. The Chinese Student Christian Association, whose membership includes all the Christians and nearly all those who are favorable to Christianity, reports a total membership of 567, of which number 445 are baptized Christians. The ratio of Christian to non-Christian among the Chinese students in North America is one to three.

This is the situation which the Chinese delegates to the convention will face. They must see that the task of Christianizing China has only been started. Do they want it to continue? Do they actually believe that Christianity has a contribution to make in the remaking of China? If so, what is the nature of the contribution? Is it limited to some particular phase of the national life or is it applicable to all phases? What changes, if any, do they desire in the existing agencies working for the Christianization of China? What is their relation to this great movement?

If men and women will come to this Convention prepared in spirit and in mind to grapple with the situation, historic results may ensue.

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### LIBERAL CHINA TO LIBERAL JAPAN

The most important item of news concerning the Chinese-Japanese problem has been carefully suppressed by the newspapers; we find it in the Dial of November first, in an article written by Professor John Dewey: "A delegation of Japanese university

students has been in Peking to express to the Chinese their entire lack of sympathy with the policy of Japan towards China, and to say that their enemy is a common one—Japanese militaristic autocracy." The news is important because a liberal Japan is the key to the solution of the entire Far Eastern problem.

In the first place, without a liberal Japan there can be no liberal China. Shall China build all her institutions with the aim of fighting her militaristic neighbor, or shall she build them with the sole idea of increasing the happiness of her people depends on the disposition of her nearest neighbor. Militarism is not confined to the existence of a big army; it is found in education, in industry, and in government. Chinese education, Chinese industry, and Chinese government are all in the plastic stage, about to take shape; that shape will be determined by her needs. Japanese militarism creates the need for a centralized government, a narrow nationalistic education, and an industry prepared for defense and offense on the part of China. The disease has been at work, but we believe that if checked at the source now the evil it has wrought can be remedied and the future is still free.

In the second place, without a liberal China, Japan cannot remain long liberal. The two countries are bound together as closely in their national development as in geography. One of the causes of Japanese militarism to-day is the fear of a possible strong militaristic China in the future. With her limited resources she knows she is no rival to a strong China. She probably feels that it is now or never. If she can have the assurance of a liberal China, one that will not adopt high protective tariff and that will not be expansion-crazy, she will be freed to a large extent from her nightmares about the awful things of the future, and her militarism will lose in vitality.

Finally, without a liberal China and a liberal Japan, the future of the two peoples will be pretty miserable. The duel of the Franks and the Germans will be the duel of the Chinese and Japanese, carried from generation to generation, to the end of suicide for both. It may be that the Japanese militarists believe they can play the game so skillfully that there will never be anything in the Far East except a strong Japan. Well, if Japan can achieve the extinction of China, she will have brought to Asia two or three Western powers for her neighbors, for the choice before Japan



is not between Chinese integrity or Japanese conquest; the choice is between Chinese integrity or dismemberment. No matter from what angle we look at the question, the hope for a prosperous happy future for the two peoples lies in a liberal China and a liberal Japan.

If liberalism means anything at all, it means first of all the possibility of rational control of social and national forces. Liberal Japan is still young and weak; liberal China, though existent, has not become articulate. The leaders of the two must have faith in the possibility of a liberal régime in the Far East and must unite to work for its realization. The welfare of untold generations of the two peoples is at stake. We believe that in our common race and in our common civilization we possess enough insight, enough loyalty to ideals, and enough strength to meet the duties of our generation.

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## SOME CHARACTERISTICS OF RELIGIOUS EXPERIENCE

By Sidney K. Wei

*Mr. Wei is an Oberlin '18 man, now taking graduate work in the University of Chicago in the department of philosophy. A Christian, a student of religion and ethics, he is thoroughly qualified to discuss the topic of this article.—Ed.*

The purpose of this paper, as the title indicates, is to set forth some characteristics of religious experience. The modern standpoint is to study religion on the basis of experience along with historical and anthropological investigation. In the light of this situation it is safe to say that if we can understand religious experience, we know what religion essentially is excepting, of course, historical and anthropological considerations. It should be further understood that his paper is limited to the consideration of Christian experience.

The word experience requires explanation. By experience is meant the process of interaction between ourselves and our physical and social surroundings. Religious experience should, therefore, be viewed from the standpoint of behavior.

So much for introduction, let us now proceed to discuss our subject matter. The first characteristic of religious experience is a sense of dependence on some religious object for personal salvation and moral uplifting. Every religion has its object or objects of worship. In Christianity the religious object of worship is God. Our dependence on God for personal salvation and moral uplifting is a great asset in our Christian experience. In the associated life of men we realize the need of our fellow-men as helpers and co-workers. In our great experience of deep sorrow, of extreme anxiety, of great joy, and of serious endeavors we feel the supreme need of a helper and co-worker whose power and guidance are above all human efforts. To have found this superhuman helper and co-worker is a great religious triumph.

The second characteristic of religious experience is a sense of social solidarity. Religion has always been a social affair. People worship together in group or groups and they often pray and worship for the sake of social welfare. This is par-

ticularly true of primitive religion. The God whom people worship is related to their social crises. The Hebrew God was a typical example. This is also true of modern religion. The Christian ideal of the Kingdom of God consolidates all Christians in a common bond. Men are more united and more congenial when they believe that they are guided by a power which makes for righteousness. This is the chief social value of religion.

The third characteristic of religious experience is a deep sense of moral imperfection and repugnance. There is a traditional religious doctrine which holds that man has original sin and needs supernatural regeneration for moral salvation, but modern psychology has discredited this view. However, we must admit the peril of sin as an indubious fact of life. In fact, the struggle against sin is a common experience among all serious-minded men. In this strenuous experience of struggling against sin we need religious enforcement. The experience of Paul bears witness when he says, "O, wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." (Romans VII, 24, 25.) This passage illustrates very vividly how the deadening effect of sin can be overcome through religious faith. To realize that our acts have been approved by God and to feel that in choosing the right against the wrong we are on God's side will yield tremendous moral courage. The fact that religious men and women have been able to face gallantly and willingly persecutions for the sake of their faith is a weighty proof on this point. The writer hopes to discuss more fully the relation between moral character and religious faith in a forthcoming article.

The fourth characteristic of religious experience is a high sense of the value of persons. This is particularly true of the Christian religion. The teaching of Jesus lays great emphasis on the worth of the individual. This is illustrated in the following parable:—"Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, this man receiveth sinners, and eateth with them."

"And he spake unto them this parable, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that

which is lost, until he finds it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." (Luke 15: 1-7.)

The intrinsic value of persons is further made explicit in the Christian doctrines of the Fatherhood of God and Brotherhood of Man. The Christian God is a loving Father whose never-failing kindness and tender affection are fully extended to all His children. Under Him we are all brothers and sisters working for the common cause. In the Christian religion each individual is measured, not by his material possessions, but by his intrinsic values as a child of God, whose contribution to the making of the Kingdom of God is highly estimated.

These four characteristics of religious experience which constitute the inherent values of Christianity are the most salient features of the Christian faith. They are empirically authentic as the experience of every true Christian bears witness. No other religion in the world can claim to possess all these genuine values. To be sure, this is not an exaggerated nor supercilious statement. Take, for instance, the Christian experience of God. It is true, as historical and anthropological studies of religion show, that the dependableness of the religious object of worship is the fundamental belief of most religions. The point to be emphasized is that the Christian experience of God is ideally most lofty and morally most practical. No adherents of the other religions commit themselves to the belief of such a loving, just, and fatherly God as the Christians do.

In comparison with the non-religious and irreligious persons the value of the Christian experience of God can be more easily seen. When in sorrow and trouble the non-religious men find themselves at loss. They are all alone in a seemingly impassionate, cruel, and unsympathetic world, struggling against distress, temptation, and sin. The irreligious persons, on account of their perverted wills, find their acts disapproved and



condemned by society. They suffer from remorse and physical and mental ailments of all sorts. Very frequently a persistent irreligious attitude leads to committing crimes. In both cases, the lack of communion with God and reverence for His authority accounts largely for the despair of non-religious persons and the delinquency of irreligious individuals. Of course, we must admit some other causes which are not to be mentioned here.

The validity and efficaciousness of Christian experience can be further discerned by considering the evaluation of persons, which has been mentioned as one of the main characteristics of religious experience. It is a most unique feature of the teaching of Jesus that he laid great stress on the value of persons as we can observe that throughout his whole ministry he showed persistent good-will toward His fellow-men and a deep sense of the sacredness of human personality. This is summed up in a statement made by Harnack when he says, "Jesus Christ was the first to bring the value of every human soul to light, and what He did no one can any more undo." In contrast with Confucius who had a low estimate of women and the delinquent, Jesus was always willing to receive the social outcast, the sick, and the sinful. What a great moral challenge and an elevating religious inspiration we Christians should get from the example of our Master is set forth by Walter Rauschenbusch. Referring to Jesus' valuation of the individual he says, "But it remains for every individual to accept and reaffirm that religious faith as his own guiding principle according to which he proposes to live. We shall be at one with the spirit of Christianity and of modern civilization if we approach all men with the expectation of finding beneath commonplace, sordid or even repulsive externals some qualities of love, loyalty, heroism, aspiration, or repentance, which prove the divine in man . . . We might add, whoever treats him as a child of God, becomes a child of God and learns to know God."

What has been said is sufficient to prove that Christianity is a very efficacious and unique religion. It is our supreme duty to live up in our experience as fully as possible the Christian ideals of life, for only through actual experience can we really appreciate the values of our religion.



## A FISHERMAN'S FAMILY

By Yang Chin-shen, Peking University

*The story appeared in the March issue of the Renaissance, organ of the students of Peking Government University. The translation is made by a reader of the JOURNAL.—Ed.*

On a spring afternoon the rain was beating the tree beyond the window in a torrent. It had continued for several days; even the floor was wet. The house was a thatched mud hut, standing by an old locust tree; the thatch was rather thin; there were small holes at several places; in one corner, an old piece of matting was used to stop the rain. The walls inside, soaked by rain, were falling piece by piece. The paper on the window had been blown away by the wind; rags were stuffed in between the bars.

In one corner of the house there was a broken bed. A woman of about thirty was sitting on it, mending a fishing net. She had by her a girl, eight or nine years old, holding the thread for her. At one end of the bed a baby was sleeping, probably not over one year old, with its yellow face upward. The woman worked a while at her net, then stopped, her head dropping on the right hand; after resting in that posture for a moment, she turned, picked up a worn-out coat, and added it to the baby's coverings; frowning, she sat, lost in thought.

The girl, looking up to her mother, said, "Mama, is papa gone to borrow rice? Why hasn't he come back yet? I am hungry; I feel a pain here." As she said this she swung her hand around to press her stomach.

The woman answered, "Be a good girl, don't worry; your papa will be back soon."

This made the girl ask, "Did papa go to the Chang family to borrow rice?"

"Yes," her mother said, "but we have not returned the rice we borrowed last time; this time I am not sure. . . ."

"One day I went to the Chang's," the girl interrupted. "Miss Yung was feeding her little dog with bread. I asked her to give me one of the pieces, she refused."

The mother consoled her, "Well, daughter, they have money, their fate is good."

"Why don't we have money? Why aren't we rich?" As the girl was saying this a torrent of rain tore a hole in the roof, wetted her whole body, making her quiver all over. But she stopped to say, "Too bad for us, the matting is blown away, let us move the bed quickly."

As they were moving the bed a man, about thirty, ran in, clothes all wet, with a broken umbrella in one hand. The girl cried, "Papa! papa! did you get some rice?" He shook his head and said, "No——no——nothing!"

This is more than the tired, hungry woman could endure; she broke out in a fit of anger: "We have not started any fire for two days now, and we can't borrow any rice anywhere! Then there is only one thing to do." This made the girl think of her hunger also; she, too, cried of pain of hunger.

The fisherman stared at the two women. "Don't cry, you silly ones," he said, half scolding and half comforting; "wait till we have good weather; I will catch some fish, sell them, and then we will have something to eat. We'll not starve." They heard a cry; the baby was awakening. The woman picked it up and nursed it, but it cried as it sucked. She pulled the breast out of its mouth and looked at it. "Poor little one, no wonder you cry; it is all dry." And she swung her coat-sleeve around to wipe her tears. The girl, seeing her mother weep, wept also. The man turned his face to examine the hole in the roof.

It was becoming dark. The rain had gradually stopped. Suddenly somebody called, "Wang Meu, why don't you hurry to pay your fish toll?" As the door opened wide, a man in blue uniform, with a whip in his hand and a cigarette in his mouth, stalked in. Wang Meu became frightened as soon as he saw that it was the river police. Half smilingly he implored the officer, "Sir, we don't even have things to eat; how can we pay the toll? Wait a few days; I will bring it to you." The policeman smoked his cigarette, pretending not to hear; finally he said, "Huri, whether you have anything to eat or not the toll must be paid. There are too many of you who have nothing to eat. Be quick about it. If I should report your case to the commissioner you will be severely punished. Come, be done with it."

Wang Meu pleaded, "A few days ago I got two dollars. Even though we have nothing to eat we don't dare spend them. As

soon as I get three more dollars, I will bring them to you. But if you wish you can have the two now."

"No, that will not do," thundered the policeman, "you have to pay them all at once."

"Sir, this year my luck has been bad. My fish were stolen; even my net was cut. This is why I . . ."

"You are talking nonsense. With the police on the river who'd dare steal? Do you mean to insinuate that we have stolen your fish? You just want to dodge the toll, that's all. I guess the only way to deal with you is to take you to the commissioner. Let's go! Quick!"

The girl had been crying. When the policeman entered the room she got frightened, hid herself behind her mother, and stopped crying. As he tried to drag her father away she began crying again. The woman grew frantic, threw her baby on the bed, and begged the policeman, "Oh, Venerable Sir, do pardon him. If you take him away, we will all starve." "Get away, don't waste your breath," was all that he had to say. He grasped Wang Meu's shoulder and started to go away. Rain recommenced: its sound and the cries of the women mingled in one continuous chorus."

One loud crash came in the house. The baby also cried. Neither the mother nor the daughter knew what to do. Finally the girl said, "Mama, the back wall has fallen."

Wang Meu heard the crash and the cries. He begged the policeman again, "Let me go, let me look at my children once more." The policeman did not hear.

As Wang Meu struggled along he heard his daughter cry, "Mama, my mama!"

It was dark. Wang Meu had gone quite far. The cries of his daughter, carried along by the wind, reached his ears intermittently.

## OBERLIN IN SHANSI

By Professor W. F. Bonn

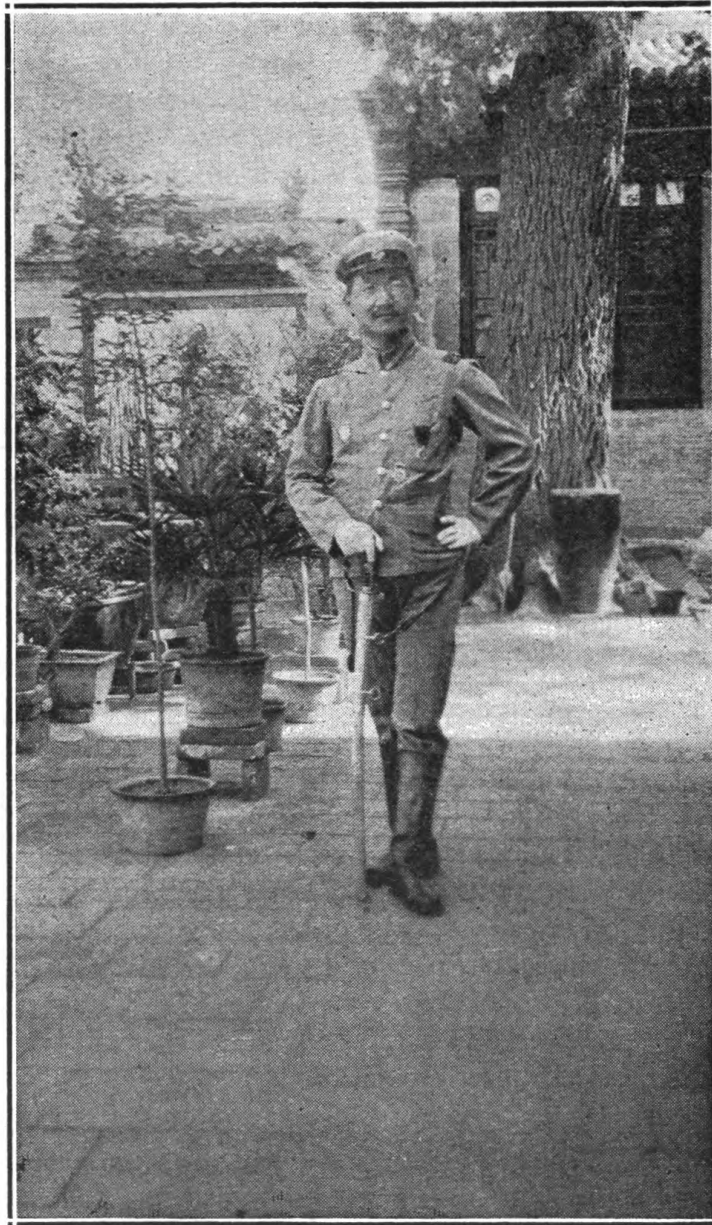
*Professor Bonn is on the faculty of Oberlin College and is an enthusiastic promoter of "Oberlin in Shansi."*—Ed.

"Shansi"—a word, which to the average uninformed American means little; to the Chinese, familiar with the geography of his

own great land, one of China's oldest and richest provinces; to the students and alumni of Oberlin College is a word to conjure with, rich in idealism and clothed with the romance of sacrifice. To them "Shansi" is much more than a place—it is the symbol of a high ideal, a vision of a splendid purpose to reincarnate, in China, the spirit of Oberlin College, to build a new Oberlin in a new China and to endeavor, through education, to share with the Chinese, for whom Oberlin men and women died in 1900 at the time of the Boxer cataclysm—all or anything of good that our Western civilization may have.

It was over forty years ago that the first pioneers from Oberlin began educational work in Shansi Province. After much preliminary labor a small boys' school was started and the work went on, only to be externally demolished by the Boxers in 1900. The spirit of the enterprise, however, survived, and in 1907, Mr. H. H. Kung (A. B., Oberlin, 1906, A. M., Yale, 1907), went back to rebuild the enterprise from the foundation. Mr. Kung was a graduate of the original school, a Chinese of finest family and staunchest ideals. It was peculiarly fitting that so distinguished a Chinese, with the best American training, should be principal of the new "Memorial Academy." Under his leadership, supported by a staff of native and American teachers, the work has been steadily developed until now there is at Taiku a splendid nine-acre campus, the "Flower Garden," with its thirty-one Chinese buildings, and a new modern recitation building in process of erection. In addition there is a noteworthy group of grammar and primary schools contributory to the Memorial Academy, and a similar Academy at Fenchow, sixty miles away. Two years of college work are now being offered at Taiku and there is every prospect that a full-fledged college will be built in the near future upon these foundations.

The financial support of this system of schools, if it may be so called, is found in the student body, and the alumni of Oberlin College. Like Yale, Princeton, and other educational institutions, Oberlin seeks to project itself in this worthy way into the life of the Orient, realizing that there are great reciprocal gains from such practical idealism. "Shansi Day," the day after the annual Day of Prayer for Colleges, is a "high" day at Oberlin. On that day reports are received from the Shansi schools, and any



*Principal H. H. Kung in uniform—in the troubled days  
of the Revolution*



necessary funds, not provided otherwise, are raised for the enterprise. For the present year, \$5,000 is included in the "College Chest" for the Shansi work, and the balance of the budget is provided by alumni and friends. A beginning has been made on a permanent endowment, \$50,000 being practically assured.

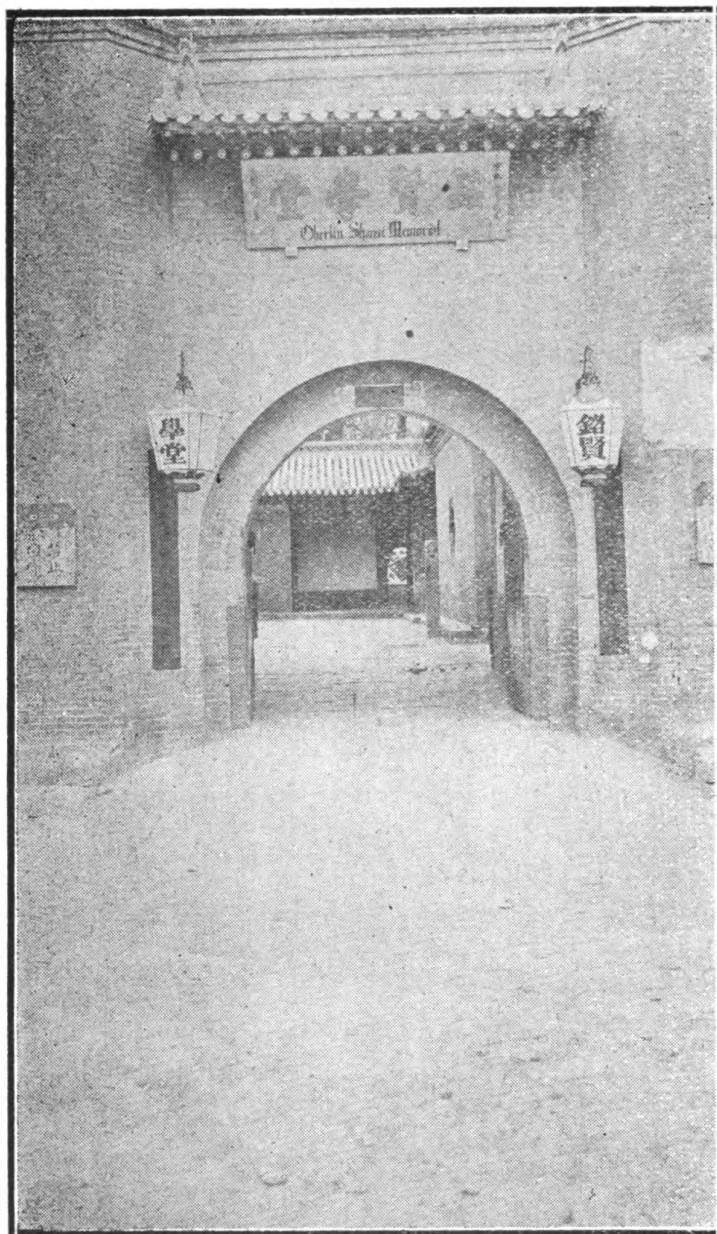
China is committed to a great new development along democratic lines. Its wisest leaders know that the success or failure of the whole national movement depends upon an enlightened citizenship, and that there is no royal road to enlightenment. It must come through education.

What Oberlin is seeking to do is not to establish an American College in China, but to build up a Chinese College, under ultimate Chinese leadership, contributed to and supported by Chinese as well as by Americans, and there is good reason to believe that under the leadership of Principal Kung these ideals will be achieved.

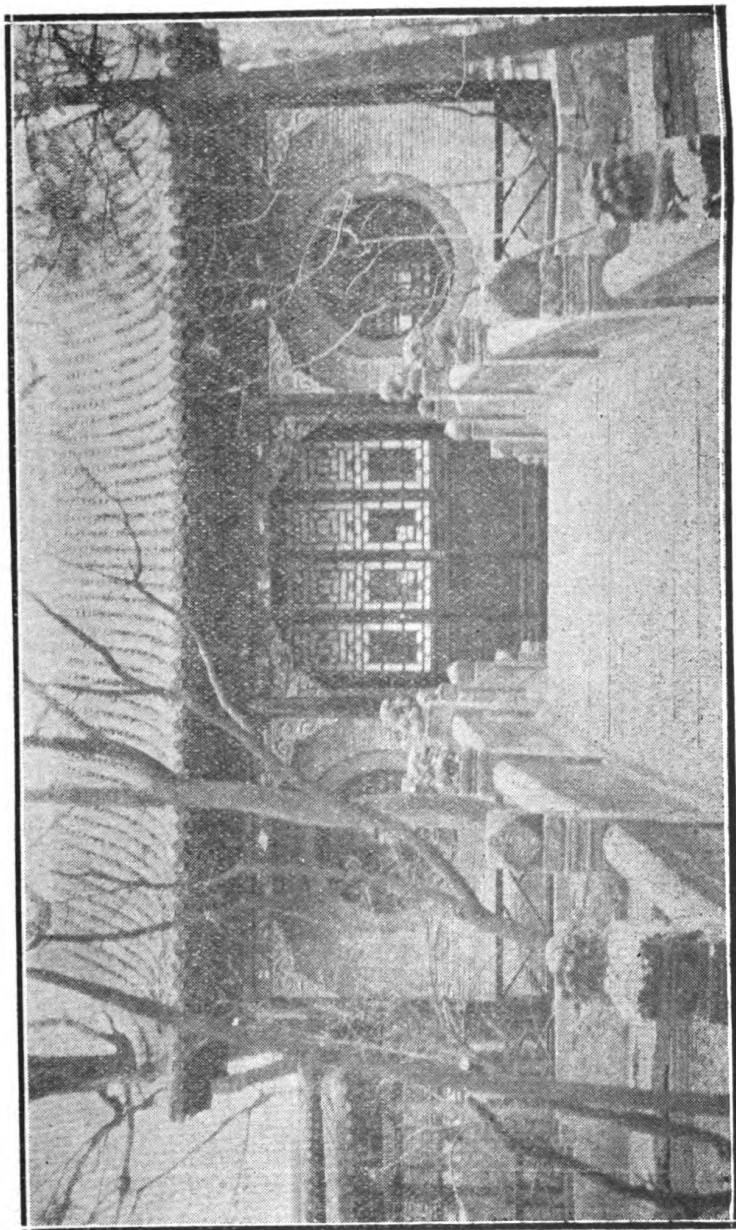
The Oberlin in China is a thoroughly modern institution, with modern curriculum, modern methods, and modern ideals. Our American athletics also have found their place and are hugely enjoyed by the student body. It was a matter of considerable pride, a short time ago, that the teams from the Memorial Academy won the highest honors at the Provincial Track Meet.

Incidentally, there is now in operation a plan by which a series of students from Oberlin go out to China for short terms of service, making such contribution as they may in teaching, and in bringing the spirit of a modern college to the enterprise,—later, returning to the home college, with the fresh impressions and enthusiasms necessary to secure the support of the schools in this country.

The "Oberlin in China" stands steadily, and will stand through the years, as tangible evidence of the persistent good-will of the students of America for the students of China, of the intense and unselfish interest of the American Republic for the new Republic of the East.



*Entrance to the Hall of Philosophy  
Oberlin Shansi Memorial*



*Entrance to "Flower Garden" Campus  
Oberlin Shansi Memorial*





*Students and Teachers, Oberlin Shansi Memorial, Taiku, Shansi*



## RECENT CONDITIONS IN CHINA

By R. H. Stanley

*Mr. Stanley is spending the time of his furlough for the work of the Chinese Student's Christian Association.—Ed.*

I wish to take this opportunity of sending a word of greeting through the columns of The Chinese Students' Christian Journal to our many friends in America. Old friends, whom Mrs. Stanley and I knew before we set sail for China in 1912 and friends we have made in China who are now studying in America.

We arrived in Seattle, Washington, July 23rd, 1919. We are glad to be able to renew old acquaintances. The Lord has wonderfully provided for us all the seven years we have been away. We like our work so well that we have come to regard China as our home. We rejoice to have a share in the rejuvenation and Christianization of our great sister republic in the Far East.

During our short period of service in China, we have seen the Central Government in Peking grow impotent in the manifestation of authority until to-day we find really eighteen provinces actually separate and distinct nations, ruled over by the militaristic, and in many cases despotic "tuchuns" who have been described as stubbornly ignorant and ignorantly stubborn.

I am glad that it is not necessary to leave the picture with this dark setting. Although the government has lost power and prestige and chaotic conditions are prevailing, the public sentiment created by the educated classes has gained in power and prestige which has had a stabilizing effect on the people. Selfish and ignorant military officials have been trying to maintain their balance of power in the face of an ever-growing and awakening public consciousness. The militarists are losing. They are growing weaker and weaker, whilst the cause of honor, right and justice, championed by upright officials, by honest men and the students, is steadily growing. This must always be true. The interest of the people must ever be put before the selfish interests of any individual or group of individuals. In case we have the converse conditions of this great principle in existence we can always expect to have just what we have in so many countries of the world at the present time, unsettled conditions, poverty, ignorance, disease and civil strife.



In the Chinese industrial world we have seen unscrupulous heads of departments supplanted by better trained and educated men who have the welfare of their laborers at heart. We have seen Chinese Boards of Directors vote large sums of money for welfare work among the men working in their mines and factories. We have seen unqualified and ignorant superintendents of government schools dismissed and graduates of the Peking Higher Normal School taking their places. Many of these graduates are Christian men and wherever they go they carry modern methods of pedagogy and efficiency in instruction. All government schools teach compulsory foreign languages. In most of them it is English. They study the same subjects and in many cases identically the same books in the Mission and Government Schools that our American boys and girls study. Why may we not in the end expect the same result? We have a certain standing that we expect, nay, we demand, from the graduates of our American institutions of higher learning. We are rapidly getting to that place in China. A graduate is not looked down upon by his fellow students and friends for entering any one of the great industrial pursuits in China such as mining or engineering or even politics, but he is a subject for ridicule and in many cases disdain if he be satisfied as an interpreter of English in one of our American or English firms in China. A new and enlightened public sentiment is right in expecting that he seek employment where he can make wider use of his eight to sixteen years of scholastic training. His technical education should be used in the industrial world to open the mines, to build the railroads, highways, bridges and canals. I am thinking of one notable example of a man who graduated and went back to China not to follow his chosen profession but to enter politics. He was a miserable failure and had to flee to a foreign country for his life. He was not trained as a diplomat, he was trained to be an engineer. He is still in exile and China is deprived of the services of a technical expert. Public sentiment can demand that men carefully select their lifework and, furthermore, public sentiment can expect a man to stick to his calling.

This is the word that I wish to leave with the Chinese students in America—Everlastingly “stick to your bush.” Get

all you can from your books, all you can from your university of your choice and all the good you can get from this, our American civilization. Learn the lessons necessary to be learned in connection with self-denial, sacrifice and be ready to give of yourself unstintedly in rendering service for your fellow countrymen in America. They need your help, counsel and encouragement. Don't fail them in their hour of need. I have heard something of what the students in Ann Arbor are doing for the Chinese merchants in Detroit. I know what the club in Cleveland is planning to do, and all these welfare activities will be highly productive.

A report is before me comprising ten of the leading cities of China on work that has actually been done along the following lines: health promotion, playground service, thrift promotion, specific service to boys, reform measures, promotion of charitable institutions and others. There is an army of men and boys in China engaged in the foregoing activities. They are helping create public sentiment. They are lifting the masses. They are indicative that China is moving to a better day socially, economically and industrially.

These enterprises are all worthy of the best preparation we can secure and are of such a nature that will challenge the best thought and energy we will have at our disposal on our return to China. Therefore I say it is necessary to make the best use of one's time in America if one would love and serve his country effectively.

The students in China have an awakened national consciousness and have demonstrated that the north, south, east and west can be united on one common platform. This is another indication of the stability of character of the enlightened public sentiment that is sweeping over the land. The students have been valiantly fighting for a principle and they are slowly but surely winning.

China would not be true to type if the Church of Christ did not grow apace with other developments. I am glad to say China is not an exception in the family of nations in this particular. I will cite only one instance of growth. I have reference to the Missionary Movement of the Chinese Church. It is a Chinese movement. It was originated by the Chinese. It

will be manned by Chinese. It will be financed with Chinese money. Gifts will come from poor Christian families that in many cases should be used for buying bread and clothing. Somehow the Chinese are learning how to give. How little Americans know about sacrifice in comparison with many of the Chinese Christians. They, thousands of them, don't get as much in two months as our unskilled laborers in America get in one day. But these Chinese Missionaries are going out to Yunnan, one of the backward provinces, to evangelize and enlighten with the faith that their fellow Christians back home will support them. The prayers of the Chinese Christians will follow them. Chinese ingenuity and skill can be depended upon to support the movement. It is the united Chinese Church that is standing back of these pioneers. It is interdenominational in its character. This is another indication that all China is united. "The fact that the Christians from many provinces are giving for a common cause to benefit their people will help to develop a national consciousness. The spirit of giving by lay members will unite the churches in a common program of Christian work."

I am happy to be able to state that there is every reason to be hopeful. Whatever may happen to the government the students, the educated classes, the Christians in China, are marching on to victory after victory. The cause they represent is a righteous one. No amount of persecution will daunt their courage or dampen their zeal.

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## THE DETROIT CONVENTION

By K. C. Lee

The Fortieth International Y. M. C. A. Convention took place at Detroit, Michigan, from November 19th to the 23rd. China was represented by sixteen of her sons. They are D. G. Lau of Foochow, Pai Chi Chang of Peking, S. L. Hoh of Hongkong, Y. L. Lee and T. J. Cheng of Oberlin College, Y. C. James Yen of Princeton, T. C. Shen of Western Reserve, L. K. Chu, T. B. Chang, C. S. Lee, S. Y. Lee, and E. L. Hong of Chicago Y. M. C. A. College, K. H. Wu and T. C. Li of Michi-

gan University, Linson E. Dzau, graduate of West Point, and myself. With the exceptions of K. H. Wu and T. C. Li, representing the Michigan University Y. M. C. A., all of us were invited as special guests of the Convention. The Convention as a whole proved so interesting to me that I determined to commit a few facts about it to the pages of the Journal for the pleasure of its readers.

There were altogether 3,136 delegates representing 884 State and local associations in the United States and Canada. One could not help to be marvelled by the wonderful organization of this Convention. It worked like a machine; each part fulfilled its own function. The one who worked the most talked the least. Were he not asked by the Business Committee, Dr. John R. Mott would not have spoken even once to the Convention, as he wishes only to be "the man behind the gun." It was due to his ability and leadership that everything was well arranged and everybody had his proper place working toward the same goal—to make the Convention count most.

The Exhibition Hut was one of the main features of the Convention. Right beside it there was a replica of canteen in a shell-torn house in France where hot chocolate was served to the visitors every day during the Convention. Twice a day there was a short moving picture demonstration in the Hut. The Foreign Department of the International Committee arranged for itself a special corner in the Hut where Prof. Roberson and Dr. Peter very frequently gave demonstrations about educational and public hygiene in China. One could see in a few hours in visualized form, not only a graphic world survey of the Red Triangle in the World War, but also many other things that would give him an idea of the work that has been done by the Association toward the upbuilding of world citizenship. In other words, the Hut was education in itself; it widened one's views and helped do away with prejudices.

The third fact I wish to mention about the Convention is the Christian fellowship during the days of the gathering. The Association workers have at least proved themselves to be good men if they were no good in anything. They are of such a congenial group. The fellowship dinners, luncheons or breakfasts were means to get acquainted with each other. Of course,



old friendships were renewed and new ones formed. But that was not all. We have all found that it is His love that has bound us together as a Brotherhood.

The relation of the Y. M. C. A. to the Churches was discussed. The first Association was founded in London by George Williams in 1844. It was at the close of 1851 that two Associations, deliberately modeled upon the London Association, were established in Montreal and Boston. The New York Association came into existence in as early as 1852. The purpose has been and shall be "to win men to the faith and love of Jesus Christ." Active membership of any Association should be open to "any young man who is a member in regular standing of an evangelical Church." Here we clearly see how the Association and Church are related. The Association movement is nowadays inclined to be commercialized. It should henceforth give due place to thorough instruction in the religious aims of the movement. It may not be an overstatement of the fact to say that the Association should function like a church.

There were quite a number of good speakers in the Convention, and there were also those who did not prove themselves to be good speakers but received applause from the audience simply because of the amount of prestige they possessed. The innocent audience once even applauded with enthusiasm a speaker who mentioned "His Royal Highness, The Prince of Wales." All the speeches as a whole were not academic but practical; some were so practical that they consisted of only a number of jokes; the tired audience had a chance to relax.

The Convention may strike another delegate in a different way. As these few facts are interesting to me, I jotted them down in desultory order. It was indeed a success. Those who had the privilege to attend it will agree with me that we owe a word of thanks for all the blessings and good we have received therefrom.

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## IMPRESSIONS OF FRANCE

By T. F. T.

"L'opposition fait toujours la gloire d'un pays." These words of Renan are applicable to the France of to-day. We who come



into daily relations with the common people of France see her as she is and, to my mind, see all the more clearly the glory that is France. Great virtues, isolated from their natural texture of mingled success and failure, appear unreal. Now since we know that the common people of France love wine, hot-tempered at times, some dishonest, some dirty, some officious, we see with a sense of crushing impressiveness the human heroism of France—her serene stoicism, her splendid determination to victory, and her unity.

\* \* \* \* \*

Sept. 14, 1918. Rose early. Strolled along the country road. All was quiet, except the whistle of the distant train, the barking of dogs, and the squeaking of insects. At one place, a farmer was resting on his plow, eating his breakfast. Further on, an old man was working in his garden with back bent; the children played in the backyard; the mother cleaned. A girl came along on a bicycle with a crown of bread on the handle. The French peasantry is very "matinal."

How the French farms resemble Chinese farms! There is the same low wall, partly in ruin; the same screen-like fence, made of sticks of all kinds; the same small patches of land; the same low mud buildings; the same unkempt yards; the same hard-working peasants who have toiled so close to the soil and so long that their skin has the same color and odor as the soil.

\* \* \* \* \*

Sept. 16. We left the Foyer at ten, on our bicycles. We went west, following the main road, through Feysin to the end of the little valley where one range of hills ends and another begins. There we took a wagon road. In a minute we caught sight of a small bridge, very picturesque, as all French bridges are. It spans a small stream, the two banks of which are crowded with bushes to the very water edge. Two hundred yards further we saw the Rhone, where on the bridge we got a wonderful view of the celebrated Rhone valley. The low marshy woodland on both sides; the hills in the distance, ranging in soft folds, one a little higher than the one in front till the last melts into the clouds; the church tower of Feysin; the vineyards on the hillsides; the fishermen on the promontories, with their families about them, chatting on their pipes; the swift, silent

flow of the river, going on, on, till it carries with it the reveries of its admirer to a state of Nirvana: all this nestled in this lovely valley, amidst poplars—that is unforgettable. On our way back we bought three papers, all of which proclaimed in large headlines the American victory at St. Mihiel.

\* \* \* \* \*

Sept. 26. Yesterday afternoon went to the village. There was nobody to be seen on the road or on the fields, except two "bergeres" at one place huddling together under one umbrella and a third under a tree. The fields were misty; the girls wore black, the two chatting, the other calling to her sheep. It was a very touching scene; there was so much quiet, innocence, and fidelity in it.

\* \* \* \* \*

Oct. 6. Our French tutor tried to prove to us that "*en principe, la femme est inferieure à l'homme.*" He is convinced that woman is for love and man for work.

This morning before I got up the chambermaid shouted to me through the window: "Monsieur, good news this morning. Germany has asked for peace. The President of the United States has demanded of Germany many good things for the entire world." She added, "*C'est bien; chacun va se rendre chez soi.*"

\* \* \* \* \*

Nov. 7. We rode gaily along the road to Vienne. It was a unique outing; the silence of mountain passes, the quarreling of boys and girls picking wood in a groove, a yoke of white oxen hauling logs, mountain ranges that look like mighty waves—we rode through a fairy land as it were. We saw at Vienne an old fortress from which Romans guarded the entrance into the valley, the weather-beaten cathedral of St. Maurice, the cemetery where the living Catholics sought to disturb the peace of the dead with gaudy wreaths and iron fences, the school of practical arts, the little Gere rushing down the side of the hill. On our way back we took the flatter route along the Rhone, passing Loire, Givers, Ternay, Serezin, Feysin, sometimes by a big cliff, sometimes through little villages with a dozen hamlets, whose dwellers had not yet risen. The Rhone disappeared from our view once in a while behind poplar and chestnut trees.

Nov. 8. All France is astir with joy to-day. "L'Allemagne est fini," "la paix viendra bientôt," "c'est bien comme ça," and phrases like these are heard from all sides. Every Frenchman around here comes to the Foyer to drink and to be with the crowd with more glass-clinking than ever before. With such longing for peace among the common people the newspapers talk about "jusqu'au bout" as blithely as it were a picnic.

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Attended a meeting of the directors of Foyers. Hoffet presided; very businesslike, very devoted to the work—a good specimen of the public men of France. One might say that one of the glories of America is that so many of her citizens, besides rendering good professional service to the community, take on public duties for the pure devotion to civic improvement. In France again I find such people.

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On my way back from Feysin, I met an old French farmer, who was wheeling a load of wood chips home. I said good-day to him; he let down his load to talk with me. I asked him if the country around there was more beautiful before the war. He shrugged his shoulders, gestured, deeply moved yet stoical, then said, "Very much more beautiful. All this was cultivated. The harvest was plenty. Now there are no workers; the fields are left desolate."

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The present temper of France is not favorable to a just reconstruction of world relations. The glory of Napoleon still haunts the minds of Frenchmen. In regard to China, the one word that the French are most fond of using is "penetration."

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## 1919 SILVER BAY SONG\*

As the silent sun travels from the east to west  
 To complete its course of the day,  
 We've come from the east to learn your very best  
 Through your daily life in large and small way.  
 On college campus we share your spirit gay,  
 Your pros, your classes, your play;  
 But here we receive something we can ne'er repay—  
 'Tis the peace and strength of dear Silver Bay.

**Chorus:**

Carry back Silver Bay to China far away.  
 Let it spread ev'rywhere from the north to the south,  
 From the east across to Mount Himmalay!

Silver Bay is a consecrated spot  
 Where rests the Soul divine;  
 Here we offer our lives for the free use of our God  
 No matter where—if 'tis will of Thine.  
 Silver Bay is the angels' concert hall  
 Where heavenly music is stored;  
 We've come to join in the chorus with you all,  
 And to sing to praise in one accord.

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AMONG THE STUDENTS OF CHINA

By Arthur Rugh

*Mr. Rugh is National Student Secretary of the Y. M. C. A. of China. The article is his "Annual Report Letter" to the International Committee. It gives much valuable information about the students of China and the progress of Christianity among them.—Ed.*

**This Has Been the Red Letter Day for China's Students.** A year ago I wrote, with no little concern, that China's students were not taking their proper part either in the world war or

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\*The song received the second prize at the Silver Bay College Student Conference, in a competition in which twenty-three delegations took part. The author wishes to remain anonymous.—Ed.

in the civil strife which has rent the country. This apathy seemed to be due to a numbing hopelessness of the situation. I expressed the hope that the students might quickly return to their place of patriotic leadership in China and in China's part in world affairs. This they have done beyond our best hopes.

**The Student Strike.** The English sign on the closed door of a store in Shanghai during the student strike in June was symptomatic of the national situation. It said, "We strike for lack of students." It meant serious loss to that firm to close, but if the students wished them to close, that settled it. The Chinese police ordered the shops to open. The foreign Municipal Council threatened the shop-keepers with dire punishment if they did not end the strike. The Chamber of Commerce issued a proclamation ordering the strike ended. But the doors remained closed. I asked a merchant why he did not open in the face of such pressure. He answered for all China when he said: "As soon as the students come and tell us to open we will open, and not before."

I cannot discuss in this letter the reasons for this dominating leadership of the students in the affairs of state, but I cannot make clear our opportunity among these students without briefly pointing out that in a peculiar sense now in China is the old dictum true, that as go the students, so goes the nation.

If by a miracle we could make every student in China a Christian, within six months a fourth of the human race would knock at the doors of the Church and ask admittance.

Among these young leaders of the nation we have had a great year. The state of mind which has led them to lead a fight for a nation-wide moral reform has been good soil in which to work.

The leader of the National Student Union told me that he had confidence that seventy per cent. of the students of China are ready to die in the fight to rid the nation of corruption and to bring in a rule of honesty and righteousness. Students who are ready to die to overthrow a moral menace are not far from the Kingdom.



For the sake of clearness, our field divides roughly into 300 Christian schools and 1,200 government schools of middle and higher grade. Two instances will suffice to illustrate the situation in the mission schools.

**In Mission Schools.** In one of our summer conferences eighty students pledged themselves, each to win one fellow student during the year. As a result, in part, of that resolution by the delegates from one school they write us, "The students of the college have just closed a most remarkable evangelistic campaign. Over sixty students, sons of the best families in South China, came to decision for baptism in the Church. The students began some weeks ago organizing personal work so that for more than a month over a hundred workers have been quietly conducting the campaign. I doubt if there has ever been another group of students who have been able to do as much through personal work as this group has done."

In another student conference I found the delegation from the largest university in that field split into three factions. I said, "What you need is not a new organization, what you need is a spiritual awakening." We helped them plan a campaign of prayer and personal work, and secured Dr. Cheng Ging Yi to lead a series of meetings for them. I went to the university and helped coach their leaders.

Enough to say that on the last night of the short series of meetings the hallway of the main building stood packed full of men waiting their turn for an interview with some leader. Finally, Dr. Cheng could give only five minutes each to the men who wanted to see him. Naturally a new day dawned in the university.

Conditions were very favorable. We planned for a spiritual awakening not because conditions were ripe but because they needed it especially. What was done there is possible in practically every mission school. The only limit is qualified leadership.

**Teaching the Budget Plan.** We gave considerable attention this year to improving the financial condition of the Associations so that they might have the funds necessary for evangelistic and social work. We recommended to the Associations that they discontinue the usual membership fee, put member-

ship on a service basis, and then conduct a well-planned finance campaign.

In one college they had been receiving annually thirty dollars a year from memberships. They asked me to help them raise their income to fifty dollars. We helped them make out a budget to meet their real needs and assisted them in conducting a one-day finance campaign. When they closed the day's work with \$560 in hand they had nerve enough to tackle any reasonable task in the school, and did. Their faith had risen to a revival in the college. We helped them plan that, resulting in some twenty decisions for Church membership, and additions to the Volunteer Band of several of the strongest students in the college.

We have pushed this financial program vigorously in all of the Associations and it is making possible a much more dignified and fruitful program of activities.

**We Usually Hold Eleven Student Summer Conferences** to train the leaders of these Associations. This year three of these conferences were cancelled as the student strike was on just when the delegations were being organized, and we neither could nor wished to secure delegates, as it would have withdrawn the best leaders from the student strike at a time when it most needed Christian leadership. One conference has been postponed on account of the prevalence of cholera. Seven conferences have been or will be held before the schools open in September. The best conference of the year was held in Foochow, under Dennis' leadership with an attendance of 200 well-chosen delegates.

I have been often to the American student conferences and know their power. Most of our conferences in China rank very well with the American conferences in thoroughness of preparation, efficiency of management, and spiritual power.

These subjects from the program of the North China Conference indicate a considerable change in the subjects discussed as compared with former years: "Christianity's Effect on Public Opinion," "The Christian's Attitude Toward Government and Civic Reform," "The Moral Basis of Patriotism." This raises a question which I will discuss more fully later.

The cancelling of some of the conferences will necessitate our holding a rather extensive series of training conferences by

smaller sections of the country early this fall for the benefit of officers and leaders who were elected to leadership in the late spring and have had no conference training for their work.

**The First Chinese National Student Secretary.** Probably the best contribution we have made to the organized Associations this year was in the person of Mr. C. S. Chen, the new member of our national student staff. Mr. Chen deserves a whole letter. Needless to say, our plan is to get Chinese secretaries into our positions as rapidly as possible. But local student centers and colleges need secretaries as well as the National Committee.

Three years ago there was only one Chinese secretary giving full time to student work. While that number has been increased to fifteen, still it will take time before, in justice to local fields, we can secure an adequate national staff of Chinese student secretaries.

Mr. Chen is our first one. He became a Christian in the China Inland Mission and has a deep and virile spiritual life. He graduated from the Nanking Union University, where he was president of the Association. His Chinese scholarship is high. He speaks English easily. He has visited Associations in eight of the provinces, and from every direction letters of appreciation of his work and message have come from missionaries, school principals and students. He is only in the beginning of what we confidently predict will be a great life service for the students of China.

Mr. Chen's joining the staff has made possible the meeting of another serious need. When the National Committee wisely decided to unite "China's Young Men" with the magazine "Progress," it put the paper financially beyond the reach of the average student. This has made desirable the issuance of a special student bulletin. Mr. Chen and Mr. Turner have published a bulletin of news and methods of student work which has met a real need and will greatly improve the work of the student Associations.

**Training Is Needed.** There is much left to be desired in these organized Associations. Twelve thousand non-Christian students in these Christian schools is a task from which we must never rest until it is done. We have thousands of students in

hundreds of voluntary Bible classes but the work is not well done. We have 12,000 members, and with good leadership could have at least that many regularly in voluntary Bible classes. With an average of eight in a class we need 1,500 trained leaders of Bible classes. I question whether we have 200 who could be designated as **trained**. Nearly every Association sends out regularly evangelistic bands which do much good, but which would do much more good if they were well trained for their work. Many of the schools conduct poor boys' schools and other lines of community service. We have not had time to study the efficiency and better development of these lines of service and much of it is haphazard and unproductive. We see enough big jobs going undone to crowd the time of a staff of ten men, but it would be unfair not to be devoutly thankful for the most happy and fruitful year of life thus far.

**Our Big Task Is in the 1,200 Government Schools.** To this I have given most of my time, and from now on I believe my chief job is to help the different local centers secure and develop a staff of student secretaries equal to the task.

Two incidents in the year's work will again illustrate the possibilities of this work in the non-Christian schools.

I met fourteen seniors, members of a Bible class in one of the three most influential government colleges in the country. One of them was a Christian. During the evening twelve made the great decision. I wonder where else in the student world is a field so dead ripe. The president of that university, during the year became a real Christian, and has asked us to find a student secretary for his school.

The other event was a meeting with the cabinet of the Tsing Hua Indemnity College Association. This cabinet had come to the conclusion that the work of their Association had reached the stage where they must have a building of their own and they were vigorously pushing plans for one. They had several commissions at work on: a maintenance fund, permanent control of the building, how to make the building a spiritual asset rather than a drag on the evangelistic program, etc.

We used what influence foreigners may possess to have them go slow in their building plans but when I think of the problems I have seen in some big colleges in America, I wish I could lend



this Tsing Hua cabinet to them for a few months. Something big and permanent would happen.

You may not have heard just where the turning point came when China was asked to give \$100,000 to the United War Work Fund, and they gave twelve times that much. That daring idea appeared in Tientsin. The Tientsin Committee was wrestling with its share of \$10,000 when Mr. Tung, a member of the Committee, came in late and announced that Tientsin would give \$150,000 instead of \$10,000 and that \$100,000 of the amount was already assured.

Six months before that date Mr. Tung was not interested, but his son became a Christian at Tsing Hua, where he is now a member of the Association cabinet. Mr. Tung attended a meeting of the cabinet, heard their Christian program for the college and for China, and received a life impression which expressed itself in the War Work Fund, and will yet further influence the history of China. Mr. Tung is not the only leader of thought in China whose son has become a Christian this year in the Association at Tsing Hua.

**From Politics to Preaching.** For thrilling significance, the banner meeting of the year was when twenty of the leaders of this Tsing Hua Association spent a day facing the ministry as a life-work, and several of them turned from politics to preaching. When our Associations in the government schools begin to turn into the Churches a stream of Student Volunteers for the Ministry, we will feel that the Movement is beginning to achieve its purpose.

One of the most effective appeals to the religious instincts in these students is the appeal to service. A recent mail from Canton includes this: "Seven summer vacation schools have been opened with an average attendance of eighty for each school. All teachers are voluntary workers with the exception of ten employed superintendents. Three more schools open next week. Next year we will extend the plan and hope to divide the city up into small areas with a Christian student responsible for bringing the gospel to each section." This plan of using students to conduct free public schools in the summer is proving successful and will be pushed this year in all of our main centers.



**More About the Student Strike.** But the main events of the year were crowded into the few days of the student strike in Shanghai. I have referred in connection with the Peking conference to the problems arising out of this event. I can discuss in a letter only the merest outline of the issues involved. In reality it is the vital question of the relation of Church and State.

The students of China were working with great devotion to bring about national repentance and moral reform. In many schools the leaders of our Associations were leaders in all other phases of student life. But when this fight came on, no distinction was made between a moral crusade and a political fight, and the Christians hesitated or refused to help because "the Church must stay out of politics."

Much of the promotion of the strike was naturally done through existing student organizations. Our Association—the only one existing for religious and moral purposes—dare not help in what everybody knew was a clear-cut moral fight. It was the patriots against the traitors, honest men against grafters of any party, and in this fight our organization soon classed itself as useless and unpatriotic because it was Christian. It would have taken us years to regain the confidence of the students of China if we had let the matter rest there.

I called into our home for a conference, a group of the leading Chinese Christians, including such men as Dr. Chen Ging Yi, secretary of the China Continuation Committee, Dr. Chen Wei Ping, editor of the "Christian Advocate," Dr. John Y. Lee, Acting National Secretary of the Young Men's Christian Associations, Prof. T. H. Lee, President of Fuh Tan College, and Prof. H. H. Kung, President of Oberlin Memorial College. They there started a Christian patriotic movement, which began its work next day with a prayer meeting of 700 Christians from twenty Churches. They are at work on a wise program for the development of a righteous citizenship in the country.

One phase of this program is a Union of seven organizations in Shanghai for the better promotion of the moral reforms which all recognize as the only basis of national salvation. These organizations are The Kiangsu Provincial Educational Association, The Shanghai Educational Association, The Young Men's Christian

Association, The Young Women's Christian Association, The Chinese World's Student Federation, The China Continuation Committee, and The Shanghai Students' Union. Mr. Chen of our office is secretary of the organization. I need not comment on the value to our Movement of this close and friendly relation to all these movements in a common patriotic and moral task.

As the strike continued and the issue became tense, the leaders of the Student Union, who were guiding the strike were in great need of friendly counsel, especially as they were working under foreign government—the Shanghai Municipal Council—composed of six British, two Americans, and one Japanese. The majority of the members of this Council seemed to be incapable of understanding the students and were in danger of using military force, which would have necessarily consisted of Japanese marines, to stop the strike.

I was able to arrange a daily luncheon in the Young Men's Christian Association of a truly rare group. It included always official representatives of the Student Union, the official representative of the Merchants' Union, the leading Christian British citizen, the American Vice-Consul, the editors of three leading papers, and representatives of the Young Men's Christian Association. S. K. Tsao, Secretary of the Shanghai Young Men's Christian Association was chosen to preside each day. Mr. C. S. Chen acted as secretary.

When the strike was over the Students' Union gave a banquet to this group of Christian friends who had helped them through the most critical points in their crusade. It would be difficult to estimate the value to our future program of this sharing with the leaders of China's students their struggle for freedom from their clique of traitors.

We followed the strike with a daily lecture, for five days in the Young Men's Christian Association, on "The Basis of Permanent National Strength." The meetings were largely attended and greatly enlarged our circle of friends among the non-Christian student leaders.

One day the Students' Union sent out word to the schools that the Young Men's Christian Association was unpatriotic and under foreign domination. Ten days later they gave a banquet to Association leaders and later joined with the Association in a

permanent program of co-operation. This new era is not without its dangers, but the greater possibilities of our work as a result are too obvious to need comment.

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Concrete Construction	Arithmetic, Commercial A
Plan Reading and Estimating	Bookkeeping
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Foreign Trade	American History and Civics
Production Methods	Arithmetic
Public Speaking	English for Coming Americans
Real Estate	Grammar
Salesmanship	Reading
Traffic Management	Spelling
College Preparatory	Writing
Algebra	English, Commercial A
	English, High School

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## THE STUDENT WORLD

The wedding of Mr. S. J. Chuan, ex-General Secretary of the Association, and Miss T. H. Yu, graduate of Carlton College, Wis., took place in Paris on the 22nd of November. They are spending their honeymoon in southern France. We extend to them our hearty congratulations.

Mr. Liu Ming Yi, for several years student secretary in Tientsin Y. M. C. A., has recently arrived in this country. He will be in the Cleveland Y. M. C. A. for a period of training. To him we extend a hearty welcome.

Mr. P. C. Chang, ex-General Secretary of the Association, will start for the Pacific Coast to meet the educational commissioners from China and will give two months of his time in accompanying them to the different institutions of this country.

Mr. R. H. Stanley, for seven years Y. M. C. A. secretary in China, has recently consented to give the time of his furlough to the student work of our Association. May his willingness to help and his enthusiasm be our encouragement.

Mr. Wing Mah has been appointed teaching-fellow in political science in the University of California.

Mr. Stephen G. Mark, Major of the University of California cadet, is elected associate secretary of the Chinese National Welfare Society.

Mr. D. T. Pang, California M. S. '19, is leaving for China.

Mr. H. L. Ching, Oberlin '19, is leaving for China.

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Mr. T. N. Lee, now teaching in Nankai College, writes from Tientsin on Oct. 18, to one of his friends in this country:

"On October 10—the birthday of the Republic—the students of all schools in Tientsin gathered together on the Nankai field to celebrate this day. A part of their programme of that day was to parade the city, arousing patriotism befitting the significant occasion. But the police blocked their way by order of the Commissioner of Police of Tientsin, Yang I Teh. The result of the effort of the police to prevent them from parading the city was very unfortunate. Four girls, four boy students, and one boy

scout were wounded. Oh! what more absurd things can an official do than to oppress the people even to the point of preventing them from loving their country? The students of Tientsin therefore called a strike, using their time to lecture to the people about Yang's oppressive measures. So, we are again in the midst of a student strike—which is aiming to oust Yang and is confined to Tientsin. Probably the students will resume their studies next week.”

---

A friend writes from Shanghai in a letter of recent date:

“This morning some twenty returned women students met at the Y. W. C. A. and talked over the subject of ‘How we can help our fellow women.’ We decided to produce morality plays. It is strange how the women gamble nowadays.”

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A reader of the “Journal” kindly lets us publish a part of a letter which he received from a missionary friend in China, written on October 13, 1919:

“. . . Pardon me if I speak very plainly—it is only because I love the Chinese that I do so—but it is one of the greatest faults and weaknesses of the students of China that they want to go on acquiring, acquiring, just for the pure joy of learning without having a definite aim in their study. A young man from Yale (in Changsha) was with us for dinner yesterday. He is determined to go to America next year. His English is not nearly sufficient, and so I was trying to persuade him to wait two or three years. Then I tried to get out of him his aim. He had none, except to study; to go to America. I find that continually with these boys. . . . They want to help their country. But how, that is the question. They want to study politics! They want—if they want anything aside from continuation of study—to occupy a high position with a high salary, not realizing that one must start from the bottom of the ladder and grow in experience and salary. . . .

“On last Friday there was a big girl-student meeting on the third floor of our new building, a hall which will seat five hundred people. It was an excellent meeting. The girls conducted it in a very businesslike way, quite as well as men students could do. It is doing all the girls good. I was delighted to hear Miss Tseng, who is herself the daughter of a concubine, tell the girls



that they should be ashamed to even consent to be a secondary wife. She is the great granddaughter of Tseng Kwoh Fan.

"The boycott is still keeping up, but that will not prevent Japan from doing her nefarious work. It is only China united and strong that can save China. She is committing suicide now as fast as possible. God help China, for China will do nothing but sell off all the dearest possessions for money and yet more money from Japan. My heart aches to see destruction before my eyes. We can only pray for a better day. . . ."

### STANFORD UNIVERSITY

We have nearly twenty members in the C. S. C. A. this year—more than ever before. We have organized a Bible class under the leadership of Rev. Chas. F. Hutslar, a sincere friend of the Chinese. At our first meeting we elected Mr. H. Yee to be our Chairman and Mr. Check to be the Secretary. We invited Dr. E. P. Gish to address us on the subject of missionary work in the Far East. Dr. Gish recently returned from China after several years' work as a missionary. He is touring this country, doing recruit work for the Y. M. C. A. among college men.

Nga Yau Yue.

### BERKELEY, CALIFORNIA

#### Outing Around the San Francisco Bay Regions

On November 8, 1919, under the auspices of the Y. M. C. A. of the University of California, a launch was chartered at a reasonable rate, mainly to convey students of the University to different points of interest around the San Francisco Bay. About 200 went on this trip. Out of this number, between fifty and sixty were members of the Chinese Student Christian Association in North America.

The launch was scheduled to leave the Berkeley pier at the foot of University Avenue at 9.00 A. M., but did not do so until 10:00 A. M. The sea was rather rough.

Our launch proceeded in a northerly direction, passing the outskirts of Richmond, which were dotted with oil tanks here and there belonging to the Standard Oil Company. It is here that the Standard Oil Company maintains one of the largest oil refineries of its kind. Oil is pumped to Richmond through pipes from the oil fields in San Joaquin Valley, about 250 miles away. It is here

# The Chinese Students' Monthly

報月生學美留國中

Published by

The Chinese Students' Alliance in the United  
States of America

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The Chinese Students' Monthly is a magazine containing up-to-date News and Articles relating to the different problems of the Chinese Republic. It is the only paper which fully records the activities of the Chinese students in America and is an indispensable publication to those who are interested in Oriental affairs.

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CHINESE STUDENTS' MONTHLY

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that oil is put in barrels and shipped to South America for consumption.

From here, we passed Mt. Tamalpais and the buildings of the California Wine Association, the latter things will be obsolete as well as unique chattels in the near future.

At this point our launch entered into San Pablo Bay and proceeded to Point San Quentin where we landed and had lunch. We visited the State Penitentiary which is located here. As our time was limited, we did not have time enough to go through the prison. By the way, this is one of the two State penitentiaries in California, the other being at Folsom. This institution has 2,200 inmates, of whom only 36 are women. This is one of the most liberal institutions of its kind in the world. The prisoners are allowed much freedom. Everything is done to help the prisoner better himself, both in morals and in education. A number of them are pursuing extension courses of the University of California.

Leaving this place about 2 P. M., our launch headed south. At this time, the sea had become calm and, of course, our ride was more pleasant. We passed the town of Sausalito, Angel Island, where the U. S. Immigration Bureau is situated, Alcatraz Island, where the U. S. Military prison is located, the Marina on the northern shores of San Francisco where the few remaining of the world's Fair Buildings of 1915 may still be seen.

Passing the numerous piers lying at the outskirts of San Francisco, we then came into the locality of Alameda and along the outskirts of Oakland, where the Moore shipbuilding yards were plainly visible. Here, at these very yards, on October the eleventh of this year, the world's record was broken, when six ships, comprising 50,000 tons, were launched on that day. Finally, our trip terminated when our launch landed at the waterfront of the City of Oakland.

### NEW YORK CITY

On Sunday evening, November 30th, the Young People's Christian Association of the Fifth Avenue of the Presbyterian Church entertained fifty Chinese students at a supper, followed by an informal service. Mr. and Mrs. T. T. Lew, and Mr. C. P. Ling were called to speak. Dr. Kaigan, pastor of the church, made a short speech in reply.

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On Saturday evening, December 13th, the ladies of the St. Faith's Deaconess House invited a group of Chinese students—Episcopalians and those who have attended schools or colleges of the Episcopal Board in China—to a social gathering. The members of the newly formed Chinese Episcopal Club, of which Mr. C. P. Chow is the chairman, availed themselves of the occasion in a short discussion and planning of a program of their work. A full account of the Club will be reported in the February issue of the JOURNAL. The evening was most pleasantly enjoyed by all in a few games, talks and singing.

### UNIVERSITY OF ILLINOIS

With the increase in enrollment in the University this year the local Chinese Students' Club has gained in membership. Our number is now forty-two. We are glad to welcome sixteen new members who came from institutions in this country and in China. In the early part of this semester the old members gave to the new members a reception, at the close of which Mr. K. W. Wong took the initiative to reorganize the Bible class. Dr. J. C. Baker has been the leader of the class for many years; this year the class is again under his leadership meeting every Friday evening at his home. In the evening of November 4th, Dr. and Mrs. Baker entertained the Chinese students at an informal social, at which were present also the officers of the local Y. M. C. A. and Y. W. C. A.

I may incidentally tell a little about our soccer football team. It is an all-foreign-student team; six Chinese have made it, and one of them, Mr. H. L. Hsieh, is captain. Towards the close of the season this team played the American team and defeated it before a crowd of 5,000 spectators.

### OHIO WESLEYAN UNIVERSITY

The Chinese Students' Club of Ohio Wesleyan University has just been organized through the efforts of Mr. G. B. Lau, who was one of the leaders in the student strikes in China and who was imprisoned. The strike he led was directed against the President of Chamber of Commerce of Foochow, which ultimately resulted in a victory for the students, ending in the imprisonment of the official. Mr. Stone was elected chairman of the Club and Miss Chen secretary. We have only six members, but we hope to get more next year.







RETURNING FROM A BANQUET

By KU HUNG-CHUNG (about A. D. 950)

(By courtesy of N. Y. Metropolitan Museum)

# Christian China

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FEBRUARY, 1920

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# Christian China

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## NOTES AND COMMENTS

### **Chinese Church's Program**

That the Christian Church in China has a social program cannot be doubted after a reading of the reports submitted to the China Continuation Committee, a central advisory and promoting agency of the entire missionary body, reports upon which that body has acted favorably. The church stands for "Christian patriotism, equality for men and women, justice to all, and freedom of conscience." "Industrially," the summarized report goes on to say, "the Church demands suitable hours for labor, adequate wages, suitable work for women and children, and a day of rest. She opposes the social vices, gambling and the improper use of drugs, and should take part in the care of dependents and defectives." In education the Committee has approved the five-year program of the China Christian Educational Association providing for a system of normal schools throughout the country, involving an annual expenditure of sixteen million dollars. Through this program Christianity is made concrete and patriotic and cannot fail to command the support of all enlightened Chinese.

### **Is there a Liberal Japan?**

Five months ago Albert Thomas in the French Chamber of Deputies declared "that a critical attempt should be made to distinguish the new elements which may arise there, and that without letting ourselves be misled by the idea of an early or immediate regeneration, we should not rule out for the future the idea of political, social, and moral transformation of the German people." We, for our part, believe that the attitude of liberal France towards liberal Germany is the only sane attitude that liberal China should take towards liberal Japan. The question is, Is there a liberal Japan? We believe there is. Mr. Ozaki, twice cabinet minister, is working for it. In his "The Voice of Japanese Democracy," he advocates democratic monarchy for Japan as opposed to the present militar-



istic bureaucracy. Mr. Tagawa, a Christian politician, suffered imprisonment for his liberal ideas. Dr. Yoshino of Tokyo University is another champion of democracy. Speaking of the general situation in Japan Mr. Fisher of the Japanese Y. M. C. A. says, "Beneath the surface there is seething discontent. The spirit of revolt in the breasts of many youths may well cause alarm . . . the practical implications of democracy are striking home." We consider the cause of liberal Japan to be our own.

#### **The Soul of Korea**

The sufferings of the Koreans are comparable to the sufferings of the Armenians. The former are the first of the Asiatic peoples to accept Christianity as the latter are the first among the western peoples. To both christendom extends its deep sympathy. What arouses our admiration is the spirit of utter sacrifice that animates the Korean patriots. Mr. F. M. Brockman, resident in Seoul, relates the story of a pastor who signed the declaration of independence. "It is not for ourselves," says this Korean Christian, "but for our children that we are doing this thing. We want them to have a chance to live and to be happy, which they will never have under this rule."

#### **The Revised Mandarin Bible**

The completion of the "Revised Mandarin Bible" may prove a historic event in the remaking of China. It has infinite possibilities for the spread of Christian religion; it may also do great service in the evolution of the spoken language. Undoubtedly it will help to popularize mandarin. It may also hasten the movement for use of mandarin as the literary medium. What Dr. Goodrich, the chairman of the translation committee, has to say on this subject is highly significant: "During these years of toil together we have learned what to us has been a wonder and a great gladness—that the mandarin colloquial is a language worthy to stand beside the great languages of the world. Unlike the dialects of Southeast China, it is written; and under the hands of a master, both for prose and poetry, it is nearly equal to all demands that may be made on it." The new translation took twenty-five years and cost the Bible Societies one hundred thirty thousand dollars.

**What Norfolk, Va., Is Doing for China** The people of Norfolk, Virginia, are doing two unique things for China. The Norfolk Society of Art is offering a series of five monthly lectures on

Chinese civilization to the public, given by five representative Chinese students in the eastern universities. If the friendship between America and China is to be deep and permanent, nothing is no necessary as mutual understanding and appreciation. This the lectures are expected to do. The Baptist Church of the South has started a Chinese Christian Home in Norfolk for the restaurant workers. The Home is provided with Chinese periodicals and a Victrola and a piano. Ten young waiters room there, and are very proud of their home. Mrs. W. H. Evans, besides being its superintendent, has persuaded the Norfolk board of education to start special afternoon classes for the Chinese of the city. No better tribute can be paid to the work than the fine spirit prevailing in the Chinese colony.

---

**Repatriation of the Labor Corps** The one hundred thousand Chinese laborers with the British Army will all have left France by the end of February; the fifty thousand with the French, by April. Some go home by way of Canada, some

by Suez Canal, some by Cape of Good Hope. Whatever the route, the laborers are happy to go home. It is too early to say what their influence upon their home communities will be; it certainly will be great. For one thing, they are convinced that China needs education. They will do their best to give their children an education. While in France they were struck by the fact that even children and women could read and write; not a few concluded that the superiority of the West is due to education. In the second place we think they will work for the industrialization of China. They will no longer oppose railways and factories. Finally they will aid the growth of nationalism. They have found out that they were not treated as individual Changs, Wangs and Lis, but as Chinese. They have dimly perceived that the West is not all virtue and wisdom and that China will yet have its day. We wish that there might be some organized effort to utilize the increased intelligence, discipline, and patriotism of the one hundred fifty thousand returning laborers for the constructive enterprises of the country.

**Christianity and Commerce** In justice to the men who at the Chinese delegation meeting in Des Moines took the stand that Christianity had nothing to do with commerce, it should be said that commerce as the science of exchange is as independent of Christianity as chemistry or any other science. But commerce has to have a commercial agent, who, as a human being, has to have aims in life and relationships with other men. It is in the selection of these aims and the adjustment of these relations that Christianity has a great contribution to make. Christianity maintains the dignity of all professions. It asserts the primacy of social good above individual or class good. China is at the point of introducing a new commercial life; now is the time to set the right ideals. Effort in the right direction now may save our people generations of trouble; for social injustice may persist for a time; it cannot persist for all time; it will be eliminated by peaceful means if men pay due regard to ethical principles, and by force if not. We are building the foundations and we want to do a good job.

---

**The Common People in the Crisis** Mr. Upton Close, in Millard's Review of December 13, 1919, cites concrete facts to prove the existence of a "New Influence in Chinese Affairs"—the common people. The facts are the new civic organizations and their activities. The most important of the organizations that are exerting a nation-wide influence are, "the Students' Union, which is the pioneer, composed of delegates from the local student bodies of all schools; the Church National Salvation Society, composed of delegates of Catholic religious organizations; the Woman's Patriotic United Purpose Society, composed largely of delegates from girls' schools; the National Merchants' Union, composed of the merchant class; and the Press Union, composed of newspaper men. The five organizations, together with representatives from the local gentry, Mohammedan, and Protestant Christian Churches, compose the eight classes which are bounded together for united action in the All-Classes People's Union where each is represented by its delegates." In two recent events these bodies have won victories. When the Japanese consul at Tientsin objected to the views of the president of the Tientsin Chamber of Commerce the People's Union issued a proclamation rebuking the

impudent attempt of the Japanese to interfere in the internal affairs of China. During the Foochow incident the Union again forced the government to prompt and vigorous action. These are very hopeful beginnings.

---

**The Summer Months** We venture to make a suggestion in regard to the spending of the coming summer vacation to our fellow students. We make it now because its carrying out requires much planning in advance. The Chautauqua Associations of this country demand speakers and entertainers for different sections of this country through the summer. At present the interest in China is so high that lectures on various phases of Chinese life would be very attractive. We suggest that men who speak the English language fluently and who are inclined towards lecturing apply for positions in advance at the local bureau. Such service would be profitable both to China, America, and the individual who renders it.

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### ANNOUNCEMENT

In the March issue of *CHRISTIAN CHINA* we will begin to publish a series of outlines to aid American students who are, or will be, studying China in the mission study classes.

These outlines will cover the important phases of Chinese life; each phase will have a critical bibliography.

Mr. William Hung, a graduate of Ohio Wesleyan University, now studying in Union Theological Seminary and Columbia University, who knows well the literature on China in English and the needs of mission study classes, will present these outlines.

Officers of religious organizations will find these outlines a great help in promoting mission study. They can be used for successive classes.

### THE TASK OF "CHRISTIAN CHINA"

The task of Christian Chinese to-day is twofold, the Christianization of China and the "China-ization" of Christianity.

Protestant Christian missions have labored in China for one hundred years now. According to the China Year Book of 1919, they have won 511,142 men and women to Christianity. If we add to this number the Catholics we have in China altogether 2,300,439 Christians. The ratio of Christian to non-Christian in our population of 327,000,000 is about one to one hundred fifty. The work of Christianization has only begun as these statistics show.

But statistics do not tell the whole story; they reveal only the extent, they do not indicate the depth, of our Christianity. We want not only a Christian population; we want a Christian civilization. We want our Christianity to pervade all our social relationships, industry included. The immensity of this work is shown by the fact that countries which have been nominally Christian for centuries are still far from achieving it. We are fortunate in the times in which we are living; our country is creating new social relationships and it is always easier to shape something about to assume definite form than to shape something already crystallized.

The second phase of the task of Christian Chinese is the nationalization of Christianity. Much sentimentalism may creep in here; a superficial chauvinism may also taint our thinking. If Americanism is not defined, Americanization cannot mean much. So with "China-ization." Definition of the essentially Chinese is necessarily difficult; estimate of the value of the essentially Chinese when defined is more difficult still. We do not presume to do either one of these things, we shall only point out some concrete things that we think ought to be done.

When we speak of Christianity we ought to specify, if we are to be exact, whether it is American, English, German, or Scandinavian Christianity that we are speaking of. For example, the denominational divisions that have arisen in these countries as result of historical forces are not essential to Christianity at all. Far less are they necessary to China. The historic forces which called them into existence do not exist in China; nor are they appreciated by the Chinese. Why should western Christianity saddle us with this anomaly of division? With these denominations go the creeds.



Much of them will mean no more to the Chinese than fossils of the past. The Chinese church rituals do not have to be the same as the western church rituals; nor do our pastors need use the same unscientific theology. In all this we are not advocating separatism for its own sake; we want changes made to suit the Chinese temperament so that creed, ritual, and church will have a vital meaning to the Chinese.

Many of these changes will come naturally in time. Yet the creation of the Chinese church must be guided and hastened by artificial means. The leaders among the Christian Chinese must labor to develop it, to create the necessary literature, establish seminaries to educate its pastors.

These are the tasks of Christian Chinese. This Journal, renamed "Christian China," is their organ. If in the accomplishment of these gigantic tasks, it plays its part manfully and succeeds in giving powerful support, "Christian China" will have justified its existence and its new name.

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#### ANNOUNCEMENT

It is with deep regret to announce that Mr. C. P. Chow, the Business Manager of the JOURNAL, has resigned because of the pressure of his other duties. On behalf of the Chinese Student Christian Association, I wish to tender to him my hearty thanks for the good service he rendered during the past months to the Association, and am sure we all wish him every success in his other undertakings.

K. C. LEE, *General Secretary.*

## WHAT WE EXPECT FROM AMERICA

Ever since the Shantung decision of the Peace Conference Americans have been hearing almost daily appeals on behalf of China made by Chinese in this country or by friends of China. They have also occasionally read accounts of the internal conditions in China, of various factions, blunders and vices. It is natural that some of them ask the question, "Why don't the Chinese do something for themselves? Do they expect the United States to do the whole job for them?" An anonymous writer in the January number of the *Review of Reviews* suggested that what we really expected of America was a war with Japan. The question should be answered plainly so that falsehoods will not find a free field to spread in.

We do not expect America to do the "whole job" for us. America cannot do it for us; nobody can do it for us. A nation, like an individual, does not grow out of the efforts of others. If it is made at all, it must be self-made. Charity pauperizes the individual as well as the nation. We do not want charity; we resent it.

We expect from America, first of all, understanding. We hope that for Americans China is not a "puzzle." To the other nations China may be a puzzle, for their interests are served by misunderstanding; so long as the imperialists have misunderstandings to work on they will get excuses enough to put before the common people to carry out any policy they advocate. America has no such selfish interests; she is in a position to understand. It is strange that while Japan put her house in order in a short time China has been at the job shamelessly long and has only begun. Does this not prove the inherent inferiority of the Chinese to the Japanese and the inherent incapacity of the Chinese to be a strong nation? It is here where understanding counts. American friends must see that the problem before China is infinitely bigger than the problem that Japan faced thirty years ago. They must see that historic forces have made China and Japan so different that really there can be no comparison between the two. Professor Dewey, the keenest observer China has had, has pointed out the differences in his articles in "Asia." It is he who has expressed the most intelligent as well as the firmest faith in China's capacity to work out her own salvation.

In the second place we expect America to use all her influence

during the time when China is remaking herself, to prevent foreign aggression. China needs time, and the powers can almost dictate whether time, chance, be given to China or not. In expecting this of America, we are only expecting America to hold to the policy of John Hay, without swerving, without compromise.

We say "influence"; we do not say "physical force," because influence is sufficient. Throughout the world there is a strong liberal sentiment against imperialism. If America furnishes the leadership, if America says unequivocally that she is against all penetration, peaceful or otherwise, in China, or elsewhere, governments of the other powers will find themselves face to face with a strong public opinion against them if they attempted expansion in China. This kind of influence we expect America to use not only in relation to Japan but also in relation to England, France, Italy, and future Russia as well. Some Japanese have complained that China has said so much about Shantung and so little about the holdings of other powers in China. In this they have not studied China's program at the Conference carefully enough. China did demand a general emancipation from all infringements of her sovereignty. She did not succeed; she will work till she succeeds. And unless America is impartial her influence will count for little.

We students who have seen better things than found in China, who know how far we still have to go before we shall be accepted on equal terms in the family of nations, who are face to face with clique politics, reactionism, and even treason in our own country, we still believe that our country has moral, intellectual, and material resources enough to build up a strong nation and a civilization worthy of our past and adequate for all future. In this faith we expect our American friends to share, and we expect them to use their influence to create suitable conditions for its fulfillment.

## CHRISTIANITY AND FAMILY LIFE IN CHINA

By Mrs. T. T. Lew

*Mrs. Lew was former Dean of the Kindergarten School of Soochow and is the President-elect of the Government Women's Normal School at Nankin. The article was one of the two or three most excellent papers read at the Chinese delegation meeting at the Student Volunteer Convention at Des Moines.—Ed.*

An adequate treatment of the topic, "What Christianity can contribute to the improvement of family life in China," would involve careful research work, the results of which would easily fill volumes. Such is neither the aim of this Conference, nor within the scope of this brief discussion. My humble attempt is to point out a few salient facts which are drawn from experience and personal observation.

Before I present these facts, I beg to call your attention to two precautions which seem to be necessary in the discussion of such a topic as we have.

First, there has been too much harsh criticism and unfair treatment concerning the Chinese in general. These are the results of incompetent observation and hasty judgment. The evils which are found in China are by no means absent from the Western nations. To exaggerate the darker side of Chinese life, and regard the Chinese people as peculiar, is an act of injustice which we have the right to resent. But the existence of these evils in Western nations does not justify their existence in China nor does the exhibition of others' sins help to cover up or to mitigate our own. It is our duty, as the loyal citizens of China, to face whatever shortcomings we have and try resolutely to improve them.

Second, there has been too much loose claim made for Christianity which doesn't stand scientific and historical investigation. This is certainly one of the grave dangers which we, as students, should avoid. We should never allow our enthusiasm to carry us over the border line of truth and facts. On the other hand, it is equally tempting and no less dangerous to allow our academic scrutiny to explain away the things which are really there. It is our duty, as scientific students, to examine our data carefully and give credit to Christianity whenever it belongs to the latter.

With these two precautions, we are ready to consider some of the outstanding contributions Christianity makes towards the improvement of family life in China.

The first contribution Christianity makes towards the improvement of family life in China is its unmistakably clear emphasis on the single standard morality and equal treatment for men and women. A double standard morality and treatment in favor of men are not by any means peculiar to China. It is common in every race and in every country of the world. Even among the most progressive nations, double standard morality is still prevalent in some form or another. Only, in China perhaps has there been less hypocrisy and thereby some of the practices gain social sanction. Polygamy mars the dignity of a woman unless she becomes the mother of a male heir, but it casts no reflection upon the character of the polygamous man. The marriage of a widower is taken as a matter of course, but the marriage of a widow is always looked upon with a contempt which no woman can withstand. Women are denied even the proper opportunity of social intercourse with men, while men have been free to associate with prostitutes, and scholars even take pride in such life and regard themselves as being "fung-liu." Entertainment at least by unfortunate girls is an every-day practice even among the most respectable merchants and men of public life.

Mothers do receive the same respect as fathers, but daughters and wives do not usually receive the same consideration as sons and husbands.

Such practices and attitudes have been sapping the vitality of the nation, for they have, on one hand, degraded womanhood and, on the other hand, they hinder the development of true manhood. Family life can never approach the ideal if the daughters do not have the same rights as the sons and if the wives are exclusively confined to the kitchen and nursery.

The spirit of the teachings of Jesus absolutely opposes any double standard of morality for men and women, nor does it, in any way, sanction the unequal treatment of men and women. Organized Christianity, as it is represented by the Protestant missions in China, has been firm in denying the rite of baptism to any polygamous man. It has withheld the cup of communion from the



lips that wilfully taste the sinful pleasures. It has gradually taken away the odium that is attached to the name of a remarried widow. It has, in various ways, extended the horizon of a woman's life. In these policies it has been true to the teachings of the Lord, in whose name the gospel is preached.

The second contribution which Christianity makes to the improvement of family life in China is its emphasis upon love as the supreme ruling power of the family. It is a great mistake to say that in a Chinese family there is no love. On the contrary, love, in terms of devotion and helpfulness, is a common characteristic of the family relationships in China. But in spite of that, the key-note of the Chinese family relationship is reverence and not love. Not only has filial piety been defined as reverence, but the relationships between wife and husband, between the younger and the older members of a family are all dominated by reverence. The virtue of a father is sternness or severity and his paternal affection is in terms of mercy rather than love. Reverence, a virtue which has its proper function, is thus over-emphasized. The result is the frequent establishment of a reign of fear. It suppresses individuality and discourages initiative. Life is thus rendered inactive. Obedience is made the virtue of the young, and even blind obedience is often insisted upon. The attitude of taking orders, and the habit of accepting authority without question is expected of the young. The authority of the parents and of the elders is thereby over-exalted. The effect of such family life upon the national life is too apparent.

The essence of the teachings of Jesus is love and His special mission was that man might have abundant life. Organized Christianity in China has started in the right path to fulfill this mission. It has waged an incessant war against the idolatrous and formal worship of the dead and it has added no little to the better relationship among the living. It requires, at the solemnization of a marriage, the man's pledge of devotion and love to the wife as well as that of the woman to the husband. With inadequate facilities and with limited opportunities it has stood as the pioneer of modern education for women in China. It has not in any way destroyed filial obedience, but it has encouraged the mingling of reason with obedience. Parental authority has not been interfered

with but it is taught that authority should be always regulated under the guidance of the Higher Divine Authority. Individual judgment and individual preference are given more sympathetic consideration than before. Mutual discussion and cooperation are encouraged. Married life recognizes the principles of partnership instead of servitude, and the family acknowledges its stewardship responsible to God. The family altar of a Christian has that warmth of love which forms quite a contrast to the formal and cold ancestral altar of a non-Christian family.

The third contribution Christianity makes towards improvement of family life in China is the recognition of the proper relation of the family to the greater social whole. One of the most beautiful phases of the Chinese family life is the mutual helpfulness of its members. Family loyalty and family responsibility have molded and shaped the lives of men and women. They call for devotion and sacrifices; they ennoble character. But there is a darker side. Family responsibility often grows out of proportion to the strength of the members. Family loyalty often usurps the throne of public spirit. A virtue thus becomes the breeder of selfishness and cripples the effort to render a service to the public. How little philanthropy and how little cooperation can we find that is not centered around some family interests! How much of the graft, bribery and dishonesty in the official life that cannot be traced to the source of some imperative family needs! How much of the inefficiency in the public service that is not due to the fact that the authorities fill public positions according to family relationship rather than the proper qualifications of the candidates! How much foolish misery and indifference to public needs does not find its excuse in the selfish desire of caring for the comforts of one's descendants! There is little hope for the development of the national life of China if the roots of these evils are not eradicated.

Jesus affirmed the law of family duty and regarded marriage as a relation divinely ordained. So far as we know, He was a devoted member of His earthly father's family; but in His teaching He pointed out with unmistakable clearness that there are limits to family loyalty. Above one's own family, there is the greater social whole. A man's duty is to hunger and thirst after righteous-

ness and even to die for it. The highest interest of man is to bring into this world a new social order of righteousness which He calls the Kingdom of God. For this higher interest man must have a love even greater than that which he has for his father, mother, wife or child.

Organized Christianity in China has not hidden the light of the Master's teaching. It does not destroy family loyalty, and still less does it teach the shirking of family responsibility, but it has put great emphasis upon social service. It has set up examples of public endeavors under the auspices of the church, philanthropic institutions of education and of medical relief. It has inaugurated no few movements aiming at the betterment of the social life. The anti-opium movement, the anti-footbinding movement and the temperance movement are some of the well-known ones. These and other endeavors call for the offering of service, assuming of responsibility and the enlistment of loyalty which is not limited by a family or a clan. Through the church services, families of different interests are brought together for common worship and for the practice of working together for a common cause. All these activities have exerted marked influence in the breaking down of narrow family interests and in the introduction of a new spirit which places the family in its proper position in the larger social whole.

The fourth contribution Christianity makes to the improvement of family life is its revelation of the Fatherhood of God. The Chinese family life with all its noble sentiments and sweet relationships is under a cloudy sky of superstition. Thoughts and actions of every-day life are fettered by all sorts of taboos and fears. These put men and women under bondage and deprive them of their freedom. How tragic have been the lives of men and women on account of these superstitions! What a great hindrance these superstitions have been to the development of a healthy national life of China! We students of education and of science are apt to believe that education and science will save the people from these superstitions and give them freedom, and undoubtedly they will, but if we believe that science and education alone can do the entire task, we will soon find that we expect too much, for underlying many of these superstitions there are some religious needs

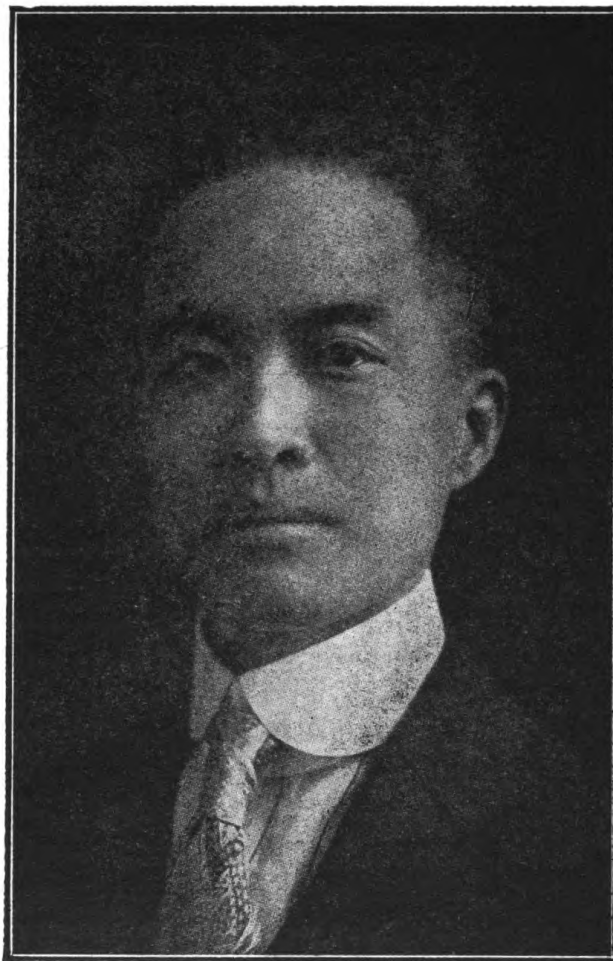
which have not been met and which cannot be met by science and education. In the innermost of human hearts there is the longing for help, for protection, for strength and for courage, a longing which can only be satisfied where the heart finds a God in whom it can trust.

Jesus universalized family in His social thinking. He revealed to us a God who is love; a God who loves us as an ideal father would; a God who is eager to reclaim the sinner and who longs for the return of the prodigal; a God who is ready to answer our prayer and who is ever attentive to all of our needs and trust in whom dispels all fear and worries.

These four, the insistence upon a single standard of morality for men and women; the enthronement of love as the ruling spirit of family life; the proper recognition of the relation of the family to the larger social whole, and the revelation of the Fatherhood of God, are the outstanding contributions of Christianity to the improvement of the family life in China. These were shown by the teachings of the life of the founder of Christianity. These have been introduced into the Chinese family life through organized Christianity, the Christian Churches in China, but what the church has been doing is a mere and humble beginning. It falls upon us, who have seen the light, the imperative duty, to help the church to perform its task more efficiently and to make the contributions in the most effective way.

Fellow students, these contributions from Christianity are the saving grace of the future of our country, for without them, there can be no healthy development of a national life which we need.

Give us the homes and the families in which love rules supreme and from which fear is banished, where authority is exercised under the guidance of Divine oversight, where children are brought up to think for themselves as well as taught to obey. Give us families which recognize their own proper place in the larger social whole and which do not allow their own cares and responsibilities to interfere with their devotion and service to the public. Give us families over which superstitions have no sway and in which the great Father's presence is always felt, then we will give you a nation which is ready to face any struggle, to enter into any competition, and win the victory in the end.



CHARLES CHIN CHU  
Chairman, Midwest Department,  
C. S. C. A., 1918-1919



**CHARLES CHIN CHU**

1892-1919

By M. L. Tsao, Purdue University

Mr. Charles Chin Chu, one of our eminent students in this country, was born in Paotingfu in the year 1892. In the family the late Mr. Chu was the middle one of three brothers. When he was young, his father moved to the city of Tsinanfu, where the young man completed his middle school education and then went to the Keh Chih High School. While in the high school, he was noted for his mathematical talent and his strong inclination toward the English language.

After his graduation from the high school, he was made an instructor of mathematics in a public high school. This position he held for five years, while at the same time he translated many mathematical books for the benefit of young students. In the fall of 1911, he was for a short time called to the work of revolution, a service which he did gladly and successfully for the country. As the new Republic was well established in 1912, he returned to the old position as a school teacher.

In the fall of 1915, he was made a government student to study in America, as a recognition of his service to the country during the Revolution. He decided to study mechanical engineering in Purdue University. Here he studied for four years and made a record better than the average.

As a student of the University, he was always ready to learn, always faithful to his studies, and always loyal to the University. Both the faculty and schoolmates respected him.

As a Christian student he worked zealously and unweariedly towards the end of Christianizing the people in the world. It was through him that the Purdue Y.M.C.A. has at present a department for foreign students, which has done great good. Through his effort a Bible class for Chinese students was formed. Last of all, many associate members and much money have been secured through his speeches for the Chinese Students' Christian Association, of which he was the chairman of the Mid-west Department last year.

As an ardent member of the Cosmopolitan Club, he loved world-brotherhood and believed in internationalism. During war times, while all American members went to the army, the Purdue Club owed her maintenance and life to Mr. Chu. He tried to get students from different countries to live under one roof in harmony and to be real brothers. Influenced by his lofty ideals, many have become members and thus placed this Chapter high in standing among many sister chapters.

Overwork caused a weakened physical condition. Since the fall of 1918 he suffered many times from pains caused by an intestinal adhesion. He was operated on immediately after his graduation from the University in May. From that time he suffered five months' confinement in the hospital. As his wound did not heal, he had to have a second operation. Alas! it proved fatal. He passed away the night of November 11th. His body was temporarily buried on the next day with a solemn ceremony attended by many faculty members, students, and the whole body of Chinese students.

Mr. Chu was some years ago married to the daughter of a Mr. Chia. Just before he left home a daughter was born to them. The young wife and daughter are now living with Mr. Chia. All the support and education of the orphan girl will be, as Mr. Chu intimated before he passed away, the responsibility of his friends.

## MODERN SOCIAL PROPHETS:

## I. BERTRAND RUSSELL

By C. H. Hsu

*Mr. Hsu is a graduate of Clark College, now studying in Columbia University and the New School for Social Research.—Ed.*

Some men, wearied of the confused restlessness of modern life, dream of a better world. Amid the blindness of war delirium, which brings about the complete subjection of reason to passion, sober minds, reluctant to let their principle give way to sheer fanaticism, expostulate with the war-ridden world unceasingly, shouting for Peace, the "evanescent insubstantial rainbow." Among these, there stands one, whose profound interests in the principles of Humanity and marvelous insight into human nature could not fail him to utter a vigorous protest against the "artificial cataclysm," in a decisive way by participating in the counter activities, with the consequence that he was deprived of his personal freedom because of his violation of the Realm Act of Defence. And that is Bertrand Russell!

It would be erroneous, however, to class Russell among ordinary pacifists. For the latter, while preaching what Roosevelt called "ignoble ease," completely ignore the truth that it is not by reason alone that strifes can be prevented, but by a positive life based on creative and constructive forces antagonistic to those which lead to war. Russell, disbelieving in passive pacifism, assured us in substantial language that, despite all the destruction which is wrought by the impulses that lead to war, there is more hope for a nation which has these impulses than for a nation in which all these impulses are dead. One must bear in his mind that "impulse is the expression of life," and, as Russell said, while it exists there is hope of its turning towards life instead of towards death; but lack of impulse is death, and out of death no new life will come. Shall we not, in this connection, reflect upon the temperament of our people, which is said to be stolid, reserved and indifferent? Nevertheless we in China are not devoid of passion. What we lack is the power to prolong the passionate effusions. This power implies a policy, systematically and properly reasoned out, to be used to propel the feeling of the people. It is due to the lack of this power that we have been called a people having only "five-

minute" enthusiasm. Remember, "cold reason does nothing"; and passion or intensified spirit is the "expression of life" and is indispensable to individuals as well as to nations. And then, listen to Russell, "the principle of growth consists in the elimination of the impulses that make for death and the promotion of the impulses that make for life."

Russell is not an Orthodox Socialist. Being extremely suspicious of the bureaucratic socialist state, he acknowledges that Socialism is often satisfied with half-truths. He advocates not only the abolition of capitalism, but the dethronement of the present system at large. He views the excessive power of the State as one of the chief causes of misery in the modern world and one of the main obstacles which prevent men from growing to their full mental stature. To Russell the prevailing form of State clothed with tremendous authority over individuals is built in such a way that only the privileges of the exploiting class receive prime consideration. State, by its very structure and functions, has not only rendered war a recurrent phenomenon and constant menace to the human world, but also, in the exercise of its all-powerful authority and consequent repressive measures, has infringed upon individual personality and initiative. As to the limitation of State Sovereignty, Russell is in full accord with the Eighteenth Century Individualists and Economic Liberalists in that every form of government is to him an evil, though doubtless a necessary evil, and indefensibly harmful to mankind on account of its being founded on force, which has no affinity with justice. Russell demands that the State shall not wield the "repository of the collective forces." But he does not go as far as the Anarchists and extreme Individualists, who hold with uncompromising ferocity that the whole idea of Government is radically wrong and all the advantages of the best of governments could be obtained from the free operation of opinion in an unorganized community. On the other hand, Russell seems to believe that positive good is to be hoped from a revised form of government. He is not unaware of the horrors attendant upon complete anarchism. And he is aware of certain positive functions which the State ought to perform. In the first place, the State has the right to insist upon a minimum being attained in matters concerning the welfare of the whole community. The second kind of

power which the State ought to possess consists in those that aim at diminishing economic injustice. But Russell would be delighted to see the State divested of all faculties capable of inflicting war; for to Russell, war is the arch enemy of freedom.

Neither is Russell a syndicalist, pure and simple, as regards the distribution of wealth. He contemplates a system which requires the abolition of landowner and the restriction of the capitalist, but which does not entail equality of earnings. By some such method, he believes that the free growth of the individual can be reconciled with the huge technical organizations characteristic of modern industrialism. He is careful in advancing his reform program which aims primarily at industrial democracy in which work would be made pleasurable and the conflicts resulting from the separation of the several interests of consumer, producer, and capitalist greatly mitigated, if not wholly done away with. True, the co-operative system would amalgamate the interests of those who direct the industry with those of the community, and, therefore, neither would wholly prevent industrial strife. What Russell has in mind is a sort of mixture of the two, which would guarantee, in the first place, on a co-operative basis, the recognition of a trade or industry as a unit for purposes of government, and, in the second place, secure some kind of Home Rule such as syndicalist is seeking. He is a Guild Socialist.

Russell is a mathematical philosopher and one of the modern progressive thinkers. Among his books can be mentioned, "Political Ideals," "Problems of Philosophy," "Why Men Fight," or "First Principles of Social Reconstruction" (as it is so entitled in the English edition), and "Proposed Roads to Freedom." The last two titles mentioned are worth special recommendation. With striking lucidity and succinctness the author gives the readers a comprehensive knowledge and intelligent understanding of the principles that underlie the "Proposed Roads to Freedom." I urge not only those who take special interest in recent socialistic movement, but all those who have leisure, to read Russell, for a clear view of the doctrines aiming at fundamental economic changes has become essential to every modern intelligent person, especially during this stupendous period of thoroughgoing reconstruction. It is no exaggeration to comment that the "principles of democracy and liberty are absolutely the author's principles."



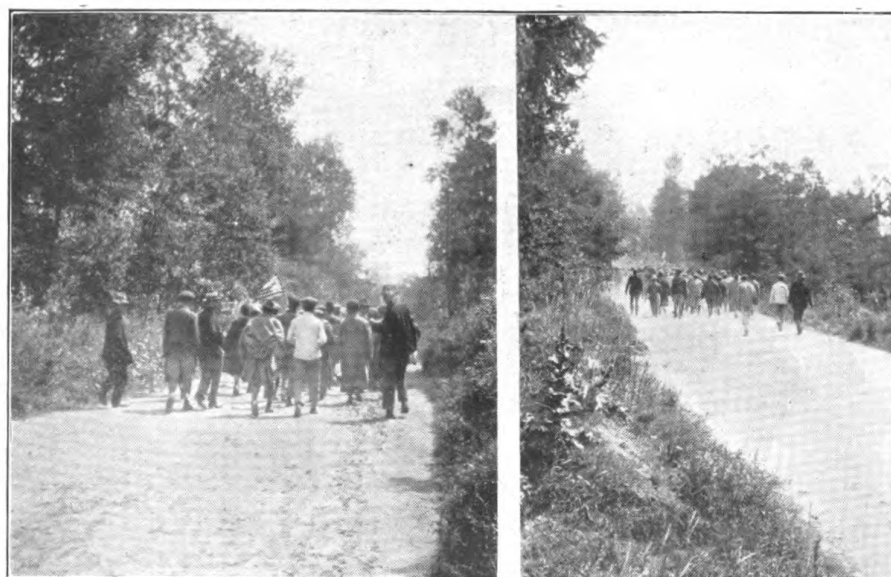
## FROM FRANCE TO CHINA

By Frank W. Price

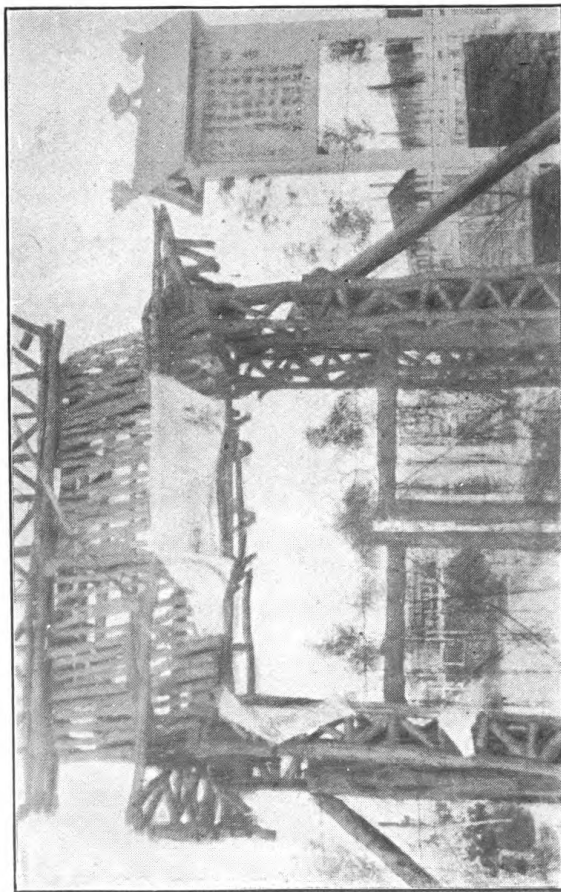
*Along with the Chinese students who went to serve the Chinese laborers in France were a few American college men, among whom is Mr. Price. The article represents his personal observations. Mr. Price is now studying in Hartford Theological Seminary.—Ed.*

Noyelles-sur-mer was, for unnumbered years, just a sleepy little village near the sea in Flanders, France, hardly known out of its province. Then came the War, when obscure villages and rivers of Europe sprung into world fame. Chateau-Thierry, St. Mihiel, the Aisne and scores of other names are now full of memory and meaning to every American. To a hundred thousand homes in north China, Noyelles will be a French name not soon forgotten. For the past six months, the largest Chinese city in France has been located there. When the 194 companies of the British Army Chinese Labor Corps were unloading supplies at the ports, building roads and carrying munitions, releasing an army of trained fighters for the front trenches, themselves often in the wake and backwash of fierce fighting, in 1917 and 1918, Noyelles was merely G. H. Q., the site of the fine Base Hospital, the prison and the cemetery. But in the summer of 1919, Noyelles became one of the sweetest words on Chinese lips. It was the first step in the long-awaited-for return to China, the first hope of every weary and homesick laborer. A steady human stream began to pour through the place from the widely scattered camps in devastated villages and shelled wastes of northern France.

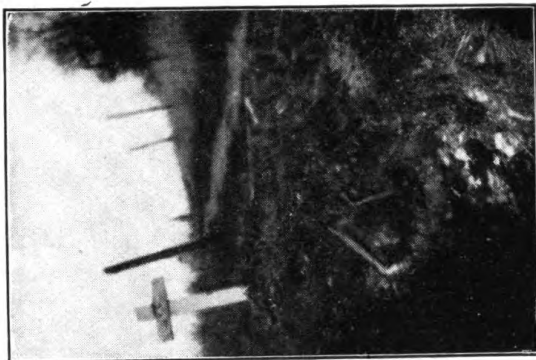
I saw this "China in France" during the early repatriation days last autumn. Two stalwart Chinese police stood at the gate of the big camp, saluting smartly the British officers who passed. With some other Y. M. C. A. secretaries, I entered just behind a company of perspiring but smiling laborers who had just arrived. The men were swinging up the long, dusty road between the barracks, under heavily stuffed packs. Out on the parade ground, we saw another company beginning its program of the week's stay at Headquarters by lining up for physical examination. Next day would come the bath, then pack inspection with embargo on any kind of weapon or knife, finger prints and re-identification, pay to



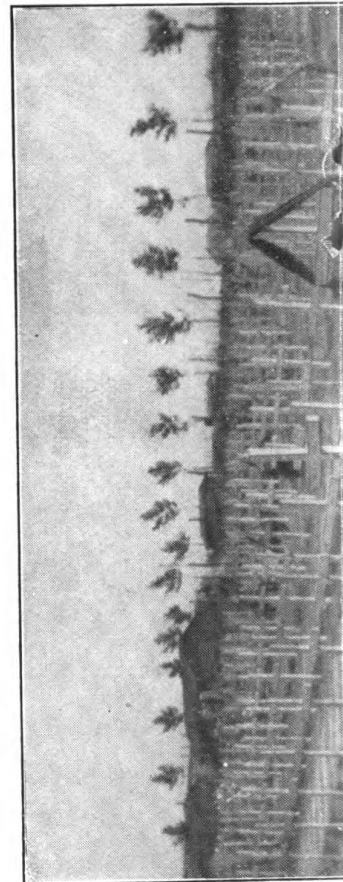
CHINESE LABORERS ON THE ROADS OF FLANDERS



Noyelles



Missy par Soissons

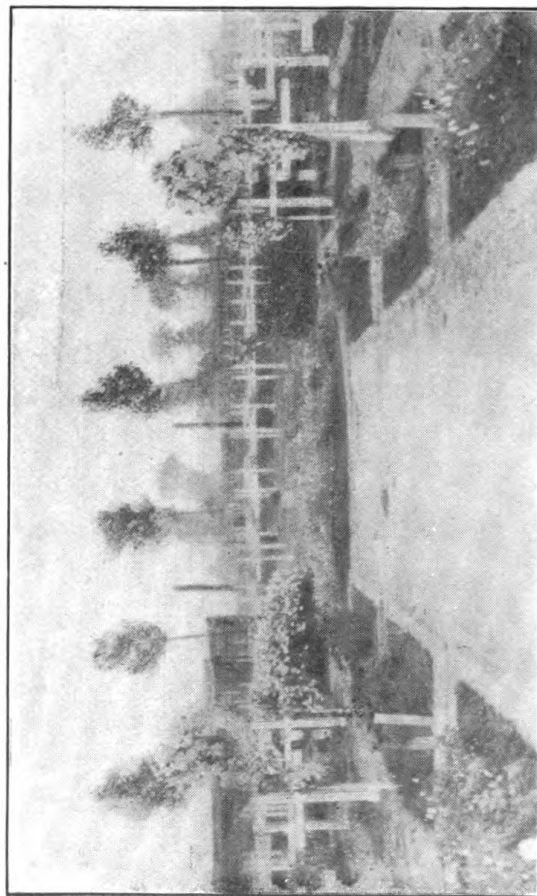




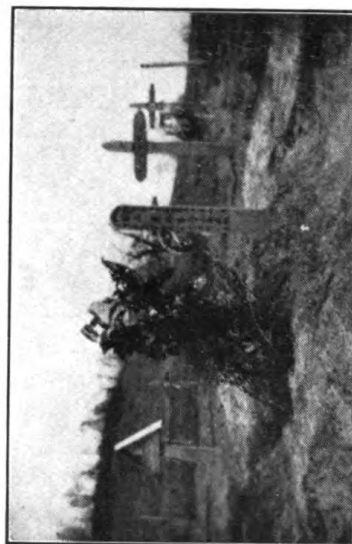
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Noyelles

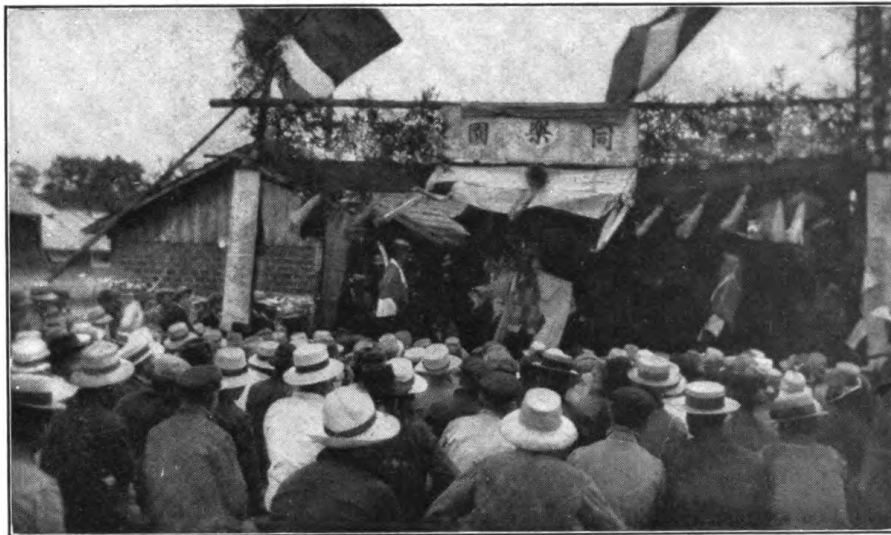


One of the Several Other Cemeteries



Missy

CHINA'S CONTRIBUTION TO THE GREAT WAR



An Impromptu Open-air Theatre



Chinese Laborers at Chasseney par Soissons after the  
Inauguration of a "Y" Hut



date and so on up to the order to entrain for port. There was little confusion. The British are systematic, and the Chinese gangers or sergeants were generally well-trained. Companies marched in good time and with good spirit. Between all the troublesome engagements with the authorities were often long empty hours, and then the men flocked to the Y. M. C. A. as they had done in their individual camps.

The Chinese Labor Army was starting home and the population of Noyelles had suddenly increased from one to five thousand. The incoming Chinese packed every available barrack and overflowed into a multitude of tents in the open. The limited staff of four secretaries who had served the hospital patients and the 103rd Company in the camp found a new job on its hands, and I saw them giving every ounce of their strength and every minute of their time to it. Out of doors a large wooden stage was erected. Almost every afternoon, a thousand or more would be standing before it, listening to the clash of cymbals, the thin music of the Chinese violin, the shrill singing of the painted, bearded and gayly costumed actors in comic and tragic roles, with no less delight than if they had been watching an open-air theatrical on native soil in China or Shantung. In a nearby Y. M. C. A. barrack, another audience would be entertained by a modern-style play acted by a group of hospital dressers. In the other Y hut, there might be a long line before the canteen, singing or hearing a lecture by one of the secretaries. The "Y" scattered newspapers, threw footballs out on the parade ground, served hot drinks, did all it could to say to the men, "We welcome you to Noyelles. We are as happy as you are that you are starting home. We want you to go back worthy men, ready to help China."

One Sunday afternoon especially comes to my mind. Between two and three thousand laborers were gathered on the grassy slope before the Chinese cemetery, the largest in France. The number of graves had reached 726. Each grave is marked with the number, name and home of the dead, in Chinese, and the date of death. The ground has been given by the French Government and the British Government has promised to keep the cemetery forever in its present well-ordered condition. The great crowd of men was silent before the resting place of their comrades who would not

return with them to China, while two secretaries told them simply of the Father of all men and the Christ who lived and died and called them to do their part in making China good and strong and great, when they returned.

Attention was called to the wreath that Dr. C. T. Wang had laid on the cemetery monument and to the inscription over the entrance (which I have loosely translated):

"On Europe's fields their blood was shed, to aid the cause of peace  
on earth;

And now their spirits shall return to save the land that gave them  
birth."

I saw one big husky fellow stand and weep by his brother's grave, then pick up a bit of dirt and a flower from off it to carry back to the old mother in China.

In the evenings we slipped through the barracks and tents and chatted with the men. We shared laughable, interesting, pathetic stories of their life in France, heard good-natured and bitter comments on the British, French, the war, answered excited questions about the coming voyage. Coolies—yes, but under the coolie skin rich mines of human nature and possibilities for splendid manhood. They were sensitive to injury but wonderfully responsive to friendship. One company had a father, son and grandson. Somehow all three squeezed in between the limits of 25 and 45 set by the recruiting officers in China!

Forty per cent. of the British Army laborers are from one little prefecture of Chinchowfu in Shantung. I was surprised and asked the reason. "Oh, we had bad harvests for successive years which forced us to look for work outside. A few went to France and liked it and wrote us to come. Our *fu* has been almost stripped of men." A little village, Lichiachuan, of fifty families, sent eighty men away. Yu-chia-chuan, another small hamlet in this section, would have a service flag of eleven hundred stars, for her 800 families contributed that number of laborers. It seems irony that Shantung which furnished the large proportion of China's labor army overseas should be the betrayed province in the peace treaty. But there is joy in many a home there these days over the father and brother returning, not in military glory, rather in labor-worn and labor-torn uniform, having given China a part in the winning

of the Great War. One old white-haired patriarch of 68, still hale and strong, told me he was going back to his grandchildren.

The Chinese Y. M. C. A. is sending transport secretaries, whenever possible, with the returning companies. A number are going with the men to China; some secretaries leave the laborers when they land in Canada and come to the United States to continue their studies here. As one of the latter class, I joined 1,986 laborers boarding the S.S. Haverford, a British steamer, last September. Packs seemed light even after a six-mile tramp to the pier that day and faces shone through rolling perspiration. "Hwei-Chia liao" was on every lip. "Take a good look at France. You may not see it again this year," one chap cried to another.

The first-class passengers were at first indignant at having to turn aside at a port in France for a bunch of Chinese coolies, with consequent two days' delay, but ere long, the Chinese became the chief center of interest for all English and Americans on the upper decks. They called out "Good morning" and waved greeting, the laborers answered, "Go home-la, good-la." Little children picked up Chinese phrases, "How are you?" and "Have you eaten?" and shouted them down to the Chinese to their delight. The Chinese sports always found a large audience above. Many bought Chinese rings, souvenirs and trinkets from the laborers.

Every morning the steerage holds were inspected and cleaned and every laborer, whether seasick or not, was sent on deck. Then the gramophone with some thirty Chinese records would travel from one lower deck to the other. "Chinchong mai ma," "Tan-mu" and other Chinese favorites would bring peals of laughter from the foreigners above. Then I would put on an English record, and the laborers would laugh back in good measure. On our two roughest days, when every man nearly was sick or thought he was, the little music box went from one hold to another continuously and was voted the best possible medicine!

On the deck we drew a chalk map of the world, showing our route home via Canada. It was followed with intelligent interest by a large number. A hundred times a day I had to answer the question, "When will we reach Canada? How many more days to China?"

Toward the end of the Atlantic voyage, another transport which had started after ours overtook and passed us, to the disgust and

jealousy of our party. One of our own laborers, who had been a professional stoker in a China river steamer had been called down to help in the engine room at twelve shillings a day. He came in for some of the blame on our slow travel!

The papers and books and games put on board for us were all too few for two thousand men. Idle minds and hands turned easily to dice and gambling. The second day out, we spied a story-teller with a little group around him. He was a professional, having learnt the art since nine years of age, and was the darling of his company in France. Such talent must be capitalized, and we soon had our Chinese Homer working hours a day, alternating between the two decks. His supply of tales, punctuated with the untiring wood-clappers in his fingers, was inexhaustible and every day he entertained huge circles of listeners.

If the afternoon was favorable sports were started. Medicine ball, volley-ball with the ball tied by a twenty-foot string to the middle of the net so it could not escape into the sea, rope jumping, tugs of war between companies, boxing and wrestling furnished amusement and diversion to competitors and spectators and revealed a new side of the Chinese laborer to the Western passenger. On the last day the British and American friends gave prizes of ship souvenir pins to the final winners of the sports and to the participants in the last wrestling and boxing matches. One mock-match was staged, between a British sailor and a wiry little Chinese man of fifty, who had been a star boxer of the old Chinese school in his prime. The result brought roars of laughter from every side. The captain was an appreciative spectator. At the close of the sports several hundred laborers gave a full-lunged cheer for the Republic of China and the Western passengers applauded heartily.

Two small groups which we brought together for a social hour two evenings contributed toward the good fellowship between the companies and revealed in large measure too some of the fine results of the Y. M. C. A. work for the Chinese in France. One night the interpreters, head gangers and three-stripers or corporals met around the tables of the steerage dining-room. Many of the forty present had taught in Y. M. C. A. evening schools and in other ways had learned the value of service. Others had studied in these schools and testified to the help they had received from some



of the fine secretaries and leaders. A few had wasted their substance in riotous living, others were embittered by their experiences, some were sadder but wiser men, but the majority were a fine-looking product of three years abroad. Another night nearly forty Christian men, such as we could find from the companies on board, met in Christian comradeship. A young interpreter from Tsinan led the singing of familiar hymns with his cornet, we read together a favorite Bible passage and talked of what we might do for the other men and China. Then a number prayed, an elder from a country chapel in Shantung, a policeman from Cheefoo, a carpenter from Honan, a young lad who was baptized in France, not in scholarly phrases, but touching and real none the less. Their comrades on board, their homes, China were their subjects of petition.

At Halifax the first lap of the trip ended. Every laborer was checked again, companies were recounted and quickly hustled into trains waiting to carry them across Canada. At Vancouver a steamer would be waiting to bear them to China. Ten thousand a month have been passing over the Canadian Pacific Railroad this winter, and soon all of the British Army's laborers will be out of France. The forty thousand laborers in the French Army will have left by the end of this year, most of them traveling through the Suez Canal.

The Canadian Y. M. C. A. is meeting each laborer who lands in Halifax with a printed welcome in Chinese characters on red paper and some fruit. Chinese Y. M. C. A. secretaries are meeting the returning men at Tsingtau and Tsinan, the demobilization center. I have often pictured my two thousand friends of the Atlantic voyage and the thousands who have followed them, arriving in their homes in China, the new interest they will have in their own land, the crowds of neighbors who will gather to hear their stories, the changed ideas and broadened outlook of these men who have been to Europe and Canada and back.

The story of China's one hundred and fifty thousand in France, and of China's two hundred Christian men who have tried to serve them there in the Chinese Red Triangle, will soon be ended. But France, Noyelles, Le Havre, Marseilles will not be forgotten and from the ranks of the little "Chinese Legion" are coming many thousands who will share loyally in the making of the new China.



## HOW THE RELIGIOUS NEEDS OF CHINA MAY BE MET

By Sidney K. Wei

*Mr. Wei is an alumnus of Oberlin College, now studying philosophy in the University of Chicago. This article, as clear and cogent as his previous contribution, deserves careful consideration.—Ed.*

Religion is one of the instruments for the maintenance and development of life which is a continuous process of adjustment with the cosmic and social forces. In this life-process many ways of adjustment are differentiated so as to meet particular needs and to secure the fullest and richest results. Religion may be considered as a technique of living—a way of life which seeks to establish proper relationships with the cosmic and social forces. As a technique of life, it is invariably conditioned by the concrete social, economic, and political conditions of the life-process as historical and anthropological study of religions shows. This means that the value of religion is estimated by the extent to which it succeeds in meeting the practical demands and needs of life. In considering how to meet the religious needs of China we must, therefore, focus our attention on the practical situations which call for the aid of religion.

The first salient feature of the religious situation in China is the disintegration of the old religions. The foundation of Confucianism, Buddhism, Taoism and other popular religions are being shaken by the new scientific and social forces. People have begun to question the authority of ancient teachings, conformity to which constituted the most important part of Confucius' ethics. Along with decreasing confidence in the validity of ancient teachings, we question the infallibility of parental authority which is also an important tenet of Confucius' ethics. As to Buddhism, we have become thoroughly disgusted with the parasitic behavior of the monks and nuns. With regard to Taoism and popular religion we abhor their superstitions and vicious practices.

The second outstanding feature of the religious situation is the growing naturalistic and agnostic tendency which is, properly speaking, a reaction against old religions. To a certain extent the naturalism of Haeckel, the positivism of Comte, and the agnosticism of Spencer are saturating the minds of the students. They are opposed to anything that bears the name of religion. As a

result, their attitude toward life is materialistic. The most detrimental effect is that those students who ally themselves with some forms of materialism and anarchism are reactionary and negative, being incapable of contributing to the social and national life anything that is constructive and uplifting and not infrequently they live a morally wrecked life.

The third obvious feature of the religious situation is the evangelism of traditional Christianity, represented by the general missionary movement. It is a fact that except a few enlightened ones, the missionaries preach traditional Christianity. It is presented in different forms, but in its essentials it is being shattered by the new intellectual and social forces in Europe and America. Its biblical content of theology and its supernatural view of the world are dogmatic and unscientific. In short, it is incompatible with the modern tendency of religious thinking which is the product of current intellectual and social forces.

The fourth distinct feature of the religious situation is the revival of old religions. This is exemplified by attempts to reestablish Confucianism and revitalize Buddhism. Both of these movements are meant to combat Christianity, but their artificially constructed programs and their non-genetic development do not meet the religious needs of men nor will they have future success.

From the above brief sketch of the religious situation it is evident that there is an impending necessity for the construction of a new religion. The above survey suggests that the new religion must take into consideration current intellectual and social forces. On what basis then should it be built? Two of the most important intellectual and social forces are science and democracy as we see them operating in social development. It is apparent that the new religion must follow the modern scientific and democratic tendencies.

Negatively, the new religion should be emancipated from superstition, supernaturalism, and dogmatic science. It is a fact that the religious practices in China are superstitious. The new religion should eliminate supernatural healing and repudiate miracles. It must be a religion of healthy-mindedness which utilizes the results of medical science for the curing of diseases and believes in the possibility of human control over the natural forces.

Traditional theology is supernatural in its world view, maintaining the biblical story of creation and the depravity of human nature. As both of these views are unsupported by the evidences of evolution and the facts of psychology, the new religion holds to thoroughgoing evolutionism and asserts the natural development of men by education.

In harmony with the scientific spirit, the new religion discredits dogmatic science in its naturalistic, positivistic, and agnostic forms. As a technique of life, science has its own province of knowledge; but as soon as it excludes the other interpretations of reality, assuming a dogmatic and final authority, it loses its dignity and validity. The new religion will stand by the scientific spirit and accept the scientific method, but it will uphold its rightful place as an instrument of life for meeting special needs and demands in the life-process which do not belong to the realm of science.

Positively, the new religion is experiential, experimental, and educational. Its final authority is based on experience. In an article in the previous issue of the Journal, the writer treated some characteristics of religious experience. It was pointed out that man becomes religious in the process of interaction with his social and physical surroundings in which he finds the religious object of dependence; the experience of overcoming sin through religious faith; the immense value of persons; the sense of social solidarity.

Moreover, the new religion is experimental, which is one phase of the scientific spirit. It makes religious hypotheses to be verified by experience just as science constructs its hypotheses to be testified in the laboratory. The contents of the new religion are not final and dogmatic, but changing with the changing conditions of experience. It is a continuous process of creation, reconstruction, and verification.

Finally, the new religion is educational. It rejects the traditional view of original sin and supernatural regeneration. Instead, it makes use of the church, the family, and school to bring about religious growth and training.

In relation to the democratic tendency, the new religion emancipates itself from church dictatorship and political tyranny. Medieval Christianity was prescribed by the church, and with other religions, it had been, for some time in history, subsisting under

political tyranny. The new religion which rests its final authority in individual and social experiences will resent church as well as political authority. This means that traditional Catholicism and state religion will have to give way.

Along with the democratic spirit of social co-operation, the new religion emphasizes the building up of an ideal social order in which all men and women are brothers and sisters working for the common cause. It does not follow the traditional view which believes in the destruction of the present world and the supernatural creation of another, but it seeks to change and reconstruct the present social order with the end to gradually establishing the Kingdom of God, as Christians put it.

In addition to the emphasis of social co-operation, the new religion lays stress on the social significance of sin. Following the results of sociological investigation, it sets forth how sins are developed and transmitted through the process of social interaction and how they can be overcome by social reforms. This does not lessen the individual responsibility of sin, but it adds a social interpretation which refutes the traditional view of natural depravity and supernatural regeneration.

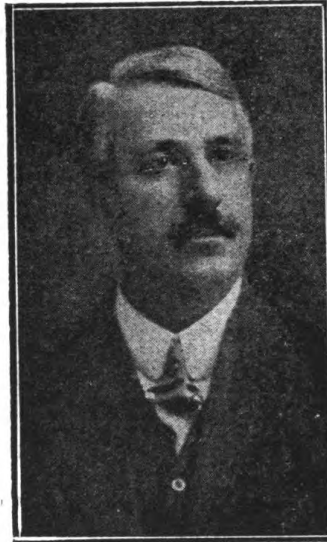
The most important democratic feature of the new religion is its emphasis on the intrinsic value of persons. In an article in the previous issue of the Journal, the writer pointed out the elevated place of each person in the teaching of Jesus. It needs to add that the new religion will re-enforce the principle of Jesus and assign an intrinsic value of individual experience in religion.

What has thus been written suggests in an outlined form the contents of the new religion. The writer hopes to write more fully on the elements of a new philosophy of religion in a forthcoming article.

## PRINCETON IN PEKING

By Robert R. Gailey

*Mr. Gailey was the first representative of Princeton University in its work in Peking.—Ed.*



ROBERT R. GAILEY

Whilst there are a great many Chinese students coming to enter American universities and spend several years in study in America it is interesting to note the movement on the part of these universities toward a more intimate relation with China. This may be said to be an interest in China engendered primarily by altruistic motives, but it can be said too that the American universities are anxious to learn about China. Surely in the promoting of the Princeton University Center in China this reciprocal idea of "both giving and getting benefit" was intended in the minds of the original founders of the work.

It is true Princeton took the initial steps and thus going to China offered voluntary aid in this hour of her apparent weakness. From this point of view Princeton's motive was wholly altruistic and vicarious. In this, no doubt, it might be said that Princeton is deserving of praise.

On the other hand Princeton University is a seat of learning and her representatives going to China are in a position peculiarly well adapted to learn much about China, her history, her religions, her literature, her liberal culture and humanities. It is hoped that Princeton men now on the staff of "The Princeton University Center in China" or who in the future may join that staff will become even proficient in some line of study and so widen the scope and contribute in some way to the fund of knowledge that Princeton University is through the centuries gradually storing up. But I venture to say it is more to be desired that Princeton's classic halls shall become the Mecca of an ever-increasing number of China's brightest sons who shall imbibe the ideals and learn the processes



of life which will produce the leadership China needs to make her one of the greatest and most powerful nations of the whole earth.

Now, the Princeton-China Center is a work that has been operating since 1898 when Robert R. Gailey, M.A., '96, went out to China as the special representative of Princeton in the missionary field. At the present time (1920) there are eight Princeton University graduates and four other non-Princeton men members of the staff in Peking. The Princeton-China Center may be briefly described as a group of Princeton men in Peking supported by Princeton to do Christian service in community, social betterment, vocational education, and the complete development of young men. The work is done in co-operation with the International Committee Y. M. C. A., and thus far the program of work has been chiefly along Association lines. The Peking Y. M. C. A. has a staff of thirty-seven Chinese secretaries and assistants whose salaries and the complete current expense budget of the Y. M. C. A. work in Peking amounting to over \$65,000 yearly are entirely provided by the Chinese community in Peking. This shows that the work is indigenous. Mr. John Wanamaker of Philadelphia very generously donated the large modern building for the use of the Y. M. C. A. in Peking. The American staff, as mentioned above, represents the part Princeton has in the work and involves an annual budget of nearly \$30,000, all of which comes from Princeton men, both undergraduates and alumni in America.

It was felt when Princeton first considered the plan to go to China to do some service that the Y. M. C. A. offered the best program of work needed in China at this stage of her modern development. Hence there may be found in Peking a well-established and pretty well-developed Y. M. C. A. work with its four-fold emphasis on physical, intellectual, religious and social needs of young men. But out of this program of general welfare work especially set up for young men we find special interest developing in a community program for social betterment. In this community program an effort is being made to co-ordinate all of the philanthropic agencies, Christian and otherwise, in order to make for efficiency and economy. Out of the effort to provide educational advantages for Chinese youths in Peking there has grown "The Peking School of Commerce and Finance," which is the voca-

tional training that is being promoted by the "Princeton-China" work in Peking. This school now has an enrolment of over 350 students and is filling a real need in training young men for mercantile pursuits in the new era of China's industrial and commercial development. A special feature of this school is the Loan Scholarship Fund provided by the generosity of Mr. Yung Tao whereby one hundred deserving young men may avail of loans sufficient to cover the cost of books and tuition for the four-year course, and which will be paid back to the school in easy payments without interest.

The Princeton University Center is very desirous of becoming more and more of a rendezvous for all Chinese young men who have come over to America for college educations and are now living in the capital. The dormitories of the Peking Y. M. C. A. building are limited but are usually occupied by Chinese returned students, and members of the staff will be glad to be of any practical service in their power to any man going into Peking even if he should be staying for only a brief time there. Princeton in China will be very happy to extend every hospitality and assistance to men of other universities who may be visiting Peking. In like manner we extend the same invitation to Chinese students members of other universities in America to visit Princeton University as they have the time and opportunity.

## WHAT THE MAGAZINES SAY ABOUT CHINA

*The Finance of China*, by Sir G. S. Addis. *The Edinburgh Review*, October, 1919. China's finance suffers from a defective currency, "lacking in the qualities of portability, uniformity, divisibility, and cognisability." It suffers also from defective taxation, especially from defective tax-gathering. However, China is financially sound at bottom. A comparison with India shows it: India's population is 224 million, China, 400 million; India's total taxes (exclusive of land tax) amount to \$135,000,000, China to \$185,000,000; India's national debt is \$1,370,000,000, China, \$900,000,000. But she has a better asset than material things. "In the first century of the Christian era a Chinaman's word was known to be as good as his bond. It is so to-day. Dynasties may rise and fall, a monarchy may give place to a republic, but we have yet to hear the word repudiation in connection with China. The greatest asset of China, the surest guarantee of her permanence, is her high standard of political morality."

*A Glimpse at Yunnan and the Work of the Yunnan Mission Party*, by Mary Ninde Gamewell. *The Chinese Recorder*, November, 1919. Yunnan is the Switzerland of China, but, unlike Switzerland, it has great mineral resources. The railway from Haifong to Yunnanfu is one of the marvels of engineering, built by the French. The city of Yunnanfu is equipped with electricity and running water.

*China of To-day and To-morrow*, by W. W. Willoughby. *The Johns Hopkins Alumni Magazine*, November, 1919. The China of to-day is suffering under bad conditions: (1) central civil control has broken down; (2) the people are oppressed by bandits and soldiers; (3) the currency situation has gone from bad to worse; (4) public finance is in an extraordinary shape. The causes for these conditions are: (1) failure of the provisional constitution to provide a central government to wield supreme and unchallenged control over the provinces and over individual leaders; (2) the ambition of military chieftains; (3) the struggle between the Peking and Canton governments. New forces, however, are at work: (1) the old antipathy to things foreign is gone, and the "New Learning" is making headway; (2) a new political idea exists that the function of government is to advance the welfare of the whole

people; (3) a true national patriotism may be expected to develop. The League of Nations can do six things for China: (1) abolition of the "spheres of influence"; (2) return of Wei-hai-wei and Kiaochow to China; (3) publication of all treaties made with China by the powers; (4) securing to the Chinese government the right to control its railways; (5) granting financial aid to China to enable her (a) to demobilize her army, (b) to reform the currency, (c) to create an efficient system of financial administration, (d) to effect other needed administrative organization; (6) abolition of extra-territoriality in China.

*Expanding Japan*, by Arthur Bullard. *Century*, November, 1919. The background of Americo-Japanese relations is the richness of America and the poverty of Japan. The rapid increase in Japanese population necessitates either emigration or industrial expansion. Emigration is forbidden; as to industry, she lacks raw materials. She tried to get them in Formosa, then in Korea; she has found both insufficient. She must advance to the mainland. America, after her military success in Europe, is respected by Japan and can determine the tone of her relations. Political expansion at the expense of China must be stopped, even by force if necessary; industrial expansion must be helped. The League of Nations may be relied upon to see to it that industrial expansion remains industrial.

*Transforming the Mind of China*, by John Dewey, *Asia*, November, 1919. "China's slackness with respect to borrowing the technique of the West in civil administration, public sanitation, taxation, education, manufacturing, etc., is quite compatible with an effort on her part to bring about a thoroughgoing transformation of her institutions through contact with western civilization. In this remaking she will appropriate rather than borrow. She will attempt to penetrate to the principles, the ideas, the intelligence, from which western progress has emanated, and to work out her own salvation through the use of her own renewed and quickened national mind. . . . Will the forces that are playing upon China from without, forces that have contemplated its territorial disintegration, that are desirous of dominating its policies and exploiting in their own behalf its natural resources, permit a normal evolution?"

*Chinese National Sentiment*, by John Dewey, *Asia*, December, 1919. The Chinese people have been politically indifferent. The function of government has been more moral than political. The new nationalism is merely anti-foreign and not constructive. "And the reason is obvious, for there are no national institutions, no national organs, to supply the material of understanding and afford the basis of enduring faith and confidence. This union of intense national sentiment with absence or lack of channels or organs of national action, describes the dilemma in which China finds itself to-day, both internally and externally."

*Japan's Right to Empire*, by Setsuo Uenoda. *Asia*, December, 1919. The core of the Far Eastern problem is race. 796,000,000 white people control six-sevenths of the surface of the globe; 872,000,000 Asiatics do not even have the free use of the other seventh. On top of this fact, Japan is excluded from the white man's territories; she has no resources of her own. She depends on China. But even in China she has not gone nearly so far as the other powers; England's share of influence has 750,000 sq. miles, France 223,000 sq. miles, Russia 2,000,000 sq. miles, Japan 350,000 sq. miles; of China's 15,494 miles of railway built and contracted for, England controls 1,145 miles, France, 1,590, Belgium, 2,791, Russia, 1,100, U. S. A., 300, Japan, 1,980. From now on, "Japan will see to it that the western nations shall not meddle in the affairs of the Far East without Japan's consent." ". . . If China does not awake from the danger of everlasting confusion, constantly offering fresh opportunities to the western nations for more aggression upon herself, bringing new frontiers and new problems to her neighbor, Japan will see to it that she will act again and again and take many more provinces just as she took Shantung. Let there be no mistake about this."

*China's Philosophy of War and Peace*, by T. Y. Leo. *Asia*, December, 1919. "Her civilization has reached such a stage that she has no use for any transient glory and success to be won by means of either antiquated and ill-principled diplomacy or primitive and ungodly brute force. . . . Nevertheless the (fighting) spirit in the Chinese is not dead; it is there, quite alive and serenely waiting."

*Japan and Korea*, by W. W. Willoughby. *The Unpartisan Review*, January-February, 1920. Japan was solicitous of Korean in-



dependence in 1895, 1898, 1902, 1904, till August; in August, 1904, Korea was to employ Japanese financial and diplomatic advisors; in 1905 Japan gained control of Korean post offices, telegraph, telephone, and foreign policy; in 1907 Japan sent to Korea the first Resident-General; 1910 Japan annexed Korea. Under Japanese administration railways and roads have been built; agriculture has been improved; a forest station has been started; sanitation and education have improved. But the rule is of military severity and brutality, denying the natives all civil liberties. No Korean is employed in a responsible governmental position. 300,000 Japanese in Korea have as many schools as the 17,000,000 Koreans. Everything is done to Japanize Korea.

*An American in Shantung, Anonymous. Review of Reviews, January, 1920.* "To sum it up, the ills from which they (the Chinese) are suffering are vastly exaggerated, and the remedy is in their own hands. In addition, they are the result of their own ineptitude and double dealing. If the Chinese will make some honest efforts to set their own house in order and establish some degree of administrative honesty and control, the helping them out of their difficulties will be a very simple matter. Until such a condition is reached all this frantic appeal on the ground of their supposed injustices suffered is confusing and utterly misleading. It is all done for a purpose. One of the men intimately concerned with the propaganda said to me that the thing he wished most to see was Japan and America at war! A word to the wise."

*The Japanese in America, by P. J. Treat. Review of Reviews, January, 1920.* "Gentlemen's agreement" of 1907 stopped Japanese immigration; Alien Land Law of California of 1913 prohibited Japanese ownership of land. The present excitement in California is due to revelations about Japan's actions in Korea and China and alleged breaches of the agreement and of the law, and the large size of Japanese families in America. The best policy is to prohibit "picture brides" and grant to native-born Japanese equal rights so as to Americanize them.

## PERSONAL, LOCAL AND HOME NEWS

The Second National Conference of the Chinese Student Christian Association in North America was held at Des Moines between December 31, 1919, and January 4, 1920. We joined the morning and evening sessions of the Student Volunteer Convention and special meetings were held in the afternoon for our Association. There were, altogether, 107 men and 59 girl delegates. They belong to eight different denominations and came from all over this country and from Canada. Detailed report of the conference will appear later in a special pamphlet.

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Mr. Timothy Jen, former Secretary of Canton Christian College Y. M. C. A., returned to the States with his bride to continue his studies. To this new couple we extend our heartiest congratulations. They are now living in Chicago.

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Captain Linson E. Dzau has sailed for China to join Dr. C. T. Wang who returned home by way of the Suez.

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There recently came back from France five secretaries who worked among the Chinese laborers. Messrs. Daniel Fu, Y. D. Zia, C. S. Li, S. C. Lo and H. S. Dang. Fu is now studying in the University of Chicago and Lo in Rochester. Dang will go to Syracuse in the near future, Li has returned to Beloit and Zia is now connected with the Wah Chang Trading Corporation and is studying evenings at New York University.

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The Educational Commission, appointed by the Chinese Ministry of Education, consisting of twelve members, arrived in this country in December and is now visiting institutions in the Middle West. Mr. Yuan is the head of the said Commission. They were with the Chinese delegation at Des Moines Convention.

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Mr. Chang Poling, one of the most ardent Christian leaders

and educationalists in China, has recently received an honorary Doctor's degree from St. John's University, Shanghai.

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Very lately there returned from France another group of Chinese secretaries: Messrs. M. Y. Chang, W. S. Chen, Y. F. Liu, P. K. Shih, H. S. Su, C. F. Li, J. H. Liu and H. W. Pai. They were formerly sent over directly from China. On their way back they will spend six weeks visiting all types of Associations and charitable works in this country. Mr. L. N. Hayes is serving as their guide.

---

A friend of ours recently wrote from China as follows: "While China is not facing social-economic unrest as seriously as America, we cannot for a moment forget our difficult political complications, foreign and domestic, and our duty of educating the common, ignorant mass, making them conscious of their responsibilities towards their nation. Our country is weak; and those who are in power are lacking in character."

---

The brighter side of the present situation in China to-day is told by the following words from our beloved friend and leader, Mr. David Z. T. Yui, in his recent letter to us:

"The recent decision of the American Senate to make a reservation on the Shantung clause in the Peace Treaty with Germany has inspired a sense of most profound gratitude in the hearts of the Chinese people toward America. They sincerely hope that this decision will not be reversed. At the same time our own people are still trying hard to get together and I have no doubt they will succeed if the Japanese pressure on Peking can be removed. The patriotic movement on the part of the Chinese students all over this country, as well as of the merchants and business men, is an unmistakable sign of the general awakening of the entire country. Indeed this is the gravest crisis in our national life and at the same time we recognized the fact that better days are surely coming. We must not slacken in doing our share, both as individuals and as a movement, and we must also continue to pray for God's wisdom and guidance."

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"You would be surprised to see some of the changes in customs

that are gradually coming into force. To-day the president of the Students' Association came and asked to see Chiang Ying, one of the girls in my school. After talking with him for a while I called her for an interview. Later in the afternoon the president of the Yali Y. M. C. A. called to see the president of the Y. W. C. A. to talk over the Christmas entertainment which the Associations are to give together. So you see China is moving along the way of western countries."

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"Ever since the Students' Union was organized the girls in the middle schools here have been trying to do their bit. They formed a co-operative society which now supports three elementary schools for the common people. All the expenses involved are paid by the students' contributions and all the teaching is done by them. The society publishes a paper, coming every ten days, all written by girls in the middle schools. The Y. W. C. A. in the city will be dedicated very soon. There is actually much progress in spite of our civil war." November, 1919.

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#### PORTLAND, OREGON

The local branch of the Chinese Students' Christian Association has been organized for active work for the new year. The officers recently elected are: Mr. Kenneth Lum, chairman; Miss Mary L. Sun, secretary; Mr. Harold Lowe, treasurer; Mr. Timothy L. Fung, sergeant at arms. The last Friday of each month has been chosen for our regular meeting. We are all looking forward to a very active year; discussion groups have been organized. Not only religious, but educational, economic and social questions of the present day will be taken up.

On November 28, a most enjoyable evening was spent at the home of Mr. and Mrs. Goon Dip. Not only was every member of our club present but many guests were there as well. The meeting was called to order by our chairman, Mr. Kenneth Lum. The Association business was taken up. Following our business meeting came the "program" for the evening.

Professors Chan and Wong of the Portland Chinese School opened the program with interesting talks. The present social position of China was discussed, stress being laid especially on the

betterment of the condition of girl students in China. Since both Professors Chan and Wong are recent arrivals from China, first-hand information was obtained. Both speeches were fully appreciated.

Miss Bertha Moy Ling then rendered us a beautiful piano solo.

Professor Solon Au, also an instructor in the above-named institution, presented a translation from a newspaper of Japan, which attacked Christianity in China. It could plainly be seen, from a hearing of the article, that Japan and her untrustworthy people are endeavoring to thrust another "dagger-in-the-heart" of progressive China. This article is plain propaganda and may easily be placed on a par with the propaganda that Germany and her agents distributed during the recent World War. The wily agents of Japan are vainly attempting to discourage the growth of the Christian faith in our Mother Country. Their efforts so far have proved futile. Let us hope that they will forever have similar results.

A delightful vocal duet was rendered by the Misses Minnie Lum and Bessie Sun, accompanied by Miss Emily Gertrude Lowe.

A community sing closed our program. But this was not all. A social was then held and refreshments were served. It was a tired but happy crowd that left the meeting that evening.

We hope to have many more such enjoyable talks and meetings.

MISS MARY L. SUN,  
Secretary.

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### ANN ARBOR

In carrying out the high ideal of the Association and extending the mission of Christ, the local committee of Ann Arbor has taken every opportunity to work among the Chinese students and laborers in the vicinity.

The membership campaign reaches the high water mark this year. Some forty members have joined the Association; ten others in the State of Michigan have taken active interest in the Association by joining it as members.

A group has been formed to discuss problems of popular interest, emphasizing on the moral side. The majority of the active members of the Association take part in discussion every Sunday.



The local activities are but a part of the club's affairs as extension work is not neglected. A permanent speaker, Mr. P. C. Kwok, has been sent to speak to the Chinese merchants and laborers every Sunday in a Methodist Church in Detroit, Mich. Speakers are also sent to speak on educational subjects to the members of the Chinese National League in Detroit, Mich., and Toledo, Ohio, every other Sunday.

During the Christmas vacation the club held a reception in Detroit for the Chinese merchants and students there. Several speeches were given by the merchants in which the co-operative spirit and sincere feeling were shown. In response, the merchants invited the club to a banquet and the Chinese student club in Detroit also extended her heartiest welcome to her sister club, Ann Arbor Club, by giving a fine reception.

On Christmas Eve the local committee of the Association held a Christmas social for all Chinese students in the State of Michigan. It was very kind of Miss Owens, one of the best American friends of the Chinese in Ann Arbor, to lend us her beautifully decorated parlor and it was through the kindness of Mr. T. G. Ni and some others that the social was a success.

American friendship towards Chinese has been increased, as it was well shown in the reception given by Miss Buell, a good friend of Dr. T. C. Wang, on November 30th.

The Chinese students were well represented in the Michigan delegation to the Student Volunteer Convention held in Des Moines, Iowa. Out of the eighty delegates sent by the university, nine (five girls and four boys) were Chinese.

K. H. Wu.

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### CORNELL

Three girls and three boys went from Ithaca to attend the Des Moines Convention. They were Helen Huie (who was in charge of the whole Cornell Women Delegation), T. N. Kwong, Mary Woo, C. K. Chen, L. K. Chang, and C. T. Kwei. Chen is the chairman of the local committee for the C. S. C. A. He is serving in many official positions at Cornell. He is the President of the Chinese Students' Club, vice-president of the Cosmopolitan Club, Executive Member of the Graduate Students' Club, and more recent-

ly he has been appointed to serve as a member of the Cornell University Christian Association Cabinet.

C. T. KWEI.

### THE BIRTH OF THE FELLOWSHIP OF INTERCESSION

About the middle of November, a letter was sent to each member of the Women's Department of the C. S. C. A. with the request that we should unite ourselves to pray for our country during this period of crisis and for our own spiritual growth, through communion daily with the divine source of life and power. We call this union in prayer "The Fellowship of Intercession" with this object, "the Salvation of China."

With the letter the following card with return address to me was sent to all:

1. Will you join the Fellowship of intercession?
2. Shall we set aside a definite time?
3. What time do you prefer?
4. What should be the object of our united prayer?
5. In what do you want others to pray for you?
6. Any plan you can suggest?"

It was a real joy to me when the cards came back one by one. During the period of more than a week, my mail box was never empty for a single time. The enthusiasm of many of the members was shown by the fact that many were prompt in their response. Although not all the members have joined, much to our regret, yet thirty-five is not a small number. These thirty-five, though separated by space, will join hands and unite in heart to seek a better understanding and closer union with God our Father and to trust to Him the safety of our beloved country. (Note: As many cards were not signed, it was rather difficult to know from whom they came. Through postmarks and handwriting I was able to identify most of them. There are still four unidentified ones. Will those who have joined but whose names are not among the list of members on the Daily Intercession Card please let me know their names?)

As many were in favor of setting aside a definite time for each day, but as the time preferred by different members varied from 6:45 A.M. to 10 P.M., it was a difficult job to set a definite time

which might suit all. As more preferred morning than evening, and as one is usually fresher in the morning than in the evening, the time has been set at 8 A.M. All members are asked to stop whatever they are doing when the clock strikes eight and turn our heart in intercession for our country, while each may keep the Daily Intercession Program at her usual daily watch.

Those who desire copies of the Program can get them by writing to me.

SIEU TSU TS'A.

---

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Bible Committee—Siok-an Chiu (Chairman), Tsing Lien Li, (another member from the Western Section).

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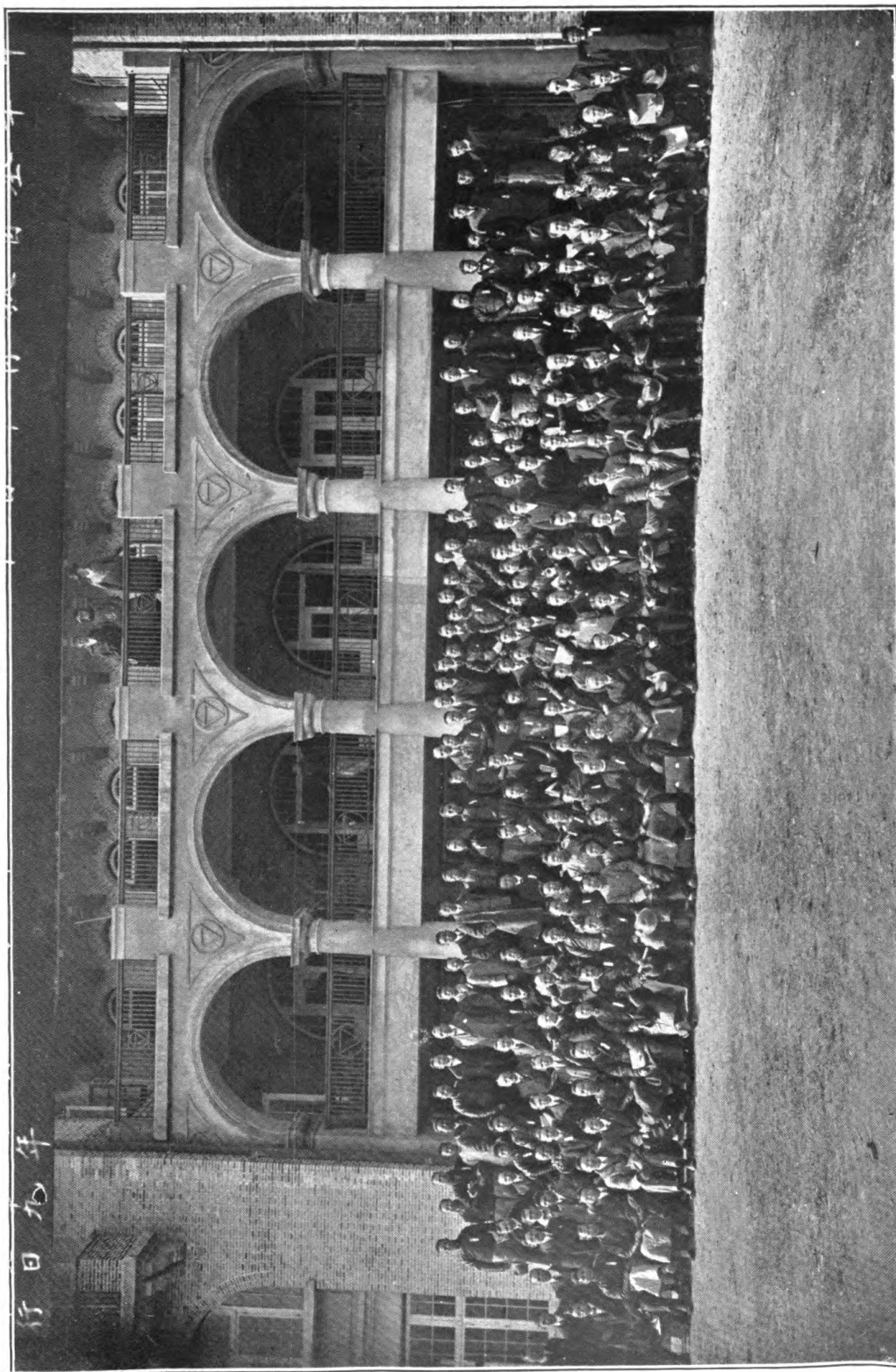
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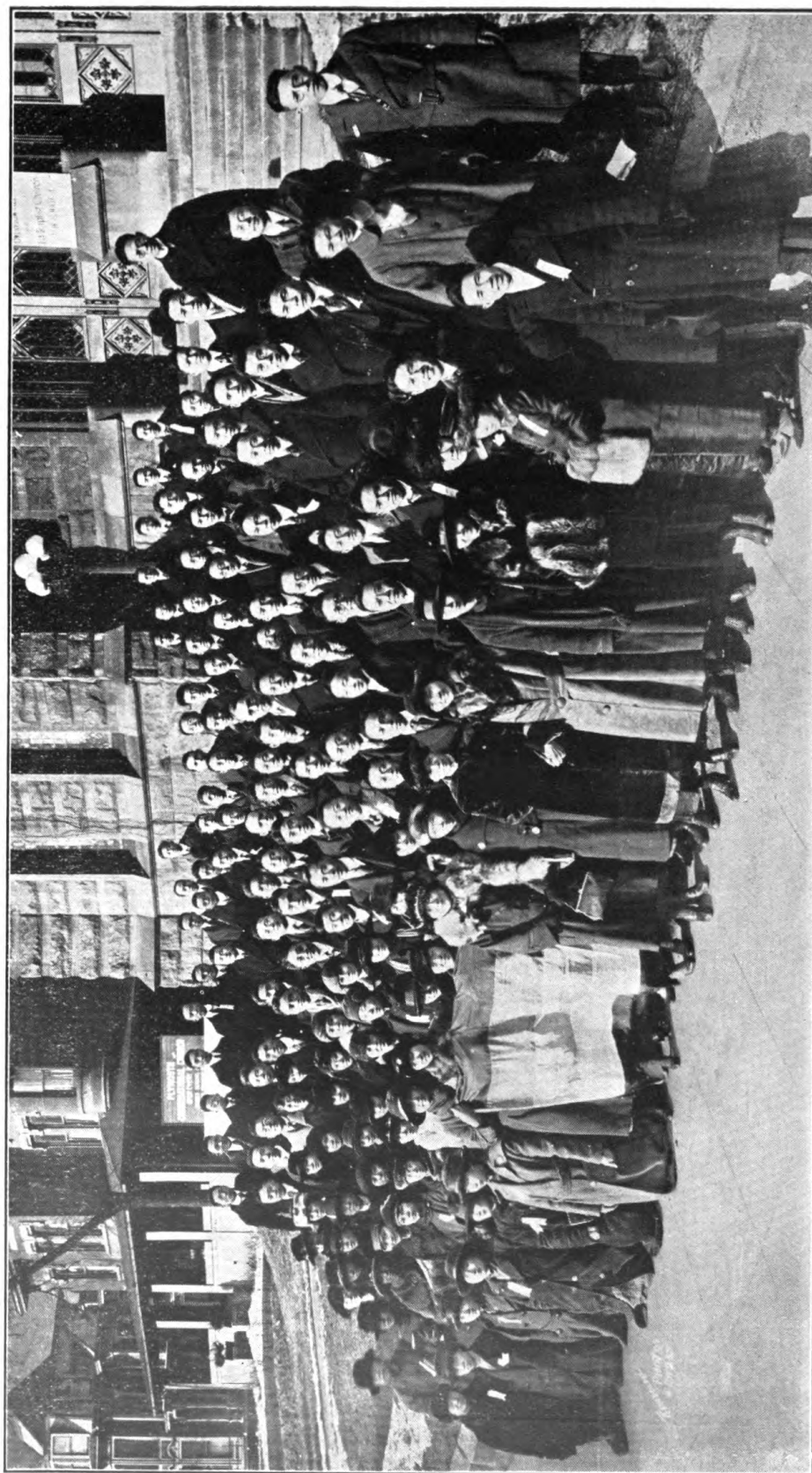
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SECOND CONFERENCE OF THE ASSOCIATION OF EMPLOYED OFFICERS OF THE Y. M. C. A.'s OF CHINA,  
HANGCHOW, CHEKIANG, NOVEMBER, 1919





CHINESE STUDENT DELEGATES AT VOLUNTEER CONVENTION, DES MOINES, IOWA,

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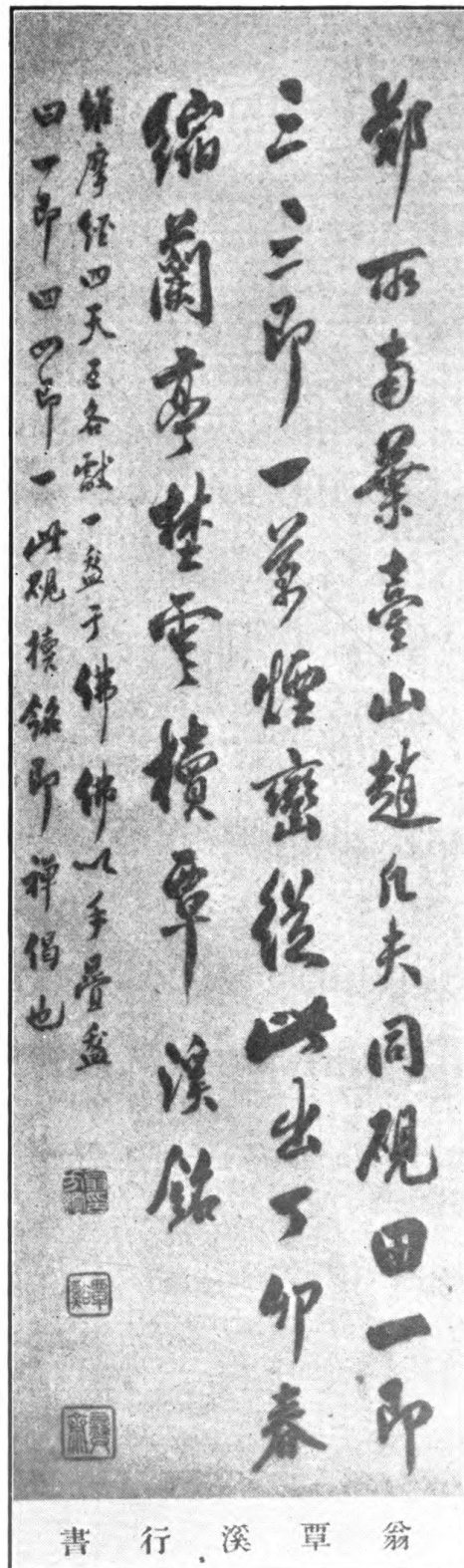
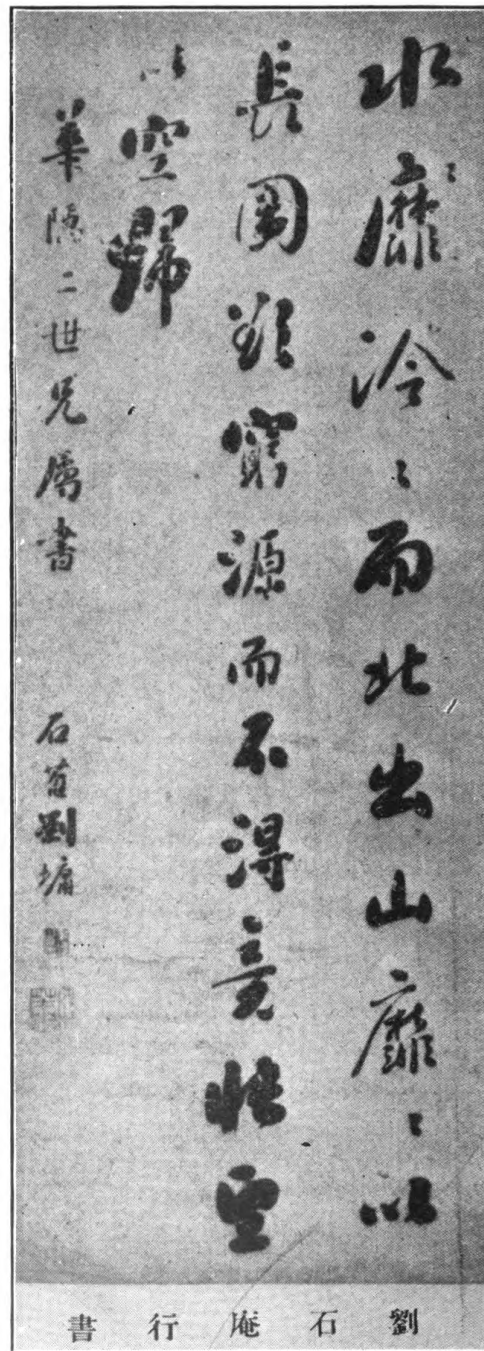




A MOUNTAIN RETREAT—MA YUAN



CHINESE WRITING  
IN "OFFICIAL" STYLE



CHINESE WRITING  
IN CURSIVE STYLE



# Christian China

VOL. VI.

MARCH, 1920

No. 5

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## CHRISTIAN CHINA

415 W. 115th STREET, NEW YORK, N. Y.

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 BING FONG WONG.....*Western Department*

## NOTES ON CONTRIBUTORS

**Sidney K. Wei**, graduate student in the department of philosophy in the University of Chicago, has contributed two remarkable papers on religion before in *CHRISTIAN CHINA*, and discusses in this issue the reconstruction of the conception of God to meet the needs of China. Chinese Christians cannot do too much thinking of the kind that Mr. Wei is doing.

**Leo Tsiang**, recently returned from war service with the laborers in France, now studying education in the University of Chicago, presents his views as to the proper place of missionary schools in Chinese education.

**Miss S. A. Chiu** is a graduate of Radcliff College, now studying in the School for Social Work in New York City. The paper on "Social Problems and Social Work in China," was read before the Chinese delegation at the Student Volunteer Convention at Des Moines, Iowa.

**C. Chen** is now in France, serving the laborers as a Y. M. C. A. secretary. Mr. Chen graduated from Yale University.

**Carl C. Compton** is a graduate of Grinnell College and Oberlin Graduate School of Theology, now engaged as Secretary of Grinnell College Y. M. C. A.

**Dr. Joseph Shiang-Min Lee** is the distinguished editor of *The Far Eastern Republic*, a monthly magazine of the Chinese National Welfare Society, and is associated in the editorial work of *CHRISTIAN CHINA*.

**William Hung**, A. B. of Ohio Wesleyan University, and A. M. of Columbia University, now studying in Union Theological Seminary, begins in this issue a series of outlines to serve as a help to mission classes studying China.

# Christian China

VOL. VI

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## NOTES AND COMMENTS

**Missions and Nationality** It is plain that a nation that has a civilization of its own cannot accept Christianity without undergoing denationalization, unless Christian missionaries first appreciate the native culture and secondly make special efforts to conserve it. The problem is by no means simple. As for us we have not found any suggestions more helpful than those made by Dr. Oldham, editor of the International Review of Missions, in a lecture before the Union Theological Seminary. Dr. Oldham summarized his thought under four headings. First, he would have the missionaries distinguish clearly what elements in Christianity are essential and what elements are incidental, incorporated through long contact with particular national cultures; secondly, he urged all missionaries to conserve all national traditions and ways compatible with the essentials of Christianity; thirdly, he would advise all missionaries to dissociate themselves definitely and unmistakably from all attempts at economic exploitation and political domination that their home governments may make against the countries where they are preaching; and finally, he called attention to the Christian doctrine of nationality, namely, that a nation finds its richest life in devotion to ideals higher than the nation itself.

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**The Educational Commission** China may well be proud of the Commission that she has sent to this country to investigate American education. The Commission has among its members Mr. Yuan, former Vice-minister of Education, the presidents of the six Higher Normal Schools of the government, provincial educational superintendents, and provincial assemblymen. They will, we hope, take home with them, first, the American emphasis on education; secondly, the democratic spirit which has made it impossible to maintain two parallel systems, one for the aristocracy and one for the com-

mon people, as found in Germany and France; and finally, the new orientation in American education based on the progress of the social sciences and psychology. They undoubtedly know that an educational system is a growth, determined by the conditions of the soil of society, and therefore not to be transplanted. In this important task we wish them complete success.

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**Loss of Art Treasures** Will the day ever come when Chinese citizens will have to visit foreign museums in order to study Chinese art? One cannot help asking himself this question as one notices the advertisements of sales of Chinese paintings, vases, furniture, and other art objects in the daily papers. At this very moment there are in New York three places where such sales are taking place: the Montrosse Galleries are selling Chinese paintings of the earlier dynasties; the Anderson Galleries are selling in a public auction antique vases and furniture; Mr. Robert de Bruce is selling a varied collection of paintings for private owners. The New York Metropolitan Museum has already more than forty of our masterpieces; one knows that the British Museum has a collection as big as any in any part of the world, China included. If we are really in earnest about conserving our "kwa-tsa," what the great of our race have wrought and left us, we must begin to prevent the withdrawal of rare art from the country. The French minister of education is also the minister of fine arts, the official guardian of national art treasures. It may be that some such measure will meet our emergency. But in any case the duty is ours to create the public opinion which will demand such a measure or its equivalent.

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**Compatriots Born in America** Nothing is so inspiring nationally as the patriotic spirit of Chinese born in foreign countries. Here in America we meet many such men and women who have kept in their hearts the memory of their Fatherland and whose one desire is to be able to go back some day to help that country. Born and educated in America, they are naturally more or less Americanized in their ways. It would be a gross injustice to them if we who were born and educated in China should in any way discriminate against them.

Such discrimination, if there is any, only bespeaks a narrow spirit on the part of the one exercising it. However we believe that there is not a single student organization which officially does it and that there is not a single thoughtful individual student who has done it. These compatriots born in America deserve our respect and honor for their splendid patriotism.

---

**American Universities in China** More and more American universities are undertaking special projects of social, educational, and religious work in China. Among them we may mention Oberlin, Grinnell, Yale, Princeton, Harvard, Pennsylvania, Columbia, Vassar, and Smith. The needs of China are so great that whatever these universities may do there will be beneficial to the people. Yet one questions if there is not some one field which is unoccupied and which universities are better qualified to occupy than other agencies. Western representatives in China belong chiefly to three classes, missionaries, merchants, and diplomatic agents. The aim of the first group is and ought to be the preaching of the Christian religion; the second group naturally seek financial gain; the third group are necessarily confined to official business. There are in China no Westerners who are qualified and whose business is to interpret western culture to the Chinese people, besides the religious and material phases. We do not mean that the West should try to spread its culture in China so as to replace the native culture. It seems to us that Chinese should have an opportunity to know that the West has other phases of culture besides religion and commerce and that they should have a correct understanding of the other phases such as are literature, the scientific spirit, the historical method, and the social consciousness. This means that American universities will contribute not only money but the time of the members of their faculties to their work in China. American professors will confer a great benefit if they will spend a part or all of their sabbatical year in Chinese universities and colleges.

---

**Forestalling Industrial Problems** China is at the threshold of industrialism. Whether she will or no, her industries will one by one be transferred from the home to the factory. She will reap the benefits; will she also get



the dangers? She will unless she takes thought now. Western experience has clearly shown that social and political institutions of the pre-industrial days cannot be kept intact after the economic system has been changed without causing maladjustment. Will China have enough intelligence to profit by this experience? Will she keep all the fundamental resources of the country in the hands of the state and thus avoid the problem of nationalization in the future? Clearly she should; she can utilize private initiative now by granting long leases. Professor Shin-Chow Hsueh of Fuh-Tan University, Shanghai, has an interesting suggestion to make along the same line. He thinks that the co-operative movement should be extended to China. It will, he thinks, not only help to emancipate the laborers of the country but facilitate the present boycott of Japanese goods; for the co-operative stores can easily buy or not buy the goods of any particular nation. Students of social and political science may find the suggestion fruitful in forestalling the industrial problems of the country.

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**Association's Financial Campaign** The Chinese Student Christian Association in North America is now raising money for the budget of the year. The genius of the Association is "volunteerism;" its success has been due to the efforts of men and women who think enough of their fellow men and of their country to labor loyally, persistently, for the extension of the Christian religion among the students in America. The Association needs two thousand dollars more for the work of the year. The immediate good of this volunteerism is plain, but it has besides a national significance. "Without this (social) class," writes the greatest American sociologist, "composed of those who help, inspire, and lead; of the unselfishly enterprising; of the philanthropic and self-sacrificing; of reformers of the sane and patient sort; and of those who voice the common aspiration, no community, whether its government be monarchical or democratic, whether its wealth be small or great, can survive and prosper." The Association may be called the nursery of the social class among the students in America. Its present financial campaign is an opportunity for a public service of the kind described.

**"TOO ACADEMIC"**

To the men and women who keep in their minds the picture of the needy and suffering Fatherland and who have the devouring social passion to do something constructive, discussions of matters not to be done immediately seem futile, a sheer waste of time. They turn away in disgust; their summary judgment is, this is "too academic." Such impetuosity is admirable; it is a mark of generous and noble natures. Yet when one goes to work, one is not sure to meet with immediate success. Not infrequently the men who are in active social work question the value of what they are doing; many soon lose their enthusiasm; some in time accept things as they are; a few end by being the darkest pessimists. It is not only those who want to discuss things, who want to think through, and who maintain perpetually the attitude of the student, that may be in danger of leading futile lives. The active men, the practical men, the men devoted to social service, are also not free from sterile and ineffectual living. On the whole it would be hard to decide whether the world is suffering more from too many discussions or from too many **doings**.

It seems to us that the men who condemn the "academic" either do not understand what the "academic" is or do not know what fruitful activity is. The truly "academic" is disinterestedness and seriousness in thought. It is often indifferent to the pressing questions of bread and butter or of national defense, national industry, or national commerce. It is often over-refined in distinctions. It seems to be thought for thought's sake. Its seriousness is like the seriousness of a football player. Withal it is the best preparation to fruitful activity. It is the academic that enables us to retain our sanity, our judgment in the midst of complex and grave questions, in which our personal and national interests may be at stake. It is the academic turn of mind that enables us to look at ourselves and our problems objectively. It is the academic experience that gives us wealth of association and abundance of alternatives. The rule of thumb is successful so far as it goes; the trouble is it does not go any farther than the habitual and routine.

We are as a race quite like the Anglo-Saxons in our emphasis on utility. Yet in our literature, our art, and our philosophy

we find frequent instances of disinterested interest in ideas and ideals, in beauty and in truth; we are not hopelessly "hebraic", as Arnold would put it. It would be a disaster if we should suppress this precious strain of the academic in our blood in this present national crisis which requires, with other things, the academic. We are fortunate to be able to get away for a limited period from the oppression of our native environment. While in America we have an opportunity to look at our problems in their essentials. Let us exercise our prerogative as students to discuss, think, speculate, and publish.

---

### LEADING AND FOLLOWING

One of the words most frequently used at our student gatherings is the word "leader" or "leadership." We are almost made to think that our foremost duty toward our country is to lead. There is no question that because of the greater opportunities and better preparation we have had, compared with those of our fellows at home, we are duty bound to have a real sense of responsibility. On the other hand, the over-consciousness of our important obligation may obstruct our chance for developing the qualities of true leadership. How often under the noble guise of leadership are we led to believe that leading and following are necessarily opposite processes and to allow ourselves to indulge in the petty sins of jealousy and empty pride.

Is it not true that our people have often been criticized, and to a large measure correctly, for the lack of organization and co-operation? Of course there can be no organization, when there is no co-operation. But co-operation is only willing and intelligent following. Many times it takes bigger men to follow than to lead in the ordinary sense of the terms, for capable followers are able to guide the plan and action of the leader.

Dr. Wu Ting-fang once gave an excellent piece of advice to a group of graduating students. He said that the law of supply and demand operates as effectively in the matter of becoming officials as in all economic transactions. When the supply of eager candidates is large, many are bound to be disappointed and there would be a natural tendency toward favoritism and corruption. It would be purer and nobler patriotism if we would rather choose other walks

of life and help to create the proper ideal and atmosphere for officialdom. This piece of sound advice applied to our student activities would mean this: that we are not required so much to be leaders, or to be even over-critical or jealous of them, but to be followers, ready to serve and cooperate and not to be found wanting in the fulfillment of our prosaic and insignificant functions from day to day.

C. T. K.

---

### CHRISTIANITY AND INTELLIGENCE

There are christianities the acceptance of which requires the abdication of intelligence; there are also christianities which support, and are supported by, intelligence. Those of our fellow-students who are not ready to accept Christianity because of intellectual difficulties may be profited by examining the various species of the genus. One may be found to stand the scrutiny of intelligence; if not, we are confident our fellow students can create one.

The abdication of intelligence in order to accept Christianity is, to say the least, very hazardous. It exposes us to possible future apostasy. We may lull our intelligence to sleep for a little while; sooner or later, our intelligence, if it is real intelligence, will awake. Upon its awakening it may or may not give its assent to the decision made during its sleep.

In the case of the Chinese students in America they are dutybound to use their intelligence in religious faith. Their task is not only to accept Christianity; it is to help create a Chinese Christianity. To make changes in a religion cannot be done except through the most vigorous exercise of intelligence. Moreover the battle of religious freedom is not permanently won in China. The complex question of toleration and of the relation of state to church will demand for its solution the greatest intelligence that Christian statesmanship possesses.

Above all, we students in America should not divorce our intelligence from our religion because a religion held against intelligence is a menace to progress. We have just emerged from the dark ages of Confucian authoritarianism; we do not want to lead our country to go through more centuries of Christian authoritarianism. This ugly word means that our reason



is chained to certain authorities, be they persons or *a priori* theories. And the first condition of progress is the free use of reason.

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## SOME PROBLEMS OF RECONSTRUCTING CHRISTIANITY FOR THE NEEDS OF CHINA

By Sidney K. Wei

### I. The Conception of God

Of paramount interest in religion is the conception of God. There is in human life a universal experience of extra-human power or powers in the world. Unusual objects which catch the attention of primitive peoples and which they do not understand are worshipped by them. As a result, animism, fetishism, idolatry, sacrifice, and ceremonies develop. The popular religion in China is of that type. A more advanced religious attitude is the personification and deification of the objects of nature in terms of Gods or Spirits. The popular religion in China has also that characteristic. The conception of one supreme God or Deity is a much later development. The Chinese idea of T'ien or Heaven represents a phase of this development as it is shown in Chinese literature that Heaven is looked upon with awe and reverence. Educated people, especially the old generation, hold this conception of Heaven. In Christianity too there was a time when God was conceived as a remote, awful and absolute Deity. The main difference is that in Christianity the conception of God has a genetic development while the Chinese idea of Heaven is relatively static without being very much modified.

This sketches very briefly the origin of the conception of God. It needs to be pointed out, as the history of religions tells us, that the conception of God is always being changed and reconstructed to meet the practical needs of life. The Christian conception of God gives a very vivid illustration of how the idea of God has been evolved according to the changing conditions of experience. It is evident that our conception of God must be so formulated to meet the practical needs of China.



Our argument for the belief in God does not rest on the proof of the existence of God since, strictly speaking, we cannot prove nor disprove the existence of God by demonstration. From the religious standpoint the fundamental question is whether the world in which we live is capable of responding to our moral and spiritual endeavors. Is it a world that is indifferent to human wants and desires? Is it subject to human control? If so, is the control coercive or anthropathic? The religious attitude maintains that the world in which we live is subject to anthropathic control, meaning that it is under the influence of human sympathy and cooperation.

A few moments of reflection will convince us that there are forces outside of ourselves at work in the world. Sometimes we feel that nature is very potent and unfriendly and social forces are overwhelmingly too potent for us. If we believe that we are at the mercy of the natural and social forces, life seems to us fatalistic and deterministic. The tragedy is that living with this belief we cannot possibly hope for achievement, for all our efforts will be futile and our works perishable.

On the other hand, experience does not lead us to think that we are powerful enough to have coercive control over nature and the social processes. What experience has taught us is that in order to live in harmony with nature and to make use of its resources we should understand and appreciate its ways. Moreover, the complexity and bewilderment of the social processes compel us to realize that only through social co-operation and devotion to social values society may be ameliorated.

The religious attitude holds that the world with its cosmic and human significance calls for our reverence, devotion, and co-operation. In concomitance with this world view, God may be conceived as a quality in this cosmic and human world, which responds to our moral and spiritual endeavors. The validity of this conception has been testified by how in the history of humanity the lives of individuals, of social groups, and of nations have been built up by the experience of God. The experiences of the Israelite and Jewish prophets furnish testimonies of the reality of God. From the time of the Old Testa-

ment up to the present era, God has been experienced as being just, suffering, righteous, fatherly, loving, and kind.

For China a vital conception of God is indispensable for the building up of our individual, social and national life. With regard to our national life we are passing through a tremendous crisis. Our national existence is being threatened internally by selfish and treacherous leaders and externally by a most aggressive neighbor. It is well for us to ask religious questions concerning our national life as the Israelite prophets did. Is there a just, suffering and righteous God who will co-operate with us in overcoming national dangers if we are inspired by the belief in God and all that it means to us to exert our very best efforts for the salvation of China? What is the religious significance of suffering? What is our religious duty in face of suffering? As we face these questions squarely and honestly and as we learn to appreciate the experiences of the Israelite prophets, we realize how belief in God and relation with Him will give us courage, faith, and loyalty in working for our national welfare.

We need God to consolidate our social and national life. There is an impending demand for men and women who have the conviction that devotion to national service and enthusiasm for social values are our religious tasks. God is found in "the associated life of men, especially when that association is aspiring and productive. . . . Every constructive, fruitful organization of people is a means of understanding the divine." History gives abundant examples as to how great leaders have been able to procure social progress under the inspiration of God.

In the development of individual character the experience of God plays an important rôle. That China requires men and women of character for her service is too well known a fact to be reiterated. In order to develop our characters we must be able to overcome sin and temptation. The moral and spiritual reënforcement that we gain through experience of God against sin and temptation are testified by devoted Christians.

Another phase of the experience of God in the development of character is found in the choice of life work. We are unable to grasp the meaning and value of life until we have identified ourselves with a great cause to which we consecrate our lives.

The great purpose to which we dedicate our lives is of supreme importance. When we realize that the great cause is identical with the purpose of God and as we adhere to what the divine purpose should signify to us, it adds a tremendous driving power in our lives.

What has thus been written suggests a constructive conception of God for the needs of China. In arguing for the belief in God I have laid stress on the practical needs of God, leaving out arguments that may be drawn from a consideration of theology and the cosmic processes. The absolute, static, distant, and awful God with metaphysical attributes vanishes. What we need is a God of driving power and moral and spiritual reënforcement, who is toiling with us in building up our individual, social, national, and international life.

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## THE PLACE OF MISSIONARY SCHOOLS IN CHINESE EDUCATION

By Leo Tsiang

Recent school surveys in this country indicate that educational products are measurable just as physical traits are measurable. For instance, if we want to know the place of any particular schools in a system, all we have to do is to have their products measured and evaluated. The results of the process will tell the exact position that they should occupy in the system. Thus we avoid all the arguing, either in favor of or against them. In other words, if the schools send out efficient boys and girls, their products are socially desirable, that is, they can go out to meet the actual social needs; if otherwise, it must mean either that they have not the social aims in view or that they are not fully equipped to reach these aims. In discussing the place of missionary schools in Chinese education, unfortunately such actual measurements are not procurable here; otherwise we could easily tell to what an extent they are serving us and to what an extent they are not in a position to do so. Failing to obtain this, we better first specify certain principles, which we attempt to follow in our education and which must be followed by any schools if they aim to meet the needs of our people.

To be practical, let us then first mention the principle of work.

Judging from the situation of our country, I think vocational education should occupy a place that is rarely accorded by any other country in the world. Unless we are reasonably sure that our pupils are going to be exempt from the toil of life, we better provide them an occupation that will enable them to be productive members of society. Dr. C. T. Wong in one of his addresses said, "Man lives on what he produces. His prosperity or poverty depends upon the amount of his production. Collectively, the wealth and strength of a nation depend upon the joint production of the people and upon the amount of resources at their disposal." In the same address, he called our attention to our man-power and natural resources, and yet we are today far behind the Western nations industrially and commercially. Does not this mean that not all of our people are working or know how to work so as to utilize our resources? Are not many of our social and political evils caused by the shiftlessness of the great majority of our people? If education means to train people how to live and be happy, why should we neglect the very first principle that makes human existence at all possible? We must not ignore the fact that nature supplies only the crudest materials; the rest must be created by human labor. It means if we want food, clothes, and shelter, we must work hard; and if we want books, universities, museums, theatres, gymnasiums, and churches, we must work harder.

Now how far are the missionary schools meeting this need of vocational education? Since the answer is to be entirely negative, how shall we account for this fact? In the first place, the church may take its traditional indifferent attitude toward industrial and economic aspects of life. As the missionary people are keenly aware of the dire needs of our people, this is not likely the case. Secondly, they may have in mind only those students who for one reason or another are going to be excused from the common labor of life. These are, however, in such a small minority that they are almost negligible. Thirdly, they may expect their students to devote their lives to ministry so that with them vocational training is not necessary. When we consider the diversity of interests shown by the students, it is improbable that a great number of them will enter this service. In my opinion the real difficulty with them is a practical one. Industrial and vocational training call for elaborate equipment and trained staff. This precisely the missionary schools, as well as our own schools, are not able to provide. Their effort is



scattered; their aim is to cover as wide a territory as possible. In the words of one returned missionary educator, "Many of our missionary schools have two real handicaps, the one is poor equipment and the other is that the school work is often carried on by those who are not school men. Many of them have too many irons in the fire, carrying on the work of a whole station. Often there seems no help for the latter situation, because of the lack of helpers. Those left over carry on all the work as best they can."

In this connection it seems to me the missionary schools are not quite clear about their own place in the Chinese educational system. No mission can expect to maintain a school wherever they find pupils. They should rather so concentrate their force that their schools can become the schools that are best equipped, staffed, and managed in China. In other words their schools should be model schools, from which the native teachers and administrators can secure practical suggestions and advice. In this way their influence will be far-reaching and their results more fruitful. For instance, as work is highly respected by the students in the West, the missionary schools are in a unique position to introduce vocational training that will not only help their students to be productive members of society but also help the people to change their spirit toward common labor as a legitimate pursuit of life.

But work is not all that constitutes life. "Man is a whole man only when he plays," says the old proverb. "Man plays only when he is a human being in the fullest sense of the word and he reaches full humanity only when he plays. This proposition will acquire great and deep significance when we shall learn to refer to it the doubly serious ideas of duty and destiny. It will then sustain the entire superstructure of aesthetic art and of the yet more difficult art of life." This is what Schiller said. With an eight-hour day as a working day we may reasonably expect that we shall have almost as much time for leisure as for work. The question arises: Shall not the schools train their pupils how to spend their leisure? When we consider the fact that most of our unhappiness is caused by a lack of proper interest in life and that most of our social evils result from spending our time and energy in wrong ways, the importance of the question can be appreciated. We ask the people not to gamble, not to drink, not to smoke opium, and not to practice this or that; what shall they do anyway, when they are free from their work? Under our modern conditions we need not fear we have



nothing to fill in our time. "Leisure occupations," writes Prof. Bobbitt, "are physical, intellectual, social, and aesthetic: conversation, observation of men and things, hobbies, sports, games, athletics, reading, travel, music, painting; scientific experimentation prompted by interest in science; the reading of history, economics, philosophy, science, foreign languages, mathematics, and technology, when prompted by love of the subject and delight in the intellectual experience; religious meditations and philosophical contemplation. The field is wide."

Now as to such activities in missionary schools, we know very well our missionary friends are quite interested in healthy sports, clean life, and profitable engagements. Nowadays when we hear our young men discuss with avidity their Far Eastern Olympic Contests, intercollegiate football games, track-meetings, and literary events, such as debating, oratorical contests, and dramatic plays, we appreciate all this is due to the example set by the missionary schools. As a nation we shall learn to re-evaluate life. From a broodingly serious-minded, often pessimistic, people, we shall transform ourselves into young genial spirits, taking things as "sportingly" as we can. The only emphasis here is how can such activities be extended to all students, instead of confining to the few; and how can such habits be permanently established and carried over to later life.

As we have our work and play assigned their proper places in our schools, there is yet a most important principle in education, which in the present transitional stage of our country we cannot afford to ignore; namely, the spirit of large-group consciousness. Many foreign observers—ourselves, too—have discovered the fact that our weakness is more due to a lack of social consciousness than any other factor. As a people, we are individualistic and wish very much to be let alone. But now isolation is no longer possible; we must so train ourselves to "think and feel and act with the group as a part of it, as it performs its activities and strives to attain its end." "If men understand the large-group social relations, and have right attitudes toward each other and toward the social whole, these automatically impel toward right action. Education will develop the emotional aspects of large-group consciousness for the sake of propelling power; and the intellectual aspects for the sake of guidance."

By large-group consciousness, it is not merely, however, confined to a national unit. We must come into contact with the world, interchanging our experiences and making ourselves an integral part

of it. Hereafter we can exist only as we fully understand the attitudes and ambitions of other peoples. Our missionary friends in this respect have made a great contribution to us as they bring their experiences from their native lands into our school life. Our friendly relation with America, for instance, is due in no small degree to the good feeling between the American missionaries and those of our people coming into contact with them, or more specifically between American teachers and Chinese students.

However, the service of the missionary schools goes beyond this. The missionaries say they want their schools to be a spiritual force, "capable of imparting that kind of truth that shall make pupils feel their deep responsibility to their Creator as well as make them desire to be of service to their fellowmen." If religion is instinctive, our large-group consciousness will surely continue to grow until we desire to reach Infinity itself. In the words of Prof. Bobbitt again, "The religious vision is but a further widening of the large-group civic vision. The religious sympathies are but further widening of social sympathies. We are not to stop with a mere present-day planetary consciousness. We are to go on to that wider cosmic consciousness of man as a member of a universal order that is not limited in time or space. It is to conceive one's membership within an order that includes all things that are, and all beings that are. It is to see one's self as a member of a social group that is not only as wide as the municipal or national or world group of today, but which is also wide enough to include the members of the generations that have preceded us, and those that are to come after; and which includes all benevolent and beneficent non-earthly things so far as we can know of them or reasonably conceive of them. Individuals differ as to many things that lie beyond the realm of sense; but the essentially religious-minded seem to agree upon the central conception as here stated. What social science calls interdependency, cooperation, community of origin, and group consciousness, religion calls the brotherhood of man." Stated in such broad terms we can but draw the conclusion that the missionary schools are rather in a unique place to render an invaluable service to us.

We may summarize then that although missionary schools are handicapped in equipment and staff to provide anything like vocational education, they have introduced the idea of leisure occupation, which makes healthy life and harmless enjoyment possible.

Through the emphasis of the Fatherhood of God and the brotherhood of man, the development of large-group consciousness is made of primary importance. Such other factors as interchange of experiences, mutual understanding, and their sympathetic interest in our development and struggle are a great asset to us in every way. The final question is: How shall we cooperate with them so that their service can be more efficient, effective, and beneficial to our people?

## SOCIAL PROBLEMS AND SOCIAL WORK IN CHINA

By Miss S. A. Chiu

It is surprising how few people really know what social work is. One day a lady in my house said to me in an earnest tone, "Do tell me what social work is anyway." Some people think that social work deals exclusively with parties, entertainments, and good times; others have the idea that the social workers are special sociable beings. Again, others associate social work with material relief only.

When people pass by the United Charities Building at the corner of Fourth Avenue and Twenty-second Street, New York City, and see on the windows such labels as "Children's Aid Society," "Association for the Improvement of the Condition of the Poor," "Society for Preventing Cruelty to Children," they say to themselves, "There! They are doing social work." Or when people visit the Hastings-on-the-Hudson Orphan Asylum and see on a hill overlooking the gentle flowing river and the blue palisades on the other side of the water ten good-looking cottages with a large school building, a field for football, a court for skating, tennis, basketball and croquet, they cannot help admiring and saying, "What wonderful social work they are doing here!" Or when people are taken around the Y. W. C. A. building at 610 Lexington Avenue, New York City, and see the comfortable rooms for various club activities, the well-equipped gymnasium, the attractive swimming pool, the lovely school-rooms, library, playroom, rest room, living room, cafeteria, and kitchens, they are fascinated and exclaim, "Such splendid social work they are doing!"

The United Charities Building is a splendid piece of architecture; the Hastings-on-the-Hudson Asylum is certainly an attrac-

tive residence; and the Y. W. C. A. building is no doubt a convenient, comfortable and restful place, but these edifices, though necessary, are not social work itself. They may constitute the shell of social work, but not the kernel.

On the other hand, you may have done much social work without your own knowledge of it. You may have introduced some one to an employer you know for a job; you may have accompanied a sick neighbor to a hospital for treatment; you may have divided your means and given a part for the education of a child; you may have given joy to a lonesome family by your presence and friendship, or you may have, through your good influence, prevented and strengthened some person from moral breakdown. You may have done everything naturally and unconsciously without a bit of publicity, but you have done social work just the same. And this is the kernel of social work.

In order to attain efficiency and effectiveness, social work, it has been found out, needs to be conscious of its own existence. So to define in a few words, social work today is an agency which tries consciously to solve social problems—problems of the individual and problems of the community—by considering them from the physical, mental, moral, economic, social and religious points of view.

In order to see our need of social work, let us consider some of our social problems. They are numerous, but I will mention the few more obvious ones in connection with family, children, health, and social intercourse. In my endeavor to give a brief description of the topics just named, I wish to treat China as a whole and make no attempt to specify the many enlightened and modernized families and individuals.

The Chinese family, in general, has many fallacies, but I will mention only three. In the first place, the Chinese family is usually too large. It is a common fact that several brothers live together with their parents after they are married and have children of their own. Besides the parents, sons, daughters-in-law, and grandchildren, there are often several kinds of relatives of second, third and even fourth degree living under one roof. In such a large family, friction is bound to come out somewhere. Often a quarrel between children causes a quarrel between their mothers. It is impossible to manage too large a family on an efficient basis. Moreover, the responsibilities of the family affairs fall too heavily on the shoulders



of the head. Privacy cannot be maintained in a large family; gossip and discontent among the members are natural results. In the well-to-do family, the employment of a great number of servants and the keeping of many slaves add to the household the noise of scoldings, quarrels and gossips.

In the second place, not only the structure of the Chinese family is faulty but also its spirit. Rituals, mannerism, and false reverence prevail against common-sense politeness, naturalness and sincere love. In general, there is the lack of human warmth, natural attraction, the element of "making one feel at home." If one cannot find rest, comfort and affection at home where is one to find them?

In the third place, the tendency to regard the male members of the family as superior is still prevalent. The men make themselves rulers of the family; and the boys are made to think that because they are born boys, they are a degree higher than their sisters. It is not uncommon to find men who have been through colleges and universities who have no respect for women. They make the accusation that women are ignorant; but it is no ground for contempt. Chinese women as yet have not been given a fair chance. Even the few who have opportunities to study cannot obtain as high an education as the average boys. I do not mean to say that the education for our boys is sufficient, but there are certainly more schools for boys than for girls and, no doubt, the average standard of schools for boys is much higher than that for girls. The unfortunate place of women in society is not only peculiar to China. Even the women of the most modern nations have their hard fate. The tendency of modern women in going into men's jobs and living their modes of life is not only a result of war, but a striving of women for an equal recognition as human beings. If this tendency should extend too far, it is going to be very detrimental to the life of the individual, the life of the family, and, consequently, the life of the nation. There might result a general strike of women to be housekeepers, and a war between the sexes! Most men, and even women themselves, cannot see that good and intelligent housekeeping is as much an art as doing business outside, and is just as essential to the life of the family as producing income; and that good housekeepers need as much education as engineers. In fact, women have greater responsibilities, for while engineers "housekeep" the community in its physical aspects, women have to "housekeep" the home, and hu-



man beings in their physical, mental, and moral aspects. The old idea that women must be obedient first to father-in-law, then to husband and then to her sons, must be abolished. Before we can have good families, our women must be given ample opportunity for education and development. Before we can have the kind of home life we all enjoy, we must have close cooperation and mutual respect between the sexes in the family.

The problem of children is not any less serious. According to a medical missionary report, it is said that from sixty to eighty per cent. of all babies born die in infancy and childhood. The report may not be accurate, but we cannot deny the fact that most of our children are not properly taken care of and do not grow as much and as well as they should. They do not play enough to develop their little bodies. The "grown-ups" not only do not know how to teach children to play those games which will help to strengthen the tender muscles and bones and develop their intelligence, but they often prevent them from playing too actively. Among the poor people, children are made to do heavy work too early. It is not uncommon to see an eight- or nine-year-old child carrying two loads of water on his shoulder, lifting heavy bundles, and doing such work as tends to injure his organs and stunt their growth. Parents are ignorant of the harm they are inflicting upon their children. They think children are smart when they are able to do a grown person's work.

Furthermore, children are given little chance for expression. "Children have an ear and no mouth," is not only a phrase hanging at the tongue-tip of the "grown-ups," but is a rule strictly enforced. There is no wonder that children grow up and become almost dumb and unable to express even what they think within them. Our children need better care, more recreation, adequate work and freedom of expression to develop them into healthy, alert and full-grown men and women.

Health is another great problem of China. The unsanitary conditions of our houses, streets, and public places, need no comments. None of us will deny the importance of a universal public health and personal hygiene education. The way our food is served should be modified to prevent contagious diseases. The endless number of courses at our feasts and banquets is not only a waste in food and time, but not sound from the health point of view. The frequency

of eating heavy food between meals and the custom of serving refreshments whenever visitors come are not only unhygienic but keep the housewives and cooks busy all day.

In regard to our clothing, it should be modified from the health point of view so that it will be sensible, convenient, comfortable and help to develop fully our physique.

Health is essential to us for our activities in all lines. It is purchasable with simple intelligence, common-sense education and community cooperation.

There is no need to mention the importance of social intercourse in China. So far, we have made little effort for gathering together men, women, boys, girls, laboring men, and housewives, according to their ages and occupations for promoting the group interest. Still less do we attempt to encourage mixed socials in which men and women, boys and girls, can all partake. Even among the most advanced schools in China the tendency is to believe that segregation of sexes is a method toward the attainment of morality. When a boy is shy before a sister, or when a girl withdraws from a man visitor, he or she is declared virtuous. Even many missionaries who come from the land where social intercourse between the two sexes is a most common matter, instead of providing some wholesome means, protect their beloved Chinese daughters from being exposed for the sake of preserving their morality. I understand the goodwill behind them, but the young minds dissociate morality from the fundamentals and acquire wrong and queer impressions of the opposite sex. It is fair to say that even among many of our most educated men and women of today the misunderstandings between the two sexes are far from being corrected. Who is to be blamed? Certainly not the boys and girls themselves. This is a very delicate question, but we ought to think of some means so that the queer ideas and misunderstandings may be eliminated and that a wholesome and healthful relationship may be established. Freedom of intercourse between the two sexes, as we have seen in America, has its great problems, but our method of seclusion is worse in different ways. It gives women no chance for full growth and development through outside experience with actual life.

Social intercourse is one of the means for cultivating the intelligence of the mass. We should encourage clubs for the young boys and girls and for the men and women not only for giving them

a wholesome social time, but also for enlarging their views by bringing them into contact with other people besides their own folks; for supplying them with information concerning our own nation and other countries; for providing them with opportunities for self-expression and self-absorption, and for instructing them in the simple rules of self-government.

We can go on with our social problems but these must do for the time being. Social work can help to solve our social problems in at least four respects. First, it can call the attention of our ignorant people to the evils and needs of our society. Ignorance is the cause of our stagnation. When people are contented with what they have, they stay where they are and have no desire for change and further progress. When they do not know they are behind, how do they know they have to improve?

Some time ago I heard a student say, "We read so much about diseases and evils in America. In China we never heard about them." Apparently the student was proud of China when making the remark. He evidently sticks his head into the sand and says, "China is free from danger because I don't see or hear about it." We know in America even little instances are noted and recorded. The daily paper is everywhere circulated and read and news is spread almost at the instant. Statistics are made for all crimes, diseases, accidents, so that the faults of the nation can be accounted for. The faults are not of very attractive appearance on the surface, but there they are ready to be corrected and remedied. In China we do not have the machinery to take down every instance. Our papers are not widely circulated and few people can read them. We do not have accurate records of any kind. Our faults may not be similar to those of America, but we have them just the same. They are covered up. One of the things social work should do is to dig up the faults and let them be shown on the surface and publish and talk about them so that people can come to fear the disease of our society. To disturb the peace of our people is one process to stir up their interest.

Second, social work can act as a link to join together the different institutions, such as the churches, missionary schools and colleges, government schools and colleges, hospitals, Y. M. C. A., Y. W. C. A., and other institutions which are working to meet our social needs. So far, these institutions have developed independently

without much care of what is going on in the other. What social work ought to do is to make them conscious of their close relationships and make them cooperate with one another, and thus to increase strength and energy for more effective work.

Third, social work can act as an agent to connect the homes and the individuals with these existing institutions so that, on one hand, the home and the individuals may be benefited, and on the other hand the already formed social movements can extend their usefulness.

Fourth, social work can be an organizer itself to encourage and increase activities, such as the neighborhood center, community house, playground work, child welfare movement, mother's league, vocational schools, summer schools, night schools, open-air schools, employment bureaus, campaigns for public health education, institutions for the blind, the deaf, the feeble-minded, dental, eye, throat clinics, organizations for relief, orphan asylums, publicity for the education of the mass and other activities which are necessary to the life of our community.

To sum up, we need social work in China to act as a stimulant, a link, an agent, and an organizer; but our social work should be non-sectarian. Its one creed is to help any one and every one in order that he may help himself. It worships one God—the God of humanity, equal opportunity and mutual responsibility

We need social work in China, but who are to be our social workers? A few social workers cannot do much. We need a large army of social workers, consisting of churchmen, teachers, doctors, nurses, engineers, lawyers, business men, artists, men and women of all professions, to go out together, hand in hand to fight against our social evils and to build up a new social order. We need, in our society, higher ideals of life and a higher standard of living. We need to separate from our society the diseased, the defective and the disabled and give them adequate treatment. We need to encourage camp life, summer resorts, good dramas, music, moving pictures, indoor and outdoor sports and games for leisure time. We need playgrounds, parks, and recreation leaders. We need libraries, museums, art galleries, zoological gardens and such for the intellectual development of our people. We need better houses, cleaner streets, more efficient municipal government and more facilities for comfort and communication. We need many things, but above all, we need

leaders well equipped with physical energy, mental capacity and spiritual power. Because our needs are great, we require the support of every one of us.

We need many volunteers and part-time workers, but equally important, we need professional workers who know how to conduct the work in a scientific way and who can devote all time and energy to the work. We should encourage many of our students to study the scientific method of social work. We should provide them with means to study the exact conditions and nature of our society, for the real value of social work does not consist of a program of mere palliative amelioration, it is a program of social reconstruction based on an adequate knowledge of our social facts. It is not until we know our society thoroughly well that our plan for social reconstruction can be effectively carried out and can retain an everlasting value.

The spirit of social work is to share with and pass on to other people what we have seen, heard, learned and proved to be good for the life of the individual as well as for that of the community. Therefore, it is our first duty to share with and pass on to our people who have not the opportunity to see, to hear and to learn as we have; and, therefore, every one of us here should become a part-time, if not a professional or a full-time, social worker.

These words of Kipling tell the secret of the future success of our social work in China :

“It ain’t the guns nor armament,  
Nor funds that they can pay,  
But the close cooperation that  
Makes them win the day.  
It ain’t the individual, nor  
Armies as a whole, but  
The everlasting team-play of  
Every blooming soul.”



## YANG, A CHINESE LABORER IN FRANCE

By C. Chen

I am not a good story-teller, but a good story makes me tell it.

In a small village called Saint Mihiel, Meuse, France, there are some two hundred Chinese laborers. Since it is a small camp, there is no interpreter nor any "policier." Twenty-five men form a gang, under a ganger or, "chef d'equipe" in the native tongue. But there is none who is over and above the other who can carry out any measure through his superiority of rank. Last fall the situation called for action. The camp was haunted by an evil spirit, the same spirit that haunted every other Chinese camp, the spirit of gambling. Men would hurry through their work and get busy at gambling from sunset to sunrise. When the whistle calls them to work in the morning, they would either pretend to be sick abed or go to the work-ground, soldiering through the long, long day. At a single sitting one may lose or gain several thousand francs, yet ordinarily each laborer earns about four or five francs per day. This makes gambling all-exciting and their work and pay lose their interest and respect. Nominally, gambling is prohibited, but there is nobody to enforce the law. The French authorities adopt their favorite policy of *laissez-faire* and the gangers, non-intervention. One of the gangers named Hung-chün Yang, seeing the condition growing from bad to worse, proposed to enforce strict prohibition, but other gangers refused to co-operate because, in the first place, most of the gangers were themselves active participants in the game, and in the second place, it was impossible to stop gambling once for all, since gambling debts had piled up to thousands and thousands, and the debtors still expected to get on their own feet through the same means as they had gotten into the hole.

One day ganger Yang resolved to definite action. He asked the gangers to get together in the Y. M. C. A. hut. Only a few went. He pulled out a little knife, pierced it through his left arm, and said to the men, "If the other gangers do not come, I will not take out the knife." At once great excitement was aroused and the news quickly spread. Touched by this heroic act all gangers were present. Yang pulled out the knife, collected a cupful of blood from his wounded arm, mixed it with a bottle of wine and said, "I propose strict prohibition of gambling in this camp. Those who

would support me in carrying it out drink." Every ganger emptied his cup. Two weeks later a society was formed and Yang was made the chairman with four assistants. Ever since the sacrifice of Yang's blood, the spirit of gambling ceased haunting the camp.

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## GRINNELL-IN-CHINA

By Carl C. Compton

A few years ago a number of Grinnell graduates at work in China, realizing the growing interest of Grinnell men and women in the great transformation taking place in that country, conceived the idea of centralizing that interest in a certain definite locality. The work in this field would not only bear the name of Grinnell because supported by Grinnell money, but would bear the imprint of Grinnell spirit and ideals because carried on by Grinnell men and women. The idea was first suggested in 1910 and after three years of planning and investigation was officially launched in 1913. The annual budget of something over \$5,000 is raised in a financial campaign among students, faculty and alumni of the college and among the members of the local Congregational Church. A Home Committee, composed of representatives of the above groups, and a China Committee chosen from workers on the field, insure the permanency of the movement and together make the plans and shape the policies.

The name "Grinnell-in-China" has two applications. A portion of the Shantung Province lying about Techou and Tsinanfu has been selected as the Grinnell field. In its broadest sense the term "Grinnell-in-China" includes the work carried on in this field by Grinnell people whether they be teachers, ministers, doctors, nurses, athletic directors, Y. M. C. A. secretaries, or anything else. Just as the founders of Grinnell College, the famous "Iowa Band," came to Iowa back in the early pioneer days with the high ideal of bringing to the newly developing land the benefits of religion and education, so a "Grinnell-China Band," similar in number is being organized to go out to China with the same spirit of service. Some will be in charge of Grinnell's educational work, others will work under the various mission boards. Four of the proposed eleven are already on the field, three in educational and one in medical work.

The name "Grinnell-in-China" is applied in a more definite sense to the educational work directly supported by Grinnell and carried on by Grinnell men and women. There are two phases to this work, the higher and lower educational work. The lower educational work centers about Techou. Working in cooperation with the American Board of Commissioners for Foreign Missions, Grinnell is trying to aid in the development of an adequate system of primary and lower grade schools for a field including something over 5,000 towns and villages. Most of Grinnell's support and interest centers in Techou where we have two boarding schools of full academy grade, one for boys and one for girls. Those who have finished the work in their home village schools attend these boarding schools to prepare for college. These schools are not very large as yet, having an attendance of a little under one hundred boys and forty girls. But they are rapidly growing and already have more students than can be accommodated in the present dormitory space.

Grinnell's interest in higher education is to be confined to co-operating in the Shantung Christian University located at Tsinanfu. This is a union interdenominational institution carrying on four departments of work, liberal arts, medicine, theology, and normal. It is one of the largest Christian colleges in China from the standpoint of the number of students of college grade. With the exception of the medical department practically the entire plant has recently been rebuilt. In buildings, faculty, equipment and in the high calibre of its students it would compare favorably with American institutions of university rank. Grinnell has been invited to co-operate in the work of this university and has responded by agreeing to provide for three teaching chairs which are to be filled by Grinnell graduates. The first of these, Mr. Cady, '10, is already on the field. J. J. Heeren, '05, is also on the faculty, but as he is supported by the Presbyterian Board, he is not considered as one of the three representatives to be provided by Grinnell. MacEachron, '10, in charge of the Grinnell work at Techou, has been appointed one of the trustees.

In addition to the educational work, there are various other lines of work being carried on by Grinnell people in Techou and vicinity. Dr. Miles, '09, is in the hospital adjoining the compound. Besides receiving patients from all over that region this hospital conducts a nurses' training course that is establishing a high reputa-

tion. All of the Grinnellians cooperate in their "spare time" in conducting a church, kindergarten and kindergarten training school, and night school in the city. MacEachron has just opened a public playground that has attracted much favorable comment and leading citizens of Techou are considering establishing similar grounds all over the city. Last fall Cady gathered the pastors and teachers of the Grinnell field together for a several days' "Institute" at which time problems were discussed, policies decided and plans laid. During the cholera epidemic, Dr. Miles traveled from one infested village to another, helping check the disease. Frequently different members of the group travel about through the neighboring villages, conferring with the Chinese workers and both giving and receiving new ideas and inspiration.

Last summer the writer had the pleasure of visiting Grinnell-in-China. One of the outstanding impressions was of the very evident spirit of good-will and cooperation existing between the Chinese and the Americans. This feeling extends from the old cobblers and vendors on the street to the well-educated business men and government and railway officials. The Chinese cooperate very cordially in the work of the school, speaking in chapel, serving on committees, and helping along the varied activities in every way possible. And in turn the Americans are much sought after to give their advice and help on all sorts of educational and social service projects originated by the Chinese themselves.

This mutual respect and esteem illustrates one of the broader phases of the service being rendered by Grinnell-in-China and similar institutions, that is the building up of friendship and understanding between China and America. I have a letter from a Chinese student in which he says, "As a native of Shantung, I wish to express my hearty thankfulness to the Grinnell-in-China Movement, not only because of the direct advantages of religion and education rendered by Grinnell to Shantung, but also because of the spirit deeply underlying this movement, that is the profound friendship between the two nations, yea, between the two peoples themselves without any sort of governmental interference." This phase of the work is sure to grow both in size and significance. The value of this good-will in commercial and international relations cannot be over-estimated.



## IN MEMORIAM

## Kuei Lung Wang, 1894-1920

Mr. Kuei Lung Wang was born in Shein-Kiang, Kiangsu Province, 1894. He was born of parents of high education, fine character and high ideals. His boyhood was spent in the preparation for higher education in the Primary School. With the wise guidance of his father, he went through the primary school successfully.

After graduating from the primary school Mr. Wang began to fight for the higher education and entered Nan Yang College in Shanghai. There he showed his great possibilities and able leadership, taking an active part in the student activities. With the ambition and vigor of youth, with the salvation of his country ever present in his thoughts, he applied himself and graduated from Nan Yang College in 1916, with high honors, receiving the degree of Bachelor of Science in Electrical Engineering.

Mr. Wang's effort and labor were rewarded when the Board of Communication chose to send him abroad for further training and practical experience. He came to the United States in the fall of 1916 and later enrolled in the student graduate course of the General Electric Company at Schenectady, New York. Here he distinguished himself in many student activities. Mr. Wang was a member of the American Institute of Electrical Engineers, the Adison Club of Schenectady, the Cosmopolitan Club of Schenectady, an active member of the Chinese Student Club of Schenectady, the Chinese Students' Alliance of America and a member of the Chinese Students' Christian Association of North America.

Not satisfied with the education he had, but with a thirst for higher scientific knowledge that he might serve his country more efficiently, he sacrificed many comforts of life and entered the Ohio State University at Columbus, Ohio, in the fall of 1918. No doubt many of his fellow students and friends still remember his unceasing labor for the Chinese Students' Club and the welfare of his fellow men. In the spring of 1919 he graduated from Ohio State University with high honor, receiving his degree of Master of Science in Electrical Engineering.

As a recognition of the unselfish service which he has rendered toward the welfare of his fellow students, he was made



Chairman of the reception Committee of the Middle West Summer Conference in 1919. The success of this part of the program of the Summer Conference again proved his able leadership.

In order that he might be better prepared for his life's work he took the initiative to get further training and experience. Upon the high recommendation of Professor Colwald of Ohio State University, Mr. Wang entered the service of the Union Gas and Electric Company of Cincinnati, Ohio, July 28, 1919. To Mr. Wang this company was a mine of experience which he worked with all his might. Notwithstanding the fact that he had to work hard, he managed to find time for other activities. It was due to his intense interest in the Chinese Students which resulted in the organization of the Chinese Students' Club of Cincinnati, of which he was the secretary.

During his short stay in Cincinnati, he was also a very active worker in the Cosmopolitan Club of Cincinnati. We spent our last happy hours with him at the Cosmopolitan Club meeting at Central Y. M. C. A. on the evening of January 10th. The meeting was unusually interesting and he stayed until about a quarter after eleven o'clock. It was about half past eleven when he met with a street car accident, and died of a fractured skull about two hours later.

The funeral service was held at the Presbyterian Church of the Covenant, and was attended by his close friends, his many American friends and the Chinese Students from Oxford. Rev. Kershner conducted the service and Mr. Paul H. Hsu gave a short biography of Mr. Wang and Mr. Elmer Yelton gave a short talk in memory of him. The hymns which were sung were "IN THE SWEET BYE AND BYE" and "NEARER MY GOD TO THEE". Miss Anna Marie Crouse also sang a solo.

Mr. Wang intended to go home in May to do his bit for the salvation of China, to help in the industrial development, social and educational reform. His untimely and sudden death does seem such a waste of life—life beaming with hope and possibilities, but such is the Will of the Higher Being. Such has happened; let this be an inspiration to his fellow men and friends to make greater efforts and work with greater zeal to complete the work which Mr. Wang has left unfinished.

**CRIME AND PUNISHMENT****By Joseph Shiang-Min Lee**

Crime has existed ever since the world began and so has its consequence, punishment. Its importance has been shown by the development of a distinct branch of the law and of the legal profession. But it is of further importance because of the complex nature of the society of today. Individuals are dependent on individuals, communities are dependent upon communities, and even nations are dependent on nations, although one may be separated from the other by half the distance around the world. Because of this dependence on each other for survival and existence, the subject has come to be one of international interest and importance. The educator, the physician, the philosopher, the sociologist, the economist, the preacher, beside the lawyer and the jurist all take part in the discussions of the vital problems involved in the subject; vital because on it depends the safety and unity, in short, the life of society.

But what is understood by crime and what is punishment for? People in general will answer tardily and in an unsatisfactory way so that the answer may be interpreted simply: "I don't know." Psychologists will go into the definition of the will, what it is, how it may be modified or changed. The moralist will discuss the various purposes of punishment, whether for retribution, expiation, deterrence or for reformation. The sociologist will argue, in the light of modern thought and science, that punishment should be conceived as a means for re-education that society may be made safer and more valuable. However, this last conception of "punishment" is gaining ground everywhere and with it a likelihood of being adopted in full in the future.

Crime has been defined as "a failure or refusal to live up to the standard of conduct deemed binding by the rest of the community." This seems to be an adequate definition for modern times. Crime is not only a refusal but also a failure to live according to the demands of the community. It takes in all confirmed criminals, imbeciles, idiots, morons as well as the "normal" person who may be said to have a free will. What is a crime in one community is not a crime in another; for instance,

cannibalism is not a crime among cannibals, but it would be the worst crime that can be committed within civilized society.

But, how does crime begin? Is crime committed wilfully, or because of external conditions "determining" that a crime must be committed and in a certain way and only that way? Such are the two opposed views of the "free-willist" and the "determinist." The one maintains that he can commit a crime or not as he wills; the will is supreme and recognizes no authority. The other as strongly maintains that he cannot commit a crime even if he "willed" it. There is no such thing as a "will" determining what shall be done. Every act is determined: first, by the character of the individual which in turn is determined by his physical and mental health as he received them from his parents at birth; and, second, by the conditions existing at the time and place of the act. All the conditions are imposed upon the individual: he merely directs the actions determined by the conditions.

Crimes are on the increase, especially petty crimes. These are, no doubt, brought on by the complexity of modern society. People must lead a life, complex in nature: the nerves are put on a strain, to use a colloquial expression. Such states constitute the borderline classes of mental ills of hysteria, neurasthenia and psychasthenia. There have been constant discussions going on as to what would determine a normal or abnormal mind. That the differences are multitudinous and no definite line can be drawn between either two is admitted. Even in a single individual behavior varies at different times of the day and under varying conditions. These borderline mental disturbances, which may well include dyspepsia or indigestion, headaches, poor vision, toothache, and numerous other minor ills—are the causes of many minor infractions of the law, or possibly even more serious ones. Then how are they to be punished? They are numerous, they are repeated again and again by the same individuals, and by many individuals, that the law should certainly have been made well known and should exert its deterrent effects. But there is no such effect observed. Thus punishment must be made effective to meet both "normal" and abnormal minds—normal, in the sense of the above named causes, i.e. slight disturbances; for in modern society, I doubt very much if any one can be called absolutely "normal" at all times.

Punishments have been regarded as directed toward various aims: retribution or vengeance, expiation, deterrence, reformation, and social utility. To each of these a brief paragraph will be used to discuss a few important points, except the last, to which I will devote more space.

Punishment for retribution or vengeance need only be mentioned. In primitive society this was a just aim. If one has caused me pain, I should return pain in like amount, for my feelings have been hurt. Society, on seeing a wrong done is "indignant" of such an act. Some have based this theory of punishment on the law of self-preservation. The objections are that vengeance is not a moral act and punishment cannot be meted so as to cause a like amount of pain to the wrong-doer. One does not consider a harmful act a moral act, otherwise there would be no wrong. So to attempt to right a wrong by imposing another "wrong" on top of it is neither moral nor justified. Every individual has a different sensibility to all things, especially in the sensation of pain, that is, physical pain. Then, how can a pain be inflicted of equal intensity to the wrong-doer; or in the case of a fine for the same offense, the amount would not cause as much pain or discomfort to a rich man as it would to a poor man. If retribution were based on the law of self-preservation then any wrong-doer should be put out of the way completely, that one may live in safety, no matter how small or insignificant the wrong may be. But Kant and Hegel hold retribution to be a necessary accompaniment of crime—necessary in order that the moral equilibrium be retained.

Expiation as an aim places the wrong above the individual. It was, no doubt, instituted by the church or by any form of religion. A crime is a crime committed against God. If every crime is a crime against God, then not only crimes but any infraction of the moral law would be a crime against God. A selfish act, ingratitude, dislike, or hate for my neighbor, or an evil thought would all be crimes against God. Should they be punished also, and how? Man-made laws do not recognize moral offenses to God, but only those which can be observed to be injurious to society. If a moral offender against society is not found out, he is beyond the law. Punishment would be difficult, for how may one know when one has expiated for his crime. A



minister who kills a man in a fit of temper should not be imprisoned for he would no doubt fully expiate his crime by living the remainder of his life in no happy state of mind. On the other hand a confirmed criminal who has no sense of right or wrong, has no conscience, should be imprisoned for life for a petty thievery for he does not understand expiation. But the problem of crime and punishment is a social one—of this world, not of another world.

That the deterrence theory of punishment has proved to be ineffective in practice is held by many; yet there is as strong an opposing group who deny this. With all the barbarous cruelties meted out to slight offenses and death penalties for crimes in medieval times, but which exact no more than fines today, crime has not diminished. Deterrence can be accomplished only when terror or fear can be instilled into a person. Some individuals have no fear for punishment, they take it as a matter of course, serve out their term and return to society to commit other crimes until they are so unfortunate as to be "found out" again. How can an individual of hasty temper or another of weak will, or still others of defective mentality be deterred from crime. Even though the greatest amount of publicity be given to the criminal laws and the most severe punishment attached to them, they will be ineffective to deter these classes of individuals. It would be unjust to punish them because of their temper or weakness of mind over which they have no control nor choice. Punishment has to be increased for slight offenses, even more than required for grave offenses, for they are most easily and most often committed, in order to make deterrence effective. It would be just as necessary to punish the criminal who failed to carry out his crime as well as those who succeed, for criminals have often confessed that before committing a crime they weigh the chances of being caught against the amount of gain if successful in their proposed act. That deterrence should be one of the aims is recognized but it plays a less important role.

Reformation as the aim of punishment is still on trial, but it has not been given a full trial. Where asylums, reformatories, and hospitals have taken the place of prisons, the aim may be said to have been all that could be desired. To reform an individual is no easy matter, as can be understood by his years of



training and molding of a definite will and character that may be said to be well nigh unchangeable. Only by educating him to see life in the proper prospective can reformation be accomplished. His basic will cannot be changed, but by himself alone. Good care for his physical and mental well-being will aid but cannot be said to be the main object of reformative punishment. But there are mental defectives who cannot be reformed, who, despite all therapeutic measures, cannot be made more normal. The basic brain structure is not there. To these, reformation as the only aim of punishment will not work, in spite of all our love, pity, and mercy for them. Again, there are the incorrigibles who will not accept any sympathy and kindness, who will not accept any form of re-education or reformative measures. Their wills are strong and fixed, they cannot be changed: reformation to them, is unsuccessful. Reformation is successful however, to those who are normal, but whose education, training, and environment have not given them sufficient means to lead moral and orderly lives; and to these the younger the criminal, the better the outlook. These are the practical aspects of reformation as the aim of punishment.

Theoretically, the reformative aim has been opposed because of the word punishment. To reform an individual by all therapeutic measures possible—both physical and mental—and in an institution where proper environment may be provided, is not punishment. It is only because of the lack of a proper word that the word punishment is used. There can be no doubt that to administer true punishment within prison walls and without any measures to assist a regeneration of moral forces no results can be obtained. Such confinement will only harden an offender besides obtaining no good. It is inconceivable that locking a criminal in a cell for a certain term of years will reform him. Such arguments are useless. That there are criminals who have no conscience, or incapable of having their conscience aroused, is admitted. That for these and others who are absolutely unchangeable in their mental attitudes reformative measures are useless is also granted. The argument that can be proposed is that reformation as an aim of punishment cannot be universally applied; but is the most important aim of punishment.

*(To be continued)*

## SUGGESTIONS TO MISSION CLASSES STUDYING CHINA

By William Hung, M.A.

### I. THE CHOICE OF BOOKS ON CHINA

(1) "It is better to have no books," says Mencius, "than to believe everything said in books." In the days of Mencius, twenty-one centuries ago, books were rare and expensive, not very many people could read them and still less people could afford to own them. Authors wrote books because they believed that the truth they imparted was sufficiently important for many people and for several generations. Today many can read and books can be easily bought; books have become good tools for propagandas. Many writers write books simply because they want to put something over us; they never stop to think whether they are really telling the truth, or whether they are giving us something really worth while. If Mencius' saying was practical twenty-one hundred years ago, how much more practical it is today! "It is better to have no books than to believe everything said in books."

(2) If it is practicable for us to maintain a skeptical attitude toward books, books on China should not be allowed to claim any special exception. Nor are books written by missionaries in China infallible. There is a tremendous amount of missionary literature on China. Unfortunately, not everything a missionary writes is good. Hence we are justified in making discriminations. Four kinds of missionary literature are unfit for the purpose of mission study classes.

(3) Old books on China are not fit for mission study. China today is very different from the China a few years ago. Things in China change so rapidly that one of the authors, who has written a good deal on China, says that books on China today are out of date before they are out of press. The mission-study class is not an antiquarian club. Nor would the members of the class like to be told that they are like the villagers in Irving's story of Rip Van Winkle who read and discuss with profound interest news items that are months old. Students are interested only in what China really is and what things are really happening in China today. They do not care to burden their mind with things no longer characteristic of China. As a rule it is safer not to use books on China which

were published before 1912, the year, when, in a sense, China broke with her past. There are, however, books which have appeared since 1912, but which rightly belong to the period before that date. If they speak very much of the dragon, the opium pipe, the foot-binding and the cheque, etc., they can be wisely marked, "antiquated." Books that have appeared since the war had begun are to be preferred, other things being equal, to those that were published before the outbreak of the war. The war has modified many a missionary's idea of the "Christian" civilization and their evaluation of the "heathen" civilization consequently suffers some change.

(4) Propaganda literature with a motive which is to appeal for more missionaries to go to China, or more money to support mission works in China, is hardly suitable for the use of mission classes. Suppose some group of earnest Chinese in China desire to know about life and conditions of things in the United States, would you recommend that they read the reports and appeals issued by some of the charity or corrective organizations; The essential purpose of missionary publicity literature is to arouse the sense of pity, while the motive is well-meaning, the method is faulty. Unless those who read the dark and weary tales of poverty and vice have also possession of pictures of the brighter side of life in China, their general idea of the country is bound to be very erroneous. Agencies of missionary publicity are gradually realizing the inadequacy of the older method; but its total disappearance will hardly take place until the public have learned to discriminate against it. See chapter on missionary motives, the Chinese character and the attitude of young China in "A Chinese Appeal to Christendom Concerning Christian Missions," by Lin Shao-Yang (Putnam, 1911). That the book is a pseudonymous work of an Englishman (C. F. Johnston\*) makes more significant the points I raised above.

(5) Books that aim at a wholesale condemnation of the "heathen" civilization are not fit for mission classes. It is true that the missionary is not to forget the finality or the absoluteness of the Christian truth; but there is still some beam in the eye of the so-called Christian civilization, hence it is wiser for a missionary not to assume a holier-than-thou attitude in condemning the mote in the so-called heathen culture. Perhaps some missionaries do not know of any beam in the Christian world. An American missionary lady once told me how shocked she was when she discovered that

\* cf. J. O. P. Bland: *Recent Events and Present Politics in China*, R 91 fn.

some Chinese\* students smoked cigarettes. I thoroughly agree with her in the undesirability of tobacco, but I protest against the notion that in this respect Chinese students are greater sinners above the students of other countries. Greater was her shock when I told her that I have known of some lady students smoking in America.

(6) Sensational literature on things Chinese is not suitable for the use of mission classes. Competition in the world of books is just as keen as elsewhere. In order to capture the market many writers resort to sensational writings. The apparently unexplored field of Chinese life and custom, both among the Chinese residents in this country and in China, itself is now a favorite field for many writers brilliantly equipped with the newspaper style and philosophy of writing. Once in a little while we would come across some monstrous tales of some Chinese evils. Other times we would find beautiful stories of Chinese virtues entirely imaginary. While these books do deserve a place as means of entertainment, unfortunately they confuse understanding and obscure truth.

(7) Some books are preferable to others. There are no fixed rules that can be laid down. If we exercise common sense in the choice of books, we usually get books of our preference. The trouble is that we do not always exercise common sense. Books written by authors who speak and write Chinese are to be preferred to books written by those who have to depend entirely on second-hand sources. Books written by authors who have travelled a good deal in China and who have intercourse with all classes of people in China are to be preferred to those written by missionaries who are confined to some small locality and working among some definite class of people. The matter of the length of residence in China is not always a safe criterion of choice. A trained observer can see more things in a year than an unscientific spectator who might have lived in China for more than fifty years. As a matter of fact younger writers are often preferable to older ones. The old missionary's mind is saturated with the China of a generation ago. In some cases he is not able to forget impressions he got in years past.

(8) Wanted: missionary books on China with the following qualities: (a) Books that do not pull in a mass of old stuff. Originality in writing consists in the ability to exclude things which

might have been included without any advantage. (b) Books that relate China's present to the forces of the past which are actually operating in vital issues today. (c) Books that have a prophetic insight and are able to show what are the forces which are to be permanent in the Chinese life, although they are still in a rudimentary stage today. (d) Books that show where the Christian gospel can supplement the sublime things in the old culture. Books that believe that the function of Christianity is to fulfill and not to destroy. "I am not come to destroy, but to fulfill."

(9) Chinese students in this country feel that their country has not been fairly represented in many of the books on China. In case of doubt on some particular books on China, the files of the CHINESE STUDENTS' MONTHLY should be consulted. Generally, books on China are reviewed from a Chinese point of view. There appear also from time to time bibliographies on China with brief comments. There will be a bureau of information in the Chinese Students Alliance of North America. They will be willing to answer inquiries. Chinese students are not infallible on things Chinese, no more infallible than the missionaries are. The average Chinese student in this country does not know more of China than the average American student knows of America. But when the Chinese students insist on some difference with the missionaries, it is only fair to the "unknown" truth to give both sides a hearing.

(10) Subscribe for the CHRISTIAN CHINA for reasons you can find for yourself by reading this issue.

*(To be continued)*



## FROM REBELLION TO SUBMISSION, OR GENERAL F'ENG'S EXPERIENCE\*

Translated by Miss A. V. Harris

In telling about my experience in believing Christ, I feel I have nothing good of myself to say to ladies and gentlemen, but will try to tell some of what I have experienced.

I am very sorry that I was not born in a Christian family and brought up in a Christian home. When I was fourteen or sixteen years old, there were many things came into my mind against the gospel, that made it hard for me to believe in middle age.

In the year 1900, that of the Boxer uprising, I was a common soldier. We were appointed by the head commander to interfere with the Boxers, but our petty officer, favoring them, made sure to keep far enough away from them so as not to hinder them. At that time I heard and saw many things that made me more opposed to the gospel. Though, when I saw his merciless slaughter, my heart was stirred for the foreigner, even though his doctrine and practice might be very bad. The things that happened those two years made it hard for me to become converted, for I was then, not only an unbeliever, but looking at things contrary to the will of God.

In 1901 in Paotingfu there was a church, and a foreigner in the pulpit. During the sermon he said, "If a man strike you on one face, turn to him the other. If he asks for your coat, give him your shirt, too." I was in the audience, and when the service was over, I took the table on my shoulder and was walking away with it. The preacher asked me, "Why do you take my table?" I said, "You preach about my coat and shirt, and when I take your table, you should give me your bench too, to be in accord with your preaching."

In 1906 I was promoted to be a lieutenant. At that time I had an ulcer on my abdomen, caused by the bite of an insect. Many of the Chinese doctors looked at it. They said it was from a bad disorder, such as all the officers had, and could not be cured in less than two months, and they wanted much money

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\*Reprinted from the "Chinese Recorder," December, 1910.

to treat me. As I had always lived a pure life, this angered me very much, and I ordered them away. Some one told me there was a hospital outside of Peking and I went over there to see the foreign doctors. They examined me and said I could be cured in two weeks if I would stay at the hospital. I went to my barracks to secure leave of absence and then returned to the hospital. The foreign doctors treated me at least twice a day, and their Chinese assistants three times a day, each with great care and sympathy. When I was cured, I wanted to give the doctors a present. I thought I would buy them wine and pork, or something else good to eat, to show my appreciation of their services. The doctors said I was not to thank them but to remember the one true God who had cured the disease, and who loved me. This experience removed about half my prejudice for the foreigner, and caused me to think about God.

In 1909 I was moved to the Eastern Province. Hsu Sih Chang, now President of China, was then governor of the province. The army was encamped at Hsinminfu. That summer there was a plague, and many of the Japanese, as well as those of our country, died. The plague was in the army, too, and many of the soldiers that had it went to the hospital. I was often appointed to escort them, and the doctor told me I should be inoculated or I would take it too. So I was inoculated. When I asked the doctor about the fee, he said "You need not pay anything, but I want you to remember there is one God in heaven and He loves you." It was the same as the other had said. This circumstance decreased my hatred to God some two or three degrees.

In 1911, the time of the Revolution, I was at Lancheo, east of Peking. Two of the other colonels and I declared ourselves Revolutionary men, and were ordered beheaded. The other two met their fate, but I escaped to my home town. I was later re-appointed colonel, this time in Peking. One day I was walking on the street from the west, past what is now the Bureau of Finance. Seeing a placard on the wall, I said "What is this?" They said that one Dr. Mott from America was conducting special services there, under the auspices of the Y. M. C. A. They also said "If you will come, we will give you a ticket of admission." I took the ticket and went, hearing the gospel for

two hours one day, and the next day the same. These four hours of Dr. Mott's preaching, coupled with the experiences I had had with the doctors, almost swept away my doubts and I was almost persuaded to fully believe. I thought it was the only religion to improve the individual, the family, society, and the country. Mr. C. T. Wang, who was a secretary at the Peace Conference in Paris, was then Dr. Mott's interpreter. At the close of the services, he said that they had arranged for twenty-four classes throughout the city, and if any wished to look into this religion, they could hand in their names that day, and join a class. I gave in my name, and as I lived just behind Mr. Wong's dwelling, I was told to go to his home for study. There were eleven of us in the class, and a clergyman of the Episcopal church was our teacher. He only led the class twice, when he was changed, and Bishop Norris was chosen for us. As he presented the doctrine very clearly, we received much light and benefit. On Sundays we had class at three p. m., so as not to interfere with our attendance at morning services, wherever we chose to go. My two nephews were studying in the Peking University of the Methodist Episcopal Mission, and because of this I attended that mission. One Sunday, Mr. Liu, the native pastor, preached and I received great benefit. What was this great benefit? Mr. Liu's text was from the text, "Love your enemies." In his discourse he said, "The Scriptures tell us to love our enemies; some of us are not filial to our parents, nor do we love our brothers. How then can we love our enemies? If we would fulfil the command of God we must first be filial to our parents and love our brothers, then we can commence to love our enemies."

Shortly before this, my two nephews and my sister-in-law, who had not heard from my brother for two years, heard that he was in Hanshuen. Taking one of the boys, she went there to find him. He was living with a bad woman who was supposed to be his wife. My brother was away on an errand when his true wife came to the house, and she and the other woman began to fight. Just when she was smashing things up, he returned and he pounded her and his son, and, taking out a revolver, threatened her, to make her return to Peking. She came back in great sorrow and told about it. When I heard it,

I said, "Even if he is my elder brother, I will fight him for treating her so." On Saturday evening, before hearing the sermon I received a telephone message from him saying that he had come to Peking with the bad woman, and he was ready for me to do what I liked with him,—go to law, fight, or anything else. While I sat listening I thought it over and wondered what I should do. I returned to the barracks and after a time decided. I sent a messenger to him with one hundred dollars, and saying, "Your wife is your own, and you can do as you wish with her. I am your younger brother, and you can beat me if you like. But if you will live right, I will get you a position and a place to live." When he got the message and the one hundred dollars, he said he would live right and asked me to get him a house. After he was settled in the house, he came to the barracks to meet me, and said, "I have many things to hinder me from coming before you, but do not take it to heart. Just reckon it as my fault, and my sin." So this is how it ended. If it had not been for the influence of the gospel, I do not know what the result would have been. If we had quarreled and fought, it might have caused the ruination of our homes and of our families. This was a benefit I never can forget. It was this circumstance which forced me to come to a definite decision. Before this, I had just been an enquirer at the Methodist Mission, and had also attended Bishop Norris' classes as an enquirer. But now I fully believed the gospel and entered the church.

In believing the gospel, and entering the church, there were great blessings I received and proofs of God's grace. The first was in the home life. I was married in 1906 and converted in 1911. During that time my wife and I did not agree, and there was no happiness in our home. When I would come home, and she gave me a cup of tea according to our custom, if she set the cup on the table with any noise, I was angry, and said she was not respectful. If she came up very quietly and put the cup on the table, I said she looked down on me. If it was not this, the furniture was not right, or the children were not good and I was angry if they cried, and would constantly strike them or my wife. After my conversion, when I came home, I would nurse the children and was good to my wife. She said, "You are



two men. You are two F'engs. Truly you are different." From the time I believed until now, these eight years, there has been no fighting and no angry words.

Another benefit I received is this. From the age of sixteen or seventeen I was a soldier, and all those years my worst fault was a fierce temper. Since 1906 I have been in official position in the army. Prior to 1911, if I would speak a word of command and it was not carried out, I would strike even an officer. I had no love for my men, nor they for me. Before my face, they would obey me, but in my absence, they cursed me. I had no mercy for my men, or others. After I became a Christian, I treated them as people of my own home, and found there was a power greater than force or ill-treatment. It was the love of God. If they had faults, to forgive them and talk to them was the better way. In ninety-nine cases out of a hundred, it worked well. I have been in great danger in Szechwan and Kansu and my soldiers have been of one mind and spirit with me.

When I was in Lan Fang I was wrongly treated, and because of my unwillingness to submit to it I was dismissed from the army. The soldiers did not like to see me go, but they could not help it. When I was going to the train, they got my coat and tore it to ribbons. Each one took a strip to have for a keepsake. I went west to Peking and there I rested. After a few months, Chang Hsueh-shan wished to change the republic to a monarchy again, and have Suen Ting as Emperor. Then some of my former officers came to me and wished me to take charge of an army and fight against Chang Hsueh-shan. I told them if they wanted to fight, they must send their wives home and must prepare ammunition and that when they were ready to fight, I would come. They said, "All we want is for you to come, and we will do as you say." We went to battle and fought and won. It would not have been like this with me and my men, if it had not been for my good treatment of them, which came from the benefits received from the gospel.

After Chang Hsueh-shan was routed and the country restored to a republic, I with my army returned to Lan Fang, being recognized by the central government as a general. While we were there, China declared war on Germany, whereupon I sent a telegram to the central government saying that I and my



men were ready to go to Europe as the first contingent from our country. On account of the civil war between the North and the South I was sent to Fu Chin to suppress the Southern armies. From there we went to Pu K'eo to consider what we would do. I told my men that if we disobeyed the central government, it would displease them, and if we fought against our own countrymen it would not be according to our consciences, for I thought that neither the North nor the South was fully in the right. My soldiers said, "We will do as you say."

After two months, I was told to come to Hunan. The governor appointed by the government had left Changsha and the government soldiers had been driven from Ioh Ch'o, which place we were to recapture. My men and I took boat, and came as far as to Uh Hsueh, where we disembarked. I talked to my men, and we sent another telegram to the government saying that I had considered the situation and the differences between the North and the South, and did not consider them sufficient to fight about. Since we as a Chinese nation had entered the great war with the Allies, we should use all our power to help them against Germany. And, to prove that we were not afraid of war, we were ready to go to Europe and fight.

All that I have said, is merely reviewing the way I was before I believed the gospel and after. To speak of entering the church, or being perfect, I feel I am very deficient. I have many failings and faults. There are many people who call me a true disciple of Christ, yet when I think of how little I have done for Him or the gospel, I have great regret.

## WHAT THE MAGAZINES SAY ABOUT CHINA

*La Question d'Extrême-Orient*, by André Duboscq. *Revue politique et parlementaire*, December, 1919.

In the Far East "the United States and Japan will compete for reserves of man power and of raw materials as well as markets so vast and so out of proportion with their own resources, no matter how great they are, that all the powers of the Old and the New World will be drawn into the struggle." Besides this permanent economic struggle there is the racial question. Far-sighted American statesmen are objecting to the Shantung clause of the treaty, because if it stands, "the United States and the Entente Powers will one day find not only that they have given to Japan, with the coal, iron, and cotton of Shantung, the means to become really dangerous, but also that they have created a pan-Asiatic movement by pushing China, deceived by America and Europe, into Japan's sphere of influence. This peaceful conquest of China by Japan, if it takes place, may become, by its consequences, one of the great events of history." The difference between Japan and America in the organization of the new consortium is but an incident in the struggle. However, there are factors delaying the conflict: troubles with labor in both countries, America's uncertainty about the sympathies of the South American republics which may aid Japan in order to redress the balance of power on the American continent, and China's sympathies with America now. Whatever the events may be, France, because of her increased prestige and of her interests in Indo-China, must watch carefully the struggle in the Far East.

*The Shantung Controversy*, by G. Buetz. *The Living Age*, January 24, 1920. (Reprinted from *Deutsche Politische* of September 19, 1919.)

The excellent qualities of Kiaochow as a naval base was appreciated by Li Hung Chang in 1891. After German capture, the city, formerly a fishing village, became the sixth port, with a foreign trade of 136,000,000 marks. It has the safest harbor on the Chinese coast, a splendid drydock accommodating vessels of 16,000 tons; connected with it are the fine railway

property capitalized at 54,000,000 marks, the most scientifically constructed coal mine in China yielding 500,000 tons a year. The provinces will be a big steel center. Kiaochow will soon outgrow Shanghai. "American public men understand thoroughly the practical considerations that make them desire to do justice in the Shantung matter and to prevent Kiaochow from falling into the hands of Japan."

*Shantung: Sacred Soil, by Nathaniel Peffer, with illustrations from drawings made in China by C. LeRoy Baldrige. Scribners, February, 1920.*

"We saw at the graveyard of Confucius a simple and impressive mound of earth with trees and a single tablet for its only embellishment. And at its entrance a pavilion of gently flowing lines and gorgeous tiling, of which the roof was in ruins and the floor defiled with filth, while the money allotted by the government for its maintenance had been stolen by officials and the very heads of the family of Confucius. Only a people of fine sensibilities could have conceived the one; only a people deadened to all high impulse could have perpetrated the other. And that is China, whether now or two thousand years ago, whether in Canton, Peking, or Chu-fu."

*Le Socialisme au Japon, by J.-M. Vidou. L'Europe nouvelle, December 27, 1919.*

"At a certain epoch, about twenty years ago, one could detect beginnings of a socialistic movement, but it has been abortive; at present socialism in Japan has neither leaders, nor 'cadres,' nor followers, nor periodical publications." The first to preach socialism in Japan was Marquis Saionji, head of the peace delegation in Paris, who spent eleven years in Paris. He had to moderate his views to suit his family desires and later accepted a peerage. In 1881 Count Nagaki founded the liberal party, demanding socialization of land, of capital, of means of communication, etc. The party was suppressed by the government. In 1903 Kotoku founded "People's Journal," which was pacifist during Russo-Japanese War. This paper with its sponsor society was suppressed in 1905. After Russo-Japanese War,

four socialistic groups were formed. In 1908 Kotoku turned nihilist and decided to bomb the emperor, his family, and the ministers. The reaction from the contemplated crime swept away all socialistic organizations and papers and made all socialists watched by the police. The Japanese socialist leaders are intellectuals, lacking the genuine compassion for the working class. The latter is not class conscious. "Japanese socialism is like a dying fire."

*Socialism in Japan. The Living Age, January 31, 1920. (Reprinted from the Japan Chronicle of October 23, 1919.)*

"...the Socialist leaven is fast spreading, now that labor is asserting its rights in so bold, and sometimes so reckless a manner....Chief among those who openly profess Socialism are the men and women belonging to the three groups of the New Society, the Hackwriters' Club, and Old and Young Society." In the first group are: Mr. Sakai, Mr. Yamakawa, and Mr. Takahata; the group edits a magazine and promotes the "Commoners University," which gives lectures on socialism and issues a periodical for the study of socialism. The second and the third groups are closely related, all favoring state socialism, with the national government intact. Besides these groups are individual socialists: Mr. Yano Yumio, once minister to China; Professor Abe Isoo, a member of the Fabian Society, a follower of Sidney Webb; Mr. Osugi and Mr. Arahata, strong for guild socialism; Dr. Katayama Sen, educated in America, one of the founders of the first socialist society in Japan now living in America, doing editorial work and also rumored to be employed as a cook; Mr. Nishikawa Nutsujiro, once violent, now writing books on health; Mr. Kinoshita, who wrote novels for propaganda. There are others who are not openly professing socialism but strongly inclined towards it: Dr. Kawada Shiro and Dr. Kitazawa Shinjiro, both favoring guild socialism.

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*Japanese Settler Problem Paramount in California, by Charles A. Selden. Sunday New York Times, Section 8, January 25, 1920.*

The birth rate of Japanese in America is high. Many buy property in children's name, thus evading the law. Californians prefer Chinese to Japanese laborers. The new cotton industry

demands pickers. The attitude of California towards Japan is the same as that of Canada and Australia towards Japan. Public sentiment seems not afraid of war with Japan. There are 68,000 Japanese in California, according to the Japanese estimate; 100,000 according to the American estimate. The South American trade is less important than the Asiatic trade; South America may go back to England and Germany, but Asia is free market.

*Will Japan Follow Germany As Imperialistic Power, by ex-Senator Theodore E. Burton. Sunday New York Times, Feb. 1, 1920.*

The causes of Japanese imperialism are: (1) smallness of country and the density of population, (2) necessity of importing foodstuffs and raw materials for manufacture, (3) three successive victories in 25 years, (4) conscious emulation of Germany, (5) great national and racial pride resenting discrimination. But whether she will be a second Germany depends on the action of the other powers in the League of Nations; if they continue to be imperialistic, Japan will be also; if they are to become genuinely liberal, Japan will also follow them.

*Japan's Government An Absolute Autocracy, by ex-Senator Theodore E. Burton. Sunday New York Times, February 8, 1920.*

All real power in Japan is in the hands of the Emperor and the Elder Statesmen. The upper and the lower houses have no effective power. The cabinet is not responsible to the legislature.

*Mongolia—the Texas of China, by Luther Anderson. Asia, January, 1920.*

Mongolia has a population of five million and a territory of 1,300,000 square miles. The Mongols are Buddhists, formerly nomadic, now moving only once a year. Mongolia is well fitted to be a meat producing country. Kalgan can be the Kansas City of China. Mogolian foreign commerce totals \$29,000,000 gold per year; its exports are wool, skins, hides, salt, saltpeter, gold, and livestock; its imports are cereals, tea, and manufactured goods, especially cotton goods, crockery, and hardware.



*The Future of Chinese Labor*, by M. T. Z. Tyau. *Trans-Pacific*, January, 1920.

The efficiency of the Chinese laborer makes him highly valued by western employers and dreaded by western laborers. Due to the influence of labor, the United States, Canada, South Africa, and Australia all have exclusion laws. The war made it necessary to use Chinese labor in France where it did splendid service. Chinese labor conditions are backward but signs of improvement are abundant. The Commercial Press and the Sincere Company are forerunners in humane treatment of employees. Recently the skilled laborers in Shanghai formed "the Union for the Improvement of Chinese Labor." Its program includes the publication of a newspaper, and establishment of free schools and hospitals. A big effort is made to start branch organization in all parts of China.

*A Step Towards Currency Reform in China*, by Tao Teh-Kun. *Trans-Pacific*, January, 1920.

Among currency problems there are two relatively simple but extremely urgent: standardization and fixation of a suitable unit. The dollar is too large a unit for China's standard of living; its subsidiary coins will have in denominations of thousandths. The adoption of Chung Yuan or half dollar is advisable. This reform can be carried out with a small domestic loan. As our currency has been the subject of many of our commercial treaties with foreign nations, they will do the reforming for us if we do not do it.

*The Woman and the Slave: a Chinese Legend*, by Judith Gautier, *Living Age*, February 14, 1920. (Reprinted from *l'Humanité*.)

The legend of the man with the ox and the star-lady rendered into French by Gautier and translated into English by the *Living Age*.

*Images d'Asie*, by Renée Frachon. *Mercure de France*, Jan., 1920.

A series of word paintings of oriental scenery and life.

## PERSONAL, LOCAL AND HOME NEWS

T. T. Lew was ordained minister on the 18th of February. The ordination took place in the Manhattan Congregational Church. On the 19th he passed his oral examination for the doctor's degree in Columbia University, in the Department of Educational Psychology. We congratulate him on the double honors.

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Prof. F. C. Chou of Syracuse University delivered a lecture on Chinese History before the Norfolk Society of Art, Norfolk, Virginia.

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Ta Chen spoke on Shantung before a Public Forum in New York City on February 8th.

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Fontaine S. Lin, one of our most active members, left for China on February 17th, and will be engaged in Association work in Foochow. We wish him every success in his new undertaking.

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W. J. Wen, former General Secretary of the Association is now taking charge of the work in connection with the 1500 Chinese students in France.

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Z. L. Chang, former Recording Secretary of the Eastern Department, has returned to China by way of the Suez.

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Letters recently came from China bearing the happy news of the marriage of K. L. Hueh and Miss Ling Sing; also, our prominent member and the pioneer secretary for the Chinese laborers in France, I. H. Si, now teaching in Nankai College, Tientsin, has been married recently. To the two new couples, we extend our hearty congratulations.

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A luncheon was recently given by the Friendly Relations Committee to the Hon. M. T. Liang, Ex-Minister of Foreign

Affairs, and his son, Dr. P. K. Liang, Ex-President of the Christian Union in Great Britain, at the Century Club.

The C. S. C. A. had the pleasure and honor of the presence of the Educational Commission at luncheon at Shanghai Low. An excellent speech in Chinese was given by Dr. D. W. Lyon, on behalf of the International Committee.

Y. L. Tseng, one of our most enthusiastic members and former local Committeeman of Lehigh University, sailed on March 6 for England where he will sojourn for about two weeks and from there he will return to China by way of the Suez.

P. H. Wen, formerly secretary of the Tientsin Y. M. C. A., has returned here after one year's service with the Chinese laborers in France. He is now with Pai Chi Chang in the Cincinnati Y. M. C. A.

### THE CHINESE EPISCOPAL CLUB IN NEW YORK CITY

At a meeting at the reception in the St. Faith's House, December 14, 1919, final action was taken to form a club of the Chinese Episcopalians and former students of Episcopal colleges, under the name of the "Chinese Episcopal Club in New York City"; and this club has been accepted as a "Unit" of the National Student Council of the Episcopal Church, of which the minimum programme of regular activities are briefly stated as follows:

- (1) *Worship*: The Unit shall make provision for attendance at a Church service once a week, which if possible shall be the Holy Communion, and shall also make provision for a monthly Corporate Communion.
- (2) *Religious Education*: The Unit shall make provision for religious education under Church auspices at least during Advent and Lent.
- (3) *Church Extension*: The Unit shall undertake to extend the Church both in the college and throughout the world by personal prayer, work and contributions.
- (4) *Service*: The Unit shall provide opportunities for personal service in the Church and in the community.

- (5) *Meetings:* At least four meetings of the Unit shall be held each year.

This Club will carry out the above programme by attendance at a Church service on Sundays and by a monthly Communion service in Chinese on the fourth Sunday of the month at the St. Savior's Chapel in the Cathedral of St. John the Divine. After this service the unit will meet for breakfast at the International Club, 509 West 121st Street. Immediately following the breakfast there will be a short meeting at which a speaker will be invited to talk or lead a discussion on some subject along the line of religious education. The collection at the monthly communion service will be used to defray the cost of the prayer-books in Chinese and the rest will be devoted to buying some useful and suitable books for a school in China. Other activities will be visiting Chinese boys who cannot go to school, and giving lectures to societies of different churches in and around New York by the members of the Club.

At the meeting on December 28th, at the International Club, the following were elected: For the Executive Officers: C. P. Chow, President; Miss N. Wong, Secretary; T. Y. Lin, Treasurer; and Rev. Y. T. Kong, Chaplain; and for the Advisory Committee: Rev. Paul Micou, Miss Grace Hutchison, T. T. Lew and R. D. Shipman.

All Chinese Episcopalians and former students of Episcopal Colleges in China, are invited to be active members, and others who are interested in the activities of the Club, associate members.

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THE NEW HOME OF THE INTERNATIONAL  
STUDENTS' ASSOCIATION IN BERKELEY,  
CALIFORNIA

On the northwest corner of the new Y. W. C. A. building, just outside of Sather Gate, of the University of California, is a sunny attractive room, which belongs exclusively to girls of foreign nationality on our campus. Though housed beneath the same roof, this room has no organic connection with the student Y. W. C. A., and is not available for the use of their membership, except upon the direct invitation of some foreign student who wishes to have her visit the place. This club-room is called the Foyer, and all girls of non-American nationality are most cordially invited to make it their own.

Though financed by the National Board of the Y. W. C. A. in New York, this organization is not on a religious basis, but is promoted on the basis of friendship only. Its object is to help the girl who comes from other lands to study in our colleges, and who is bewildered and often suffers terrible loneliness, by the strangeness of the language, the customs, the living and all the other adjustments that have to be made. These girls need friends to welcome them upon their arrival and give them the home feeling which they miss on the campus. The Foyer is here for that purpose, as well as to help her in finding a comfortable place to live and assist in any other difficulties which she may meet. Further, any girl coming here as a stranger, would at once be put in touch with the religious community to which she belongs, and those who have no such contacts need fear no propounds of any kind. In this way it is hoped that the great aim of the organization—international friendship, understanding and sympathy may be achieved through coming together in the purely friendly atmosphere of the Foyer. Groups can gather there for afternoon tea from 4 to 6 every day, or they can avail themselves of the writing tables or small games or piano, or they can sit around the big open fireplace and study or visit.

The number of women students from other countries, who, in the next few years will come to the universities of this coast will doubtless increase with the coming of more normal world conditions, and it is expected that this Foyer, which is the third



of its kind in the country, will look after the welfare of students coming not only to this campus, but also of those coming to the colleges of all California, Oregon, Washington, and possibly Nevada and Arizona as well.

These Foyers are not alone an American institution, but are linked up with those in England, France, Switzerland, Holland and other university centers in Europe to which students of all countries flock, so that through them, wherever a student may go, she is met by friends who can help her in her new adjustments.

Those who know say that the pivot of world progress has swung from the Atlantic to the Pacific, and that the great new era of prosperity will center on this side, with the Hawaiian Islands as the hub. That can mean one thing only—the greater development of our Pacific Coast, and incidentally the coming of greater numbers to our Universities. It is with these facts in mind that the Foyer has been opened, and is now working in close co-operation with the Dean of Women's Office in assisting our non-American students.

By MISS H. THOMPSON.

[Miss Henrietta Thompson is General Secretary of the Foyer for International Students, formerly secretary in charge of the Physical Culture School for Girls in Shanghai, China.

I may add as well, that the Chinese girls have started in to use the Foyer. We gather there at lunch hour every day to eat our sandwiches and fruit which we can supplement with hot soup, salads, desserts, etc., from the lunch room. This is such a fine way for us to get thoroughly acquainted with each other and also with the other foreign girls who are on the campus too.

We girls (that is the Chinese group) have planned to give a bazaar in a month or so. We want to raise enough money to finish the payment of one scholarship for a Chinese girl, so that she may attend the Physical Culture School in Shanghai. The scholarship is \$150 and the American girls of this Y.W.C.A. have raised one half of it, so we thought it would be a fine chance for us to help one of our less fortunate sisters in our home land.

(Signed) ORA CHANG,

*Acting Chairman of the Women's Department, Western Section]*

In order to have an opportunity to discuss together some of the vital problems, political, social, educational and religious, with which the Chinese students of today are confronted, and in order to make Jesus, our Lord, known to every one of us during our stay in America, the Chinese Students' Sunday Discussion Group, started in the fall of 1918, had been playing a very important part in the student activities of this university. On Sunday morning, January 11th, the first meeting for this quarter, was held, and Mr. Daniel C. Fu, a newly returned "Y" worker from France, and Mr. D. G. Lai, were elected Chairman and Secretary-treasurer, respectively. On the following Sunday, we had the rare opportunity of hearing a talk on "Religion and Science" given by Dean Shailer Mathews, one of the world's greatest authorities on religion. On January 25th, Mr. R. H. Stanley, who is now visiting different colleges and universities in the mid-West, attended our discussion group and gave us a vital message. Following Mr. Stanley, Mr. T. L. Wang led the discussion on "Some Educational Problems in China." May our Lord give His richest blessings to this group, so that it will be a real help and inspiration to our fellow students. The following is the program for this winter quarter:

DANIEL G. LAI, *Secretary.*

Thirteen out of twenty members of the Chinese Students' Club in Oberlin College belong to the Chinese Students' Christian Association.

At the beginning of the semester a discussion group was started,

which has been considered as one of the most interesting activities of the Club. Members meet regularly on Sunday afternoon. Some of the interesting subjects discussed and to be discussed in the Group are: "The Relation Between China and Japan from the Christian Point of View," "The Urgent Need of China," "What Our Students in America Ought to Do for China at Present," "The Home Students' Movements," "The Missionary Work in China," "Universal Education Is Fundamental for China's Salvation," "Co-Education in China," etc.

There are two other activities worth mentioning. First, a number of students have conceived the possibility of accumulating some money through saving, the aim of which is to utilize this small means to help uneducated yet worthy students at home. By actual practice they have already saved for three months a humble sum of \$50.00 without much difficulty. It is hoped that all our student clubs in this country will do the same. A small sum like this will probably be sufficient for supporting one student for a whole year in a Chinese school.

Secondly, the students in Oberlin have organized a small prayer meeting. They pray and sing at their meeting in Chinese. They meet regularly every Sunday. It enables us to exchange ideas and makes possible mutual inspiration.

The officers of the Oberlin Club for the coming semester are: President, Y. L. Lee; Vice-President, Miss Lily Soohoo; Chinese Secretary, Y. M. Lee; English Secretary, Miss D. Y. Koo; Treasurer, C. Y. Wang, and Auditor, M. S. Chang.

TAO JU CHENG.

January 20, 1920

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### LOS ANGELES, CAL.

Our Bible Class is well organized this year. We have over twenty-five members, about twenty of whom are already members of some church. We meet and study the Bible together every Sunday from 11 to 12 A. M.

During the Christmas vacation, we had the honor of having with us our very able Sectional Chairman, Mr. Ling Lew, and our good old friend, Mr. K. S. Jue. They arrived here from Berkeley on Saturday morning, December 20, 1919. A special meeting was

held on that evening in the Chinese Union Church and about thirty young men were assembled.

Mr. Lew gave us a very instructive address on the true Christian religion. He also emphasized the importance of the Bible study among the Chinese students. Light refreshments were served at Tue Far Low after the meeting.

The evening ended with personal interviews and every one had a good and profitable time.

Mow Doon Ng

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### SACRAMENTO, CAL.

The Sacramento Chinese Students' Club organized a Bible class since 1908. It is still going just as alive as ever. Our Bible class holds a weekly meeting on Sunday and is composed of our members, both Christian and non-Christian. We profit by the religious discussions among the members.

Recently, we have heard so much about the injustice that other countries have put on ours. Now we have published a *Student Magazine* among our members. The aim is that we wish to do our share in helping our country in this critical moment. The first issue will be out January 15, 1920.

During the Christmas vacation, we were very glad to have our old member, Mr. H. W. Yee, Chairman of the Finance Campaign of our Department, who, with Mr. Bing Lee conducted the Finance Campaign in our city and have done the very best; that is, 110 per cent. for its success. For this good result we are also thankful to Mr. Ray Wong and Mr. William Fong, local committeeman and Chairman of this Club respectively.

---

### SEATTLE, WASHINGTON

The rapid growth of the C. S. C. A. can be shown by the comparison of the increase of the members from seven to thirty-one since last fall. Through the efforts of the China Club of Seattle, eleven Chinese students came over here attending the University of Washington in the last quarter. All of them have joined the Association.

We had the first session on December 22, 1919. Mr. Frank

Wong, Local Committee, made a report about the last year's work accomplished by the Association. Then followed free discussion. Afterwards a motion was passed that a treasurer and secretary should be added to the old committees to facilitate more works since the number of our members have increased so rapidly. Mr. Yip Shun Lum was elected as treasurer and Mr. Quincy C. K. Cheng as secretary.

That night we had the pleasure of having the company of eight girls in our meeting who discussed with us as to how women's and men's departments will be able to cooperate together henceforth.

Through the kind help and generous subscription from the Chinese merchants in this city and American friends in the China Club, this city can afford to send two Chinese students, Mr. Frank Wong and Mr. Benjamin Cheng, to attend the Christian Students' Volunteer Convention at Des Moines, Iowa.

QUINCEY C. K. CHENG

### BERKELEY, CALIFORNIA

The first meeting of the Chinese Bible Class of the University of California was held on January 3, 1920, at the Chinese Students' Club-house. Before the opening of discussion, the election of officers for the ensuing semester was held. The following were elected as officers: K. T. Kuo, president; F. K. Gee, secretary, and W. Y. Fong, treasurer. Dr. L. B. Hillis, who has been leader for many semesters, on Bible study, is to be with us again.

We were fortunate to have Mr. Kingman with us as Dr. Hillis was not present at this first meeting. Mr. Kingman gave us a very interesting account of his own experiences which proved that Jesus had always served as his Savior. We had also the pleasure of having Mr. Hishing Wong, a graduate of Washington University with us that evening.

Among the interesting things discussed was our acceptance to the kind invitation extended us by our friends of San Anselmo Seminary for a trip to their city. Before we adjourned we decided that we would have our meetings at our Chinese Students' Club-house instead of the Y. M. C. A.

W. Y. FONG, *Local Committeeman.*



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# Christian China

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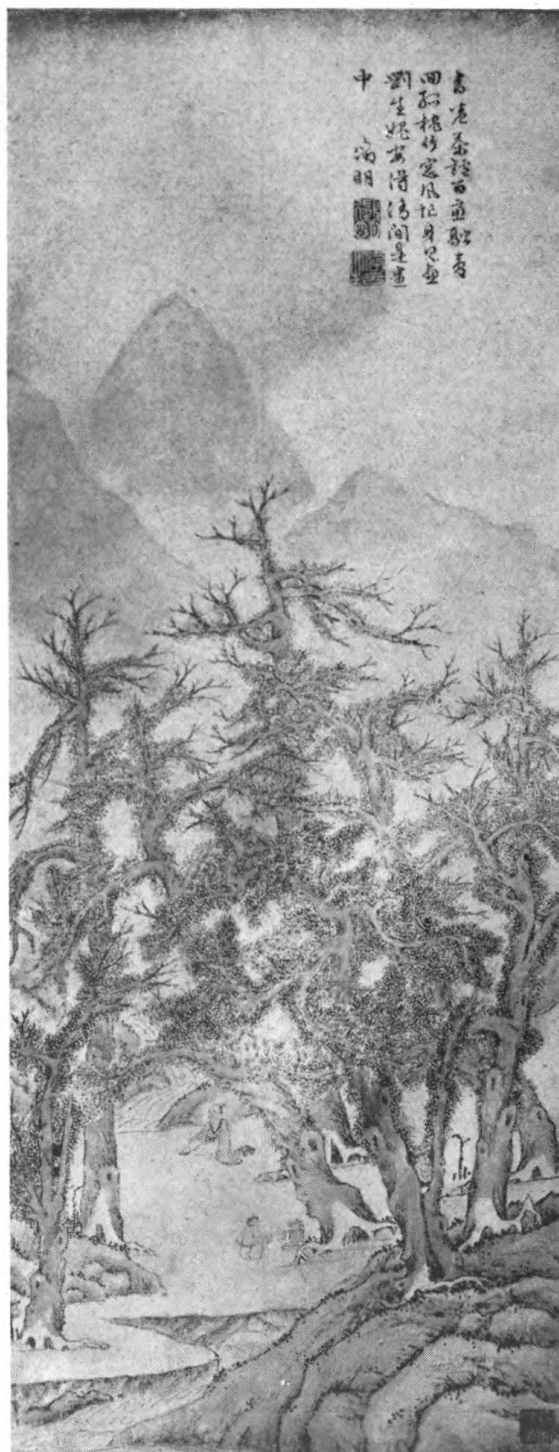




SOLITUDE'S CHARM

By Ni Tsan (A.D. 1301-1374)

*Courtesy of Metropolitan Museum*



SOLITARY MEDITATION  
By Wen Cheng-ming (Ming Dynasty)  
*Courtesy of Metropolitan Museum*



D. WILLARD LYON, D.D.  
Pioneer of the Association Movement in China  
(See article by him on page 312)



# Christian China

VOL. VI.

APRIL, 1920

No. 6

## DEDICATION

To David Z. T. Yui and the New Leadership he represents;

To D. Willard Lyon, the pioneer of the Association Movement in China;

To F. S. Brockman, Robert R. Gailey, C. H. Robertson, and the numerous other American Christian leaders who have labored and are laboring for the uplift of Chinese youth through the Association Movement;

Above all, to the Young Men's Christian Association, which at a moment of national crisis, gives to China the needed moral reinforcement and nurses for the new Republic young leaders of vision and character;

We, Christian Chinese Students in the Universities of North America, dedicate this number of Christian China, published when the Twenty-fifth Anniversary of the Association Movement in China is celebrated, as a token of our gratitude for the splendid service of these men and their Movement to China and its youth, and as a pledge of our loyalty to the Association in all its beneficent works in the New China.

### THE ASSOCIATION'S OPPORTUNITY

In the twenty-five years that the Young Men's Christian Association has been in China, it has done great service. All sections and classes of the country recognize this. But the opportunity it faces in the next twenty-five years is even greater than the opportunity it has faced and met.

For a long time the West has lived under a religious inconsistency. Long after absolute monarchy was abolished in political government the West has kept it in its religion. Many sects retain monarchical government in spirituals to to-day; almost all retain the monarchical idea in their conception of God. Long after society had evolved beyond the individualistic stage the church keeps teaching an individualistic morality. Probably this is due partly to sheer inertia of habit and partly to class interest in and class control of the church. Happily this tradition is not firmly fixed in China yet. If we start right now with a democratic and social gospel we will save our country decades of struggle in the future.

The Y. M. C. A. in China is in a better position to do this pioneer work than any other religious agency. Its constituency is more intelligent and more progressive than the constituency of any other religious organization. It has emphasized social work from the beginning; all it has to do is to acknowledge it in its theory. If it teaches in its classes of Bible study and in public meetings this new social and democratic gospel it will find a ready and wide response.

So far as the practice of the Association is concerned it has to make a few changes in order to square with this emphasis on social salvation and democracy, but these changes are in no way revolutionary. Probably it should admit its associate members to the same electoral privileges as the active members. Leadership in the Association should be based on character and service, and not on men's theology or lack of theology. We certainly need not be afraid that Christians would not be elected to the offices if the non-Christians have the same right to hold them. The abolition of this artificial test of active membership would democratize the organization and would enlist more fully the interest of good young men who do not happen to be members of the Christian church in the work of the Association.

Secondly, to prevent the Association from becoming the pos-

session of the rich class, it must make community service its cardinal aim. A program of community centers where the poor can enjoy privileges of recreation and instruction would be a very suitable measure.

We are profoundly interested in the future of the Association. We are proud of its record. We are glad that we have a remote connection with it. We hope we will be given the privilege of serving the public through it. Whether our suggestions are well grounded on the science of Association methods—for science they have become—we do not know; we are sure that our suggestions are prompted by sincere interest and by such study as a lay supporter can bestow on the problem.

### THE RELIGION OF YOUNG CHINA

By "Young China" we do not mean a metaphysical entity, all pure and holy; nor do we mean by it a political party, nor a section of the population within certain age limits. The intermingling of the East with the West has introduced a break in Chinese national life: Young China, politically, stands for responsible government as against absolutism, national unity as against sectionalism, love of country first as against family loyalty first; intellectually, for science as against superstition, for evolutionary relativism as against transcendentalist absolutism; socially, for public-spiritedness as against the pursuit of individual perfection apart from society. In its ranks are students, progressive merchants, and a small number of open-minded scholars of the old school. It is by far the most influential part of China. To it the future of the country belongs.

What is the religion of Young China? Has it a religion at all? If individual representatives are asked these questions, the answers would undoubtedly be diverse: some would say they are straight Confucianists; some, Buddhists; some, Taoists; some, Ethical Culturists; some, Disciples of Wang Yang Min; some, Christians; some, eclecticists; some, "religious indifferentists." In spite of the diversity of professions of religion we believe there are certain common elements in the religion of Young China. What are these common elements?

First, Young China is anti-superstition, that is, against any theory of supernatural causation. It attributes China's weakness in

large part to the reign of superstition among the population. It will have no more of it. What strikes it as being a little bizarre in Christianity is the superstition that some interpreters force into the system. It cannot understand how Europeans and Americans of this day can consistently preach the virgin birth, the miracles, and even theism; it could understand if Hindoos preached these things; it could understand if Europeans of the Middle Ages, the Church Fathers, Saints, and Scholastics preached these things; it really cannot understand how Germans, Frenchmen, Englishmen, Americans, with their common sense, their scientific training and environment, and their practical temperament, should preach these things. Young China is anti-metaphysical, and therefore, anti-theological. It does not want a theological religion.

Young China is also anti-asceticism. It thinks the asceticism in Christianity incongruous with western, that is, modern civilization. It is ashamed of the asceticism in Chinese history. That society is imperfect and cannot be made perfect suddenly, it admits; but it does not believe that the function of the righteous is to hide themselves in some retreat in order to keep their righteousness.

Positively, Young China believes that human society is improvable and improvable through human means. It believes there are no other means besides the human. Hence its interest in education. Hence the revival of Confucianism and the philosophy of Wang Yang Min. It believes that the social sanction of morals is sufficient without the supernatural sanction. It feels that after the overthrow of the present popular superstitions—which is fast taking place—it would be retrograde for the intellectuals to saddle the country with new heavens and new hells, even if they are imported from the West. This religion has much in common with the religion of the eighteenth century enlightenment, the religion of Voltaire, Diderot, Condorcet; it has much in common with modern ethical meliorism.

This religion is sound for its energy, its attention to concrete programs of reform, its faith in human nature and in the efficacy of science in social progress. It is capable of much good. It suffers from the lack of organization. It has not become articulate and assertive through the lack of intellectual leaders. We are glad that in these days of crisis there is this core of soundness in the Chinese nation.

But we are not discussing here the right or wrong of the re-

ligion of Young China. It is a fact. It has to be taken into consideration. Men who are interested in China's spiritual welfare cannot ignore it. Chinese Christians cannot ignore it. We ask that this fact be faced.

---

### FATAL PACIFISM

A pacifism is fatal if it threatens to destroy not only worthy political ideals but the very people through whom these ideals may be realized.

The pacifism of China has been of this fatal kind.

When we speak of preparedness we meet instantly with two objections. People will tell us that China has always stood for peace and that it is her historic glory that she has stood for peace. If we speak of military preparedness now we would be betraying the very soul of China; we would be destroying the contribution that China might make to civilization. This objection overlooks one big fact. Through the centuries of Chinese pacifism China was the greatest power in her world; she set the standard of international morality; if she was not aggressive nobody else could be. To be sure, China has always had border troubles, but then those troubles were caused by unorganized nomadic tribes, not nations. To-day China faces Powers much stronger than herself, unscrupulous, limitlessly aggressive. China preaches the ideals of peace; they take from her right after right and territory after territory. This surely is not the way to make a contribution to civilization.

The right way to make the contribution is to emphasize that China's army should be subject to civilian control and that this civilian control should be animated by the traditional ideals of goodwill that China has maintained towards her neighbors. With this emphasis on ideals should go an equal emphasis on capacity for self-defence and for guarding the sovereign rights of a nation.

The second objection to a policy of military preparedness is that it is inopportune. It points out that China's finances are in deplorable shape, that she has already too many troubles with her army, that such urgent problems as education, government, industry demand all her energy. China's troubles with the army cannot be gotten over with by a simple policy of negation; they exist not because there is an army, but because the army is of the wrong kind. The solution lies in an intelligent effort of reorganization. This effort



should be made now because preparedness is not a matter of a short time. It demands concurrent organization of governmental machinery, of industry, of railroads, and even of education. Unless preparedness is made a fundamental article of our national policies now we shall have to graft it on a general organization of our national life utterly unsuited for military purposes. Effort now economizes effort in the future.

We of CHRISTIAN CHINA have emphasized from the very beginning that we must aim at a thoroughly Christian national life. We shall continue to assert this emphasis. But we would be misrepresenting Christianity and the Christian students in this country if we failed to make it clear that we regard it as a Christian duty to help China to be militarily prepared.

That right, not force, has always triumphed in history is an inaccurate generalization. It is the trend of evolution for the ethical element to grow at the expense of the physical. It is the worthy ideal of all worthy people. It is not a fact, and will not suddenly become a fact through a League of Nations or an instant conversion of all mankind to Christianity, or any other supposed panacea. To realize an ideal means the conquest of fuller life. An individual would be justified in sacrificing life in an attempt to get fuller life; a nation with one-fourth of the human race as its population would be unworthy of itself if it sacrificed its life in an impatient attempt at realizing fuller life. Let us not confuse our thought of a theory with a condition. Let us, above all, not idealize weakness and indolence.

We, Chinese students in America, should devote to the problem of military preparedness the same attention as we are devoting to the problems of education, government, and industry.

**REASON AND BELIEF****By Robert P. K. Wang**

This is neither a critic of understanding, nor a philosophy of religion. The aim rather is to present the more important phases of the problem, and to suggest a possible way of looking at it.

The question of the relation between reason and belief has been given great prominence of late on account of the wonderful development of science since her emancipation from ecclesiastical tyranny; and this historical fact has almost always tainted discussions on the subject. We hear on the one hand that religion is the foe of all human progress and enlightenment and on the other that science prattles with things which offer no solution to the ultimate problems of human life; so that we are given no third choice but to join either the one or the other of the two opposing camps. But is there absolute incompatibility between the two? Can a reconciliation be possible? Are reason and belief mutually exclusive, or can they be co-existent, or do they really together form a single unitary process? Are we to take the matter as either the arrogant materialist or the visionary theologians present it to us, or should we formulate a judgment of our own? These and similar questions not unnaturally suggest themselves to the mind as it takes an impartial survey of the whole field. And the answer usually points not only to a reconciliation of reason and belief, but a union of both of the most intimate kind.

Religious intoleration in our age is a topic for the historian; but in its place we find scientific insolence which, though not using the weapons of the Inquisition, yet wages no less a stubborn war against the free inquiry of our times; so that, while formerly it was necessary to uphold reason in the face of blind faith, now we have to defend the just position of faith before the slander of shallow reason.

We can best begin by hearing what agnosticism has to say in regard to its own position. If we were to hold a Pyrrhonic scientist to a declaration of principle, he will say something like this in substance: "We are now living in a world of phenomena. We ourselves are endowed with reason. Our business, therefore, is to investigate the phenomena around us and deduce from them whatever conclusions our reason warrants, but go no further." Very well, that sounds convincing. But is that the actual method of science? How did Archimedes discover his law of buoyancy? How did Galileo

come to his mechanical view of the universe? How did Newton formulate his laws of motion? By observation, deductive and inductive reasoning? Is that the starting point of their discoveries? Are not the ideas first suggested into their minds more groundless than the most ridiculous superstition? What about scientific hypothesis? Why not be content with laws of nature? Why postulate a hypothesis at all only to be overthrown by a new one?

"Yes," perhaps he may answer, "some amount of faith has to be exercised to begin with. Great scientific discoveries usually have their inceptions in conjectures, without which no science can ever come into being. But they do not stop there. These conjectures have to be verified by observation and experimentation; and, if these latter were to pronounce against them, they will have to be given up. As for hypothesis, it is a favorite of the human mind, which takes delight in stepping beyond the field of certainty and loitering in the paths of probability, paths, however, toward which reason points."

Good! Then faith as a mental process is native to the human mind; and confirmation by subsequent experimentation and verification does not in the least make the original idea any less a thing of faith. And if that toward which reason points is permissible, why not that which reason does not point against? In fact, this is the very method of science. Science begins with possibility and conceivability. The alchemists thought that it is not inconceivable that base metals can be changed into gold, and forthwith they proceeded to experimentation. All that a modern scientist can say of his hypothesis is that it is conceivable in the light of his experimental investigations. And here let us examine the matter more closely, and in this close examination let us all be candid. What form does a scientific hypothesis take in our mind? Do we think of it as a mere hypothesis which is really what it is, or do we make it stand for reality itself? I am afraid most of us, if not all, have to affirm the latter, and we need not be ashamed of it: scientists do the same. Science has never by any means confined itself strictly within the bond of logical reason. Indeed, cut and dried logic is nowhere to be found except in the text-books and the lecture rooms. In the laboratory of the great scientist faith plays as great a rôle as pure intellectual ratiocination. These two combined gives not a Reason with a capital "R" to overawe living human beings, but human reason, practical reason, as Kant called it. To pursue pure reason is to aban-

don science and adopt thoroughgoing scepticism; and no agnostic is ready for that.

"Wait," a radical intellectualist may interpose, "Faith is not zero. Be not frightened that science is going to annihilate it. Psychology has given it a permanent lease of life under the roof of will. There it should remain quiet and content, and never again intrude into the majestic abode of knowledge and reason." This is, perhaps the greatest danger against which we should guard ourselves. Whatever voluntaristic psychology has to say in regard to the relation between faith and will should be taken for what it is worth. But to separate volition from cognition by means of a plus sign and make the result of this mathematical operation equal to our mental life is, to say the least, inaccurate. Pure intellect as the materialistic scientist so fondly conceives never existed. "Science for science's sake" is an excellent motto for a street haranguer, but not to be carried into the thought of a serious scientist, who, though devoting the greater part of his time to scientific pursuit, is not wholly indifferent to the great problems of life, or undesirous of having the results of his studies confirm some cherished fancies of his own heart. Truth, knowledge, laws of nature, apart from a thinking, feeling, and willing being, are simply so many ciphers. The very assertion that "we should keep within the bond of reason" is a declaration of faith. Let no man, therefore, take upon himself the task of a demarcation commissioner and point out to mankind where reason ends and faith begins. The "ignoramus" of a Du Bois-Reynolds is not unlike the manly resignation of a Buddhist in his contemplation upon human nature and human destiny. A positivistic Comte can yet be the founder of a religion. Faith, then, is not only a justifiable process in the human mind along side of knowledge, but a necessary concomitant with it. With dogmatic orthodoxy, however, which attempts to dictate a cosmology to the world, we have little sympathy. It has been justly rebuked for this impudence, and will never again be seriously considered by thinking men. On the other hand, the notion that the world is really nothing but a conglomeration of very minute atoms or electrons, which, following the strict laws of nature, occasionally form such a combination in a brain as produce a poem or a philosophy, will be regarded by future generations as the strangest aberration of human thought. Scientific knowledge can give us illumination upon our faith, but it can not replace it.



There is, however, another aspect in the question which we have not touched yet. Science tells us of the "What" and the "How" of things, but there is a third interrogative in our vocabulary, namely, "Why?" Why is this world so constituted as the scientist tells us? Why does consciousness make its appearance on this earth? Why should there be such a thing as morality? What is the meaning of all physical and mental facts? Science has never presumed to answer these questions. It did prove, however, that the old theological notion was based on ignorance. Men used to think that the earth was the center of the universe and that man was the paragon of creation, for whom everything was created. Science, in a way, dispelled this illusion by showing that the sun is the center of our system; that there are other earths like ours possibly inhabited by intelligent beings like ourselves; and that man was not created by God but evolved from unicellular organisms which were generated spontaneously from matter when the conditions of our earth were favorable to such a process. These results of science were made much more use of than they should be. They had in effect only overthrown one answer to the question; but the question is there all the same. What is the meaning of it all? Science tells us of "struggle for existence." What is the meaning of existence? Modern cosmology asserts that this universe of ours had its origin in an immense expanse of ether constantly in motion, which, condensing around numberless "centers of condensation" formed electrons, which in turn formed atoms, molecules; these latter, from their inherent properties, acted and reacted upon each other and gave rise to the great firmament; and after millions of years from now the whole fabric will again be destroyed in a big conflagration only to make way for a new world, and so on *ad infinitum*. Granted. But wherefore? It is evident that here pure reason deserts us entirely and we have to resort to faith alone. One may say that there is no meaning at all in all these. That is an expression of faith. One may read some meaning in them. That, again, is an expression of faith. One may give up the question because it cannot be answered with certainty. One may answer it with his best effort since it presses for an answer. Each one of these positions is just as reasonable or unreasonable as the rest. It may seem that the one who chooses not to bother himself with the question at all is the most reasonable, but that is not true; for he has to prove that it makes no difference whether one answers it or



not. If he can, then he has gained his point, for, all things being equal, laziness is more reasonable than industry. But this can not be demonstrated from the point of view of pure reason; hence this abstinence from giving an answer is an act of faith, and is no more entitled to the approval of reason than the other positions are. Of course, there is a last and most reasonable position, which is to prove that the question is unreasonable and carries no meaning with it; but so far no one has seriously contemplated this.

Our purpose here is not to denounce any system of thought: agnosticism, monism, theism, deism and all other -isms that have been or will be are equally legitimate for our consideration. But if any one of these should claim that it alone is the product of reason, that is downright falsehood and should be condemned in the name of truth and reason.

To sum up: Science always assumes more than what is allowed by pure reason: in this it exercises a degree of faith. To the question of what is the *meaning* of all that science tells us pure reason can give no answer, nor can it prove that the question is unreasonable, meaningless, or unimportant. Hence, the necessity of faith.

## SHANTUNG IN PERSPECTIVE

By T. F. Tsiang

Impartial observers of Far Eastern affairs all recognize that Japan's record on the mainland of Asia is no worse than the record of England, Russia, France, and formerly also of Germany. Japan was not the one to begin the aggression in Asia; there is nothing new in her diplomatic and military methods; she had, up to 1914, gone no further than some of the other nations. So far as Japan's actions in China and Korea are concerned, Japan is neither original, nor Oriental, but thoroughly Western.

The Chino-Japanese War occurred in 1894-1895. Ten years before, England invaded and took Chinese Burma, after decades of irregular warfare and intrigue. Thirteen years before, France invaded and took Chinese Tonkin, after half a century of peaceful and warlike penetration. Fifty years before, in 1839-1841, and again in 1857-1860, England fought the two Opium Wars with China. After 1895 a new series of aggressions was begun. Again, it was a Western nation which started the movement. In the brief period of ten months, from March, 1897, to January, 1898, Russia, followed by England, followed by France, forced China to cede almost all of her important ports. Five months later Germany took Kiaochow. China lost less in her war with Japan than she did in trying to keep peace with the Western nations. In fact, before 1914, the Japanese were not nearly so prominent in the consciousness of the Chinese people as the Europeans.

Impartial observers also recognize that if necessity can ever justify an act of aggression perpetrated by one nation against another, the necessity of Japan certainly does. Probably Japan should artificially check the growth in her population; the fact is, no government has done it and Japan cannot be expected to make the adventure. So long as Japan has only her barren and resourceless islands and the comparatively small Korean and Formosan colonies to accommodate the annual increase of seven hundred thousand people, she would be only obeying her instincts in attempting to expand.

The weakness of China excuses Japan in part, not only because it constitutes a strong temptation, but because it may possibly make some or all of the Western powers neighbors of

Japan, occupying continental Asia. Russia in Siberia is near enough. England in India and the Strait Settlements is near enough. France in Indo-China is near enough.

I believe that all impartial observers recognize these facts. Mr. Arthur Bullard recognized them in his article on *Expanding Japan* in the *Harper's* of November, 1919. Mr. Charles Sherril recognized them in his penetrating article, *Korea and Shantung versus the White Peril*, in the *Scribner's* of March, 1920. Furthermore, China recognizes them. Yet during the past months, since the beginning of the Peace Conference till now and probably for many days to come, China has talked and will continue to talk only about Shantung and Japan. Has China forgotten Hongkong, Port Arthur, Dalny, Wei-hei-wei, and Kwangchouwan? Is she now reconciled to the status of Indo-China, Burma, and the Maritime Provinces of Siberia? Is she not aware of the fact that the Japanese are after all her cousins both in race and in civilization and should be entitled to favorable rather than unfavorable discrimination?

The negotiations of the Peace Conference and the ratification of the Treaty have dragged so long, human memory is so short, that the origin and nature of China's Shantung policy, as stated in her claims submitted to the representatives of the allied nations, are already forgotten. Two errors are manifest in the asking of the above question. The Peace Conference was assembled primarily to settle questions arising out of the World War of 1914-1918. Shantung was distinctly one of these questions. Hongkong, Port Arthur, Dalny, Wei-hei-wei, and Kwangchouwan were in no way involved with the War. Existing treaties fix definitely their status and its duration. Morally, there is no difference between Shantung and Port Arthur or Wei-hei-wei; both are Chinese territories and by the principle of self-determination should revert to China. On this plea, China did ask for the retrocession of these leased territories, but she could not press this claim. For the Conference pretended to base all its acts both on legality and on morality. And legally China could not claim for the direct immediate retrocession of Hongkong, Port Arthur, Dalny, and Kwangchouwan as she could Shantung.

Secondly, we must remember that China's claim for the direct restitution of Shantung to her was only one of her claims.

A study of the whole program of the Chinese delegation at the Conference helps to make clear the true meaning of China's Shantung policy. This program called for (1) renunciation of the spheres of influence or interest, (2) withdrawal of foreign troops and police, (3) withdrawal of foreign post offices and agencies for wireless and telegraphic communications, (4) abolition of the consular jurisdiction, (5) relinquishment of the leased territories, (6) restoration of foreign concessions and settlements, and (7) tariff autonomy. (The wording of these clauses is official.) Besides these seven general claims there were two specific ones arising directly out of the war, one for the direct restitution of Kiaochow, the Tsingtao-Chinan railway and other German rights in Shantung and the other for the abrogation of the treaties of 1915 between China and Japan.

What is the meaning of this program? It is nothing less than a demand for the complete restoration of Chinese sovereignty. It is the voice of Chinese nationalism become articulate and assertive for the first time. The Chinese now have come to resent the presence of foreign troops in their Rome and of the Austrians in their Lombardy; they cry for their removal. China did not succeed at the Conference; she probably knew that she could not win complete success. But she stated once for all her program in international affairs. She made the solemn announcement that from 1918 on she set herself the task of national unification. She asked that other nations make no mistake in regard to it. Internationally she will not be satisfied with anything less than the complete realization of the whole program.

The claim for the direct restitution of Shantung was an integral part of the program. It was the logical point for the initial attack: no more, no less. It served better than the other claims for the initial attack because it was soundly grounded on both moral and legal principles. On it the fire was centered; for its accomplishment China has bent her entire energy: for she realized what failure here meant; she knew she could not make progress with the program unless she gained the initial point. Shantung was a testing case. It is the turning point in Chinese history.

This program and the energy behind it, strongly nationalistic though they are, were the work of liberal and not reactionary China. In this lies the real significance of China's Shantung

policy so far as Japan is concerned. Reactionary China was hesitating, did not want to press too hard, was always ready to compromise. This does not mean that the pro-Japanism of the reactionaries was treason. Many sincere and respected national leaders belong to the group. To them pro-Japanism is a means. So far as China's ultimate aim in international affairs is concerned the country is united; differences arise only in the selection of means. Liberals believed and still believe in a frontal attack; the reactionaries, in using Japan even though this use cost a show of favors and friendship. Both parties want a strong united China: the one wants a liberal or democratic as well as a strong China; the other wants China to be strong, democratic or autocratic. Naturally the liberals look with disfavor on Japanese institutions while the reactionaries admire them for their efficiency. But Japan would be making a big mistake if she thought that reactionary China was her friend and liberal China her enemy. We must remember that the reactionaries of to-day will be the imperialists of to-morrow. Japan's true friend in China is liberal China. If asked to make a declaration of her real thought and aspiration liberal China would make it in somewhat the following way:

In the first place, liberal China would say, without a liberal China there can be no liberal Japan. The two countries are bound together as closely in their national development as in geography. One of the causes of Japanese militarism to-day is the fear of a possible strong militaristic China in the future. With her limited resources Japan knows she is no rival to a strong China in a contest of arms. She probably feels that it is now or never. If she can have the assurance of a liberal China, that will not adopt high protective tariffs and will not be expansion-crazy, she will be freed to a large extent from her nightmares about the awful things of the future, and her militarism will lose in vitality. Another cause of Japanese militarism is the fear that Western nations may get portions of China so that they will be a menace to Japan. Liberal China must therefore work for the accomplishment of a nationalistic program such as she outlined at the Paris Peace Conference.

In the second place, liberal China realizes that without a liberal Japan, China cannot long remain liberal. Shall China build all her institutions with the aim of fighting her militaristic



neighbor, or shall she build them with the sole idea of increasing the happiness of her people? The answer to this question depends on Japan. Militarism is not confined to the existence of a big army; it is found in government, education, and industry. Chinese governmental, educational, and industrial organization is in the plastic stage, about to take shape; that shape will be determined by her needs. Japanese militarism creates the need for a centralized government, a narrow nationalistic education, and an industry prepared for war emergency on the part of China. Liberal China desires the removal of this external pressure which would make China militaristic.

Finally, without a liberal China and a liberal Japan, the future of the two peoples will be pretty miserable. The duel of the Franks and the Germans will be the duel of Chinese and Japanese, carried from generation to generation, to the end of suicide for both. It may be that the Japanese militarists believe they can play the game so successfully that there will never be any nation in the Far East except a strong Japan. Well, if Japan can achieve the extinction of China, she will have brought to Asia two or three Western powers for neighbors, the very thing that it is to the true interest of Japan to avoid: for the choice before Japan is not between Chinese integrity and Japanese conquest; the choice is between Chinese integrity and dismemberment by the powers.

This is the policy of liberal China, the only beneficial policy for both China and Japan. But the failure of China's Shantung policy would mean the weakening, if not the death, of liberal China. Liberalism will be discredited and will not see power for many a day.

The anti-Japanese feeling of liberal China is strong but contingent on Japanese policy. What liberal China hates is not Japan, but Japanese aggression; when the aggression ceases, the hate will also cease.

Nine centuries ago Ouyang-Hsiu wrote his noble essay on party affiliations. The lesson he tried to teach the people of his time is applicable not only to modern party politics but also to modern international alliances. "There have been," he wrote, "parties since the very ancient times. Only the ruler must discriminate between the noble and the ignoble. The noble unite for principle; the ignoble for profit. What the ignoble see is

gain; what they covet is treasure. They may unite to win an advantage; they soon quarrel in the division of spoils; they end by plotting against each other. The noble have another way: they practice loyalty; they follow principle; they cherish honor. For them there is no change of heart from beginning to end."

If Japan wins Shantung by an alliance with reactionary China, the resulting alliance cannot be other than of the ignoble kind. If, on the other hand, she should honor the right of the people of Shantung to self-determination, she will win the gratitude of liberal China and the resulting alliance will promise to be of the noble kind. Japan must make the choice.

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### THE TWENTY-FIFTH ANNIVERSARY OF THE ASSOCIATION IN CHINA

By D. Willard Lyon

The first five days of April have witnessed the gathering at Tientsin of a notable convention, the eighth in the history of the Young Men's Christian Association in China. The Association's opportunity and responsibility have been studied in retrospect and prospect by directors, members and secretaries from all parts of the country with a completeness of purview which has never before been possible.

In the autumn of 1895 the writer was honored with the privilege of becoming the first resident secretary of the Young Men's Christian Association in China. The twenty-five years which have followed have witnessed the passing of the Association movement through four distinct stages of development, each covering approximately a period of six years.

The first six years were primarily years of discovery. The Association entered China with a conviction that it had a mission to the student class. Before long it discovered that in order to reach this influential class it must develop specialized methods or its activities would be largely limited to mission colleges. Before the close of this period it saw visions of a service in port cities in behalf of educated young men already actively absorbed in business or professional pursuits and in behalf of the million or more unreached literati scattered throughout all parts of the Empire, but no definite plans had been de-

vised whereby these visions might be realized. As an organization, it was still practically unknown beyond a very limited circle of Christian Chinese. The Boxer Uprising in 1900 was soon followed by a complete change of attitude on the part of educated Chinese all over the country so that by the time the fourth national convention of the movement was held in the spring of 1902 the Associations of China were confronting new and undreamt of opportunities.

The second period thus ushered in was one of purposeful experimentation. Secretaries were placed in Tientsin, Shanghai, Hongkong, Foochow, Peking, Canton, Hankow, Wuchang, and even in far-away Chengtu. By the year 1907 city Associations concentrating their attention primarily on the educated classes were actually organized in all but the last two of these cities. During this period the number of Chinese secretaries grew from three to sixteen. Field sports were organized in Shanghai and Tientsin, which though crude proved popular from the outset and became an effective means of gaining contacts with government students. Student summer conferences were first convened about the middle of this period and soon demonstrated their permanent value. The student Associations grew from thirty-six to forty-four and their membership from 1729 to 2767. The migration of Chinese students to Japan, which took on large proportions in 1905, led to the immediate organization of a special Association in Tokyo which has had a continued and fruitful existence ever since. The National Committee in this period developed an office and a permanent staff and began a far-reaching service as a creator and publisher of Chinese literature for young men under the able leadership of the late H. L. Zia. By the time of the fifth national convention in 1907 Chinese leadership had so far developed as to make the convention one in which Chinese leadership was predominant. Two visiting secretaries from North America, Mr. Richard C. Morse and Mr. John R. Mott, were the only foreign speakers on the platform of this convention.

A period of rapid extension began in 1908. Work was opened in eleven or twelve new centers, practically all of which were provincial capitals. The secretarial staff grew by 1913 to eighty-five foreign and one hundred Chinese secretaries. The Associa-

tions which heretofore had all been functioning in rented quarters began during this period to make plans for the erection of permanent headquarters. Buildings were erected in Shanghai, Peking, and Tientsin for the city work and in Hongkong and Tokyo for student work. The Lecture Department developed into a powerful agency for promoting popular interest in the Association and its ideals. Dr. Sherwood Eddy's first two evangelistic campaigns in China did much to arrest the attention of progressive young men all over the country with the appeal to enter the Christian life. It was during this period that the movement was able to pass out from under the spell of the suspicion that it was a foreign organization and to become respected as an indigenous movement sincerely seeking to promote the best interests of Chinese young men by Chinese young men.

The six or seven years beginning with 1914 have constituted primarily a period of conservation and strengthening. Although no new city Associations have been formed during this period, the membership of the existing Associations has nearly trebled. Before 1914 the funds for the maintenance of the current activities of the city Associations came almost equally from membership fees and from contributions supplied by Chinese friends of the organization. At the close of the period, however, the members themselves were paying directly through a graded system of memberships six times as much as was solicited from outside sources. What better testimonial to the value of the Association could any organization wish?

New buildings have gone up during this period for student Associations at Canton Christian College and Taiyuan, and for city Associations at Foochow, Canton, Hankow, and Chefoo, and additional buildings for specialized activities at Shanghai and Hongkong. A group of buildings for the student summer conferences was also erected at Kuling.

The period began with ten Associations conducting day schools with 1247 students and ended with twenty-five Associations conducting day schools with approximately four times as many students as at the beginning. The total number of students in both day and night schools grew during the same period from 4,000 to approximately 12,000. The boys' work also sprang



into existence and has had a remarkably rapid development in several important centers.

The editorial work of the National Committee increased from the publication of a little more than 3,000,000 pages in 1913 to more than 9,000,000 in 1919. The number of foreign secretaries has remained about the same throughout the period, while the number of Chinese secretaries has nearly trebled. The national general secretaryship in 1915 passed out of the hands of an American into those of a Chinese. Mr. C. T. Wang was the first Chinese general secretary of the National Committee and when in 1915 he found it necessary to resign this position in order to take up his responsibilities in connection with the Government, Mr. D. Z. T. Yui was elected his successor. The ability and devotion with which both Mr. Wang and Mr. Yui have fulfilled the duties of their office have commanded the universal enthusiasm of the entire Movement.

The Association has at last come into its own in China. It is recognized as one of the organizations best adapted to undertake large tasks, as witness the overwhelmingly generous response given to its appeal in behalf of the United War Work Campaign. These closing years have been years of internal development. There has been a consolidation of forces which has placed the Movement in its present position of nation-wide influence. As the friends of the Association in China face the future, they feel reassured that the days ahead are to be days of greatly increased opportunity and of enlarged responsibility. The prayers of the members of the Chinese Student Christian Association in America are earnestly solicited in behalf of the Association movement in China at this time when China is still rent with strife and its future is in jeopardy. The young men of China are the hope of the nation and are more than ever convinced that only through a moral regeneration can the country be saved. There are thousands of these young men who feel convinced that such a regeneration can be accomplished only through the power of the Christian religion in the lives of men and that the Association is a providential agency through which this power may be made available to the young manhood of the great republic of the Far East.



## THE SIGNIFICANCE OF THE MIGRATION OF CHINESE STUDENTS

By Charles D. Hurrey

During the past twenty-five years five thousand different students from China have entered American universities. They have represented every province of the homeland and have lived in every state in the Union. Some have come from families of great wealth and social distinction; others from obscure and humble parentage; some have risen to positions of world-wide fame and usefulness; others have yielded to the pull of the baser passions and gone down to an early grave or are living still as parasites on society. The influence of this migration is deep and everlasting and highly significant for the life of our two nations. Let us study its meaning from two points of view.

### I. For China and the Chinese

Mr. Liang, once minister of Foreign Affairs in the Chinese Cabinet, and one of the first students to come to America said recently: "the return of the indemnity money was a master stroke for the extension of commerce; everywhere in China to-day returned students are drummers of American trade." This growth of business was not the object sought by those responsible for returning the indemnity but it is a very important by-product. It is only natural that students of engineering, dentistry, medicine, etc., are going to insist that they be supplied with the kind of tools and instruments that they became familiar with as students. No one can estimate the far-reaching influence of the introduction of American manufactured articles in China.

The dissemination of Western ideals and methods of education is another direct result of student migrations; travelers in the Far East often comment on the widespread development of American types of normal schools, kindergartens, medical colleges and other professional schools,—the explanation lies in the teachers, trustees and directors who have devoted months and years to study in the United States.

Without the cooperation of students who have been abroad there could have been no such extension of social welfare institutions as is evident in China to-day. At the very heart of the

great movement for sanitation and public health, the playground movement, the Boy Scouts, the Camp Fire girls, the various athletic clubs, the Y. M. C. A. and Y. W. C. A. and kindred societies are to be found devoted unselfish Chinese leaders who, five, ten and twenty years ago were students in American institutions. To remove them from their tasks is to cause the collapse of many of the philanthropic institutions of the republic.

Another most significant result of these pilgrimages of students is the spread of knowledge of the English language. What a wealth of literature is made available to the person who gains a mastery of the Shakespearian tongue! Conversation has a new meaning; lectures, sermons and addresses now enrich the soul. Well may the returning students respond to the appeals of young and old among their people to teach them English.

But it is in the realm of religion that the most abiding results are to be discovered. Have the five thousand students gained or lost by their contact with American Christianity? Is China richer or poorer in soul because of the influence of the Christian religion upon her students in the United States? These questions give us pause,—but there is only one answer. In spite of failures and hypocrisy and cowardice China and the Chinese have gained immeasurably in life giving religion through the migration of their students to America. Let former students in our theological seminaries, Y. M. C. A. schools and Christian colleges answer these questions. Hear the testimony of hundreds who attribute their rich Christian experience to a summer conference, a Christian home or church in America. Take from the churches, schools, hospitals and Christian Associations in China those Chinese who are returned students and you deprive those institutions of much of their ablest leadership.

## II. To America and the Americans

Twenty-five years ago China was known by most Americans as a far-away land that produced strange looking, hard-working laundrymen. The enormous resources and vast population of this distant land made little impression upon us; we were inclined to condole those who went there as missionaries.

Undoubtedly the greatest single contribution of Chinese

students to America has been interpretation. They have shattered our prejudices, won our admiration and completely captured our hearts. The "Chinaman" of our early imagination with "pig-tail," opium pipe, longer finger nails, somber, stolid and heavy, has been supplanted by the neatly tailored, athletic, smiling, brilliant, serious Chinese student of to-day. To the students we owe our new appreciation of the fundamental righteousness of the Chinese character. They have made clear to us China's claims for justice. Patience, perseverance and industry have been exhibited by these students as the very foundation of their civilization.

We thought they were inflexible and immobile but what students have shown greater adaptability? How readily and perfectly they master the English language; and there is not a phase of American student life into which they have not entered and achieved distinction; in athletics, oratory, music, dramatics and scholarship they are challenging our admiration. To our business men they have brought a vision of a land of unlimited possibilities; to our statesmen a ringing challenge to a square deal; to our educators new revelation of remarkable mentality and to our religious leaders a profound depth and height of spiritual life.

They have enabled us to understand the real needs of China and they have exercised a wholesome influence upon the policies of missionary societies. A sense of comradeship has been developed; the paramount question before mission boards is no longer, "How much can we do for China?" but rather, "How much can we help China do for herself?"

Chinese students in America have been a powerful recruiting force for missionary service; by their personal and public appeals to our young people they have been the means of enlisting many scores of the ablest missionary representatives.

Mutual confidence and trust are due to the intermingling of student life of the two nations. An abiding international friendship, capable of standing the attack of foes without and foes within, may prove to be the most valuable of the many contributions of Chinese student migrations to America.

## NATIONALISM AND CHRISTIANITY

By Professor K. S. Latourette

Can a person be a patriot and a Christian? This is a problem which to-day is troubling many a man, both in this country and in the Orient. Among the dominant forces of our day is an exaggerated nationalism. For many centuries there has been a kind of racial or national consciousness, but with the growth of that personal interest in the government which has been promoted by political democracy, with the increased solidarity which has been made possible by improved methods of transportation, and with the augmented economic rivalry between nations which has followed the industrial revolution, we are confronted by a type of patriotism which is stronger and more self-assertive than the world has previously known. This intensification of nationalism began in the Occident and has been one of the striking features of European history for the past century, and particularly for the past seventy years. It has also spread to the Orient, and has become one of the factors with which all interested in the Far East must reckon. Japan was the first Asiatic nation to feel it strongly, and under its impulse the Land of the Rising Sun has become united, aggressive, and a major force in world affairs. India is to-day feeling it, and British statesmen find in it one of their gravest problems. China has been increasingly moved by it for the past twenty or twenty-five years, and there have followed it country-wide movements, such, for example, as the anti-Japanese boycott of the past ten months. All Chinese students are touched by the new emphasis upon patriotism and one cannot meet with a group of them without feeling their intense desire to serve their country, and their indignation and shame over the injustices that are being practiced against their native land.

There has been much in this nationalism which has been distinctly unchristian. Nations have trampled ruthlessly on each other's rights and in utter disregard of the Golden Rule they have tried to impose their culture and their political rule on other peoples. While weak they have pleaded for a recognition of their rights by other peoples and then when they have achieved unity and independence they have heartlessly encroached on their neighbor's boundaries and have striven to impose their will upon weaker peoples within their own borders. Germany was such a country, and Poland and Italy seem to be in danger of following in her train. The rule of the



jungle—the survival of the most rapacious—and not the law of Christ, seems to be regnant in international relations. Many a man in facing the situation and in burning indignation at the wrongs inflicted on his own country has felt that forgiveness, the law of love, and generosity are impracticable in international affairs. He has felt it impossible to forgive the injustices done to his native land and has desired armed vengeance on his nation's enemies. To be a Christian would, he feels, prevent vigorous action for his native land, and would be capitulating to his country's enemies.

In the last analysis, however, Christianity is not only compatible with the highest patriotism, but it is indispensable to it. It is the unchristian patriot who is, in the long run, his country's greatest enemy. It was Frederick the Great and Bismarck who in their desire for German unity and greatness ruthlessly disregarded the rights of other peoples, aroused their enmity, and established the tradition which led to their country's downfall. Richelieu and Louis XIV by their desire to promote the greatness of France became the aggressors against the Germans, planted in the hearts of that people the desire for revenge, and prepared the way for the débâcle of 1870. "We are fighting Louis XIV," cried the Germans in 1870. "We are righting the wrong of 1870," cried the French in 1918. That country which fails to practice the Golden Rule in its dealings with its neighbors, which longs for vengeance, which unjustly strives to expand its wealth or territories at the expense of other peoples, may seem to thrive for years and perhaps for centuries, but in the long run it is doomed. Those who advocate such policies may sincerely believe themselves to be patriots and may win wide support, but when judged in the light of the centuries they are enemies of their native land. The true patriot "hears what the centuries say against the years."

The true Christian will, like Jesus, be proud of his country's history, he will glory in its sages, martyrs, and seers, and in his people's distinctive contribution to mankind, he will wish it to strengthen the best elements in its own life that it may be a blessing to the entire race. He will labor to strengthen in it social justice, and all that is true in art, in music, in literature, and in government, by which a people makes itself a blessing to the world. He will seek to help it stand for generosity, justice, and mercy in its dealings with other peoples. He will find in a faith in the living God strength to help



him to fight against entrenched evils and from the example of Christ he will draw inspiration in his hours of despondency when wrong seems triumphant and his people blind. Many a man has found that in giving himself to the spirit of Christ he has found the power to become a patriot of the highest type. Only in so far as nationalism is transformed by Christian faith and principles will it be a blessing, and not a curse to the world, and the true patriot will try to embody in his own life and in the life of his nation the standards of reverence and confidence in God and love for man for which Christ stood.

### Twenty-five Years' Record of the Association Movement in China

1895	One Secretary	
	No City Associations	
	5 Student Associations	
1920	<b>348 Secretaries</b>	
	Chinese .....	240
	Foreign .....	108
	<b>28 City Associations</b>	
	Members .....	27,000
	Religious Meetings (attendance)...	235,000
	Bible Class Enrollment .....	10,000
	Decisions for Christian Life .....	2,100
	Students in Educational Work ....	8,000
	Budget .....	\$500,000
	<b>157 Student Associations</b>	
	Members .....	13,000
	Bible Class Enrollment .....	9,400

## SOME ENCOURAGING SIGNS OF THE CHURCH IN CHINA

By Andrew V. Wu

Dr. Morrison, the first Protestant missionary to China, labored indescribably hard for seven years in Canton before he got a convert. It took him another seven years before he baptized the second Chinese Christian. Toward the end of his life he prayed, "God, if at the end of one hundred years there should be one thousand Chinese Christians, I shall be satisfied." In 1907 China celebrated the centennial of the Protestant Christian mission work in China, dating from the pioneer missionary's first entrance into our land. The number of the communicant Protestant Christians in that year was not one thousand but many more than two hundred thousand. And in the last dozen years the size of the Protestant community has been doubled, it being now in round numbers five hundred thousand. God rewarded the efforts of His servants much more than they expected. Judging the future by the past, a Chinese Christian can well afford to be optimistic, knowing that back of his planting and watering there is the God who gives the increase.

The Chinese church of to-day, however, presents many signs of special encouragement. First, let us see the kind of Christians it develops. Here I find an example in Gen. Feng Yu Hsiang. General Feng was a private soldier guarding a gate of Peking in 1900. He was either indifferent or giving approval to the "anti-foreign" and "anti-foreign-religion" demonstrations. In 1911 he was converted. Upon conversion he became a new man. He had been inconsiderate to his wife, his children; now he is kind to his wife, and his children he tenderly nurses. "You are two Fengs. You are certainly different," was Mrs. Feng's testimony of him. Christ made him a new man at home.

In an address on his own life Gen. Feng said that he was once ordered to fight Southern troops. He investigated the matter thoroughly. And as he found that neither side was absolutely in the right, he reported to the Central Government that it did not seem good to him to wage civil war when all the resources of the whole country should be concentrated and utilized in the execution of the war against Germany against whom

China had already declared war. He offered that he and his soldiers be sent to Europe to fight along the side of the other Allies. Though a soldier by vocation, he was pleased to avoid all unnecessary bloodshed. He was not cowardly. For the worthy cause of the Allies he was anxious that China should do her share, and he volunteered himself and his soldiers to go as the first contingent of China to fight and to sacrifice. He acted differently from other military men, being a Christian.

To his disappointment he was not sent to Europe, and he has since been stationed in Changteh, Hunan. Here Gen. Feng practises Christianity. He is respected and loved by his officers and soldiers. His religion is now contagious to them. His life is a continuous living sermon on the efficient transforming power of Jesus Christ. He secured the help of Dr. Goforth, a missionary of the China Inland Mission, who instructed the 9,000 men under him with the rudiments of Christianity. Twice every day he preaches to full audiences each of 1,000 officers and enlisted men. The soldiers joined the Bible study groups. They sang hymns joyously. They marched through the streets singing "Onward Christian Soldiers." In one military outpost where the General and Dr. Goforth had a special evangelistic campaign of three days, 275 officers and men united with the church on their confession of faith. A little later 232 officers and non-commissioned officers were baptized. Five hundred men had been baptized some months before. Thus we see Gen. Feng is not satisfied with his own conversion alone; he wants his Lord and Master to be the Lord and Master of those under his care. The General aims to make his men Christian soldiers.

General Feng is greatly concerned with the welfare of his men, body and soul. "There is an industrial school for men who are nearing the age limit of the army," writes Mrs. Goforth, who is well acquainted with the General and the camp life. Her article appears in the "China's Millions" published in Toronto, Jan. 1920. Continues Mrs. Goforth, "an industrial school for women, a regular school for the sixty or seventy officers' wives, who is the wife of one of the General staff officers. There is a good reading room for the officers and men. All kinds of athletic sports are encouraged. The order and cleanliness of the men's quarters is wonderful, no smoking, drinking, swearing, or

other vices being allowed. All bad resorts are crushed out." The soldiers have behaved so well that the civilians who ordinarily abhor the presence of uniform-men have expressed their appreciation by requesting that the General and his soldiers be stationed there as long as possible. General Feng Yu Hsiang reminds one of that Puritan leader of England, Oliver Cromwell.

Christianity has made Feng Yu Hsiang a kind man at home, a truly patriotic soldier, and a beneficent general. His Christian life, wonderful though it is, is still by no means isolated. If time and space permit, we may mention men like Dr. Chang Poling and Dr. C. T. Wang, who have in their respective spheres of education and government exhibited equally marvelous Christian conviction and character as has Gen. Feng in his military career. Again, the thousands upon thousands of humble Christians, who are quietly living the changed life of consecration, are just as strong testimonies of the transforming power of Christ as Gen. Feng is, although they are not known to us.

The power of Christ does not work in the transformation of the lives of individual men only, it manifests itself in the spirit of union and co-operation that exists among the different denominations of the church. The Union Evangelistic Movement of Hangchow will illustrate our point. There are five denominations in Hangchow, the Baptist, the China Inland Mission, the Church Mission Society of England, the Presbyterians North and South. Realizing that the Christian forces can do better and more efficient work in the evangelization of that prosperous capital of Chekiang if they are united, each denomination sends to the Union Movement representatives, who constitute the Union Evangelistic Committee composed of both foreigners and Chinese. The Committee makes a special study of the problems of the whole city, co-ordinates the task among the different denominations, and devises means to carry it out. The Union Movement conducted one week's campaign of aggressive evangelization at two places of the city, one at the railway station and the other in the Y. M. C. A., and 10,000 people heard the Gospel preached to them. Now plans for bringing the Gospel regularly to the prisoners in the jail, to the thousands of artisans in the silk-weaving houses, and the ricksha men on the streets are well under way. Private and government schools

send invitations to the Committee for Christian leaders to address them. The general secretary of this Union Movement, Dr. R. F. Fitch, has also organized a discussion club composed of noted officials, newspaper editors, lawyers, professors, successful business men, and Christian ministers to discuss problems of religious, moral, and political significance. Thus through this united effort all strata of society from the governor of the province down to the coolie on the street have been approached with Christianity, and every resource of the denominations represented is being marshalled for the successful carrying out of the program. They preach by their voice. They appeal to the eye by means of lantern slides and moving pictures. They present the truths of Christianity through daily papers and other publications. Unitedly the Christians labor for the aim of winning Hangchow for Christ. Isn't this spirit of co-operative aggressive work of the church an encouraging sign? And again Hangchow is not alone. (What has been said concerning the union and co-operation of the evangelistic work of Hangchow can be said with little modification of all the interdenominational colleges and medical institutions.

That the Christian leaders of China recognize that the church of Christ is facing unprecedented opportunities can be seen in their founding of the "China for Christ" movement, which is an organization of nation-wide magnitude, including all denominations, and chiefly by native leadership. Let me quote a few lines of Dr. C. Y. Cheng's initial address, which he delivered before the China Continuation Committee last December in Shanghai, and which gave birth to the daring movement for the objective of not less than the whole of China for Jesus Christ. "The Christians are ready to work. The Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellowmen and of extending the Kingdom of God on earth." "Men and women are ready for service although they may not always know what to do and how to proceed." "Man after man who used to despise Christianity and would not even glance at its printed pages is now coming to regard it as the hope of China. Even men who are its strongest opponents recognize that Christianity is a force in the world to-day." Opportunity spells responsibility, so listen to what



Dr. Cheng said on the obligation of the church. "This is the time of times; this is the day of the Lord. To neglect this divine call is a sin, and to shrink from such a great opportunity is unpatriotic on the part of the subjects of the Kingdom of God." "The Christian church is facing a great crisis to-day, and it is our duty to take advantage of this unusual opportunity." And "In this movement the Chinese Christians must take the leading part." Struck with the deep sense of responsibility in face of the overwhelming opportunities, and in the faith of the Israelite priests of old carrying the ark who walked into the flooding torrents of Jordan in order to make a dry passage for their fellowmen to tread on on their way of conquest, the over one hundred Christian leaders at the China Continuation Committee launched this "China for Christ" Movement. Under the direction of this movement all the churches throughout China used the first week after the old Chinese New Year, Feb. 22 to 28, 1920, as the week of special evangelization. In addition to preaching in the churches every day during that week, the half million Christians were encouraged to do special personal work in order that many of their fellow countrymen could hear for the first time their "good old story." This fact that the Christian church is appreciating its opportunities as never before, and is trying conscientiously to discharge her duties, is another encouraging sign.

Lastly, the Chinese Church is becoming a missionary Church. The Holy Catholic Church of China or the Chinese Episcopal Church has a mission station in Sansi. The Presbyterian Church of China sends native preachers to Heilungkiang and supports the work of the mission there. Again, there is the Chinese Home Mission in Yunnan, which is co-operated and supported by all the Protestant Churches in China. As another article in this same issue will treat this subject in detail, I shall pass it without further words, excepting this remark that it cannot but be a healthy indication for the Church, to see its members anxious to share the Gospel with their brethren on the far borders of the Republic, and to notice their growth in the grace of giving, in connection with the support of the Home Mission enterprise. Of the ten thousand dollars that had been received up to last December, ninety per cent of them were said to have been the contributions of the native poor Christians.

Seeing that the Chinese Church is developing consecrated native leaders, and that the spirit of co-operation and progression reigns in interdenominational enterprise, and that the Church is growing in membership and in gifts,—seeing all these signs of encouragement, let us expectantly hope and work for the end that before long there shall be no one dying in China not knowing Christ because he has never had a chance, and that the Church of Christ in China may soon outgrow the stage of childhood dependence, but may stand on its own feet as a mature man, self-supporting, self-governing, and self-propagating.

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### INDIVIDUALISM AND FAMILY SOLIDARITY\*

By Hugh A. Moran

In speaking to you this evening I speak not as an outsider, but as a friend and adopted brother, one who loves the Chinese people and had hoped and planned to spend his life among them. What I say, therefore, I say not by way of criticism but rather that we may clarify our thinking on one of the great principles of life in order better to adjust ourselves for our own growth and for service to the country which we all love. And you will notice that in so far as I may seem critical, I find my native land equally at fault in one direction as I find my adopted land maladjusted in the other.

Individualism and collectivism are two opposing and contending forces. They are the centripetal and centrifugal forces of our life. If they are rightly adjusted our life is stable and harmonious; If either of these forces is too strong in relation to the other, life becomes warped and both we and society must suffer.

We in America are distinctly individualistic, and we have many advantages from this. But we are over individualistic, and our country is now suffering seriously from this overemphasis of individualism. Some of the advantages of our individualism are individual liberty, initiative, self-reliance, leadership, progressiveness. It was this individualism that led to the founding of our Republic, that enabled our ancestors to conquer the

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\*An address delivered before the Chinese Student Club of Cornell University.

wilderness and to build up our great industries. It has given to us the great characters of our political, industrial, and religious life, which have led us to a place of prosperity and power.

But the ill effects of unrestrained individualism can be seen in all the phases of our personal and our national life. All too often our motto has been: "Every man for himself and the devil take the hindmost." In the family there is lack of sufficient reverence to parents. In business there have been the great captains of industry who have considered too little or not at all the welfare of their employees. The worker has been a mere number rather than a name, a hand instead of a person. Americans have been generous with their money after they have made it rather than generous with their fellow workers who helped them make it. They have said, "My business is mine and I will run it as I please," instead of, "Our business is ours and we will run it for the good of all." In politics all too many have been ambitious rather than patriotic, have put position or gain ahead of the public welfare. In religion, and that is the heart of the whole matter, we have had an individual gospel to the exclusion of a social gospel; men have preached on personal salvation and have laid almost no emphasis on the social significance of their message. But, I may say, that we have made great progress in this matter in the past generation, and in the readjustment which is now taking place in our religious thinking between the two contending forces of individualism and collectivism the solution of many of our gravest problems seems to be near at hand.

China on the other hand has gone as far in the other direction of collectivism as we have gone in individualism. The individual in China has scarcely emerged. The family is the unit. This has been at the same time her strength and her weakness. It is this emphasis on the family which has kept China a nation for four thousand years. The family is rightly the basis of the state and in their emphasis on filial piety and the observance of the five relationships they have illustrated many illustrious virtues (Ta Hsiu, "tza nim nim teh") but they have failed to follow sufficiently the doctrine of the Great Learning, "Hsen shu gi shen"—to begin by developing their own personality. Perhaps they have not given to this word, "Shen"—personality—a sufficiently full and pregnant meaning. The idea of personality has been over-

shadowed and limited by the subservience of the individual to the interests of the family.

A few examples of this submergence of the individual will suffice to make my point clear. In Chinese law up until the revolution of 1911 the individual had not yet emerged. The basis of legal procedure was the family. If a man committed a crime and escaped, his family could be held responsible and the entire family could be punished, even put to death for his crime. This may have been a very practical deterrent to crime, but it is hardly consistent with the idea of individual justice. The idea of family rather than individual responsibility before the law was likewise prevalent in all Oriental countries.

In business, moreover, the individual had not full initiative and a man could secure no credit nor carry on any large transactions without the surety of the head man of his clan. In fact, the earnings of the younger members of the family in China have generally not been considered as their own, even in the case of men of full grown years—the money was supposed to be turned in to the head of the family and then doled out as necessity demanded. This gave a certain stability to the family, but it crippled initiative and caused much economy in efficiency.

In marriage also, that most individual and personal of relationships, the individual was completely submerged in the interests of the family. The arrangements for marriage were all made by the elders without so much as consulting the two whose lives were most at stake, while in religion the family and its propagation was the very central idea. One might even go so far as to say that up until the collision between Eastern and Western learning at the beginning of the present century the whole tendency of Chinese life was to increase the emphasis on the family through the ancestor cult and thus to destroy the more careful balance between the individual and society which was so carefully adjusted by the Sages. China was as much in need of a reformation in regard to lack of individualism as America was from her over-individualization.

The Chinese student abroad should, from the vantage ground of his distant perspective, carefully consider these questions and should make up his mind as to what attitude he is to take both as an individual and as a possible leader in the thought and life of China. Certainly that which is good should not be ruthlessly



abandoned because it is old. It should be rather the more tenaciously held. "Hsiao fu Mung,"—filial piety and the reverence of one's ancestors should be retained as the cornerstone of Chinese national life. This however is not inconsistent with the proper development of individuality, of personality, of character.

Yet on his return to China to take up his great life work the student faces the necessity of a break with certain traditional outgrowths of the family system which are an encumbrance upon it rather than an essential part of it. For example, I know one leading Chinese student who, on his return to China to begin life on a small salary, found a family of thirty-two claiming dependence upon him. His aged parents, perhaps a widowed sister and her children, had a right to expect such dependence; yet according to the traditional system he was responsible for all thirty-two. What was he to do? Was he to break with tradition, was he to refuse to do his father's bidding, was he to seem hard and callous to the demands of his family? What a temptation he was under to accept the burden, to go into government service and to get money by devious and questionable means in order to meet that demand! And is it not this sort of thing that has led to the downfall of many of China's public men and to the weakening of both character and of the government?

Another student I knew—in fact he came to me for financial assistance after he had pawned his winter furs and knew not which way to turn. He had been a student in a Mission college. After his sophomore year his elder brother who was married and had two children and was at the same time the head of the family, simply quit work and commanded this student to leave college and support the family. Another brother, also married, very conveniently "failed in business" and also quit. The father of the girl to whom he was betrothed demanded that he marry her, and on the student's reply that the girl must first have some schooling, the father insisted that he must support the "hsi fu" until he was ready to marry her. Thus this very promising student was forced to give up his studies and to go teaching, for which he was not really qualified, on a salary of fifteen taels a month. He had eleven people dependent upon him, only two of whom had a rightful claim, his mother and his little sister, and they should have been supported by the elder brothers.



When I remonstrated with him against this situation his only answer was, "My elder brother is the head of the family; he has commanded me to support the family and I must obey."

One of the wisest foreigners in China has said that what China needs above all is "economic efficiency." The economic inefficiency of the exaggerated family system as depicted in the two cases just described is apparent. Here were these elder brothers and other relatives sitting down and doing nothing, depending in each case upon a member of the family for their meagre support, and at the same time shackling the one ambitious member, preventing him from attaining any real measure of success. This condition of affairs seemed to me very general among the middle and upper classes in China and it puts a tremendous handicap upon the advancement and prosperity of the country.

The family system as at present practised in China also tends to limit public-spirited service and patriotism by confining one's affections and interests too narrowly to his own family and clan. Mencius was undoubtedly right when he opposed the doctrine of Mo Tzu, of "Love all men equally," with the argument that he would thus destroy the five relationships, but the growing emphasis on the family since the time of the Han dynasty has tended also to discount the wider of those relationships.

Finally the strong emphasis on the family idea, and the maintenance of the family as the unit rather than the individual has greatly hindered the development of character and leadership. There is in fact, so far as I can learn, due perhaps to the submergence of the individual in the family, no adequate Chinese equivalent of the word "character," in its positive and dynamic significance—a word which has come into the English from the very individualistic ancient Greeks. Character in this sense is defined as "the individuality which is the product of nature, habits, and environment," "moral force," "an individual conceived in the abstract as a personality embodying distinctive characteristics and traits."

Where the individual is but dimly recognized before the law and in the habits of the social order character in this sense finds but little scope for development. Character comes only with the sense of individual responsibility. One may say that

the head of the Chinese household has responsibility, but that responsibility is exercised as a collective rather than an individual function. Responsibility must come moreover in youth if it is to have its full character-building force, and that is just what the submergence of the youth in the family system does not provide. It is the grafting of the Western idea of character upon the Chinese basis of family solidarity which has given such cleancut and dynamic character to some of the returned students who have studied in America.

Christian thought is based entirely upon the terminology of the family—the Fatherhood of God and the brotherhood of man, Christ the elder Brother, all bound together by a common bond of love. “If ye then being evil know how to give good gifts to your children how much more shall your Father in Heaven give his spirit to them that ask him.”

The Christian idea of the family is thoroughly in harmony with the best that the Chinese sages have taught. Though in practise it may not always work out ideally, yet here one finds the ideal truly set forth—the ideal of the strong, self-reliant individual seeking with the help of the Divine spirit to be recreated in the likeness of a personal and loving God. The brotherhood of man lacks force without the corresponding Fatherhood of God. God as a loving Father and Jesus Christ as the elder Brother, who has attained to the development of the ideal character—herein is to be found the solution of the perplexing problem of the two contending principles of individualism and social solidarity. At the center we have the strong, fully-developed individual, who, through love, denies himself and uses his increased abilities for the sake of others, each according to his proper relationship.

## SUGGESTIONS TO MISSION CLASSES STUDYING CHINA

By William Hung M. A.

### II. Studying Chinese History\*

(1) A man takes a trip through the United States. He visits a number of the biggest cities in the country. He enjoys the many places of scenic beauty. He meets a number of interesting people. He is familiar with the manner of living and the social custom of the country. He knows some of the natural resources of the land. He understands some of the pressing problems of the nation. Has he known the United States? Has he known the most important thing of the United States? He has not. He ought to know Washington. He ought to know Lincoln. He ought to know McKinley and Roosevelt. He ought to know many others who, though might not have occupied high official positions, yet have shaped the course of the nation, and whose ideals and faith are still living factors in the lives of the people. He ought to know the labors of the Pilgrim Fathers. He ought to know of the Revolution. He ought to know of the emancipation of the negroes. He ought to know of many other historic movements which have made the American society what it is now. In short, he ought to understand the moral and spiritual heritage of the United States. It is the thing which counts.

(2) If this is true of the United States whose history does not date so very far back, it is also true of China, the length of whose history is not equalled by any other living nation on earth. Of course, we do not care much for China's past, especially a past so very long ago. But how can we understand China's present if we do not know China's past. To be sure, in recent years things are happening in China which are absolutely new, and which have no parallel in the past. But these have entered into combination or conflict with the forces which have their root centuries ago. What we are really interested in is China's future. But the future is the product of the forces of the past and the present. To study a nation may be likened to the study of a stem in a botanical laboratory. We make a cross section and we see the different things present. We make a longitudinal

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\*For Part I see *Christian China* March 1920, Vol. VI, No. 5.

section and we see the course of their development, we understand their relative importance and we can fairly tell the general characteristics of the plant. History gives us the perspective, the sense of relation and direction.

(3) Hegel correctly remarked that China had more historical literature than any other nation on earth (a). Besides the hundreds of volumes of the dynastic histories of twenty-five dynasties, including the last Manchu Dynasty, there are thousands of volumes of annals, chronologies, historical records, documents, biographies, memoirs and other miscellaneous literature. "The sum total makes a quantity so vast that the mind can no more grasp it than it can conceive the distances to the fixed stars. We seek in vain for a unit of measure." For one who cannot appreciate the value of the labor of men of the past, the mass of the literature is naturally an added source of impatience. "If the manuscripts of the Alexandrian library kept the fires of the Caliph Omar blazing for three months, how long might the histories of China supply them with fuel! Tamerlane was in the habit of building pyramids of the skulls of his enemies. How high a pyramid, we may ask, might be constructed out of these dry bones of past ages?" (b). In a sense, we may say that China has more history than any other nation. In another sense it is also true that China has no history. Some of China's scholars (c) are lamenting the fact that China has no history. If by history is meant the accurate records of bygone ages written in styles of exquisite beauty and preserved with scrupulous care, China has very much of it. If by history is meant the attempt to keep the past on the throne, the moralization of men's experience of olden days for the instruction of unborn ages, China has a good deal of it too. But if by history is meant a perspective of the unbroken process of the nation's development, an understanding of the chains of operating forces which begun in the past and will extend into the future, China unfortunately has none. Nor is China to be blamed for it. Genetic history is a product of the scientific age. It becomes popular only after men are accustomed to some history of evolution and the practice of historical criticism. Why, then, don't some Chinese scholars write such a history of China? It is easier said than done. A historian is no good, if he does not strive after



accuracy and thoroughness. The volume of Chinese historical sources is enough to cool off the enthusiasm of any conscientious historian trying to write a comprehensive history of China. Perhaps some day after many experiments of combined labors, such a work may appear. Now, the need is only felt, not met. China has no history because she has too much of it.

(4) Why then do we study Chinese history? The answer is easy. What Chinese modesty has prevented is being attempted through the audacity of the Westerners. The Western student, like the Chinese student, shrinks from the labor of digging into that inexhaustible treasure of Chinese historical literature. To satisfy the curious minds of the Western world, he at first translates some of the most well-known historical works in China. But these because of their Oriental flavor and their "pre-scientific" manner of presentation do not satisfy the Western taste. Then he starts to write his own history of China. He gathers his facts as far as his command of the language will carry him and as long as the very few years he is willing to allot to it permit him. He does not hesitate to philosophize. Fairly, or unfairly, accurately or inaccurately he draws conclusions and makes generalities. To be sure some of the products of such an attempt could be discredited at sight (d). But others will be able to withstand any depreciative criticism as long as the tremendous storehouse of the sources cannot yet be fully brought to bear on the points of debate. They vary from E. T. C. Werner's *Descriptive Sociology* (e) to A. E. Grantham's *Pencil Speakings From Peking* (f). Both of these are interesting books. The former is a book 19 inches by 12 inches in size and 1½ inches in thickness, a book of 10,000 quotations from 800 Chinese and 230 European sources attempting to show in a historical manner the development of the sociological factors of Chinese civilization. The latter is a book without preface, introduction, table of contents or index, a history of the Chinese Civilization, written in an informal, wordy but brilliant way.

(5) A study of the general history of China perhaps may not be profitable except for the purpose of getting a general chronological background for further studies. For that purpose alone the Article on China in the *Encyclopedia Britannica* (g) will give a brief historical setting from the angle of China's re-



lation to the Western nations. For those who desire brief comprehensive books on the subject Latourette's *Development of China*, Pott's *Sketch* or Li Ung Bing's *Outlines* may be recommended (h). Pott is one of the few writers in English who commands the respect of the Chinese scholars. Latourette's book has the advantage of not being burdened with too many Chinese names. Li Ung Bing is a Chinese student, who though not trained abroad yet shows acquaintance with the works of foreign scholars.

(6) For a comprehensive understanding of China a study of China's ancient history is indispensable. The pre-Christian eras have been considered as the formative periods in Chinese history. No other period perhaps except the present has as important influence upon the nation. Goethe did indeed study Chinese ancient history (i) with delight because he found in it a refuge remote from the unpleasant turmoils of his time. To-day we can study the ancient history of China with the same delight as that of the German poet, but with a different motive. China is no longer isolated from the rest of the world. Anybody with a keen sight can see that the world's next drama will be staged in Asia, and in it China is already an important factor. Chinese life and thought cannot be understood without an understanding of China's ancient history. Legge's (j) translation of *Shu Ching* and *Chung Chiu* and Chavannes (k) of *Szu Ma Chien*, which give faithful reproductions in European languages of Chinese works, may be recommended. For a brief treatment of the ancient periods Hirth's *Ancient History of China* is probably the best one in English (l).

(7) China's modern history is important mostly because of the international political complications. Both Cordier (m) and Morse (n) made scholarly contributions, but their works do not go beyond the Manchu Dynasty. Bland (o) and Hornbeck (p) may be read to supplement them. A history of the relation between China and Japan is perhaps now in high demand, but the need is not yet met (q).

(8) Current history of China has to depend chiefly on the newspapers. Besides Chinese students' magazines in this country the *Millard's Review* (Shanghai) may be recommended. It

contains weekly outlines of the study of the current history of China, made by a John Hopkins University professor.

- (a) For a general idea of Chinese historical literature see A. Wylie: *Notes on Chinese Literature*, Shanghai, 1902, p. 15ff.
- (b) W. A. F. Martin: *The Lore of Cathay*, 1912, p. 394.
- (c) e. g. Mr. Liang Chi Chao.
- (d) e. g. *The Historian's History of the World*, vol. XXIV.
- (e) *Descriptive Sociology, or Groups of Sociological Facts classified and arranged by Herbert Spencer*, No. IX, Chinese, compiled and abstracted upon the plan organized by Herbert Spencer, by E. T. C. Werner, edited by Henry R. Tedder, London, 1910.
- (f) A. E. Grantham: *Pencil Speakings From Peking*, New York, 1918.
- (g) 11th. ed.
- (h) K. S. Latourette: *The Development of China*, 1917. Pott, F. L. H: *A Sketch of Chinese History*, rev. ed. 1915. Li Ung Bing: *Outlines of the Chinese History*, Shanghai, 1914.
- (i) See his *Tag and Jahres Hefte*, 1813.
- (j) James Legge: *Chinese Classics*, 1861-72.
- (k) E. Chavannes: *Memoirs historique*, 1895-1905.
- (l) Friedrich Hirth: *The Ancient History of China*, 1908.
- (m) H. B. Morse: *The International Relations of the Chinese Empire*, 3 vols, 1910-1919.
- (n) H. Cordier: *Histoire des relations de la Chine avec les puissances occidentales*, 3 vols. 1901-02.
- (o) J. O. P. Bland: *Recent Events and Present Policies in China*, 1912.
- (p) S. K. Hornbeck: *Contemporary Politics in the Far East*, 1916.
- (q) For a very brief account, see B. L. Putnam Weale: *The Truth about China and Japan*, 1919, p. 1-51.

**CRIME AND PUNISHMENT***(Concluded)***By Joseph Shiang-Min Lee****Social Theory of Punishment**

Whatever may be the aim of punishment, whatever theory one may favor, some good is looked for as the result of punishment. The good may be for the offended, the offender, or society. Modern society has become such a necessity to the individuals composing it that society has come to be an important part of everything that has to do with the individual. The individual is, in fact, subjected to society's good. There has thus come about the theory of punishment for social utility. Punishment is administered only for the good of society. Whatever is necessary to the life, happiness and safety of society must be obtained. This does not necessarily deprive the criminal from any claim of the benefits. Society, because of the individuals composing it, must look after them in turn; so, what is good for society is good for the individual. Thus on the basis of social utility a definite aim is given to punishment, which is broad enough to accept various measure of punishment, since no one measure is sufficient. Punishment is a complex problem and because of its complexity simple means will not meet the demands of the problem.

To protect society from the evil-doer, punishment is necessary; but at the same time society must remove all contributory causes of crime. The causes must first be eliminated so far as possible. The foundations for a safe community must first be laid. Social environment, education, public health, and hygiene must be made suitable for individuals to live in. To keep the same immoral surroundings, poor living conditions, poverty, overwork, etc., will not give society any happiness nor safety, no matter how merciful and charitable it may be towards criminals. The physically and mentally unfit must be deprived of the privilege of propagation. It is to society's and the individual's welfare that this be done. To propagate children who are a burden to themselves and to society is not giving society a good foundation or good material to build on. With these measures,

as far may be, but rightly and justly accomplished, punishment of offenders may then be considered.

A more hopeful attitude must be taken towards ourselves as well as the criminal. We must remain in a fixed habit of thought. Where change will be of benefit, the change must be made. Punishment must not be made to gratify our feelings of indignation or as a "safety valve" for the indignation of a community. Either society has erred or the individual. If society has erred it is her duty to correct the wrong imposed on the criminal. On the other hand if the individual has erred, he may be re-educated, or, failing in this he may be deterred for the safety and happiness of the community. The indignation, if there be any, should be against ourselves—the community—that we have been so impotent as to be unable to make the individuals and society better.

Never should retributive punishment be made the means for exciting moral feelings of the public nor used to produce a "fellowship of feeling, . . . of common interest" that sympathy and co-operation as creatures of one kin may be obtained. Retributive punishment finds no place in criminology. To admit vengeance would raise a base instinct to a higher plane; the more often vengeance is satisfied, the more it demands; and the more importance vengeance obtains, the more will justice be lost sight of. High ideals may be accomplished by numerous other ways without playing on weaknesses of certain individuals. Social necessity does not require retributive punishment and capital punishment must be abolished. To obviate the destruction of crime or to make known the fact that there are individual rights which must not be infringed upon, punishment for deterrence is more humane, even though in theory only, than retributive punishment; and deterrence must be applied only when reformatory measures are of no avail. But retributive punishment will accomplish the direct opposite of the desired object of punishment; it will harden a criminal instead of making him a useful member of society.

In the light of scientific knowledge of criminology, three-fourths or more of criminals in penal institutions are mental defectives. It shows more than any theory or argument the necessity for society to rebuild its foundations and apply reformatory

measures to the fullest extent, failing which, to deter the criminals from reentering society until they may be safely permitted to do so. Mental defectives are even now confined to institutions for life where they are quite capable of supporting themselves under its supervision and guidance. Let there be no more propagation of mentally or physically unfit individuals and the battle will be more than three-fourths won. The rest may be re-educated. Not only is it a more hopeful attitude but it is borne out in practice that almost, if not all, prisoners have a susceptibility to sympathy, love, and consideration. What is most necessary is to keep them in a proper environment. It has often been said: Why waste time in reforming a criminal, he may stay "put" for a time; but let him be tempted and he will fall back immediately to where he was before you began to reform him. This is an absurd outlook. Why should anyone or society tempt an individual to commit crimes? The removal of temptations is the first duty of society and individuals. Anyone, criminal or saint, will fall sooner or later, if tempted long enough. The education of today must be directed towards "the drawing out of powers of observation and judgment inherent in us." Too long has education been directed to discipline and teaching of accomplishments. Everything taught a child is converted into a mathematical formula from which a child cannot and is not permitted to escape. Re-education must also be directed towards the development of powers of observation and judgment as well as education: it is most important. There are, today, too many "artistic temperaments," created by defective education of the past and which still exist. Correction of this will lessen greatly the number of defective individuals. Darwin has taught a lesson applicable to the problem of defectives, that is, society like nature must permit only the survival of the fittest.

Crime is a factor in social life and punishment is a necessary consequent; but they raise one question of importance which has created much discussion; that is, the problem of responsibility. The free-willist because of his stand on a causeless will, or free will theory, is charged by the determinist that he can give to no one the responsibility of a criminal act. An act caused by a free will, a causeless cause, cannot be accountable. The individual is free from blame for he merely acted ac-



according to his free will. The determinist lays the blame, and correctly, on the causative factors of the individual's character, temperament, passions, judgments, etc.; in other words, society is to be blamed for the criminal acts, although there are some who argue against the scientific existence of responsibility; that there is no responsibility as such, but that every act is merely the culmination of successive events or incidents creating a certain result. Nevertheless, society determined the events of an individual's life and made him what he is, and society is this far responsible. The individual is free from blame for he was merely an intermediary in the performance of his acts.

It seems to me that all social theories have been overworked. Society is charged with every wrong act committed by any one of its members, yet numerous duties are forced upon society by the individuals creating the society. To take a concrete instance: Congress took over the railroads of the nation and placed them in the hands of a Director. Society has created a duty for itself to perform; but the real performance of the duties is directed by a Director—an individual and not society. The Director is a capable man and carries out the railroad affairs efficiently. But supposing the Director is also capable of running the affairs less efficiently, for he has a choice as to whether he should conduct the railroad efficiently or not; If he should not, who would be responsible? The Director did not create the position he occupied, nor did he assume the position without official appointment; but society created all these things. Must society then be blamed? Must she accept the responsibility in full? The complete reverse would be true, so far as public opinion is concerned: the Director would be blamed in the fullest measure, whereas the society which created the condition would go scott free: and the determinist theory applied here must fall.

I believe that society is responsible for part of the calamity, if such should happen,—for failure to provide carefully for the conditions surrounding the position. Too often public opinion does not condemn itself, being entirely too selfish to admit its own faults, although at the same time it forces on others what it wishes to have done. But the individual occupying the position of trust has a choice of action; he too has a responsibility

from which he cannot escape. Both society and the individual must be responsible, the one for supplying the conditions, the other for making the choice.

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## THE YUNNAN MISSION

By Miss Soo Yuin Ting

Christianity has existed in China for more than a century, but it has not grown beyond the stage of infancy. In face of this fact, Chinese Christian men and women have long felt the responsibility of evangelization among their fellow-countrymen. In the summer of 1918, at the Lily Valley Conference, Kuling, the project of a mission to Yunnan, was discussed by Dr. Mary Stone of Kiukiang, Miss S. T. Ho of Hongkong, Miss S. T. Tsai of Nanking, and Mrs. F. H. Sung of Peking. A little later, through the influence of these women, the so-called "Yunnan Mission" was organized, with seventy supporters, including such prominent leaders as Mr. David Yui of the National Committee of the Y. M. C. A. of China, Dr. C. Y. Chen, Secretary of the China Continuation Committee, and Dr. W. P. Chen, Editor of the *Chinese Christian Advocate*. Those living in or near Shanghai constitute the Executive Committee. A few foreign friends serve on the Advisory Board. The tentative plan is to send ten men and women to Yunnan for one year. It depends on all Christians whether this plan will be extended and made permanent.

This great movement is purely Chinese; it is inter-denominational; it is inter-provincial. The whole nation is supporting it with money and volunteer workers. In March, 1919, a party of seven started on their difficult journey to the secluded province of Yunnan to win men and women to Christ. That date will be historic in the annals of the Christian Church in China, for it marks the birth of the first home mission of the Chinese for the Chinese.

Yunnan is one of the most celebrated provinces in scenic grandeur. It is also rich in natural resources. Situated in the remote southwest, it is separated from the rest of the country; communication is tedious and uncertain. It is scarcely touched by outside influences. According to recent investigation there are in the whole province not more than three thousand Christians, most of whom are converted Miaotse, or aborigines. The total popu-

lation of Yunnan is fifteen million; that makes the proportion of Christian to non-Christian one to five thousand. If we compare this ratio with that for the whole of China which has one Christian in every one hundred fifty people, we see at once the appalling needs of Yunnan.

In the brief space of one year the party of seven, the first Yunnan Mission, has already done considerable work. The women of the party confined themselves to work in Yunnanfu. They founded a school for girls, called Yuihsien, or Nursery of Virtue, and a kindergarten. The school had twenty pupils at the very beginning; it soon doubled the number. Its curriculum includes Chinese, Bible, English, Arithmetic, Physical Training, Music, and handiwork. Most of the pupils are from high official families. There are about twenty-five children in the kindergarten, who gave a varied and interesting daily program of exercises. Through the children their parents' interest in education and Christianity is promoted. Then men of the party devoted their time to surveying the regions unoccupied by missionaries. Pastor Li Yuin Sung of Nanking Methodist Church went southward to Kuh Gien Hsien, stopping in four cities and one town; Pastor Ting Li Mei went westward, and Mr. Sung Kien Song northward. The dangers of travel are immense. The labors of these devoted men excite our just admiration.

Thus in such a short time, in such humble beginnings, a mighty movement is launched, full of promise. Its future depends on the devotion of Chinese Christian men and women. This devotion, I dare say, will measure up to the size of the task.

## WHAT THE MAGAZINES SAY ABOUT CHINA

*The Sequel of the Student Revolt*, by John Dewey. *The New Republic* (New York), February 25, 1920.

The Foochow incident has revived the Student Movement and the boycott of Japanese goods. Japanese reports say "that the disturbance was deliberately started by the Chinese in order to force the Japanese to land troops and thereby increase the prejudice against them now existing throughout the world. Official reports from the American consulate agree with Chinese reports that unarmed Chinese students were attacked by armed Japanese and Formosans under conditions which give an appearance of a planned and organized movement with at least the connivance of local Japanese authorities. . . . As an immediate political movement it (the Student Movement) has accomplished nothing beyond preventing the signing of the Peace Treaty by China." Its activities are "the creation of new schools supported and taught by the students; popular lectures and direct 'social service' movements; co-operation with shops to supply technical advice . . . in improving old processes and introducing new arts." The Student Movement was the spontaneous "manifestation of a new consciousness, an intellectual awakening in the young men and women who through their schooling had been aroused to the necessity of a new order of belief, a new method of thinking. The movement is secure no matter how much its outward forms may alter or crumble."

*Shantung, as Seen from Within*, by John Dewey. *The New Republic*, March 3, 1920.

Japanese occupation of Shantung is worse than German occupation. Under the latter all the railroad employees were Chinese; the guards were Chinese; under the former, all the Chinese have been replaced by the Japanese. When Germany was there no passport was required; to-day even Chinese have to have a passport at Tsinan. Germany had no other positions in the East; Japan, with Shantung, controls both the northern and the southern approach to Peking which, in case of war, would be in Japanese hands in no time. Sovereignty without economic rights would be "metaphysical." Japan uses the railway to drive out all Chinese industry. Those foreigners who are in Shantung feel sure that Japan will use excuse after excuse to stay there forever.

*China and the Powers*, by Henry Cockburn. *Quarterly Review* (London), January, 1920.

The article summarizes the diplomatic history of China as related in H. B. Morse's *the International Relations of China* and A. Gerard's *Ma Mission en China*.

*America's Unequal Opportunity in China*, by Richard T. Evans. *The Trans-Pacific* (Tokyo), February, 1920.

British, French, Belgian, German and Japanese firms doing business in China are exempt from the income tax of their home governments while the American firms are not exempt; this places latter under disadvantage in competition for trade in China.

*China's Liabilities*, editorial. *Ibid.*

China's outstanding liabilities are as follows:

War debt .....	£ 30,000,000
Indemnity (net) .....	48,000,000
Railways loans .....	40,000,000
General loans .....	50,000,000
Japanese loans .....	30,000,000
Short term loans.....	17,000,000
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Total.....	£ 215,000,000

Relative indebtedness of six leading countries:

	Debt (in millions)	Population	Debt per head
United Kingdom.....	£ 8,000	45,000,000	£ 177
France .....	6,000	40,000,000	150
Germany .....	7,880	60,000,000	118
U. S. A. ....	2,100	100,000,000	21
Japan .....	252	55,000,000	5
China .....	215	330,000,000	0.7

The high exchange value of silver has reduced China's indebtedness to half.



*How Business Is Conducted in China*, by George E. Sokolsky. *Ibid.*

Article explains the function of the guild in China as protector of trade, of the chamber of commerce as organized under government supervision reporting trade conditions, and of the compradore as the middle man between the foreign and native merchants.

*Making Books That Are Re-making China*, by Fong F. Sec. *Ibid.*

"The Commercial Press was founded by the late Z. F. How, Y. U. Bao, and Y. C. Bao, all printers who began business in February, 1896, with a small capital in an alley off the Kiangsi Road, Shanghai." At one time one-fourth of its capital was held by Japanese; to-day it is purely Chinese with a capital of two million dollars. It has 35 branch offices and 1,000 selling agencies. It has published 3,145 titles. In 1918 it printed and bound 37,000,000 volumes. Men and women work together in its factory. Evening schools, a garden, a savings department, are features of its humane treatment of employees.

*Signs of Progress in Ancient City of Canton*, by C. K. Edmunds. *Ibid.*

The latest progress in Canton is the demolition of the city wall to make way for an electric railway. Work was begun in December, 1918, and will be finished in May, 1920. It is under the direction of H. L. Wu, an American graduate in civil engineering.

*China and Japan; a Study in Characteristic Contrasts*, by Theodore E. Burton. *Sunday New York Times, Magazine Section*, February 22, 1920.

The Japanese are extremely nationalistic; the Chinese, individualistic. Sino-Japanese relations fall into three periods: (1) before 1895, China looked down on Japan; (2) between 1895 and 1905 Japan was acknowledged superior, but she looked on while the European nations got concession after concession from China; (3) after 1905 Japan's policy has been to acquire a paramount influence in Eastern Asia, and with this there would be many possibilities. It is useless to deny that at the present time the most assertive public opinion in Japan demands this. "It is not beyond the domain of possibility that if there were friendly co-operation between China and Japan, a Zollverein might be established between the two."

*The Past and Future of China*, by Mushkandi Lai. *The Hindustan Review* (Allahabad), November-December, 1919.

"The age of direct political domination seems to have passed. . . . It is the economic and commercial domination of China for which there will be rivalry among the big Powers of Europe, America and Asia. Hence the future of China is in the keeping of the above mentioned Powers. And therein lies the danger of another great war. . . . Verily on the future of China depends the future of Asia in particular, and the world in general."

*President Wilson's Japan*, by Charles Hodges. *The Review* (New York), February 14, 1920.

President Wilson's Japan is visionary, based on the professions of liberalism of Japan's statesmen. He has kept his Japan in spite of contrary information from his own ministers and consuls in the East. Hence his concession of Shantung. Hence his failure in starting the new consortium.

*The Rising Tide in Japan*, by Victor S. Clark. *Atlantic Monthly* (Boston), March, 1920.

Prices in Japan have risen enormously. Currency is inflated. Newly acquired wealth stimulates extravagance. A wage-earning class is created. Adoption of *laissez-faire* has intensified the situation. New magazines are being fast established. The labor movement is gaining but is still in its infancy.

*Chinese Financial Straits*. *Correspondence of London Times*, March 3, 1920.

On the eve of the new year Chinese government was nearly bankrupt. The Consortium could not do anything. Japan, that is, Yokohama Specie Bank, offered China nine million yen, thus winning the favor of the government. This will facilitate the accomplishment of two Japanese policies: securing new mining rights near Nanking and elsewhere, and the control of the Chinese Eastern Railway.

*China in 1919*. *The North China Herald* (Shanghai), January 24 and January 31, 1920.

The article reviews the events of 1919 under the following head-

ings: (1) North and South. On February 20, Chu Chi-chien, representing the North, and Tang Shao-yi, representing the South met in the German Club in Shanghai to arrange peace between North and South. The continuation of hostilities by northern generals in Shensi led to the suspension of the Conference on March 1. This obstacle having been removed, the Conference was resumed on April 10. The negotiations were not made known to the public but seemed to be progressing well until on May 14 Tang presented the eight demands, including recognition of the illegality of the dissolution of Parliament by Presidential mandate June 13, 1917. Chu refused the demands. Both delegates resigned. On June 15 the Allied Ministers in Peking presented an *aide memoire* to the Peking Government, urging early resumption of the Conference. After much manoeuvring Wang I-tang was appointed to represent the North. The appointment was unpopular; Tang refused to meet him. In January, 1920, Tang resigned because of secret negotiations carried behind his back. The Tuchuns may patch up some kind of peace without regard to the wishes of the civilians in both governments.

(2) Shantung. On May 6 the Peking Government instructed its delegates in Paris to demand unconditional return of the former German rights in Shantung to China or joint control of these rights by the Five Powers. Both demands were refused. Then the Chinese delegates sought to sign the German Treaty with reservations; this, too, was refused. China has not signed the Treaty. On August 12, Mr. Obata, Japanese minister to China, proposed to begin direct negotiations with China with return of Kiaochow in two years and compensating concessions elsewhere as his terms. They were unacceptable to China. In the meantime, China got into the League of Nations by signing the Austrian Treaty. The Shantung question started the Student Movement, the net results of which have been the dismissal of Tsao Ju-ling, Lu Cheng-yu, and Chang Tung-hsiang, pro-Japanese officials, and a universal boycott of Japanese goods. In November, in the city of Foochow, occurred the fracas between the Japanese and Chinese.

(3) Loans.

(4) Miscellanies. An attempt was made to resume negotiations with England concerning the Tibetan boundary. Opium cultivation was revived in several provinces.

The unrest in the country is superficial. More trade is being done than at any previous time under the Manchus. National senti-

ment has grown. “. . . if the power of military barons could be broken, there is no lack of efficient and enlightened men to form a sound government worthy of the great aspirations in which the revolution was born.”

*Japan, America, and the Pacific*, by J. W. Robertson Scott. *Manchester Guardian Weekly*, January 27, 1920.

America and England are the two countries most responsible for the future of Japan: America, because she was the first to go to Japan; England, because she was the first to bring Japan into the family of nations. Commercial rivalry, sympathy with China and Korea account for American distrust of Japan. “In regard to Shantung, it is not understood that Great Britain and France proposed in their agreement with Japan merely to recognize a state of things which, however regrettable, the world had left undisturbed for 17 years and that Great Britain and France, hard-pressed to a degree and making sacrifices to an extent which few Americans realize, took the action they did before America itself came into the war.”

*Unoccupied Central Asia*, by John R. Muir. *The Missionary Review of the World*, February, 1920.

A careful study, illustrated by maps and photographs, of the unoccupied mission fields of Central Asia, and the possible problem for their occupation.

## PERSONAL, LOCAL AND HOME NEWS

It is with a great deal of pride and pleasure for us to note that Miss Sieu Tsu Ts'a, Chairman of the Women's Department, has been recently elected into the Phi Beta Kappa Fraternity at Vassar College.

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Miss S. A. Chiu gave a lecture on Chinese customs and sang a number of Chinese songs before the Norfolk Society of Art, Norfolk, Va. She was most warmly received by the people there.

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C. P. Chow, President of the Chinese Episcopal Club in New York City, gave an interesting talk to a group of people at the Social Hour at the St. Bartholomew's Church on Sunday, March 28th. His subject was "Christian Missions in China."

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Tao Ju Cheng, student of Oberlin College, has recently sailed for France to serve among the Chinese laborers. It is reported that the French Government will keep the laborers till about Christmas. Some more secretaries will be sent in the future to substitute for those whose contracts for service will expire before summer.

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Chaplain R. C. Knox of Columbia University invited a group of Chinese Christian students on March 26th to his home to spend informally the evening with him and Mrs. Knox. It was certainly an occasion of Christian fellowship and joy.

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W. L. Wang and S. C. Wang of Springfield Y. M. C. A. College will soon sail for China on board S. S. Nile. On the same boat there will return two other dear friends of ours, Prof. Robertson and Shao Chang Lee, the Associate General Secretary of the Association, who has been granted a leave of absence for four months. Mr. Lee will spend his vacation probably in Canton.

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Next month will bring to our midst a very dear friend of ours, John W. Nipps, who has been student secretary at the Tientsin Y. M. C. A. for several years. This is his first furlough after seven years' service in China.



Dr. Y. R. Chao, instructor of physics at the Cornell University, has recently joined our Association as an associate member. Dr. Chao is now connected with one of the Bible classes at Ithaca under the local committee of the C. S. C. A.

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### CORNELL

Among the Cornell Chinese students there are two classes for the study of religious problems: one meeting on Sundays and the other on a week-day. The methods of approach in the former are entirely different from those in the latter. It may be interesting to our fellow-students in this country to know the ways in which these two classes have been conducted.

First, the Sunday Class has been in existence for many years under the wise leadership of Professor Henry S. Jacoby, who has been intensely interested in religious works of various kinds and also in the welfare of our Chinese students. The number of members has varied from year to year. At present, the enrollment is about ten, with visitors every now and then.

The textbook for this year is "The Social Principles of Jesus" by Rauschenbusch. It is a very interesting and instructive book, which serves as "a practical aid to those who wish to work out for themselves the social meaning of the personality and thought of Jesus Christ and to prepare themselves to face His challenge to help solve the problems involved in the present social and economic order." It provides a topic for each week and a sub-topic for each day of the week. It has been the practice of the Sunday Class to ask each member to take up a sub-topic and to find out all he can about it and then to have it discussed in the class. He is expected to bring up the difficulties which have confronted him and to try to meet them with the aid of the rest of the members of the class. In this way, every one has something definite to prepare for, and takes an important part in the discussion of the problem for the week. Professor Jacoby has given the class much inspiration and valuable assistance. It is regretful to say that he has recently been prevented from conducting the class by illness. During his absence the members have decided to continue their studies by themselves. Every one has shown a great interest in the work and has made it profitable.

Secondly, the class which meets on one of the week-days is run

on an entirely different basis. Its enrollment is somewhat smaller than that of the Sunday Class. It is under the guidance of Mr. Hugh A. Moran, who has been to China and has great interest in the Chinese students. The textbook is the Bible itself. Mr. Moran usually has the members read a chapter or two in each meeting and helps them to interpret and get the full significance out of them. Thus they get into close touch with the original source and often have the opportunity to do their own interpretations of the very words of Jesus Christ. This method of approach means a great deal to members of the class, for some of them are studying the Scripture for the first time. Though it is impossible to cover much ground in each meeting, yet what they do learn is of fundamental importance.

During the past month, we were very fortunate to have been visited by two distinguished friends, Mr. K. C. Lee, general secretary of the Association and Mr. Stanley, a Y. M. C. A. secretary from Honan. Both of these gentlemen met our students at Cornell, either at the Sunday luncheon at the Ithaca Hotel, at the reception given in their honor at Colonel Barton's, or at a special meeting of our students. Mr. K. C. Lee also attended our Sunday Discussion meeting.

We are going to have a picnic for our Sunday class during the Easter recess. We shall take a long hike first before B. L. Pond will provide us with a delicious feed.

Through the kind interest of Miss Dorrice Richards, a student volunteer for China and a most recent Phi Beta Kappa graduate of Cornell, all the Chinese students staying in Ithaca during the vacation will be entertained at American homes at dinner either on Easter day or at some other convenient time. Mrs. George C. Williams is also planning to give us a party in the near future.

C. K. CHEN.

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### CHICAGO

The Chinese Students' Club of the Y. M. C. A. College of Chicago was organized in April, 1919. It was given birth at Dr. Slaten's office after a short discussion. Its object is to have mutual improvement among its members through Christian fellowship. The members can profit by discussions on timely topics during its meetings. On behalf of the Club, they usually go out to speak at different churches and other kindred organizations in and around Chicago.

LUM K. CHU.

**SAN RAFAEL, CALIFORNIA**

On the evening of March 5th, we were very fortunate to have Mr. Ling Lew with us at our regular meeting. Mr. Lew gave us a very interesting talk on the Association's activities, the recent Des Moines convention, and Professor Bailie's plan of helping Chinese young men to learn useful trades in the American factories. After the meeting was over, we had the opportunity to enjoy the true Christian fellowship among us while we were having our refreshments. We were very glad to do our part in the financial campaign of the C. S. C. A.

WING WONG.

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**SAN FRANCISCO**

A banquet was held for the officers of the Western Department on Friday evening, February 13th, at the Hang Far Low in San Francisco. Those present were K. S. Jue, chairman, 1917-18; Joseph Shiang-Min Lee, chairman 1918-19; Ling Lew, chairman 1919-20; Shao Chang Lee, associate general secretary; Fong Yu Wong, assistant manager; Henry P. Tsang, recording secretary; Richard Dang, Albert Lee, Ching Yee Liu and Gee Fon, local committeemen. There were three guests: Prof. Bailly, of Nankin University, Prof. Woolsworth, of the University of California, formerly of the University of Nankin, and Dr. L. T. White of San Rafael, a friend of the Chinese. After the delicious meal was over, Prof. Bailly spoke on his work of colonization in China.

After the banquet a meeting was held at the Chinese Presbyterian Church. Ling Lew called the meeting to order and gave a few introductory remarks. Dr. White spoke on the Good Fight. The next speaker was Prof. Woolsworth. His subject was Industrial Education. After that, Mr. S. C. Lee gave a very interesting, as well as instructive, report on the Des Moines Student Conference. A vocal duet was offered by Misses Ruth and Martha Sum, and a solo by Mr. Thomas Gin.

The meeting was a great success. The attendance was large and speeches impressive.

HENRY P. TSANG.

### ABOUT PROHIBITIONISTS

A Financial Campaign of the Chinese Student Prohibition League has recently been launched. The enthusiasm over prohibition assures its success. We sincerely hope that this organization will soon be on an equal footing with the Intercollegiate Prohibition Association in America which, in twenty years, has become the largest civic movement in the world, with local societies in most of the colleges and universities of the United States. Its trained secretaries reached 100,000 students annually. An oratorical contest system caused the writing of 10,000 orations and their delivery before 3,000,000 people. Emphasis on study induced 100 institutions to present accredited study courses on the liquor problem, and 125 more to arrange volunteer study classes. Series of study topics, text books, a strong student magazine, and other anti-liquor literature were prepared and published. Hundreds of prohibition lecture courses were conducted in the universities by national leaders. Journalistic contests secured the publication of great masses of original material. As many as 2,000 students served in local prohibition campaigns in a single year. Drinking customs in colleges were investigated and fought. Hundreds of petitions and thousands of letters were sent to legislators. A spirit of co-operation was spread among the other temperance organizations and united work was initiated. A number of leaders were furnished to the various anti-alcohol societies, and a great multitude of public leaders were informed and stimulated for leadership in their own walks of life. The I. P. A. was "The Training School of the Anti-Liquor Reform."

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### PROHIBITIONISTS IN THE UNIVERSITY OF CALIFORNIA

On March 6th in the evening, the Chinese students of the University of California, gathered at the Women's International Students Foyer for a supper in honor of Miss Frances W. Wong. Many of us had heard of her and we are eager to know her better. She is a graduate of Northwestern University, having completed the course in three years. She is going back to China to work against the brewer's movement there. Her plans of work were presented to us after supper. California songs and yells also held a part in the entertaining.

Miss Wong is accompanied by Miss Tinling, a native of England, who is going to assist her with lectures and other forms of educational work. The students here are very much interested in the work of the Prohibition Movement. We are now organizing a Western Section in the movement, just as the Eastern and Midwest sections have organized.

ELSIE WONG.

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### ABOUT THE NATIONAL CONVENTION AT TIENSTIN

Our friends at the National Committee in Shanghai lately wrote us as follows: "The Convention will be held when

- (1) "Our country is rent with strife and its future is in jeopardy.
- (2) "The young men of China, especially the students, for whom we have peculiar responsibility, are the hope of the nation.
- (3) "The young men of the land are more than ever convinced that a moral regeneration is the hope of the country.
- (4) "The Church of China is entering the era of Chinese leadership and self-support.
- (5) "The principles of democracy, religious unity and international good-will, for which our Movement has stood, are ruling the hearts of an increasing number of men."

In another letter, we are told of the prospects of the Convention and also the critical situation under which it will take place: "the mornings of the Convention will be devoted to business and reports of commissions. Two commissions will report: one on the Occupation of the Field and the Reorganization required, and a second on the Social Program of the Association. One hour of each morning will be devoted to a spiritual message on such topics as "Messages from the Prophets for Men of Today," "Messages from the Gospels for Men Today," etc.

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"It is expected that we will have eight hundred delegates in attendance, of whom six hundred will come from outside Tientsin. The prospects, up to the present, are very good. Some of the Associations in South China report that fully one-half of their Board members will be in attendance. Prospects are good for a big convention, although the situation in China is quite critical. Tientsin, at this moment, is practically under martial law. The Government schools are closed by order. We need to be much in prayer that conditions will not interfere with the holding of the convention and that it may be a gathering of great power. I know that, while you cannot be present, you will join with us in this important way and enlist your friends."

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Registrar, Syracuse University, Syracuse, N. Y.

# Christian China

VOL. VI.

MAY-JUNE, 1920

No. 7

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*Note—The editors and managers of this paper regret that they were unable to publish the May issue in time to reach the readers during the month. They have therefore tried to make up the omission with a double number in June.*





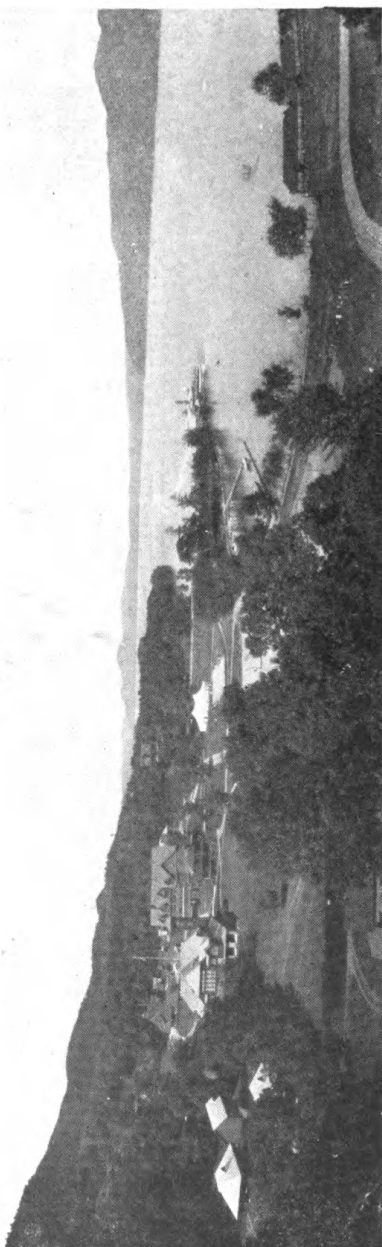


THE THREE SCHOLARS  
By Fang Fang-hu  
(A. D. 1380)



PORTRAIT OF FAN CHUNG-YEN

An Academician  
(A. D. 1068—1086)



Silver Bay, N. Y., the Conference Ground of the Eastern Colleges, 1920

# Christian China

VOL. VI.

MAY-JUNE, 1920

No. 7

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## BASES FOR A SINO-JAPANESE LIBERAL UNION

It is evident to all dispassionate observers that both in China and in Japan there is a body of liberal opinion seeking to remove the present animosities between the two countries and to secure for the two peoples the blessing of peaceful relations. If this body of opinion is to find practical realization, a concrete programme must be formulated and an organization must be started to promote it. We therefore venture to suggest the bases for a Sino-Japanese Liberal Union:

1. The Union shall devote itself to the promotion of democracy in China and Japan, both in internal affairs and in the relations between the two countries.

2. To realize the above object, first, the Union will labor to bring about the annulment of all treaty articles existing between China and Japan, which infringe upon the sovereignty of a nation, or violate the honor of an independent people.

3. Secondly, the Union will promote free international commerce, with the abolition of artificial restrictions, such as boycott and unfair tariff regulations.

4. Finally, the Union will use its influence to secure protection for political refugees of one country in the other.

The Union should be a union of the two peoples, checking the imperialistic and bureaucratic blindness of the Governments and the cupidity of commercial interests.

Sinister influences are at work. The future of two peoples is endangered. The history of Franco-German relations stands as a solemn warning. Liberals must labor together to redeem the past so far as it can be redeemed and guard the future from being woven into this web of hostility and hatred. Although counter-currents are strong, we believe there is still hope. The moral and economic forces productive of peace are there, awaiting to be utilized. Let the liberals utilize them.

### TO OUR FRIENDS, WISE AND OTHERWISE

Some of our friends have taken enough interest in our work to write to us what they think about our efforts. We welcome these criticisms, both those that are favorable and those that are unfavorable. A few protest against our mild efforts at reconstructing Christianity for the needs of China; they fear we are undermining the belief in a personal God. We will not undertake to answer their arguments at this place; we will, however, give a few explanations here so as to avoid unnecessary misunderstanding.

It is almost a recognized practice in journalism that signed articles represent only the opinions of their authors, which may or may not be the opinions of the editors or of the organization whose official organ the magazine is.

"Reconstruction of Christianity" implies no disparagement of the work of Jesus, no more than "reconstruction of Confucianism" would imply disparagement of the work of Confucius. Jesus is not responsible for all the things that together constitute Christianity; many others, inferior in religious insight, have contributed to the making of Christianity. Reconstruction may mean, and does mean in the articles that have appeared in *Christian China*, reinterpretation. The thesis may be advanced that even the work of Jesus may be imperfect and the progress of mankind may introduce changes. We do not say that we hold this view; we only indicate here that we do not close our minds to the consideration of it.

Moreover, "reconstruction of Christianity for the needs of China" does not imply that Christianity is a failure in China. Nobody in his senses will be so bold as to pronounce such a judgment. It simply means that there have been varieties of Christianity, that these varieties developed in response to needs of particular peoples of particular times, and that China, having had a different history, may very well have a Christianity different from any variety existent, a Christianity that will appeal to her mind and temperament. In fact, if Christianity is to become an integral part of the spiritual life of China, it must be re-thought in Chinese terms. Those who are working intelligently for the spread of the Kingdom in China will encourage it in all ways possible. This in practice means that the Chinese mind should be encouraged to react originally and vigorously to Christianity, its theory and its forms; "the Chinese mind" means the minds of the Chinese people, of individual Changs, Wangs and



Lees. So far, we are not aware that we have published any article that will not meet the approval of such highly respectable bodies as the faculties of Union, Yale, Harvard, Chicago, Oberlin and other divinity schools. If we did publish unorthodox articles, we feel we would still be working for the cause of Christianity. We do not care to place the cause of Christianity above the cause of truth; we think Christianity can stand the test of scientific investigation; if it cannot, the sooner we get rid of it the better.

Finally, we do not pretend that we reject evolution in order to accept Christianity. If our friends are still hoping that we would make an exception in case of Christianity, we tell them plainly that the hope is vain. The struggle between evolution and religion was carried out in the latter half of the last century; for us, it has no more than historical value. The acceptance of evolution in religion means that beliefs were not created suddenly in so many days by some man or superman, but the result of centuries of evolution and that religion is changing and ought to change in response to the changes in man and his environment. We apologize for repeating here the obvious.

Does not expediency counsel us not to publish articles that might displease our friends on whom we depend for financial and moral support? We would be insulting our friends if we thought so. If any supporter exacts conformity in exchange for his gift, we will say "Timeo Daneos," and not sell out our birthright for this porridge, even though it is of the most precious shining sort.

---

### "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"

There are two interpretations to this proverb; both of them with a willingness to give, but differing at the "receiving end." The one gives so much that he seems to have an inexhaustible supply of advice, suggestions, good-will, respect, probably even of money to give; but he never takes any notice of how much can be received by the object of his affections, who seems to him a reservoir that possesses no maximum capacity. The other gives with due regard to the amount and kind of things his object can and will receive with the fullest amount of benefit, pleasure, joy, and goodness. The latter is Christ-like.

Jesus never makes His gifts seem out of place, as if intruding

upon other's wishes, or as if His gifts were superior to all that any man could give, even though He had the right to think so. But when Jesus did give, He gave the very best, and, what is more difficult for us to learn, He gave the very best for that individual under the then existing limitations and circumstances. The gifts were bestowed nobly, respectfully, and humbly; there was all frankness and sincerity; there was thought and thoughtfulness in all of His giving.

We have much to learn from this short and simple proverb—so simple that we often seem to see nothing in it. "It is all so easy to do," we say—and this is where we lose out—the "doing" part of it. We are so prone to overdo a thing in our goodness or fulness of heart that we often lose our sincerity, and respectability, and frankness thereby. We give, that's all; never a thought about the receiver.

Let us turn around; and we, once the giver, receive that same gift with a most unpleasant willingness. We hate advice, we ignore suggestions, we dislike the personality behind the gift, we think him most bumptious to offer the gifts. But we accept them with all outward show of humility, regard, and deepest gratitude.

The method of giving, after all, is not so simple. We must not give when we know not how to give, or we give too much; and we must receive from those who know how to give until we can learn to give, or we give wrongly. We have a guide to the method, however, in another short and simple sentence from the Bible, from the lips of Jesus: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . ."

Like the study of philosophy, to get at the real substance of these wonderful, short, simple, and oft-quoted truths—and there are so many of them in the Bible—we must *re-think* them—and that, often.

J. S. L.

---

### THE TARTARIN-COMPLEX

Tartarin de Tarascon, it will be remembered, was a man of fertile imagination and some vanity. He was bored by the commonness of life and the pettiness of men. He would hunt lions in Africa and scale the heights of the Alps. He was determined to show to the world that he was no ordinary man. He laid out elaborate preparations for his great adventures. He consulted

his neighbors; he entertained his feminine admirers with stories of the dangers in his undertakings. He thought out all in detail, from departure to the triumphal march home. While he talked and planned, time went swiftly by. With the elapse of time, he came to believe that he had already performed the big feats and was, in fact, a hero.

Baldly sketched, Tartarin de Tarascon does not appear very real. If, however, we take into consideration the witchery of the Midi atmosphere, where Alphonse Daudet, his creator, made him live, we can readily understand. We will always laugh at his foibles, but we will also sympathize with old Tartarin de Tarascon and appreciate his humanity.

One would expect sobriety to reign among the student circles in America; yet, Tartarins not unfrequently appear. This fact is, merely as a social phenomenon, interesting enough. The causes of it are evasive, but not very obscure. If we, coming from the strange land of China, can speak English so well, dress so neatly, and win so many academic honors, is it any wonder that our American friends should compliment and praise us? Having been praised so frequently, isn't it natural that we think we possess all the qualities that they attribute to us? The witchery of our environment, like the witchery of Midi, fans our vanity aflame. When we return to China we expect the same hero-worship. If that is refused, as it is so often done, our amour-propre is hurt; we become hard to get along with. Our fellow-countrymen withdraw from us, and we withdraw from them. "The failure of the returned student" has become a national problem.

The heavy national loss that this "Tartarin-complex" costs our country, justifies a determined, individual and collective campaign of extermination.

## SOME PROBLEMS OF RECONSTRUCTING CHRISTIANITY FOR THE NEEDS OF CHINA

By Sidney K. Wei

### II. An Estimate of the Bible

From the standpoint of traditional theology Christianity is based on the Bible comprising the Old and New Testaments. What the Bible says is regarded as the words of God and Biblical teachings have final authority in our religious life. The question with which we are concerned here is whether such a view is compatible with the spirit of modern China.

For most students and educated people in China the assertion that the Bible is the best guide of life is repulsive to their minds. There are reasons for saying this. First of all, to students of science and religion the mythological character of Biblical stories is very evident. For instance, the story of creation is contradictory to anything that they know in geology, biology, and anthropology. What science tells them is a gradual evolution of the human race without supernatural creation. Besides the story of creation the accounts of miracles are, from their standpoint, unbelievable.

A more serious consideration is that the educated people, realizing fully the intrinsic value of the classics, cannot possibly accept the Bible as the only guidance of life. They feel that they must be selective and discriminating toward the teachings of the classics and those of the Bible as there are valuable as well as ineffectual elements in both. To overestimate the value of the Bible seems to them a very biased attitude.

Such is the general intellectual opposition to the view which regards the Bible as the absolute and infallible authority of moral and religious life. In view of that intellectual opposition, a more critical and liberal attitude toward the Bible is needed in order that Christianity may gain favor among the enlightened Chinese people. What should, then, be a true estimate of the Bible?

The Bible is a record of men's religious experience which embodies faith, imagination, and inspiration. In short, it describes men's yearning for moral and spiritual values. A critical and his-

torical study of the Old and New Testaments reveals that they were written under the urge of social, political, and other environmental conditions, out of which grew their religious and moral problems. The messages of the old prophets as well as the New Testament genius were delivered to meet the needs of their time.

That the conditions of our time are very different from those of the Biblical age needs only allusion. Hence, our moral and religious problems are not the same, though we must admit that there are some more or less universal problems which persist through the ages. It follows that, apart from reference to modern conditions and problems, adherence to Biblical teachings means undiscerning submission to authority. We must first investigate modern conditions and determine current problems and then find out and project the best solutions. The Bible should be consulted, but it should not be followed without critical and discriminating consideration.

It is an undeniable fact that besides the Bible there is an abundant treasury of Christian literature and literature of other sources that are very valuable for guiding our moral and religious life. For instance, the Chinese classics, Augustine's confessions, Pascal's thoughts, and many other writings may be included. There is, therefore, an impending demand for a greater Bible which should comprise all that is valid and useful for our moral and religious needs.

What has been said amounts to asserting that a critical and discerning attitude toward the Bible is indispensable for broadening and liberalizing our religious life. In other words, the validity of our religious life lies within our own experience which needs testing, reconstruction, and projecting rather than blind submission to external authority. What is needed is more faith in ourselves—in the capacity of meeting our own needs and in the possibility of realizing what is ideal and spiritual through anthropopathic control over our environment.

In conclusion the value of the Bible for meeting the peculiar needs of China must be emphasized. The Bible reveals the reality of God, the work and worth of Jesus, and the value of religious faith which must be imparted to the Chinese people. Supplementing our vague and remote idea of God and correcting our animistic and supernatural notion, the Bible presents a God who is real, intimate, and vitalizing. Moreover, there should be a deeper appreciation of the work and worth of Jesus whose personality is, in many senses, unique



and unparalleled in history. The responsibility of service, the joy of self-sacrifice, and the sense of human worth and sympathy revealed in the life of Jesus are the qualities that are urgently needed for regenerating and building up China. Finally, the value of religious faith for strengthening our moral life is a very important phase of Biblical teaching and great stress should be laid on this point for dispelling the agnostic and naturalistic conception of life.

### III. Jesus

Every great religion is associated with an eminent personality. In Buddhism we have Buddha; in Mohammedanism Mohammed; in Christianity Jesus. The position that Jesus maintained in Christianity varied historically according to circumstances. In early Christianity the eschatological hope in connection with Jesus was the most essential element in religion. In medieval theology it was not so much the personality and work of Jesus, but the Bible as interpreted by the Church and its doctrines, that was of utmost importance and supreme significance.

The attitude toward Jesus is manifested along divergent directions. Broadly speaking, there is one tendency which makes the whole Bible the only authority of Christianity subordinating the teaching and work of Jesus, and another which regards the teachings and personality of Jesus as the foundation of modern Christianity. I think that we can say with regard to the first position that in view of its Biblical absolutism, it is diametrically opposed to the spirit of modern time and entirely unfitted to the conditions in China, as I pointed out in a previous article.

As to the second position, it calls for careful consideration. First of all we can say that, because of the existence of various religions in China, adherence to the teachings of Jesus without estimating the worth of the other religions is not a fair position. What we are concerned in China is synthesis and creation of religious values, rather than static conservation of one particular religious system. Broad-minded Christians in Europe and America have been willing to accept the value and validity of some phases of Buddhism and Confucianism. It does not seem reasonable for us to ignore the worth of Buddha and Confucius, since our social institutions and development have been conditioned by them.

With regard to the question whether the teachings of Jesus are applicable to the condition of modern life, it is evident that aside from the fact that Jesus laid down only broad and general principles of life, he lived in an environment quite different from our own and addressed to people who were not similar to ourselves. We can easily realize that the problems that he faced were not the same as those of ours and the application of his teachings in each case would not coincide with the demands of our time. For instance, Jesus was not confronted with any industrial and political problems with the immensity and complexity of those of ours. What should be our duties as Christians toward the current industrial and political problems cannot be readily deduced from the teachings of Jesus. While we should not depart from the broad principles that are found, for instance, in the sermon on the mount and the beatitudes, we have to create and construct ethical codes and ideals to guide the exigencies of modern life.

More serious is the consideration that absolute and rigid attachment to the teachings of Jesus is another form of blind submission to external authority for the guidance of our religious life. Such position is untenable, as we realize that our undiscerning fidelity to our past traditions and ideals had practically stagnated our civilization and brought about more harm than good to our individual, social and national life. Without doubt the principles and ideals of Jesus are in general cogent and efficacious, but it is the deductive and submissive attitude toward them that is positively incompatible with the democratic and scientific spirit. Instead of indiscriminate docility to the authority of the teachings of Jesus, what is needed is critical testing of them and constant reconstruction and continuous creation of religion and ethical values according to modern conditions and needs.

In the light of the above considerations, we should estimate the work and personality of Jesus in social and ethical terms. Much of his metaphysical attributes, such as divinity, incarnation, etc., should be discarded and the mythological accounts of his work should be sympathetically interpreted in the light of historical situations. What is of supreme significance is the influence of his personality and the ethical and social implications of his teachings. He was a great moral and spiritual leader. He revealed to us the reality of God; he taught us the worth of the individual; he exemplified in his life the

spirit of love and service; he expounded some simple but fundamental principles of life.

The need of Jesus in China is the need of men and women who are akin to God, who know the intrinsic value of each person, who have the spirit of love and service, and who, instead of hypocrisy and formality, live simply but truly upon the things that make life worthwhile. Discipleship under Jesus means that we are determined to be that kind of men and women. It does not imply submission to every detail of Jesus' teachings deducible from the records of the Gospel, nor exclusion from and antagonism to the best elements of the other religions. In short, it is Christians of unselfish and sacrificial service, spiritual insight, broad human sympathy, and true and simple living who can do the most for China and for humanity.

#### Erratum

In lines 8 and 10, on page 245, in number 5, volume VI, for "anthropathic" read "anthropopathic."

## SOCIAL AND POLITICAL DETERMINANTS OF CHINESE EDUCATION

By Tingfu F. Tsiang

The relation between an educational system and its environment is normally intimate and well adjusted. The educational system modifies the environment; the environment in return shapes the educational system. Such mutual play leads to an endless series. The educationalist may aim at the elevation of life through education, but he must not think for a moment that the ideals which he tries to spread in a community and the means by which he introduces his ideals in fact do not, or in theory ought not to, bear any relation to his environment. Even the old education of China was a product of its environment and in a measure met the needs of that environment. The subject matter was very limited; there was no science, no art taught in the old schools; classic literature was the only food fed to pupils. The organization was also simple; every community had its teacher with ten to twenty pupils; there was no definite division into classes; instruction was almost entirely individual. The two things the students had to do were to memorize classics and write essays. Its faults stand out glaringly, but its merits are ignored. In a pre-industrial age, in a civilization whose wisdom was entirely in its literature, with a population largely rural, with only one professional class, the politicians, who needed to know only the ideals of the race, political art, and clear composition, the old education was both in subject matter and organization well fitted for its tasks. The danger lies precisely in ignoring its merits.

That danger would not exist if the impact of the West upon China were not so strong as it is. "Change, and change fast; or you perish" is what this impact is saying to China. She is forced to jump from one social and political system to another with little time to think. Her young leaders, educated in foreign lands, often lose patience with the old ways. Their newly-acquired nationalism spurs them to hasty action. The result cannot be expected to be satisfactory. Before success can be attained with the new education, leaders

must consider the social and political conditions that will determine its spirit, matter, method, and organization. These determinants work legitimately and inevitably. The sooner we understand them the better.

Of the social determinants of the new education there is, first of all, the poverty of the common people. Nobody knows exactly how poor the common people of China are; statistics are entirely absent. Yet observers agree without a single voice of dissent that the common people of China are miserably poor. The density of population in the occupied parts of the country makes the individual holdings necessarily small. Lack of roads makes trade hard; inter-provincial duties render it less profitable than ever. Industry has only the efficiency of handcraft. Families are always large. Added to these are the recurrent floods and droughts. Hundreds of thousands live day by day; by far the majority live year by year. There is no excess wealth for health and education. As soon as a boy and girl are old enough to go to school they have to contribute to the family income. Boys follow their fathers to the garden, farm, or shop; girls help their mothers with their household duties. It is not a matter of half play and half work; economic conditions make parents harsh task-masters. If the state wants these people to get an education it must make it free—free as regards tuition, free as regards books, and even free as regards food and lodging. In Philippines it was found even necessary for the state to subsidize the families which have children in schools. The same must be done in China. The subsidy may take the form of products from the school farm and the school shop, made by student labor. School terms should be arranged to avoid interference with family necessities. In the country boys are free in winter months and always busy in summer; in the cities, boys are freer in evenings. Girls can always get a few hours away from home. Such conditions are cruel, but we must take them into consideration. Our educational beginnings must necessarily be very modest. As economic conditions improve our educational standards may also improve. If we put them too high now it will simply mean that education will not touch the common people.

The second social determinant of Chinese education is the big proportion of rural population as against urban. The ten biggest cities in the United States have an aggregate population of sixteen million; the ten biggest cities in China have an aggregate population



of seven million. The province of Szechuan has a population of seventy million; its biggest city, Chungking, has only six hundred thousand. Hunan has a population of twenty million; its biggest city, Changsha, has three hundred thousand. Even these figures do not indicate the largeness of the rural population so far as its educational significance is concerned. Chinese cities do not contain as many families proportionally as American cities. Chinese merchants keep their ancestral homes in the country; they go to the cities for business, not for residence. Their wives and their children stay at home. In the grammar school in Changsha where I was for a year, there were not more than ten students out of four hundred whose families were in the city. Hence, China's educational problem is rural and not urban.

This rural population of China is cut up into small units, determined by geography and family lineage. There are few roads to overcome the isolation.

These facts should have a determining influence upon Chinese education. They demand in the first place that big schools in the cities be changed into small schools in the country. This does not mean that the present city schools should be closed or removed; it means that the emphasis in future building should be placed on country schools. The men who make Chinese education now, naturally went to the big schools in the cities, coming as they do from the upper classes. When they went abroad to study they studied in the cities. They seldom came in contact with the country school in foreign countries. It is natural that they should plan the schools in city terms: big buildings, big staffs, minute division of instruction. What the situation demands is more the one-room, one-teacher school, located in a village or at the crossing of roads. It also demands that the content of the education be rural: text-books should be based on rural experience; the instruction should aim to fit the pupils to be members of rural communities.

The third social determinant of Chinese education is the home-basis of its industry. It is backward, it is inefficient, but it cannot be changed in a day. The process of transformation of industry from home to factory basis will take half a century. To be sure, here and there, modern industry is springing. Yet in 1918, in the whole of China, there were less than three hundred industries using steam or electric power, less than nine hundred establishments employing more

than one hundred workers, less than two hundred fifty corporations of manufacture. If any attempt is made and made successfully to educate a big number of young in the manipulation of machinery they will not be able to find employment, and their inability to find employment will tend to discredit the new education in the eyes of the public.

This does not mean that Chinese society makes no demands on education vocationally. Skilled labor, of which there is considerable amount in the country, has always had its education in the form of a long, tortuous apprenticeship to some master workman. It is exploitation simple. The term varies from three to nine years. During the entire period there is no cash remuneration besides the board and lodging of the apprentice. At the beginning the young man does the menial labor of the shop, learning very little about the trade or craft. He watches the master if he is intelligent; if he is not, he learns by trial and error, assisted by the punishment of the master. Besides, the master cannot state his skill in rational terms. The whole system is wasteful and inefficient, from the social point of view. Chinese education should institute instruction in trades and crafts so as to replace the apprenticeship system. It can begin with the more skilled and more intelligent of the skilled laborers in the country, give them a little education, and then make them teachers. Graduates from schools taught by native craftsmen will be able to find a place in Chinese society.

There is another service which education can render to Chinese industry. Although the home basis cannot be changed suddenly, there are many improvements which can be introduced into industrial arts without involving a change in the basis of industry. In agriculture, rotation of crops and the combatting of insects; in carpentry, the use of better tools; in the making of furniture, better designs and better processes of painting and varnishing; these are only examples of changes that can be made with little use of capital and with no use of machinery. Once learned they can be practiced in Chinese society as it is.

China is at the threshold of industrialism; there is no choice for her but to advance. In this revolution schools must lead. It is a definite problem for the educators to find out how fast modern industry is being introduced; he should make education correspond with the state of society.

The fourth social determinant of Chinese education is the presence of illiterate adults. They constitute the mass of the country now and will long remain the majority. Nature recruits for them. After we will have had a compulsory educational law for a generation or so, we may begin to think of the young only. It is, I am afraid, some time yet before the country will have an effective compulsory educational law. In the meantime we must make provisions for our illiterate adult in our educational system. The obvious thing to do is to establish evening schools, summer schools, winter schools, lecture halls, public reading rooms, etc. It seems to me that a more systematic and determined effort should be made than such desultory attempts. It can be best done by the socialization of the schools. The same spirit that made former President Wheeler of the University of California say, "the University is not in Berkeley, but in California," should dominate all the schools of China. Two things would result: there will be regular school extension work as there is university extension work; the individual school will be made a community center, with activities shared by all classes of the community.

Any education that will take root in China will shape itself in accordance with these four social conditions: the poverty of the people, the largeness of the rural population, home-based industry, and the presence of illiterate adults. In addition to these social determinants there are others emanating from the political life of China to-day. The first of them is growing nationalism.

Whether China is a national state or not depends on the definition of "national state." If one means by it a like-mindedness of the people within the state, then China is and has long been a national state. One law prevails over the country. One written language is used. One religion, a blend of buddhism, taoism, and confucianism, guides all. The same ethical ideals, those of Confucius, inspire all action. Racially, the Chinese people are as homogeneous as the most homogeneous political unit in the world. Unified central government has been the rule in authentic history; divided central government has been introduced only in periods of transition. Yet this nationalism has been inarticulate. At times when China had to struggle against the tribes in the North the people were collectively conscious of a superiority over alien races. As soon as opposition was overcome the people became unpolitical as the Western peoples were during the Middle Ages. The problem to-day is to make this nationalism articu-

late, effective for political purposes. As a matter of fact, it is growing. The task of the educator is to hasten and guide the growth.

There are to-day two obstacles to the growth of nationalism in China, one physical and one moral. The first is the big number of dialects among the people. The number has been exaggerated; close analysis can reduce them to five distinct dialects, the others being shades of the five. Evidently all the schools in the country should teach mandarin which is universally felt to be the best of the five as well as the one spoken by most people. The task is not so hard as it seems. Chinese students from Kwangtung have learned to speak it while in the United States by simple association with students from the northern and central provinces. What the schools should do is to emphasize nationalism as against localism and then provide an opportunity in formal instruction of mandarin.

The moral obstacle to Chinese nationalism is the lack of self-confidence. The repeated humiliations that China has suffered at the hands of the Western nations in the course of the last fifty years have led to the growth of a self-suspicion of innate inferiority of the race and of the worthlessness of Chinese civilization. We are our own most severe critics. So far as unity is concerned the people are closer together to-day; so far as nationality is concerned, I am afraid the process has been one of denationalization. Yet no permanent worthy national state can be built upon the unity of fear; it must have as its basis the consciousness of a cultural mission. In this the government universities have a great duty to perform. They must institute the study of Chinese literature, art, music, drama, and the history of social and political institutions. They must render more articulate the national "Weltanschauung," and teach the people to prize it.

The second political determinant is democracy. China has always had a large degree of local self-government. It has been claimed that China is the most democratic country in the world. Such claims should not be taken too seriously. Premier Nitti has just claimed for his people that they were inherently democratic. Anglo-Saxons have long claimed that representative government is their contribution to civilization. F. Seebolm and H. Seebolm have shown how democracy originated with the Welsh and the Greeks. We know that the Counciliar Movement in the Roman Church, led by Marsilio of Padua and Gerson of Paris, was the contribution of the latin race towards democracy. We may have been very demo-



cratic in our traditional practices but they avail little in these days, for our democracy has evolved no machinery of government. Rules of election and rules of parliamentary practice are foreign to the people. The idea of legal as opposed to personal rule came from the West. Until we do have the machinery of popular government our democracy is more sentimental than real. In this our schools have a grave responsibility. Bourbonism is dead as shown by the abortive attempt of Chang Hsun to restore the Manchurian monarchy; Napoleonism is also dead as shown by the defeat of Yuan Shih Kai's imperial schemes. Remain to us clique rule, mob rule, or true representative government. The school is the logical place to evolve the machinery and the rule of parliamentary practice. Special emphasis should be placed on student self-government and on the study of civics.

These then are the important social and political conditions which will ultimately determine Chinese education of the next few decades. The educator cannot ignore them if he will perform his full function.

But the duty of the educator is not the mere shaping of education to fit the conditions of society. He is not a passive element; social progress has a claim on him. He is to assist in the formation of social and political ideals. The strong national states of our day have all gone more or less the same process of nation-building and have more or less the same social and political institutions and ideals. It is easy to follow their example and rule out other possibilities. Yet it would be a sad future for China if we were doomed to go through the same selfish nationalistic struggles and to arrive at the same kind of society with its class struggle, its subordination of man to production, and its social injustices. Given our rational nature we are in a measure free to control our evolution. We can choose capitalism, socialism, syndicalism, or a blend of any two, or something else; imperialism or liberalism. In the study of social and political problems in China the greatest intellectual independence is demanded. Our educators should know thoroughly our society, so that, on the one hand, our education will fit its environment, and on the other, it will be a vital factor in the introduction of better social and political systems.



## THE NEW TESTAMENT IN THE NEW WORLD

By Professor C. C. McCown

The New Testament is not a textbook on ethics or theology; it is an account of the lives and thoughts of certain men and women who began a new era in history. As William James has said, the Bible is a "record of the inner experiences of great-souled persons wrestling with the crises of their fate." Our task as Christians in the twentieth century is to learn what gave those men and women their commanding influence. We must understand how they met their crises and solved their problems. By imitating them we can be to our own and coming generations what they were to theirs. We can help build a new world.

The one central character in the New Testament is Jesus. Him we must understand and follow. If we are to be Christians, Christ is to be the life within us. Not an outward conformity to his sayings—such as giving our spare garments to the poor or refusing to carry a rifle—makes us his followers. We must have his disposition, his attitude toward life and its problems. But what was his attitude? We cannot know this unless we know the circumstances of his life and the problems of his day. In other words, to understand Jesus we must make a careful, scientific study of the economic, social, and religious history of Jesus' times.

The New Testament contains the records of the lives of certain friends and followers of Jesus, men who, because of their intimacy with him, may be supposed to have understood him. They tried to put his principles into practice. The Acts and the Epistles give us an account of their attempts to realize his ideals in actual life. Now, unless we know the practical problems which these early Christians faced, we cannot understand their attempts to follow Jesus. We cannot understand the tortuous windings of a road through the mountains unless we know the nature of the terrain that is to be covered; we cannot understand the course of a ship on the ocean unless we know the cross-currents and head-winds that buffet it; so we cannot understand the successes and failures of the early Christians unless we know the difficulties and obstacles which current immorality, idolatry, and superstition put in their way, as well as the fa-

vorable winds and currents which were due to the political, ethical, and philosophical progress which Graeco-Roman society had achieved. We cannot understand Paul and his writings unless we know something of the religious outlook of the Greek-speaking Jews among whom he grew up and of the motley populations in the Greek cities, such as Corinth and Ephesus, which he tried to evangelize, for he knew—what some modern preachers and missionaries do not know—how to adapt his message to his audience.

Fortunately, the student in the twentieth century is in a better position to penetrate into the real meaning of Christianity than any have been before him. This paper is written to suggest some of the comparatively new means now at hand for the interpretation and application of the New Testament.

The first great advance in the means for interpreting Jesus and his earliest disciples has come through archaeological discoveries. Strangely enough these have not been made to any considerable extent in Palestine, but largely in Egypt.

Within the last generation that ancient land has yielded almost immeasurable quantities of the records of the popular speech and life of antiquity. From beneath the sands of the Egyptian desert have been recovered writings of every description, books, letters and their copies, public and private documents in endless variety, in fact, everything in the way of writing that one could expect to find among a people of highly developed civilization and great literary and commercial activity. The fragile papyrus which the Egyptian laborers of former archaeologists used to burn for its rather doubtful aroma and the despised potsherd, or *ostrakon*, have assumed an almost priceless value, because from them it is possible to reconstruct a fairly complete picture of the language and life of the ten centuries just before and after the birth of Christ.

For a proper evaluation of these documents one thing is especially to be noted: these great discoveries have been made, not as at first supposed by unearthing ancient libraries or archives, but in the city dump heaps where worn-out books and antiquated records from public and private offices were thrown. It was also found that mummy cases were frequently made by putting together in layers discarded sheets of papyrus which had already been used for writing. The practice not only shows how extensively papyrus was used but also has preserved for us some valuable documents. These papyri

are mainly non-literary: leases, bills, receipts, marriage contracts, letters of divorce, wills, pardons, notices of indictments from magistrates, official records of trials, all sorts of records having to do with taxes, besides letters, notes, school exercise-books, books of magic, horiscopes, diaries, and, in fact, everything that has to do with ordinary life.

The discoveries include some exceedingly valuable literary documents, for instance, Aristotle's *Constitution of Athens*, considerable portions of four comedies of Menander, and the apocryphal *Acts of Paul*, as well as some portions of both the Old and New Testaments. Granting these very interesting finds the highest value which they can possibly claim, we cannot at all compare them with the non-literary papyri in their importance for the historian and especially the student of the New Testament.

Owing to the power of Roman arms and the pervasive influence of Greek culture, the whole world at this time was bound together in a common civilization. The Egyptian papyri and *ostraka*, therefore, are representative of the culture of the whole Mediterranean world and help us to reconstruct a picture of society not only in Palestine but also in the various cities of the Roman empire which Paul and his fellow-missionaries tried to evangelize. The non-literary papyri come from the ordinary men of antiquity and therefore help us to understand the kind of people to whom the first Christians preached.

The second advance in the means for understanding the New Testament is due to the new interest of our times in the common people. Simultaneous with the recent archaeological discoveries just mentioned, the entire attitude of scholarship toward the language and life of antiquity has radically altered. This change has only been a part of that larger one affecting all historical and scientific study which has shifted the center of interest from the genius to the plodder, from the rich to the poor, from the ruling classes to the suffering masses. There has arisen a hitherto unheard-of interest in everything belonging to the popular life of ancient times. Our libraries are being ransacked for any sort of writing which will throw light upon the beliefs, customs, and language of the people, whether small or great, rich or poor, whether belonging to the favored aristocracy or the submerged proletariat. Ancient authors and inscriptions which were formerly despised, neglected, or unknown are being brought to light and studied, not because they give us the dates of

obscure consuls or the "talk of forgotten poet-tasters," but because they tell us how the unwashed multitudes worked and talked and lived.

Formerly we were familiar only with the artistic and often highly artificial language of the *litterateur*. We knew only the virtues and vices, the faith and the skepticism of the men of education and high position, of the blasé fop and courtier, or the disillusionized and cynical philosopher. From this small and by no means representative portion of ancient society, we formed our estimate of the whole. We had only an incomplete sketch with imperfect proportions and faulty perspective, yet we thought it a true picture of antiquity. Now we can correct the mistaken outlines and fill in the background, sometimes somber, sometimes bright, but everywhere suffused with the light of actuality.

In this day when psychology and sociology appeal so strongly even to those who know little about them and when public sentiment calls in unmistakable tones for some reorganization of society which will give to every man his rights, no matter how poor and insignificant he may be, it certainly is cause for congratulation that the student of the New Testament has been placed in possession of materials which enable him really to understand the ordinary man of ancient times and to reconstruct a fairly complete picture of the social, industrial, and religious conditions of antiquity and, therefore, more clearly to appreciate the insight of primitive Christianity as well as the power and purity of its social motives and ideals and so to give a psychological interpretation of its attitude and faith.

When, now, we come to interpret the New Testament in the light of these new points of view, we make certain interesting discoveries. In the first place we learn that the Greek language in which the New Testament was written was the language of the common people, the language of the street and market-place, and not of the rhetorician and philosopher. The non-literary documents reveal unmistakably the fact which, from the known history of language we should have been able to guess, that in the five centuries since the period of Athenian glory the Greek language had undergone a tremendous change. The ordinary speech of Paul's day would have been absolutely unintelligible to Pericles or Plato or Demosthenes. To be sure, the literary men of the first century after Christ attempted to write in a poor imitation of classical Attic Greek, but the New Testament was written



not in the language of the few but of the many. Its meaning was not covered up with high-sounding phrases and complicated periods, but was put in the ordinary, straightforward language of every-day life. This fact has a special significance for those who may have the task of translating the Word of Life into another language. No canons of literary style developed by an aristocracy of letters that snobbishly holds itself aloof from the mass of people should be allowed to govern a translator of the New Testament. The first consideration should be to see that God's revelation of himself in Jesus Christ is put in a language understood by the people.

If one studies the New Testament in the light of our reconstructed picture of antiquity, a second interesting and suggestive discovery is made. As the language of the New Testament was the language of the people, so Christianity is also a movement of the masses. It must never be forgotten that the majority of the earliest Christians were slaves and freedmen, artisans and small shopkeepers. "Not many wise men. . . , not many leading men, not many of good birth have been called," says Paul. To be sure, men of education and culture, such as Barnabas, Paul, Apollos, and Luke, became leaders of the new movement, but they did not hold themselves aloof from the masses, but worked among them as brothers to save and help them. Christianity began at the very bottom of the social scale. In less than three centuries it had progressed so far upward that the calculating politician Constantine thought to safeguard his throne by espousing the faith which only two centuries before Tacitus had scored as a despicable superstition. He who would spread Christianity among the great nations of either the Orient or the Occident must remember that "the rise of early Christianity teaches the lesson which every springtime teaches, that the sap rises from below upwards."

These two conclusions prepare for a third. Christianity is essentially democratic. It is a religion for all mankind. It has no favored nations, nor favored classes. It cannot be inherited, neither can it be given to or forced upon any one. Rich and poor, learned



and unlearned, Oriental and Occidental, must receive it and achieve its ideals by exactly the same moral and spiritual processes. It cannot be imposed by the educated and powerful upon any country, but must be brought to the great masses of people by men and women who are willing to imitate Christ and his apostles in making themselves one with the people. It must be wrought into the fibre of a nation by the full and free participation of every individual in efforts to realize its personal and social ideals.

Two concrete examples will illustrate the value of the new discoveries that have been made and the new points of view that have been adopted in regard to the New Testament. Among the documents recovered from the libraries of ancient monasteries and other collections have been a number of so-called apocalypses, or "revelations." Some had, to be sure, been known since early times, but they had not proved attractive or even intelligible. It has now been found, however, that a whole series of these writings appeared between 200 B. C. and 100 A. D. They were represented to be revelations, usually in the form of dreams or visions, of future events and of the secrets of heaven and hell. Frequently in allegorical form, they present to the modern mind a bizarre and sometimes repulsive series of pictures. In these strange visions men are represented by sheep or goats; terrible beasts take the place of the human and demonic enemies of the righteous; angels appear under the guise of men who conduct the seer from place to place and explain his visions to him. These "revelations" are usually said to have been vouchsafed to ancient Jewish heroes, such as Enoch who lived before the Flood, the twelve sons of Jacob, Moses, Baruch, and Ezra. They deal largely with the expected coming of the kingdom of God and enable us to trace the growth of Jewish and Christian ideas as to the coming of the millennium and the resurrection.

When one reads these documents and then turns to the books of Daniel and Revelation he discovers at once a remarkable similarity. These two Biblical books belong to the class of apocalyptic writings; they use much the same figurative and allegorical language. Their

visions are essentially of the same character; and it is plain that just as we apply certain rules of interpretation to poetry and others to drama or fiction, so we must apply special rules of interpretation to all this class of apocalyptic works; that is, these two Biblical books, Daniel and Revelation, are taken out of the comparative isolation which made them so difficult to understand and brought within the range of scientific interpretation. These works are full of references to contemporary personages and events, and, unfortunately, our knowledge of ancient times is not sufficient to explain all of their allusions. We shall never be able fully to understand the details of parts of Daniel or Revelation, but their general setting and purpose have become clear. Consequently, their real value is manifest. These "apocalypses" or "revelations" were the earliest efforts to construct a philosophy of history; they were magnificent attempts to show the ruling hand of God in the affairs of men; their writers believed that God reigned in heaven and that he was gradually working out his purposes upon earth. Their manner of expression and the details of their belief may seem foreign to us but their great fundamental faith we find indispensable.

The second illustration touches a very different field. To the person who is inclined to take the words of the Bible literally, Paul's injunction with regard to the silence and subordination of women in the church has always made great difficulty. Most men in America recognize the fact that our churches could not run without the help of the women. How shall we make the facts of modern experience square with the injunction of the apostle? A careful study of the social conditions which Paul faced in his Gentile churches removes the difficulty. According to the superstitions and social conventions then current, no woman of good character would ever appear in public with her head uncovered, nor would she take any part in public meetings. Paul believed, to be sure, that in Christ there was neither male nor female, just as there was neither bond nor free. But when the women of Corinth began to act upon this principle, they immediately exposed themselves to the suspicion on the part of all their

non-Christian neighbors that they had broken away from the ordinary standards of womanly modesty and chastity. The far-seeing apostle perceived at once that great discredit would be brought upon the church by such conduct; and partly for this reason, partly, no doubt, because of engrained social prejudice of his own, gave those commands which have been so long used to keep women in subjection to men.

While in the Orient, I had personal knowledge of an excellent illustration of Paul's problem. In a certain church in India the missionary's house stood within a few feet of the church door. One day the missionary's wife, who was a fine linguist, was to speak at the church service. Being delayed by some of her many duties, she entered the church hastily without putting on her hat. The members of the church hastily without putting on her hat. The members of the church were completely scandalized that she should dare to appear in public with her head uncovered. It was their own social convention which re-enforced the injunction of the ancient apostle. On the other hand, in any country where social customs are absolutely different, the command of the apostle that women should have their heads covered has absolutely no application.

This illustration from Paul's problems and his methods of solving them has suggestiveness in many directions for those who are wishing to bring Christianity to a land that has not yet embraced it. One must respect the social conventions of a land until by a gradual process of education better ones can be substituted. Even a fundamental principle such as the equality of men and women before God must not be insisted upon at the expense of practical efficiency. We must learn, like Paul, to be all things to all men that we may by all means win some.

The New Testament comes, then, as an ancient book to our modern world. Because its writers, and pre-eminently Jesus, looked below the surface of individual and social morality, because they solved their problems in the light of eternal principles, we in the twentieth

century can find the guidance we need in our difficulties and perplexities. The more fully we understand that ancient world, the more clearly can we appreciate the fundamental principles of conduct which the Bible reveals, and the more successfully can we apply them to our modern problems.

As a means of pursuing farther some of the lines of thought which have been suggested above, the following works may be named:

CAMDEN M. COBERN, *The New Archaeological Discoveries*. Funk & Wagnalls, 1917.

MAURICE JONES, *The New Testament in the Twentieth Century*. Macmillan, 1914.

GEORGE MILLIGAN, *The New Testament Documents*. Macmillan, 1913.

## SOME ORIGINAL PLATITUDES

By Yuen Ren Chao

1. A proverb is a statement which is *sometimes* true.
2. Inaccuracy is the price of wit; insincerity is the "charge" of style.
3. Truth is longer than rhetoric.
4. *All* sweeping statements need qualification.
5. One of the truisms that one often needs to be reminded of is that one often needs to be reminded of truisms.
6. If you have nothing to say, don't say it well.
7. All paradoxes are fallacies.
8. Healthy humor should not be harsh or harmful, it should be both human and humble.
9. The world is so full of a number of slangs.  
I am sure they will hurt us as badly as pangs.  
(With apologies to Stevenson.)
10. The world is a score, each takes his page and plays his part, at sight.
11. Life is one continuous improvisation, not a rehearsed performance.
12. Life is a plenum of decisions and executions. When you stop to deliberate, you are executing a decision to suspend action.
13. No castle has been built on real ground but has been built first on ideal air.
14. There is no such thing as spare time. There is only spared time.
15. You can't kill time without murdering it. No bill of rights includes the right to kill time.
16. "If a thing is worth doing at all, it's worth doing well." If so, why don't people spend half an hour a day on shaving, or two hours a day in reading a daily paper, ads and all? (Some people do.)
17. *Shu tai-tsz ping puh tsai shu 'rh tsai tai.* (The book fool's trouble is not in the book but in the fool.)



18. The draft at the fountain of knowledge is like that of wine. It aggravates rather than quenches thirst. Be an intellectual drunkard.

19. Matter and matter are impenetrable. Mind and mind are interpenetrable.

20. Great men's faults are like beauty spots. They add to their personal charm if not too large or too many (one's enough). Imitators of great men's faults are like those who paint their (perhaps already speckled) face with ink dots.

21. The principle of good manners is not what is the most elegant thing for me to do, but what is the most pleasant for *others* to be done to.

22. In breaking a bad habit, be sure to take a French leave. If you linger just long enough to say one last goodbye, then "good night!"

23. Moderation is better than abstinence, but abstinence is easier than moderation.

24. Some mortals are nobler than angels. The angels that be are born perfect. Mortals have to fight against their own rebellious elements. Praise be to the victors!

25. To the conservative: Things as they were weren't things-as-they-are. Why then expect that things as they will be will be things as they are? (Adapted from H. A. Fisher, "Making Life Worth Living".)

26. Some of my acquaintances are still admirers of Bismarck, as if he had been the savior of country and mankind. May Bismarck turn in his grave!

27. God help those who help *others* to help themselves.

28. Don't always swallow platitudes. Sometimes we ought to pray: "Forgive *not* our debts, but lead us safely *through* temptation and give us strength to *face* evil."

## THE STUDENTS AND THE ASSOCIATION\*

By K. C. Lee

There are no less than fifteen hundred Chinese students prosecuting their studies in the colleges and universities in this country who, away from their homeland, deserve sympathy and friendly assistance. One can easily imagine the joy of receiving the first letter upon his arrival in this country from a man who willingly extends him a word of welcome and assurance of help. Our contacts with the students in person evidently mean more than correspondence.

We believe in promulgating among the Chinese students the principles of Jesus Christ. We wish that their belief, if any, should rest on the basis of intellectual understanding. The Bible is not the sole body of literature that "God has used as the vehicle of divine expression." It should, however, be carefully studied. In our visits, we can help our local representatives organize classes to discuss and investigate what people in the past and present have thought and known about Christianity.

Americans know little about China. Chinese students have been looked upon as a source of interesting information. Our "job" is to promote genuine friendships between them, to help our American friends become more considerate in the way of asking questions and to open their homes to welcome our students as friends and to lead them to churches. We also ask our friends to show our students how the American homes function in, and their relationship with, society. It is our belief that the Chinese students and the American people can mutually help, enjoy, and inspire.

With our Christian students in the different localities, we have a special mission to perform. Our people in China realize more than ever before that a moral regeneration is imperative. Super-human force can only work through human forces. In our visits, we enlist men to participate in this great task for which we are peculiarly responsible.

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*\*(My travelling companion has been Mr. R. H. Stanley. With all his love for China and her people he labored for our Association with willingness and joy. The value of what he has done for us is immeasurable.—K. C. L.)*

With these objects in view we began our visitation work this year. The different localities in this report are arranged according to alphabetical order.

**Ann Arbor, Michigan** The University of Michigan has the largest number of Chinese girl students in any university in this country. Whether the good spirit there is due to this fact or otherwise, we could have no time to ascertain during our sojourn. Lane Hall has a special Chinese club room, beautifully decorated by our girls. Magazines and newspapers in Chinese and in English are within easy reach. T. K. Wu, our local representative, has nearly enlisted every one of the students as members of the Association.

Our students at Ann Arbor are interested in social service. They furnished speakers for the Chinese Merchants' Club at Detroit and also sent speakers to Toledo, Ohio. "Barbour's scholarships" are annually awarded to quite a few Chinese girls. There is a very cordial feeling existing between the university authorities and our students. The campus will be used as the conference ground of the Middle West Section of the Alliance this coming summer.

**Beloit, Wisconsin** Beloit College, situated in the State of Wisconsin, has much to contribute toward the intellectual development of our students who number eight there this year. Our sojourn was short. However, we soon became alive immediately to the non-religious atmosphere. We hope to see a Y. M. C. A. established in the near future.

**Cambridge, Massachusetts** Intellectualism dominates the atmosphere of Harvard University. In our visit we found that our students are not in good physical condition. In view of this fact we made arrangements with Cambridge City Y. M. C. A. so as to enable more students to use its gymnasium.

Both M. I. T. and Harvard have no less than one hundred students this year.

Chinatown in Boston is thankful for the presence of K. L. Kwong, who returned after one year's service in France. A new Y. M. C. A. building will be built. Kwong launched a financial campaign, the success of which has won the confidence of the Central Association in Boston which will probably offer considerable help.

**Chicago** L. C. Hollister, the Metropolitan Student Secretary, is never too busy to help our students. Lum K. Chu, Chairman of the Midwest Department of the Association, carries the smile on his face wherever he goes. There are over fifty Chinese students who are congenial. A regular discussion meeting takes place every Sunday. S. K. Wei, the representative editor of the Midwest Department, has contributed much to making ways clear for those who have doubts in Christianity. K. C. Mui and Daniel Fu cooperate together in doing something every week for our compatriots in Chinatown.

**Cleveland, Ohio** There are quite a few Chinese students studying at Western Reserve. T. C. Shen, the president of the Chinese Student Club and Vice-Chairman of the Middle West Department of our Association, is very active. He has done much in making our Association better known at Cleveland. A very far-reaching program has been carried on for the work in Chinatown. The Old Stone Church has special interest in the Chinese students. The Central Y. M. C. A. at Cleveland also extends to them a helping hand.

**Columbus, Ohio** We attended the Chinese Student Conference at Columbus last September, held under the auspices of the Middle West Department of the Chinese Students' Alliance. The epoch-making thing at this conference was the discussion groups started by the Chinese Students' Christian Association. It was held once every morning for the consideration of moral and religious questions.

The total attendance for seven periods was 161; 34 of which were lady delegates. One of the periods was given over to the discussing and formulating of an Anti-Brewery League in China.

A reception was given to the delegates of the conference by the Chinese Students' Christian Association. The Chinese girls were good enough to prepare the refreshments. Quite a large number came to the meeting. Mr. Hurrey was the speaker.

**Cornell** About fifty Chinese students are at Ithaca. Miss Helen Huie, daughter of Rev. Huie Kin of New York, heads the Y. W. C. A. of Cornell. Dr. Y. R. Chao, foremost scholar, is instructor of physics in this institution of world-

wide fame. "Social" engineers, Paul C. T. Kwei and C. K. Chen, make the lives of these students joyful and interesting.

We visited Ithaca twice this year. The second visit gave us a very busy time. We spoke in three different church groups, attended three receptions and met with the Chinese students on two occasions. Private interviews occupied part of our time. Col. Barton's reception in our honor was a cordial and warm one. Personages like Mrs. White and Mrs. Sherman and many others, popular professors and influential townspeople, were invited by our host to meet us. It was a good opportunity for making our Association's purposes known to the American people.

There are two Bible classes under the auspices of the local committee of our Association at Ithaca. When we met them, we learned that most members of these classes are in favor of Christian principles, but do not see the necessity of baptism. While there is no doubt about the Divinity of God, quite a few question the Divinity of Christ. Whether all the words in the Bible are holy, puzzles no less. They would refuse to consider this religion at all, if the appeal made to them rested upon individual, and not upon national salvation. Enthusiasm is kindled when they realize that their belief in this religion means the participation in the great task of the moral regeneration of our country.

**Detroit,  
Michigan**

The Fiftieth International Y. M. C. A. Convention was held at Detroit, to which we were invited as guests by the International Committee.

Altogether there were thirteen Chinese present. A separate luncheon was given by the Chinese Students' Christian Association to all the Chinese delegates. The Convention was great in the number of delegates, great in its outlook and great in fellowship.

There are no regular college students at Detroit; a few attend the high schools.

**Des Moines,  
Iowa**

Drake University has two Chinese students. Fortunately the University is situated away from the city which, we regret to say, is probably the

dirtiest city we have been in in this country. With unpleasant cold weather during our sojourn there, it did not give us a good impression about the place, yet the people are cordial. Their congeniality enlivened the environment. The Student Volunteer Convention



took place there and one hundred sixty-five Chinese delegates were present.

**Grinnell,** On April twenty-first we visited Grinnell. There  
**Iowa** are eight Chinese boys and one Chinese girl. Carl  
 Compton, the General Secretary of the College Y. M.  
 C. A., entertained us and extended to us very kind hospitality.

**Hartford,** There are only two regular Chinese students at  
**Connecticut** Hartford Theological Seminary, Neander C. S.  
 Chang and Andrew C. Y. Cheng, the latter being  
 the brother of the Rev. Dr. C. Y. Cheng of the Continuation Com-  
 mittee of Shanghai. Frank Price, who was born in China, is re-  
 garded as one of us in this country. He has rendered our Asso-  
 ciation very valuable service.

A conference on Ministry was held there in March to which  
 eight Chinese Students were invited.

**Iowa City,** The train was eight hours late on April 20th  
**Iowa** when we were to reach there before five o'clock in  
 the morning. The washout near Spring Valley,  
 about fifty miles from Chicago, endangered our lives. Three day  
 coaches were derailed. Our peaceful slumber, however, was not  
 disturbed.

Professor E. D. Starbuck, one of the foremost psychologists  
 on religion, honored us with an interview. He wishes only to help  
 the foreign students vitalize their own religions rather than impose  
 Christianity upon them. His idea and impartiality should be re-  
 spected, but not necessarily followed.

President W. A. Jessup of the University and Dean Rienow  
 conversed freely with us on many subjects. Through Stanley's untir-  
 ing efforts and persuasive language a new committee was formed  
 whose purpose it is to look after all the foreign students. The Y. M.  
 C. A. secretary, Fitzgerald, has great capacity for good work.

**Illinois** A conference was held at Urbana on Saturday, April  
 seventeenth, under the auspices of the Friendly Re-  
 lations Committee, to discuss plans for the student conference to be  
 held at Lake Geneva.

On Sunday, April eighteenth, all the foreign student workers

met with the Y. M. C. A. cabinet. Our students have their own club house. Quite a few Honan students are found in the University. The Y. M. C. A. there has done very fruitful work. More than ten of the students were baptized this year after the inspiring speech made by Dr. Sherwood Eddy. Much credit has to be given to both Mr. Henry Wilson and C. D. Hayes, who are in charge of the work of the University Y. M. C. A.

**Lehigh** J. Mark Frey is one of our best friends. He is a conscientious worker and he befriends every one of our students. A few Chinese students accept Christian faith every year mainly through his efforts. He is a man of strong character, which shines upon anyone who comes in contact with him. Our students are very well taken care of by him.

**Minneapolis, Minnesota** The Friendly Relations Committee of the College Y. M. C. A. invited us for supper at which we met all the Chinese boys and girls of that locality. Much to our surprise, we found that our Association is not known there at all. Our trip has been worth while, because we could not only meet the students, but also assure them of the willingness on our part to be at their service.

**New York City** New York City is more cosmopolitan than American. This being the situation, genuine American fellowship cannot be everywhere found. Heterogeneity takes places of homogeneity. Many Chinese students live isolated lives which easily develop into individualism, even egotism.

To theorize has become the recognized habit of the students. Intellectualism, therefore, has a high position in the academic life. Suppression of emotion is considered the right thing instead of having it properly expressed. To think for the free play of thought gives them great joy. Introspection is preferred to investigation of human behavior in society.

Small circles bring about intimacy. Gregariousness in men is strong. Fraternal feeling can easily be developed within a small group. Hence the existence of fraternities. Individualists suffer from joining the group. They may always stay out because of their own unwillingness to join, or because they can-

not be elected. The "outsiders," through envy or jealousy, may also organize. Hostility sometimes exists between groups.

Individualism is fostered. Isolated life does not satisfy because we have social instincts. Fraternity movements institutionalize comparatively few. This does not remedy the situation.

Such is the environment by which one hundred and thirty-five Chinese students in Columbia and over forty in New York University are confronted. Deeming that it is worth while to make connections with American homes, to hold social parties, to arrange excursion trips and to give regular Sunday suppers, the Cosmopolitan Club, under the leadership of Harry E. Edmonds, Philip Hitti and C. P. Ling, has endeavored to do quite a good deal for the foreign students. Thanks are due also to Mrs. Edmonds, who opens her beautiful home to all the foreign students. The genuine Christian spirit in her home has attracted many of our students to pay frequent visits. Notwithstanding so much has been done for foreign students, the large number, larger than in any other locality, cannot possibly be better taken care of than they have been.

Chinatown work this year has been reorganized, due to the efforts of Alfred Lee. In the light of past experiences we deem that it is better to work through the agencies now already in existence, to vitalize them with our efforts and help rather than to start any new organizations. The Morning Star Mission, Trust God Mission and the St. Bartholomew Mission are among the strongest religious organizations in Chinatown. • Rev. Lee Tow and Rev. Huie Kin have done patient work in the past years. There are at present open-air evangelistic meetings, and classes for teaching English and Chinese are in operation. Alfred Lee, who has newly entered Columbia, will be able to continue his work for our compatriots next year. In him we have great confidence and hope.

**Oberlin, Ohio** We found that the president of the Chinese Students' Club was a girl, Miss Katherine Yen. Genuine fellowship manifests itself in the meeting, at which we spoke and afterwards chatted with our students.

Mrs. Williams, who lost her husband during the Boxer Up-

rising in China, opens her home to our students. Warmly and cordially we were received.

**Philadelphia** Mr. Stevenson, secretary in charge of the International House in Philadelphia, makes vital the relationships between American people and foreign students. One cannot help but feel the international spirit when he enters this foreign students' home. English serves in place of Esperanto. International spirit leads to the cultivation of international culture. International good will and understanding are fostered.

Dr. E. C. Yao, who became Christian at the last Northfield Conference, commands the respect of his fellow students. Dr. K. H. Li is also liked by many.

**Princeton** Princeton has this year only an enrollment of four Chinese students, two of whom are in the Seminary, one in the college and one in the graduate school, being Mr. Y. C. James Yen, the President of the Chinese Students' Christian Association. China is very well known at Princeton through the influence of both Mr. Robert R. Gailey and Mr. Sam Shoemaker, Jr., who are connected with the Princeton-in-China Movement.

**Syracuse, New York** One day was spent there at Syracuse. People's impression of China is very favorable. The Chinese Student Conference under the auspices of the Eastern Section of the Chinese Students' Alliance, held in the summer of 1918, brought our American friends to a better understanding of our country.

Mr. F. C. Chou, President of the Chinese Student Club, is a member of the University faculty. With all his teaching experiences in Peking Mr. Chou has proved himself a good lecturer on Chinese history.

Professor and Mrs. Emens gave us a cordial reception, at which we spoke on our Association's activities. Professor Wilson befriends all our students. His respect for and interest in Confucianism lead him to find out more about China and her people.

**Troy, New York** The same plan as that at Columbus Conference was carried out in the Eastern Conference held in Troy, N. Y. The meetings of each discussion group were very well attended. Our students are all aware of the necessity of a moral regeneration in China today. Although they come together for some social or political purpose, they are willing to give some of their time to the discussion of the moral problems which have been confronting China at this time. The plan was only a try-out, but we shall hope to continue this program next fall in the different conferences.

**Yale** Yale claims about ten Chinese students this year. C. C. Hsiang leads his fellow students with not only his ability, but probably also with his "charming" personality. George Stewart, the General Secretary of the Y. M. C. A., serves as the connecting link between the Chinese students and American homes and churches.

**Wisconsin** There are twenty Chinese students at Madison. On Sunday, April 25, we visited Madison. Good luck awaited our coming. Picnic was prepared by the Club. In an informal way we had an opportunity to get acquainted with every one of them.

During our two days' stay in Madison we met with the Y. M. C. A. cabinet and spoke to them on the importance of our work. We interviewed privately Prof. R. H. Whitbeck, President-elect of the Committee on Work for Peking, and Prof. E. A. Ross and were invited by Mr. F. O. Leiser, general secretary of the city Y. M. C. A. at Madison, for supper with his Committee on Foreign Work, consisting of quite a few of the most influential people in Madison. Among them were G. F. Doggett, State Highway Commissioner of Wisconsin; C. P. Norgord, Commissioner of Agriculture; J. E. Messerschmidt, Assistant Attorney General, and H. A. Smythe.

**Conclusion** To one who undertakes the visitation work it is an education. The contacts with the Chinese and American students, Y. M. C. A. workers, College and University presidents and professors enrich his intellectual



as well as religious experiences. The opportunities to study and investigate the conditions in which we find our students are open to him. All chances for doing good for others are at his disposal. China needs leaders with strong characters and unselfish spirit. To help shape the situation in such a way as to make possible the fostering of such men is a supreme task. Time and energy spent are not in vain.

Short-sighted critics may think in terms of visible results in our work. But we are convinced that a seed, when planted in the soil, takes time to grow. In other words, we are to provide the conditions and to plant in human consciousness the germinal principles of Christianity, but, when this preliminary work has been done, these principles will slowly, yet constantly, develop and spread, for, to quote Prof. C. F. Kent's words, they meet universal human needs and find in the heart of man the natural soil in which to take root.

Our students have been said to be sluggish when compared with American students. The criticism is undoubtedly superficial. Our men are comparatively much older than the American students, who, young as they are, like activities—athletics, social gatherings, dances, etc. Our students shrink from athletics not because they are not interested but because they were not physically prepared when they were young. Mental activities, instead, find expression. Bodily sluggishness may not at all mean mental sluggishness. An hour in thinking or pondering on the ideas received from lectures or from books is wisely spent. Mere "rush" in everything does not necessarily mean efficiency.

Our students, in general, do not seek particularly for physical comfort. Much midnight oil is used. Saturdays and Sundays are devoted for "outside" readings. They realize they have no time to waste. Scholastic honors do not appeal to many. "There is no royal road to knowledge" is their watchword.

Much has been said in America about international spirit. Abstract as a spirit is, our students, in all the practicalities, find out the foundation upon which it should rest. To internationalize culture means to bring about international spirit. The Old Testament, with all its social teachings of the prophets,

has served as a basis of the teachings of Jesus. In a Christian community, our students, in an impartial way, interpret the teachings of Confucianism, which are in harmony with the Christian principles. These teachings mean as much to the Christian Chinese as the Old Testament to the Christians of the Western world. When the principle of solidarity is permeated by the dynamic spirit of love, service and sacrifice, will it cause a social catastrophe or will it bring about a new social order in which we find everlasting peace and prevalence of justice and righteousness?

To conclude, we may say that the deeper we look into human nature, the more we become optimistic. From this group of Chinese students in America, although some are heterogeneous and individualistic, we can expect genuine friendship. We are happy to be of service to them. We want our work to keep up with our words. "Speak things," cried Emerson, "or hold your tongue."

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## THE "LEARNING-AND-LABOR" CHINESE STUDENTS IN FRANCE

By W. J. Wen

The number of Chinese students in France has recently increased five times. It is estimated that there are 1,500 Chinese students studying and working in the different institutions of France, whereas, about a year ago, there were only three hundred. If reports are reliable, not less than ten thousands of China's youth are making preparations to come over for the best that French culture can offer them.

The reason for this sudden increase is found in the publicity efforts of a few dealers of the Société Franco-Chinoise d'Éducation (whose objects are to help needy students to get an education abroad and to introduce French culture into China); advocating the great principle of the "honor of labor," and advertising the practicability of "learning and labor" in France at present when the rate of exchange is in our favor. In short, the eager but needy students in China have been told of a few successes of this kind under pre-war conditions in France. They

were even advised that they need only the meagre sum of \$100.00 (Chinese currency) for their passage money, and that, as soon as they landed in France, the Société would find proper employments and schooling facilities for them. The Millennium seemed to have come to the students in China! Hundreds rushed to seize such opportunity and they have come and are continuing to come, clothed with the lofty ideal of the "honor of labor," and burned with the fire of patriotism which has sent them away from home in earnest quest of such higher education and training as will enable them to render services to their country.

But unfortunately, while the high ideal of the "honor of labor" remains true, circumstances have not made it practicable for them to learn and labor. The last war has done its worst to France as far as her economic conditions are concerned. Fifty per cent. of her factories and workshops have been obliged to remain idle on account of shortage of coal. The demobilization of thousands of service men has made acute the question of employment. The high cost of living, too, has added much suffering to the people who had borne patiently and heroically the hardships of the war, but who, never before, have felt so keenly the burden of "*la vie très chère*." Under such circumstances it is quite natural to expect that the enthusiasm of our students will be reduced to freezing point for wanting employments, which, they hope, will support them through college.

Complete would be their disappointment should they have all come to France unprovided for financially. About fifty of them are government students, while over two hundred are in possession of some money sufficient to support themselves for one or two years in school. However, about eight hundred have come with practically an empty purse. This group has been living in the realm of anxiety ever since their arrival in Marseilles, and more than half the number have fallen into the slough of despondency. It is true that over three hundred of them are being employed in the different firms and factories, but their jobs are of hard labor, which yield such meagre financial returns that they can hardly keep their body and soul together. It is almost an impossibility for them to save a penny for their education, nor could they find any time for schooling because their jobs occupy all of their time during the day. But

there are a few exceptions who have been able to obtain paying positions and are cleverly working out the principle of learning and labor. However, the majority have become regular manual laborers. The rest of the eight hundred are taking the beginner's course in French at the various "collèges des garçons." The Société will pay their expenses for four months in the form of a loan, which must be repaid by installments from the savings of their income, assuming that all of them would be working after a period of four months at school. Such assumption is like the castle in the air, which is without foundation. Already some fifty students have been waiting in vain at the headquarters of the Société for employments, and are being paid five francs (about \$0.35) per day for board, while a big marquee, presented to the Société by an American lady, is serving them as their shelter. The writer has had occasions to visit these living quarters and is unable to describe how unfit they are for living purposes. They have become at once the workshop, kitchen, lavatory and sleeping chambers of the students. Nevertheless, they are waiting patiently for a better day to come, and enduring the suffering and hard circumstances with ever-increasing courage. It is, indeed, an inspiration to witness their determination to "fight it out," and their cheerful spirit for the future. Unfortunately, the number of this unlucky lot is on the increase, which renders more difficult the problem of employment.

That the Société is responsible for such conditions cannot be denied. The leaders of the Société have so far failed to make good their promise solemnly declared in China—that of the practicability of learning and labor in France even at the present time. On the other hand, the students are not without reproach. They have the enthusiasm but are wanting in thoughtfulness. In general, they are of middle school standing, with neither knowledge of English or French language, nor with technical training of any sort. Being strangers, they are further handicapped in many other ways which they are not qualified to remove. Thoughtless of the situation in France after the war, and without self-examination, they have come with only good intention. Thus the blame for failures lies equally on both sides.

Though failing in what they ought to be successful, the Société have scored one noticeable success—that of injecting into



the brains of these students whom they have brought over to France, the agnostic spirit. In more than one occasion, the Société have declared, orally or in writing, their anti-religion policy, which makes it impossible for their students to have anything to do with any religious organizations, including the Y. M. C. A. in France. It is remarkable to notice how deeply the students have been intoxicated with the theory that they should attain an education so high as will enable them to think freely unfettered by religious doctrines. The first step toward that attainment is to do away with all religions, disregarding the fundamental principles of life embodied in religions, and heedless to the practical applications of religious teachings. Such is their new cult, which has become a distinct kind of religion, although they would vigorously deny that it is so.

Besides their prejudice against religions, they are inclined toward opposing all established institutions, including the Government, the family and industrial organizations. They are addicted to the drug of Bolshevism. They would hope to effect reforms for present society by taking the way of least resistance, which is social revolution. Their theory is that if the Government is corrupt, the best way to do is to go without it; if the family creates inequality among mankind, the best way to do is to go without it. Same destruction will be applied more readily to capitalistic organizations. However, little do they think of the fact that all these aim at the transformation of forms and do not reach the fundamental which is to reform society through transforming the human heart. And this is the work of religion. Jesus' last command to his disciples was that they should love one another. If the people of this wicked world could love one another, what had the form of society to do with them. But there lies the fallacy of their theory.

Such are the general conditions of "learning-and-labor" Chinese students in France. It can be seen that they are physically, mentally and spiritually abnormal. Some sound organization like the Y. M. C. A., headed by a secretary of high qualifications, being familiar with the present situations in China, and speaking the French language fluently, must come in for relief work among these students ever coming from China. At present, the door for such work is virtually being closed by the Société, which jeal-



ously guard their students from coming into contact with the Y. M. C. A., or any other religious organizations. But if the Y. M. C. A. were properly equipped and sufficiently provided for, for this particular work in France, it would, in time, open many doors to the students' midst, including the one that is now closed. Will the Young Men's Christian Association do it?

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### YALE IN CHANGSHA

By Edward H. Hume

The American College Movement in China is twenty years old this spring. Not that American educators and doctors have not been interested to give service in China before that. Back in the thirties of the last century Elijah Goodman and Samuel Brown started teaching in Canton, and Dr. Peter Parker is said to have "opened China at the point of the lancet." But the interest taken by American college men and women today in advancing education in China is the significant thing. It is one of the most remarkable educational movements of the present century.

It all started with a little group of Yale men, graduates of the Class of 1898, who went about the country under the name of "The Yale Band," in the year following their graduation. They stirred up a great deal of interest in Christian work overseas, but more than all, became devoted to that work themselves. Then, in 1900, a group of four men, returning from New York to New Haven, after attending the sessions of the Ecumenical Conference, began talking of the things they had heard and one of the four spoke up and exclaimed, "Fellows, we ought to have a Yale Mission." His remark set a great force in motion and today there are more than fifteen American colleges whose name is given to definite educational and medical work in China. You will find Yale, Princeton, Grinnell, Oberlin, as well as Smith, Holyoke and Vassar in that great land.

Lawrence Thurston reached China late in 1902, and by the summer of the following year discovered that Changsha, the capital of Hunan, was the logical center for the Yale work. For many years this province of Hunan had been known as conservative and

yet as the birthplace of the two great statesmen of the previous century, Marquis Tseng and Marquis Tso. In addition to this, Hunan had a great educational heritage. Had not the great commentator, Chu Hsi, established a college there during the Middle Ages? It was, indeed, a suitable location in which the best of Chinese and American education could be combined for the training of China's young men for the service of the new generation.

Today the Changsha campus is a thoroughly up-to-date place. Thirty acres, divided by a splendid boulevard into an academic and a medical section, provide abundant facilities for the various forms of work. The denominational missions in Hunan undertake no teaching above high school grade, and in most of them only two years of high school work is done. So Yali, as Yale in China is known locally, begins with high school students and carries them through eight years straight through to the B. A. degree. Before long, science courses will be added and the B. S. given as well. On this side of the Campus, there are nearly two hundred students.

Across the boulevard stands a splendid hospital, the gift of a member of the Yale class of 1897. Built of brick and reinforced concrete, this structure is hardly surpassed in the far East, and stands not merely as a center where pills and potions may be dispensed, but as a center which serves the community when it needs help of any sort. Dr. F. C. Yen, well known to all Chinese students who have studied in America, is the principal of the Medical College, where another hundred students are being trained to minister to their fellow countrymen. No part of the work is more significant than this, because it is here that the local Chinese forces have shown such enthusiasm in cooperation. When it was known to the city fathers of Changsha that a Yale man was giving this splendid hospital building, they conferred with Dr. Yen and before long founded a society for the promotion of medical education. This led to the establishment of a joint local Board, half of its members being elected by the Changsha Society and half by the Yale in China Faculty. These gentlemen have entire charge of the conduct of the medical college, the school for nurses (with fifty students) and the hospital (with 120 beds). They secure from the Hunan government an annual grant of \$50,000.00, Mexican. While the last two years, with their military unrest, have seen considerable irregularity in the payment of this grant, it is well known that the government

will pay this grant before almost any other educational appropriation in the Province, and that just as soon as the military burden is removed from the nation, the Hunan grant to the medical work in Changsha will be continued regularly. Is it any wonder that with an enterprise so truly cooperative, the medical work is called "*Hunan-Yale*"? During the past few weeks a new building for the medical college has been completed and stands a permanent witness to the validity of the joint enterprise. Is it not a refreshing sign to see Chinese and American educators combining in this way, each group contributing buildings and funds for salaries or maintenance as the case may be?

American Yale Men are learning the broader significance of this venture across the seas. It is not only an extension of Yale's educational tradition across the Pacific; and not only a force of great value during these days when international friendships need to be strengthened; but it is, after all, one of those great outreaching activities which men everywhere recognize as associated with the true spirit of Christian service. China needs finance and industry and commerce in greatly increased measure; but China needs above all, young men and young women with a Christian education who shall go forward to carry the responsibilities that their country longs to lay upon them. It is in the building up of an institution to provide this sort of education that Yale in China is having a share. Every Chinese student in America is urged to visit Changsha when he returns home so that he may be familiar with one more of the centers in which Americans and Chinese have joined hands in the service of men.

## CHRISTIANITY AND POLITICS\*

By William Hung

My subject today is "Christianity and Politics"; and it is my burden to find out whether Christianity should have anything to do with politics, what Christianity can do for politics and what we, Christian ministers and missionaries, should do with the politicians and the political issues of the day.

To not a small number of men in our Christian church a discourse on such a topic is both unprofitable and unnecessary. There are among our fellow-Christians those whose conception of the Christian life centres itself on the pre-millennium return of Christ. To them the Church of Christ and the world around us are two irreconcilable, hostile camps. Our days in the world are days of unescapable evil and are necessarily saturated with sin and suffering. But we belong to Christ and not to the world. The day of our salvation will be the day of his return when the world as we find it now will no longer exist. It is our duty, therefore, to keep ourselves unspotted from the worldly stains, and to wait for the day which is soon to come. The less we have to do with the affairs of the world, social and political, the less we think about them, the better we will be able to meditate on Christ and his glory and the fuller will be our joy in the way of his return.

Again, there are those whose knowledge of history has made them abhorrent of the idea of imperium in ecclesia, which considers the state as an instrument and a vassal of the church, and which, as history has shown, has wrought perils both to the church and to the state. If by claiming the right of politics the church becomes corrupt, and if because of ecclesiastical interference the state ceases to function for the good of all citizens, then by all means let the church and the state be kept so separate that there will be no opportunity of their coming together.

In the third instance, there are those who see in modern materialism a peril which tends irresistibly to despiritualize the Christian society and to render it incapable to save the souls of men—a peril

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\*Senior Sermon at Union Theological Seminary, New York City.

which comes from an overemphasis on organizations, government and business affairs of daily interest; and a consequent neglect of things which are invisible and spiritual. Is not the tie which binds us together as Christians moral and spiritual rather than legal? Shall we not emphasize loyalty and free assent rather than law and compulsion? Let us as Christians, then, keep aloof from the world of politics, but attend to the task which is peculiarly ours in converting individual men from their sins and preparing them for the Kingdom of Christ. Christianity has nothing to do with politics. Christianity and politics do not and must not mix.

There are, however, on the other hand, a number in our Christian church, who do not share the pre-millennium expectation, and who, while equally opposed to the idea of imperium in ecclesia as to ultra secularism, find in the political and economic world, a proper field for the development and the exercise of the Christian character. It is this view that we ought to hold.

We ought to hold this view, because, in the first place, we can no longer evade the challenge which has been laid at our door. The world has been saying that Christianity has no programme for the social and political order, and that our religion has failed to keep the state from corruption and the world from war. While we must penitently admit that we, as Christians, have failed in the past, we must protest against the assertion that the dynamic power of our religion is not equal to the task of world reconstruction. As Christians we have failed in the past, because we have failed to give Christianity a fair trial in all departments of life. We must accept the challenge today. Henceforth, our religion shall save not only man individually, but also men collectively. It shall be not only a matter of private concern, but also a matter of public concern. It shall deal not only with personalities, but also with institutions.

In the second place, we ought to abandon the saying that Christianity has nothing to do with politics, because political issues are often, if not generally, also moral issues. It is true Christianity is not primarily interested in the forms of the civil government, the ins and outs of political parties, the geographical division and the diplomatic relation of nations. But these political issues are generally connected with the happiness of the people and the peace of the world. It is true that Christianity must have nothing to do with



politics from the point of view of the self-interest of the church. But shall Christianity shrink from the moral responsibility of making the state and the world happy and safe for mankind?

In the third place Christianity must not ignore politics, because the church as an institution has to recognize and cooperate with other permanent institutions of society. If the church and the state must be kept organically separate, there is no reason why they should not cooperate functionally. It is not the function of the state to organize and conserve progress, to give security to human institutions and to make steady all movements of our dynamic society? Is it not the function of the church to make us realize the value of personality, to give motive to human enterprises and to define the goal towards which all human activities must move? It is the church that must lay the foundation upon which the state is to build its superstructures.

In the fourth place, Christianity, through its transforming power, has a contribution to make to the world of politics. Christianity has a social task. Our Lord, Jesus, quoted from the prophet Isaiah to define his own mission. He comes to give good tidings to the poor, to proclaim release to the captives, the recovery of sight to the blind and to set at liberty them that are bruised. Would he then have kept his silence, if he sees the poor oppressed by the rich? Would he not advocate that both religious and political forces be brought to bear that the unjust social order be altered? Would he be contented to see plague consume human life; alcohol, opium and morphine ruin the body and soul of man? Would he not join the voice for the legislation to regulate health and to prohibit poison? Would he hold his peace if he sees the thousands of Koreans imprisoned because they want freedom, or the hundreds of Chinese students abused because they protested against a robbery committed on their country, or the many Indians killed and imprisoned because they demand political independence for themselves and for the rest of their countrymen? Would he not utter some principles of justice and peace by which all nations must be governed? Yes, these are political issues. Still I believe that he would not hesitate to do what is right.

I hope we are all convinced that our religion has a mission to serve the state. But how can we define the relation between the church and the state that we may avoid either extremes? On the one hand, we do not longer desire to maintain an attitude of other-

worldly disinterestedness, or a policy of exclusive evangelical individualism. On the other hand, we want to avoid the danger of church-state and the temptation of ultra secularism. Besides these two extremes to avoid, there is a third question for us to bear in mind. The world outside of the church is thinking of Christianity either as incapable of understanding the affairs of state, or that it enters the political field with a selfish interest. How, then, can we so act that both the Christian motive and the Christian statesmanship will be respected?

I believe three principles can be safely adopted. First, Christianity must give due recognition to the function of politics. It shall recognize that the state is a permanent and necessary institution, capable for the good of mankind. Secondly, Christianity must furnish the motive of government and provide the highest and the best principles for political activities. Thirdly, the church must cooperate in the promotion of good citizenship, and as an ecclesiastical organization, it must fulfill its obligation required of it by the civil government.

In dealing with political questions, then, it is our duty as ministers and missionaries of Christianity to abide with these principles. In the first place, it is our duty to be good citizens and to promote good citizenship among men. Our Lord lived in a day of great political discontent. But he was not hostile to the government. Neither was he indifferent to it. He obeyed law and even suffered death under injustice. He paid tax and advised others to do the same. He said: "Render to Cæsar the things which are Cæsar's."

In the second place we must recognize the state as a worthy institution and politics as no mean profession. While we as ministers and missionaries must not, as our Lord did not, participate in political activities, we ought to study and understand the political movements of our day. We ought to have our convictions of their rights or wrongs. We need not refrain from expressing our judgments, if our judgments have any influence to make things better. Did not our Lord, Jesus, mingle with the Republicans? Did he not know the political conditions of his day? Did not the Pharisees and the Herodians plotted together to catch him, and did not his clear insight turn their trick into their own confoundment? Did he not rebuke the Pharisees, because conformed to the minute re-

quirement of the Jewish cult, but neglected to attend to the weightier matters of law, justice and mercy? Did not the people of his day think of him as a great statesman? Did not a ruling politician called on him at night? Did not the multitude want to make him their king?

But to the politician he said: "Verily, verily, I say unto thee, except one be born anew, he cannot see the Kingdom of God." To the multitude he said: "Seek ye first the Kingdom of God and his righteousness." Therefore, in the third place, it is our duty to preach to the world that the Kingdom of God is the goal toward which society must move. It is our further duty to explain and amplify with our words and deeds as he did with his life and teachings, what the Kingdom of God is. Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are they that hunger and thirst after righteousness. Blessed are the merciful, the pure in heart, the peacemakers and they that have been persecuted for righteousness sake. Shall we not advocate social legislation? Shall we not promote penal reforms? Shall we not preach against war? Shall we let the state struggle alone aimlessly, shall we allow the world to go astray without a motive?

Our world is a challenge to us. Its wounds are many. Political reconstruction is just as much needed as anything else. Shall we as Christians, Christian preachers and missionaries shrink from our responsibility? Those of the Christians who are in the political field, shall they not, like Zachaeus, immediately put their Christianity into practice? Those of us who are to be preachers and missionaries, shall we not follow the master-preacher and missionary? He was a good citizen and he promoted good citizenship. He knew the politics of his day, he mingled with the politicians and he made his influence felt. He preached the Kingdom of God as the goal of all human activities; he introduced this noble motive into the field of politics. Let us follow him. The day will not be far off when we will be able to say with the author of the Apocalypse: "The Kingdom of this world is become the Kingdom of God and of his Christ."

**CHINA OF TO-MORROW\*****By D. Willard Lyon**

Ex-President Li Yuan Hung was asked by a newspaper reporter whether he looked with favor upon this propaganda to make the Association a political machine. He answered with great indignation that there was as much incongruity in the Association becoming a political organization as there was in oil becoming water.

The Twenty-fifth Anniversary Convention of the Young Men's Christian Association in China took for its motto: "The China of Tomorrow." A certain political party in China made capital of that fact, they said: "You a Christian organization meeting to discuss the China of Tomorrow; why don't you meet to discuss the Association of Tomorrow, or if you like, the Church of Tomorrow? What business have you to discuss the China of Tomorrow? That started a blaze that went all over the country. Even in Wuchang, which is perhaps five or six hundred miles from the meeting place of the convention, the police clamped down on the circulation of our magazine, called "Association Progress." The police authorities in Peking sent messages to Tientsin: "Don't let anything said in that convention in Tientsin get out in the papers. It will be a great political gathering. They are expecting one thousand delegates from all over the country and they will be a lot of hot-headed men. Why should a thousand delegates from many provinces in China come together to discuss the China of Tomorrow if they do not have a political intent." That was the atmosphere. Before the convention had closed, Harvey was able to say in a letter which has just come to my desk: "Never in the history of Christian work in China has the press given such recognition to a Christian gathering as it gave to the gathering of the Young Men's Christian Association in Tientsin."

This convention was notable in many respects. I want to call your attention to some of the bare statistics which will mean much to you after you get their setting:

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\*An address given on May 14th to the members of the Foreign Department, International Committee, Y. M. C. A.

18 out of the 21 provinces were represented,  
117 out of 179 Student Associations were represented,  
29 City Associations out of 29 were represented.

Altogether 1271 accredited delegates were registered, 861 of which, practically two-thirds, were from outside the province in which the convention was held. The first delegate to arrive traveled forty days from the far west of China, Chengtu. One of the next to arrive was the President of the Association of Yunnan, who had to travel a month. Before he was able to come, the Governor had said he would meet his traveling expenses, for the Yunnan Association had decided it could not afford to send a delegate. It was the Governor who saw the significance of the convention and said: "We must have a delegate, and so we will send you." One hundred delegates were sent from Shanghai. Even such distant cities as Canton and Hongkong sent large delegations. About one-half of all the directors of the Canton Association were present at the convention.

I have been in China more or less for the past fifty years. Some people think I am celebrating my twenty-fifth anniversary; I celebrated yesterday the fiftieth anniversary of my arrival in China. In all these years I have never known of a gathering of a Christian nature in China that has commanded the interest and awakened the enthusiasm which this convention has aroused.

The convention was notable for the fact that the Government gave special recognition to it. Fifty per cent. reduction of railway fares was granted by Government railways; a special train was provided from Shanghai to Tientsin, with two first-class cars, three second-class, and five third-class cars. It carried about 500 passengers, none but convention delegates. Two dining cars were provided. The Government not only made provision for reduced fares on the railway, but it made special provision for the reception of the delegates at the President's mansion, at Peking, eighty or ninety miles from Tientsin. The delegates were admitted to what a few years ago was forbidden ground. The President himself appeared and expressed his appreciation and his hearty welcome. The President's message was received heartily, of course, by the delegates and Mr. David Yui made the masterly kind of response which we would expect him to make.

The convention was notable also in that it emphasized as never



before the fact of the Chinese leadership in our Movement. Not only were the Chinese delegates there, but they were there at their own expense, and the convention was self-entertaining.

The Chinese leadership of the convention was notable in the fact that only three foreign speakers were on the platform. Mr. Fletcher S. Brockman was one of the three; Bishop Roots was another. The platform speakers were chiefly Chinese. The appeals were made by Chinese. The messages were given from the Chinese point of view.

The convention was notable also for the fact that a great emphasis was placed on the religious aspect of our work. This is a day in China when social service is emphasized, when political events are absorbing the attention of the people and when it would have been natural had the convention come together to discuss practically nothing else but ways and means out of present difficulties in China. Instead of that, China's problems were discussed from the point of view of religion. The only hope for China, the conference said, was in Jesus Christ, and the only way to fit the Young Men's Christian Association to play its part in the China of Tomorrow was to make the members of the Young Men's Christian Association function as Christians.

The emphasis placed by the convention upon the relationship of the Association to the church was notable.

Here is the resolution adopted by the convention:

"The active members, directors, and secretaries are all members of churches, bound together in one organization for service. The relationship between the Church and the Association is therefore a most intimate one. This Convention wishes to reaffirm the loyalty of the Association to the Church and to urge Associations in China to take the Church leaders into their confidence regarding plans of work so that understanding and cooperation may be secured."

Church leaders, Chinese pastors, prominent Christian laymen were among the most effective and most influential speakers from the platform. The President of the Convention was, of course, a Chinese, Dr. Chang Poling, who is perhaps China's leading educationalist. It was natural that he, as President of the Tientsin Association, should be given that honor. But it was more than a mere honor. Chang Poling was the type of president of whom any convention of the International Committee might have been proud.

One of the most effective presentations in the convention was the speech made by Mr. Saito. Mr. Saito was the Japanese delegate to the convention.

Now before I read a few words from his speech, let me remind you that the present situation in China, in so far as the attitude of the Chinese towards the Japanese, is exceedingly tense, so tense that the Chinese Christians feel that the issue is a moral issue and not merely a political one, so intense that the Chinese Christians of China have not yet come to the point of feeling that they ought to be officially represented at the great Sunday School Convention that is to be held in Tokyo next fall. In view of all this, when I read a few sentences from the address of Japan's representative at the convention, and preface them by reading a comment from Harvey's letter, you will realize that it was a significant and really remarkable event.

From Harvey's letter:

"The untiring power of Christianity was signally demonstrated when Mr. Saito, General Secretary of the National Committee of the Young Men's Christian Association of Japan, was introduced and greeted with prolonged applause; and his earnest, humble, Christian message of greeting was followed by hand-clapping lasting several minutes."

According to one of the English weeklies from Tientsin this applause was the most prominent applause given to any speaker.

Here are some of the things that Saito said:

"The invitation from the national officers of your Association to attend this gathering was deeply appreciated for reasons which I need hardly dwell upon at this time. Just as the invitation to us was in the spirit of Christ, so we have come among you in like spirit and purpose.

"The world is confronted with grave problems of reconstruction along the whole line of human endeavor, religious, moral, social and political. These problems are not only grave, in many places they are fraught with danger. Their solution awaits the sympathetic touch of men whose characters bear the indelible imprints of Christ-likeness, courage and intelligence. Such men it is the business of the Young Men's Christian Association to produce. If you fail in this in China, if we fail in this in Japan, we fail utterly and beyond hope of redemption.

"Take for example the relation between our two countries at this very moment. I need hardly confess to you that I touch upon the subject with fear and trembling. However, in justice to you and in justice to a large group of Christians and other liberally minded men in my own country, I am constrained to say just a word; it is this: We share in your concern and anxiety over the present situation and although it is much to ask, we beg to be honored with your confidence in order that like-minded men in the two countries may work together for the common good. Outside the Kingdom of God there is no realm in which this can even be hoped for. Here is a challenge to all of us."

President Chang Poling said: "Mr. Saito has come here and said this because he is a Christian and he is able to say it to you because you are Christians."

I think I can do no better than to read a few sentences in closing from two different letters. We have received a letter from Mr. W. W. Lockwood, written immediately on his return from the convention to Shanghai, in which he has summarized the convention in this way:

"It was the greatest gathering of Chinese Christians ever held."

Then he itemized that by giving these points:

"Great in attendance,

"Great in honors accorded by the Government."

And by the way he mentions the wonderful reception given by ex-President Li Yuan Hung, which I failed to mention.

"Great in messages given—

"Great in fellowship—

"Great in its emphasis upon the basic principles of Association work—

"Great in its Chinese leadership," and there he underscores a section which I think is worth repeating:

*"The help the American Movement is to give will have to be given within five years. The convention asked for 98 secretaries from the American Movement during the next three years and a doubling of the Chinese staff from 250 to 500. To us it seems that the American Movement must respond even if the money necessary must be borrowed to be repaid in the years to come."*

That is Lockwood's opinion and Lockwood is a man who doesn't usually deal in extravagant language.

Here are a few sentences from Harvey's letter written one day before Lockwood wrote. Harvey says:

"The greatest convention in the history of the Young Men's Christian Association in China closed a few days ago. It was the most representative and in many respects, the most influential gathering of Chinese Christian laymen ever held in the country. No Christian gathering has ever been accorded such recognition by all elements in the Government, been granted such privileges by the railways, or given such space in the public press."

After describing how representative the attendance was and how enthusiastic the members of the convention were over the program, he says:

"The leadership and convention program was almost wholly in the hands of the Chinese. But three speakers other than Chinese were on the program; these included Bishop L. H. Roots, chairman of the China Continuation Committee; Dr. Leighton Stuart, president of Peking University, and Mr. F. S. Brockman, who was visiting China at the time. The best representatives of the Chinese Church were present and sounded out strong Christian messages. Loyalty to the church was evident throughout, and was officially recognized in the National Committee's report. The commission on the Occupation of the Field, as a result of two months' study, presented an advance program including the beginnings of regional organization for better supervision, more complete plans for secretarial training, the beginnings of work among men in industry, in the army and in small towns, and more complete occupation of the organized city and student fields. The Commission on the Social Program made a beginning in defining the position of the Association Movement on many of the social problems of the country."

Ex-President Li Yuan Hung said one thing that seemed to me very vividly and rather uniquely to summarize what the Chinese expect of the movement:

"What we urgently need is a class of good people who can serve as a public looking-glass. If the government looks at that looking-glass, it will at once recognize its faults, if there are any. Any one who has seen his own faults cannot but reform them. In the same way will the government correct its own faults when they are reflected on the popular mirror."

"The Y. M. C. A. is manufacturing that looking-glass, a precious article for China. Young men whom the country needs most at the present time, in my opinion, are those who are sound morally, intellectually, physically and socially. The Y. M. C. A. is training them exactly in that direction."

The decisions of the convention all look towards the formation of a larger National Committee with its representatives broken up into regional groups. They are beginning with three regions: North, Central and Southern Regions. Each of those regions will organize its members of the National Committee into regional committees. In other words, we shall not have independent supervisory organizations in China. There will be no state or regional committees that are not an outgrowth of the National Convention itself. Regional Committees will function as divisions of the National Committee and each will employ a staff in its own region to push the program of the Association during the coming years. Organically this was, I suppose, the most important decision made at the convention.



**KAIFENG AND OTHER "KAIFENGs"****By R. H. Stanley**

I wish to bring before Chinese students studying in America some of the opportunities that will immediately present themselves upon their return to China, for rendering sacrificial service. I have just received from Kaifeng a detailed report of activities which have been going on there during the past year. I have also received a survey of the city parts of which I wish to present.

**Population**

The population of the ancient city of Kaifeng, Honan (during the Sung dynasty the capital of the Empire), has, according to the last census, 222,990 people, thirty-five of whom are foreigners. Of these thirty-five, twenty-nine are missionaries, two are postal and four are railroad officials.

**Religious Influences**

There are approximately 50,000 Confucianists, 24,000 Mohammedans, 20,000 Buddhists, 500 Taoists, and 641 Christians. These 641 Christians are divided between the Southern Baptist, the China Inland Mission, the Free Methodist, and the Canadian Episcopal churches.

The Mohammedans have given loyal co-operation in various ways. They have contributed money; they have organized themselves and have done important work toward cleaning up the Mohammedan restaurants; and they are doing other things to promote public health. In the past few years the Mohammedans have organized a National Association and have started many girls' schools as well as added to their number of boys' schools.

The Buddhists have two hundred priests and they are attempting to organize a National Buddhist Association. They need sympathetic men and women to co-operate with them in their efforts to make Buddhism a living reality in the lives of the young Buddhist people.

In Kaifeng there is an Association of Taoist and Buddhist followers who have a fund which is used to distribute free medicine, tea, bread, winter clothing and coffins, attend to birth, marriage, and death ceremonies, and help needy children to go to school.

The Kaifeng Young Men's Christian Association was organized on July 4, 1916, and received its charter during the same year. The Board of Directors of this organization is composed of nine of the leading Chinese Christians in the city. The Y. M. C. A. had in 1919 over five hundred members. Two American and four Chinese secretaries are responsible for the activities of the Association.

### Literacy

It is estimated that in the city of Kaifeng there are 4,500 older men, and 1,700 boys who are able to read and write Chinese. Of this number, about seventy can use English readily and about one hundred and forty more can carry on a simple conversation in English.

### Health Conditions

There is in existence a Honan Public Health Association, the officers of which are foreign and Chinese. They have been rendering important service by conducting anti-fly campaigns, and giving out literature on tuberculosis and sanitation. They have one man employed who gives lectures in different parts of the city on the above general subjects. There is a local Red Cross organization, but it is entirely in the hands of Chinese who are not leaders in the community. The Chinese Red Cross needs the strong type of returned student from America to put it on the same basis as the Red Cross is in America and in other parts of the world.

The city maintains two public hospitals, one for anybody who may come for treatment, the other more exclusive. Only those who are able to walk or to be carried are treated in these two hospitals, as there is no provision for cots. There is an army hospital for soldiers which is provided with cots; and there is one mission hospital. The doctors in these hospitals for the most part are poorly trained and greatly overworked. They are doing an important service in relieving pain, but they need to be given assistance and co-operation by the people of the community, who are able not only to give money, but to give moral assistance.

Health conditions in the schools are bad. All the students except four hundred of one school live on the school property, and because of crowded conditions, from eight to ten men sleep in one room. This room is also their study, eating, and living room. Most

of those who do not live in the school live in groups of ten or more wherever they are able to rent an empty room—in the rear of shops, and in temples. It is not possible for a student to engage a room in a private family and live as one of the family, as is done in America. Not only does the educational system of Honan need new life, but the conditions under which the students study should be thoroughly investigated and improved.

### Recreation

The following is a list of the possible amusements or recreations for young men in the city:

Two public and private theatres, seating 1,000 and 600 people.

One public garden, very small and outside the city.

Three tea gardens, one inside and two outside the city.

One library which has very few books.

One open-air fair which has fifteen or twenty stalls for fortune-telling, sleight-of-hand stunts, trinkets, etc.

One recreation park, which has no equipment yet.

Three houses of prostitution in which there are 276 women all under government supervision.

Seven or eight places where there are women singers and tables provided to drink tea.

The only moving pictures, billiards, and reading room such as the Young Men's Christian Association maintains are in the Young Men's Christian Association Building.

The only facilities for athletics outside of those provided in the schools for the students is to be found in the Young Men's Christian Association. The Association has an athletic field for its members. It has two tennis courts, a football field, basketball and volleyball standards.

There are no clubs available for young men. The custom here is to go to one another's home for dinner and spend the evening gambling.

I was impressed at the very beginning of my stay in China with the fact that American secretaries, however numerous and however well trained, would never be able to touch more than the fringe of the outer garment of China. It was clear that Chinese leaders must be secured to take responsibility for the projection of the principles of the Association movement and of

the church into the heart and life of the Chinese. In my seven years in China no other motive has been paramount to seeking and enlisting the leadership of the strongest Chinese in the community. It has been a pleasure to relate various provincial officials and high military authorities to some phase of the community program. Men of influence do not refuse to co-operate with their money and with their time when a friend calls personally to enlist their support.

In the three cities, Peking, Tientsin, and Kaifeng, where we have lived, in 1918 there were sixty secretaries of the Young Men's Christian Association. Sixteen of these were Americans and forty-four Chinese. In Kaifeng in 1919 our secretaries made 774 personal calls on the members. We wanted to get acquainted with them. We tried to ascertain and to meet their needs. We were making friends. We taught 144 hours in government schools. We learned who the strong students and members of the faculty were. We enlisted their support in many ways for the men and boys of Kaifeng. The Association held ninety socials and receptions which were attended by almost 9,000 men and boys. We invited leading Chinese to the Association and to our homes, and they came. Many close friendships were formed because of this contact. There are ten organizations outside the Young Men's Christian Association in Kaifeng in which the Association secretaries have an active part. Constantly we are on the lookout for strong men. We need their friendship and co-operation. It has been very gratifying to see the splendid way that the Chinese leaders have stepped in and performed remarkably sacrificial services during the time that we have been in America. We are dependent entirely upon the leadership that we are able to train and enlist for the future success of the Church in China. If we are successful in raising up an active leadership for the Churches and the Association during the next few years, they will be able to propagate themselves, and the Church as well as the Young Men's Christian Association, will be entirely indigenous and self supporting.

Thus it has been the writer's privilege to have had connection with the oldest Young Men's Christian Association in China, and also with one of the very youngest; and a glance at the following table will show that the organizations in all three

of the cities enumerated hold an important place in the communities in which they are operating.

#### Figures Taken From the 1918 Year Book

	Peking	Tientsin	Kaifeng
No. Members	2339	1405	335
No. Rel. Mtgs.	352	151	33
Total Attend. Rel. Mtgs.	66719	8927	3495
No. Bible Classes	40	50	17
Total Attend. Bible Cl.	25000	9359	3371
No. Joined Church	38	57	0
No. Students	691	469	150
No. Secretaries	28	25	7
American	8	5	3
Total Receipts	\$42,967.47	\$37,195.27	\$4,773.60
Total Expenditures	\$39,890.71	\$37,966.66	\$4,610.01
Chinese	20	20	4

#### Moral Conditions

The three houses of prostitution which are taxed and supervised by government officials have been mentioned. One doctor states that of every one hundred patients, thirty are students, and of these thirty, eight have eye diseases, five have tuberculosis, nine have venereal diseases, and eight are miscellaneous. Another doctor states that out of every ten students, two have venereal diseases, two have eye trouble, three have skin trouble, and three have some minor operation performed.

#### Association Program

The Kaifeng Young Men's Christian Association at the present time needs a man to give full time to work with and for the students in the government schools; another to work among the boys of the primary schools; and another to lead in playground and athletic work. Where is a place a man can more profitably invest his life than in a backward city in China that needs direction and leadership perhaps more than in any other place in the world? This service could be most effectively rendered by Chinese.

The Kaifeng Young Men's Christian Association needs an As-



sociation building. The present rented quarters are crowded and new quarters must be secured because the old are outgrown. Land was purchased in 1919 with money coming from Chinese sources, and we hope to be able to support a modern building in at least two years. American business men in the near future will be able and willing to contribute from \$75,000 to \$100,000 for a new building if it can be demonstrated that there is Chinese leadership in Kaifeng capable of operating a large institution such as a modern Young Men's Christian Association.

I have confidence in the students who are studying in America at the present time, and believe that there will be many men who, because of the great opportunities which the Church and the Young Men's Christian Association offer, will be willing to give of their time and of their money to this service.

### IN MEMORIAM

Yun Huang Ho, 1892-1920

Yun Huang Ho was born in Kiang Hia, Hupeh, in 1892. From childhood he had been known to be a gifted boy. He excelled in music and literature at school, and while at the Scientific Normal School at Hupeh, began to show his unusual mathematical abilities, winning a special prize in 1909. His devotion to learning may be seen from his organizing a scientific club with Mr. C. K. Huang and several other friends. In 1911 he entered Tsing Hua College, graduating in 1913.

Entering Cornell University in the Fall of 1914, his intellectual development began to take great strides. In 1917, the year of his graduation, his high scholarship in mathematics was recognized by his election into the Sigma Xi Society. He was offered scholarships by both Cornell and Harvard. In 1919-20, he was Fellow in Mathematics at Cornell, and all but finished his work for the doctorate, when he succumbed to the epidemic that was raging in the States. After a brief illness of only a week, our friend passed away on the morning of February 22, 1920, at the infirmary of Cornell University.

Young as he was at the time of his death, Mr. Ho already had a record of accomplishment and helpfulness which it is not the lot of many of us to equal. The untimely interruption of his research in integral equations was especially regretted by Prof. W. A. Hurwitz, who had a special interest in him and his work. What results he did obtain will be arranged by Prof. Hurwitz in publishable form, and will probably be the first instance of a posthumous publication in the Occident by a Chinese writer.

Those who knew Ho, of course, remember warmly how far he was from being a "mere scholar." He was the president of the Cornell Chinese Students' Club, vice-president of the Cornell Cosmopolitan Club, vice-president of the Cornell Graduate Club, and chairman of the 1918 Convention at Ithaca of the Science Society of China. He was a member of the C. S. C. A., and always showed more than passing interest in the deeper questions of religion and philosophy.

The funeral service was held at the First Presbyterian Church, Ithaca, N. Y., on February 28, at which nearly the whole department of mathematics of Cornell was present. His remains were interred at Lake View Cemetery on April 17, with inscriptions on the tomb both in Chinese and in English. At the ceremony, a specially composed song was sung, which is reproduced here. The Rev. H. A. Moran, who officiated at the ceremony, quoted these words from "Lun Yu:" "Tsao wen tao, sih sze k'o yi." (If a man has learned the way of life in the morning, he may die in the evening without regret.) If indeed this will not entirely alleviate our sense of irreparable loss, it gives us at least heartening consolation whenever we remember our friend Yun Huang Ho.

— YUAN REN CHAO.

董時, 任鴻鵠  
詞

追悼何運煌  
"In Memoriam, Yun Kuang Ho"  
(1892-1920)

董時, 趙元任  
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二. 攻 苦 圖 精 勤 君 竟 棄 國 業 撒 手 去 吾 知 君 心 不 死.  
三. 親 故 寂 寞 情 君 竟 棄 國 業 撒 手 去 吾 知 君 心 不 死.

君 魂 兮 其 歸 來 君 歸 來 故 園 際 如 大 江 漢 水 長 流 吾 鄉 後 死 繼 君 志  
三. 君 魂 兮 其 歸 來 君 歸 來 故 園 際 如 大 江 漢 水 長 流 吾 鄉 後 死 繼 君 志

\*(Cayuga Lake)

## SUGGESTIONS TO MISSION CLASSES STUDYING CHINA

By William Hung, M. A.

### III. Getting Acquainted With Confucius\*

(1) There are few books on China that do not say something about Confucius, but unfortunately very few books treat Confucius in a way altogether fair to him. As to his influence on Chinese life and thought, there is a general consensus of opinion that he occupies a supreme place in the civilization of the Far East. As to the value of his influence, there are different estimates. As a whole, it is safe to say that secular writers on things Chinese generally give to Confucius more liberal estimates than those writers whose minds are preoccupied with the uniqueness and the supremacy of Christianity. The prejudice is a religious one. Perhaps it is beyond remedy.

(2) I have no desire to make any defense for Confucianism. Far from it. I simply want those who are interested in China to get acquainted with Confucius. And the Confucius I wish people to know is the Confucius whom I have known since my childhood. I met him first in the study of the books "by" and about him, I used to rebel against the tedious memorization of these books. Now I regard what I have learned from them as among the treasures in my impoverished mental stock. I met Confucius most clearly in the life of my father, who though never allowed himself to be called perfect, was nevertheless the best man I have ever come into contact with in life. He was a devout Confucian scholar. To him Confucianism was not a bundle of ethical principles. It was Confucius. The way he treated my mother, the way he treated his children and throughout his whole life as student, teacher and statesman, he was simply reflecting the Confucius whom he had loved and respected and whom he had recommended to his children and his pupils. Before I became a Christian I loved and respected Confucius. After I became a Christian I loved and respected him even more.

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\* The substance of this article was part of a lecture on Confucianism given by the writer before the Y. W. C. A. of Barnard College, Columbia University.

(3) To know Confucius we must first of all disentangle him from Confucianism. Just as we must not hold Jesus responsible for all that we find in Western Christianity, no more should we ascribe to Confucius everything we find in traditional Confucianism. A course in church history is the best cure for those who blame Jesus for all the objectionable things found in the so-called Christian civilization. Unfortunately, a history of Confucianism has never yet been written, neither in Chinese, nor in English (a). It must suffice to remember that like Christianity, Confucianism too, though in less dramatic ways, has its controversies, adulterations and corruptions.

(4) There is quite a critical difficulty in the study of the life of Confucius. He had no contemporary biographer. The earliest sketch of his life, we have, was not written until about four hundred years after his time. The chronology of the events of his life was not fixed until some sixteen centuries after his death. There is a huge amount of apocryphal work on Confucius, but this is generally known as unreliable. The sayings of Confucius were collected by his disciples. Of course we cannot be certain that all of them represent the actual utterances of the sage. Of the five Confucian classics he is said to have edited four and written the fifth. Higher criticism flourished in China long before it was applied in the West to the Christian scriptures, and Western scholars on things Chinese are not slow in seeing in it a useful weapon against the Confucian orthodoxy. James Legge (b) was on the whole very conscientious in that he weighed carefully the opinions of the Chinese critics, but he had few constructive ideas of his own to offer. H. J. Allen is probably altogether too wild in attributing the existence of these magnificent classics to a grand forgery by the greatest of China's historians, Sze-ma Chien (c). It is hardly wise for the S. P. C. K. to publish such a work which is pedantic and very unhistorical. Some of the Chinese Christian writers have also seized such unworthy means of polemics (d). Even on no other ground except expediency, it is wise for Christian writers not to indulge too much in hypercriticism of the Confucian classics, in a time when the storm of controversy in Biblical criticism has not altogether settled. "Those who live in glass houses," etc. Regarding the four classics claimed to be the products of his editorship, I feel it just as difficult to say that he had nothing to do with any of them as to say that he was responsible for them all. Perhaps they do represent part of his labors, but it is equally undeniable that there are traces



of later origin; and if we accept the former, we shall be obliged to interpret the latter in terms of subsequent corruptions. The problem, however, is at most a problem of editorship, and its bearing upon the life of Confucius is not of primary importance. A more acute problem is the problem of the fifth classic, the spring and autumn annals, for which the Confucian authorship has been vehemently claimed and on which the Confucianism of many a Confucianist has been constructed. The dilemma here, is that if we reject the Confucian authorship we shall be doing violence to the creditable testimonies in its favor, but on the other hand, if we accept the Confucian authorship, we shall have to face a work, dry, disconnected, meaningless and highly unworthy of any great scholar. Allen and others took the former position, which knocked on the problem rather than solved it. Legge and others took the latter view, but concluded in a stern censure on the character of Confucius. Upon evidences my own conjecture (e), is that the term "Spring and Autumn Annals" was a name of a course of lectures by the great teacher, of which our present text was only an outline. While this theory lifts us out of the above-mentioned dilemma, it only reaffirms the truth that it is highly unprofitable to find Confucius through this uninteresting book.

(5) In spite of the critical difficulties, Confucius was no mythological figure. There are enough reliable facts about him to give us an idea of his remarkable personality. He was born about 551 B. C. His father was a military officer, famous for bravery. He had two wives besides Confucius' mother to whom he was not properly married (f) and ten children besides Confucius. His lowly birth and the death of his father during his childhood, perhaps accounts for his early life of obscurity, for which he held no grudge, but was rather thankful for the different trainings it gave him. He was married at 19 and supported his mother and his family by working as a keeper of granaries and later as a superintendent of parks. He probably studied, taught and worked at the same time—a self-made man in the best sense of the word. The world cannot keep such a man down. Gradually he was promoted to the position of the minister of justice of the State of Lu and under his administration the people enjoyed ideal conditions of peace and prosperity. He was ousted by some dirty politics of a neighboring state, and spent the rest of his life in wandering, teaching and writing. Thus after a life of toil and suffering he died at the age of 72, disappointed, perhaps in the hos-

tility of his age, but not lacking in confidence in the good seeds he had sown. Of his education, besides being a great scholar and a statesman, he was well versed in numbers and ceremonies, a skillful archer and beautiful musician. Of his spiritual development, he told us that at the age of 15 he was fond of learning, at thirty he took his stand, at forty he conquered his doubts, at fifty he understood the decrees of Heaven, at seventy he could follow the desire of his heart without trespassing the right (g). In his teachings he was direct and simple. In ethics he gave man a place of supreme importance. While he charged to the individual man the duty of self-development, his emphasis was mainly social. Like Jesus he believed in education and spread his gospel through his disciples. Like Plato he saw in the state an instrument to work out the social ideal, and he was never tired of trying to find a government that would give him a chance. In philosophy he was not speculative. His followers split on such questions as the mystery of the universe and the nature of man. On both he said but little. He believed the universe to be an orderly cosmos. He did not say whether the original nature of man was good or bad. He simply said that men did not differ in original nature, it was environment that made most of the difference. In matters of religion, perhaps to counteract the superstitious tendency of his time he said but little. "Without knowing life, how can you know death? If you cannot serve man how can you serve spirit?" Yet he prayed and urged his disciples to understand the decrees of Heaven and there is but little doubt that he was conscious of his own serving on a divine mission.

(6) To get a general idea of the life of Confucius a reading of the Four Books is indispensable. Of these the "Analects" is the most important. There are three English translations of the Analects. James Legge's work, though at many points inadequate, is a product of faithful conscientious scholarship. Ku Hung-ing's is a liberal translation and has the interpretations from the point of view of a Confucian scholar (h). Soothill's is probably the best one to own; he quotes various renderings (i). Of the accounts of the life of Confucius in English, Legge's (j) is the most scholarly although I feel that much of his criticism needs to be revised. I wish a translation of Sze-ma Chien's sketch of the life of Confucius existed in English. For those who use French it can be found in Chavanne's *Memoirs Historique*.

(7) Western scholars have criticized Confucius at many points, the chief of which are: first, that he was not truthful; second, that he was conservative; third, that his outlook was monarchical and not democratic, and, fourth, that he did not protest against polygamy and had no programme for women. That he was not truthful comes chiefly from Legge, who, as I have shown above, based his judgment on a misconception of the "Spring and Autumn Annals" (k). To say that Confucius was conservative was true only in the sense that he held the past in great reverence. To say that he was non-progressive it would be untrue. The greatness of Confucius lies perhaps in his being a conservative and a progressive at the same time. He conserved the best elements in the past but eliminated the undesirable elements at the same time; he organized the past into a new system, perhaps introducing some elements distinctly his own, although he never admitted of any conscious innovation on his own part. Few Western scholars appreciate this aspect of the life of Confucius (l). To say that the political ideas of Confucius were upon a monarchical basis is historically quite permissible, but at the same time we should not forget that at his time men knew of no republican government in our modern sense and that in his political teachings there are quite distinctive democratic features. We need not go the full length with Mr. Wang Ching-dao (m) in his effort to give a Confucian sanction of the constitutional democratic government, nor need we agree with Dr. Chen Huang-chang (n) in his effort to prove the Confucian origin of the idea of the League of Nations. But should we ask whether the fundamental principles of Confucius were incompatible with democracy, any scholar with a common sense will not hesitate to answer the question in the negative. After having known his life of poverty and struggles, it is not necessary for us to add that Confucius could not have been aristocratic. It is truly regrettable that Confucius prepared no programme for women and that he raised no voice against polygamy and slavery of his time. Staunch Confucianists in China are quite willing to admit these defects, but when these points are pressed to be an issue between Confucianism and Christianity they come right back with such irritating questions as the feast of Cana and prohibition, the existing of slavery and polygamy in New Testament time, etc. Confucius lived twenty-four centuries before our time. If we hold him responsible for everything he didn't know, I am afraid we are too hard on the old man.

(8) Much of the criticism unfair to Confucius could be reduced if the critics will bear three points in mind: First, we should not hold Confucius responsible for everything found in Confucianism, but we should study the life and the teachings of Confucius himself. Second, we ought to remember that Confucius lived hundreds of years ago, we ought to be grateful to him for the advances he made in his time, and for the fact that his teachings are still adequate to meet the needs of our day, but we must not hold him responsible for things in which his followers have failed to understand him or to apply his principles. Third, missionaries and Christian workers in China ought to know that nothing good will come out of any effort to undermine the memory of Confucius. We need not push Confucius down in order to hold Christ up. Christ does not come to destroy, He comes to complete what Confucius had begun and to fulfil what Confucius had wished. "If a house be divided against itself, that house will not be able to stand." (o).

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(a) Mr. Liang Chih Chao has written some brilliant essays bearing on the subject.

(b) Chinese Classics, 7 vol. London, 1869-72.

(c) J. H. Allen: Early Chinese History, Are the Chinese Classics Forged? London, S. P. C. K. 1906.

(d) e.g. Yea Yu Yuh Tan.

(e) I treated this question in detail in an essay on "The Annals of Confucius and its Influence upon the Intellectual History of the Chinese," which was submitted to the Columbia University as a M. A. thesis.

(f) On this point we ought to acknowledge the good intention of the Western scholars who aided with the orthodox Confucian scholars in denying the story of the obscure birth of Confucius. Unfortunately the story has better authority than those that contradict it. Cf. Li Chi, Tan Kung 1:9, and Commentaries.

(g) I omit "At sixty I have obedient ears." Hard to know just what it means. I suspect the text of the word "ear."

(h) Discourses and Sayings of Confucius, Shanghai, 1908.

(i) W. E. Soothill: The Analects of Confucius, Yokohama, 1910.

(j) Chinese Classics, Vol. 1. Prolegomena.

(k) See his prolegomena to Spring and Autumn Annals.

(l) Clennell is good on the point. See Historical Development of Religion in China. p. 26.

(m) Confucius and New China, Shanghai, 1912.

(n) He has written much since the war.

(o) A book deserves to be written on the last point. The pamphlet prepared by the Board of Missionary Preparation on "The Presentation of Christianity in Confucian Lands," 1917, makes a good advance in missionary policy. I must say, however, that its sections on the life and character of Confucius, pp. 37-44, are not very satisfactory.



**WHAT THE MAGAZINES SAY ABOUT CHINA**

**The Struggle for Asia, Frankfort Zeitung, January 16, 1920.**

England wanted America to take Constantinople and Armenia because America would be a bar to Russian invasion of India. America refused because America's line of advance into Asia is through Peking, not through Asia Minor. America and Japan conflict in Eastern Asia. Japan has two ways of combating America. 1. Conquer Asia so as to be powerful enough to meet America. 2. Make peace with Russia and China and then fight America.

**The Situation in the Far East, by Robert Machray, Fortnightly Review (London), March, 1920**

Bolshevist Russia has overcome Deniken in the South and Kolchak in the East and has made peace with Esthonia and Ukraine in the West. Even Vladivostok has become Red. The Allies have withdrawn from Siberia. Only Japan remains to defend the East from further advances of the Bolshevists and Japan can do it. China is weak and her population is docile enough to be infected by Bolshevism. This is the situation in the Far East today.

**Les Préludes Politique d'Extrême Orient, par André Duboseq, Revue Politique et Parlementaire (Paris), February, 1920**

The first development of the Far Eastern question is already discernible. Through the war, Japan added financial soundness, secured markets in India and the Straits, expanded her merchant marine, got a predominant position in Siberia and is urged to expand by her ever-increasing population. England has taken steps to consolidate her Indian Empire, made Tibet her sphere of influence and is building a bigger Pacific fleet with the Australian countries contributing to its expense. The United States too is building a fleet equal to that of any power in the world. France naturally has her interests in Asia. Germany is bound to return. In view of these national struggles the internationalism of labor will count for nothing.

**The Five Stripes of the Chinese Flag, by Charles H. Sherrill,  
The North American Review (New York), April, 1920**

The five stripes stand for the five peoples in the Republic, but may as well stand for the five powers partitioned in China—England, France, Russia, Japan and Germany. The process of partition, begun in 1842, has left no portion of China unclaimed by foreign powers. The causes are differences between North and South, lack of means of communication, dishonest and inefficient government and industrialism and localism among the people, the middle road between a hopeless native government and partitioned between the powers for international action. The projected consortium is wise. America must join. At any rate the American dollar invested in China deserves governmental protection.

**Korea and Shantung Versus the White Peril, Scribner's Magazine (New York), March, 1920**

Ever since the days of Columbus white men have been conquering land after land and have penetrated even to Asia where Russia has gotten the northern partition near to the Pacific Gulf of Pechili; where England has gotten the Empire of India, the Islands of the South Seas, and claims Tibet and Yangtze Valleys as her sphere of influence; where France has taken Tonkin with eighty million Chinese inhabitants, and claims all the territory south of those valleys as her sphere. Yet Japan, with an annual increase of seven hundred thousand people is not permitted to expand. When Japan was asked to relinquish her prizes of the war of 1895, England got Weigheiwei, Germany got Tsingten, and Russia got Manchuria. The question with Korea and with Shantung is different. Shall Japan relinquish her prizes so that western nations will capture them again. Japan's diplomacy is not honorable, but is not less so than England's diplomacy in Egypt and in Persia. Japan's administration of Korea compares favorably with English administration of Egypt. Under Japan five hundred million trees have been planted; Korean trade has grown from sixty to one hundred and thirty yen in 1917; railway mileage has doubled; eight hundred

thousand Koreans have deposits in the savings banks; telegraph wires have doubled; telephone lines have grown from three hundred to three thousand miles; Seoul has been made a model city; Korean harbors have been modernized; agriculture has been vastly improved. In 1919 Japan replaced the military with the civil administration. Missionaries have no right to try to undermine the authority of the Japanese Imperial Government. Democracy is good for Anglo-Saxons, not for Orientals, as shown by China and Siberia. If America is willing to receive enlightenment in regard to Korea and Shantung question, if California would change her policy, friendship between America and Japan can be restored. The result will be that American capital will find investment through Japanese initiative in China—a result that benefits both Japan and America.

**The Pacific Triangle, by Sidney Greenbie, North American Review (New York), March, 1920**

Australian labor has forced the policy of the "white Australia" upon the commonwealth. America stands for the exclusion of Asiatics. This identity of policy, the same fear of Japan, and similarity of temperament, are drawing Australia and America more and more closely together. "Just as Japan is beginning to realize that she must make China her friend, so must we—Australia, New Zealand, Canada and America—form a closer union! Then "we must show that we appreciate the fine points in Oriental civilization." Exclusion should be temporary. What America has done with China points the way. "Extend that method and we have our new imperialism."

**The China Consortium and the Open Door, by Silas Bent, The Nation (New York), March 20, 1920**

After the Russo-Japanese War, the Quadruple Alliance of Great Britain, Japan, France and Russia made the investment of the Open Door policy more impossible than ever. Mr. E. H. Harriman, the American railroad king, dreamed of a transportation system to belt the world for which he needed an ice-free port on the Pacific coast of Asia. In 1905 he tried to get Japan

to use American and Japanese capital to finance the South Manchurian Railway. But Count Komura cleverly maneuvered to get China to sign an agreement disallowing the use of capital of a third power for the South Manchurian Railway. In 1907 Willard Strait and Tang Shao-yi planned a Manchurian Bank to construct a railway from Chinchun to Aigun, but the panic of 1907 destroyed that plan. In 1908 Mr. Harriman revived the idea of the Manchurian Bank. Tang Shao-yi came to the United States for that purpose and also to start an international syndicate to finance China with America in it. But the death of Kiang-siu was followed by dismissal of Yuan Shi-kai and the recall of Tang Shao-yi. Mr. Harriman attacked the problem again and secured the support of the Minister of Finance of Russia, but in 1910 the Russo-Japanese Alliance made Russian-American co-operation impossible. Thus ended the effort to keep the Open Door policy effective in Manchuria.

The present proposed consortium is on these terms: Consortium of the United States of America, Great Britain, France and Japan to advance two hundred million dollars to China; powers to supervise expenditure of this sum; to get up all special concessions; compelled to annul secret agreement. This plan is objected to by some Chinese for fear of infringement of the sovereignty of China and by Japan for inclusion of Manchuria and Mongolia, Fukien and Shantung, basing her claim on the Ishii-Lansing agreement. The United States is in condition to keep support of Great Britain and France. If it acts firmly the policy will succeed for it is ideal backed up by sound economic inducements.

**The Financing of China, by Charles Hodges, *The Review* (New York), March 27, April 3, April 10, 1920**

Due to indemnities and bad financial administration China has a total indebtedness of one billion, two hundred million dollars, which cost fifty-six million dollars for payment of charges. China is not a going concern, but not insolvent. It needs real organization. So far predatory powers have "milked her." Her greatest needs are transportation and production. Only Japan and America are in condition to lend.

The international consortium is an attempt to prevent China's natural resources from further falling into Japan's hands as has happened in the years of war through political and administrative loans.

In May, 1919, Japanese representatives in Paris accepted the new consortium with its provision abolishing spheres of interest which would include Japan's special portion in China. The policy of accepting the consortium financed by the labor elements in Japan was later repudiated by the military and civil elements, who say the rail and iron policy are menaced.

**An Object Lesson in Chinese Industry, by George E. Sokolsky, the Pacific (Tokyo), April, 1920**

A brief description of the great iron and steel works at Hanyang.

**Trade Follows the Missionary in China, by Upton Close, Ibid.**

Commerce is one of the biggest by-products of missions in China.

**Foreign Loans of China and the Securities, by David Fraser, Ibid.**

Chinese loans have almost all for their securities the Customs Revenue, Salt Gabelle-Revenue, and Railways Revenue. The country is solvent, but the Government is bankrupt.

**Some Hints on American Trade in China, by William Hu, Ibid.**

"Better communications and more direct commerce with the people."

**The Better Part in Japan, by Robert A. Wood, the Survey (New York), March 13, 1920**

Liberal forces in the United States must unite with the Liberal forces in Japan. "Taking the Japanese people as a whole, there is among them a large saving element of humanitarianism." The present government in Japan is committed to social reform. The Department of the Interior has a Bureau with three Christian ministers as advisors. In Tokyo, Omori maintains the Gar-



den of the Friendly Neighbor to promote community spirit. In Kobe, Mr. Kogava labors for the uplift of the slums. Interest in prohibition is strong. Labor unrest is tense.

**China, the Problem in Maintaining World Peace, by Theodore E. Burton, Sunday New York Times Magazine  
Section 8, March 21, 1920**

"The country is backward politically because its gaze is backward and its enormous natural resources are a temptation to stronger powers."

**What Holds China Back, by John Dewey, Asia (New York),  
May, 1920**

"It is beyond question that many traits of the Chinese mind are the products of an extraordinary and long continued density of population." It leaves little time for pleasures and no leisure and hence it compels the strictest conformity from individuals.

**The Romance of the Western Pavillon, a Chinese Tale of the Eighth Century, Translated by T. Y. Leo, Asia  
(New York), May, 1920**

**Face to Face with People in Szecheun, by H. K. Richardson,  
Asia (New York), May, 1920**

"The possibilities for big developments in American Chinese partnerships."

**The Awakening Women of China, by Yin, The Pacific (Tokyo),  
March, 1920.**

"In education, public activities and elsewhere, Chinese of dominant order are apparent."

**Result of the Boycott, Trans-Pacific (Tokyo), March, 1920**

The imports from Japan to China from June to December, 1919, as compared with imports of the same period in 1918 suffered reduction. Shrimp 64%, drugs 68%, soap 80%, ammunition 12%, cotton cloth 60%, hats 22%, average 50%.

## PERSONAL, LOCAL AND HOME NEWS

The various student conferences for the summer are as follows:

Silver Bay, N. Y.....	June 25-July 4
Estes Park, Colo.....	June 11-21
Hollister, Mo. ....	June 11-21
Blue Ridge, N. C.....	June 15-25
Lake Geneva, Wis.....	June 11-21
Seabeck, Wash. ....	June 18-28

Application for accommodation for the Seabeck Conference should be sent to Ling Lew, 2504 Regent Street, Berkeley, California, and for Lake Geneva to Lum K. Chu, 5315 Drexel Avenue, Chicago, Illinois. Communications regarding Silver Bay Conference and others or for further information should be addressed to K. C. Lee, 347 Madison Avenue, New York City.

Andrew C. Y. Cheng, student of Hartford Theological Seminary, gave an address at the Congregational Church in South Manchester, Conn., on Sunday, May 16. His subject was "The China for Christ Movement." Mr. Cheng will sail for France as a Y. M. C. A. Secretary for our laborers.

Under the auspices of the New York City Cosmopolitan Club, a "China Night" was recently held at Earl Hall, Columbia University. About one thousand American friends were present.

Neander S. C. Chang, of Hartford Seminary, has sailed for France to serve among the Chinese laborers.

T. H. Chang, graduate of Clark College, has recently come to New York and will soon enter West Point Military Academy.

Miss S. A. Chiu attended the National Conference of Social Work, April 14-21, at New Orleans, Louisiana. On her return to the East she was invited by the Y. W. C. A. to speak at Vermont, and she will sail for France en route to China on June 12.

H. C. Wang, for about fifteen years President of the Board of Directors of the Tientsin Y. M. C. A., is now in the States attending the General Conference of the Methodist Church now in session at Des Moines, Iowa. Mr. Wang has also some business to attend to in this country.

There recently returned from France two more secretaries—Mr. J. C. Liu and Pastor C. T. Wang. Liu has gone to Oberlin and Wang is still remaining in New York City.

Upon C. W. Luh has been conferred a degree of doctor of philosophy by the University of Chicago. The subject of his thesis is "Law of Retention." Dr. Luh has returned to China to become engaged in teaching at Nanking Higher Normal College.

C. P. Chow, President of the Chinese Episcopal Club, New York City, attended the Spring Meeting of the National Student Council of Episcopal Church, held in Chicago, Ill., May 7-9. He spoke on "Foreign Students and the Church."

William Hung has finished up his studies in Union Seminary. He has done excellent work.

W. J. Wen, who has been connected with the work for the Chinese students in France, will soon return to China. He will come back to the States some time in the fall.

A French Mission, headed by M. Paul Painleve, former Premier of France and Minister of War, has spent two days in New York City en route to China. They visit China at the joint invitation of the Northern and Southern Governments in China. Our Association took active part in entertaining them during their sojourn in the city.

Seven of our American Y. M. C. A. friends have returned to the States for their furloughs. E. L. Hall, of Hankow; R. L. Creighton, of Hanchow; A. G. Robinson and J. W. Nipps, of Tientsin; Frank Mohler, of Hongkong; C. H. Harvey, of Shanghai, and F. S. Brockman, who has been in China for just another visit. We heartily welcome all of them into our midst here in this country.

**CHINESE BOSTON Y. M. C. A.**

If the Chinese students so heroically volunteered their service for the laborers in France during the war, there is no reason why a similar consideration should not be entertained towards the thousands of our compatriots in this country. It is gratifying to notice that the C. S. C. A. recognizes this fact in its proposed program of expansion.

What the Chinese Boston Y. M. C. A. is endeavoring to do, is along the line of work which had been accomplished by the Association with the 100,000 or more Chinese laborers in France; that is, to promote the spiritual, social, intellectual and moral welfare of the Chinese community. And the Chinese community in Boston includes the laborers, merchants, as well as the one hundred or more Chinese students in or near Boston.

The present Y. M. C. A. building of three stories is in the midst of "Chinatown," and since it has been so poorly equipped and haphazardly managed, it has not developed to the fullest extent its potentiality of service. A movement to enlarge it by erecting a new building was lately launched, and the immediate and enthusiastic response manifested bids well of a crowning success.

Our quota for the new structure is tentatively set at \$20,000. Over one-quarter of this amount was partly subscribed and loaned by the one hundred and fifty members within ten days of our financial campaign. When we realize that most of these one hundred and fifty work a 14-hour day and a 6-day week, and then willingly contribute on an average of \$75 each, their confidence in what the Y. M. C. A. will be able to do for them, and for the glory of their entire Chinese community is unquestionable.

Our campaign has not yet reached the American friends and the other 1,600 or more Chinese who are non-members, but there exist indications of a ready response. The Boston Central Y. M. C. A. has signified its wholehearted support, and no less the churches, missionary societies and the like.

I shall endeavor to mention but few of the many services an organization like the Y. M. C. A. may perform, and it is our intention that the one in Boston will perform them to the fullest extent.

The Y. M. C. A. can be employed to headquarter the dozen or more different Chinese organizations of Boston, such as the Young Republic Association, Chinese Merchants' Association, etc. This will effect a great economy, for, instead of maintaining a separate house

or room for each and using them but once during a week's or a month's time, they will be centered in one main building, thereby securing the full value of the investment.

So far as equipment is concerned, it will conform to the standard Y. M. C. A. buildings, such as an auditorium, a reading room, library, baths etc. We contemplate especially to maintain a Chinese library of substantial contents, also a well-furnished parlor and a dining room for small parties. These, it seems, are badly needed. Not infrequently Chinese students, merchants and laborers wish to entertain their American professors, associates, teachers and friends in some place which they could call their own and which they could be proud of. The only answerable and available place is the theatre or a Chinese restaurant.

The instalment of twenty or more sleeping rooms, with an accommodation of from thirty to thirty-five men, will help to reduce unsanitary living, which seems to be the lot of Chinatowns.

With such facility and equipment we will be able to carry on our religious, social, physical and educational work.

For men to take charge of these varied activities we are not at all worried, for not only do we find able leaders among the merchants and laborers themselves, but the students will be quite willing to help, as in fact they have been doing. In this connection may I say that the students are and will be helped in turn: some will be taught Cantonese and others, because of delay in receiving allowances, will be able to secure loans from the merchants and laborers through the Y. M. C. A.

The consequences of such a unifying and uplifting work if carried out will be far-reaching, and with Boston as a pioneer, similar undertakings will prove undoubtedly successful and profitable in other cities with Chinese communities of any considerable size.

K. L. KWONG.

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### THE BOSTON CHINESE Y. M. C. A. ENTERTAINMENT AND RECEPTION

More than 450 friends and members of the Chinese Y. M. C. A. were present at the annual entertainment and reception given at the Boston Central Y. M. C. A., April 24, 1920.

Mr. Kwang Lun Kwong, of Harvard University, president of



the Chinese Y. M. C. A., gained the admiration of his compatriots and guests at the very outset by the sincerity and enthusiasm of his opening remarks. Mr. W. E. Adams, General Secretary of the Boston Y. M. C. A., gave an address of welcome.

Chinese music by Mr. Ki Cheu, of Massachusetts Institute of Technology, and a piano solo by Miss Margaret Leong, of the New England Conservatory, were well received. A Chinese play given by the members of the Chinese Y. M. C. A. and two quartet pieces by Harvard Chinese students, were the next items. These were followed by Mr. G. W. Jessup's talk concerning his relation with Chinese in this country, which was very commendatory, and Mr. Frederick Syze's illustrated lecture "From Old Cathay."

The special feature of the evening was a play based on a Chinese folk lore—"The Weaving-maid and the Cow-boy"—written and personally supervised by Mr. Shen Hung, of Harvard University. The cast consisted of the following: Miss Lillian Chen Fong, Kwang Lim Kwong, Mung F. Chung and William Moy Ding. The play proved a favorite as much for the uniqueness of its subject as for the talent exhibited in the acting.

Refreshments were served.

As the Chinese Y. M. C. A. is in a stage of enlargement, it is fitting to have such an entertainment as a means to bring the fact before its friends. Many have pledged to help in the "onward to a better Chinese Y. M. C. A. movement."

MISS LILLIAN CHEN FONG.

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### THE CHINESE SUNDAY SCHOOL IN HARTFORD

An important and fruitful work, begun nearly forty years ago, is that carried on in Hartford by the Chinese Sunday School of the Immanuel Congregational Church. In 1882, this school was started for the Chinese by a student of the Hartford Seminary, with twelve members, and since that time, it has been in continuous and successful operation. The school meets every Sunday afternoon at 3.30, and is attended by from fifteen to twenty-five men, some of them coming from surrounding towns as far distant as fifteen miles.

The aim of the school is to bring all Chinese whom it can reach

into touch with the living Christ; and to this end the whole work of the school is directed. The lessons are for the most part regular Bible studies. Where English is taught, as is necessarily the case with beginners, it is with a view to preparing for the later study of the Gospel. Every effort is made to provide a teacher for each pupil, that the individual needs of the pupils may be studied and met.

At 3.30 in the afternoon the school opens with a brief service of worship. Pictures, models, and objects are made use of whenever possible, in order to adapt the hymns, Scripture reading, and prayer to the understanding of the pupils, and so to make this worship their own true approach to God. Then follows a period of study, when teacher and pupil, as friend with friend, read and learn together. The closing hour is one again of worship. Hymns are sung by the school together, a verse is read from the Bible by each teacher and pupil; and then the benediction, repeated by all, brings the session to a close.

An outgrowth of the school is the Sunday evening mission, which has been organized by the present superintendent, Mr. Edward M. Stone, a prominent architect and engineer of the city, who has been connected with the work for over eight years. Mr. Stone has opened his downtown office on Sunday evenings to the Chinese of the city, and there, those who can secure the time, gather for instruction in English, and in American ways and customs. It is very informal in character—every effort being made to make it as pleasant and attractive as possible for the men. The teachers are there to serve them, and the men's needs and desires are the first consideration. The last half hour of the evening is given to the singing of hymns. This period again belongs to the men. They chose the hymns themselves, and enter with great zest into the singing of them.

The school and mission touch in some way all the Chinese people of Hartford and its vicinity. They furnish a centre for education, aid, and above all, the example of Christian brotherhood, which the lone people in this country specially need. One of the first impressions that an outsider receives on visiting the school is the bright happy faces of the Chinese who attend. For most of these men, this hour is the brightest spot in the week, when, the toil of the week laid aside, they leave their laundries and spend the afternoon in an atmosphere of Christian fellowship. Few of them know the touch

of a sympathetic friend. To many of them week-day life is dull and monotonous. Sunday afternoon finds them in the midst of a company of friends—friends who care for them, and who are interested in their lives—friends who are there to help them, who are trying week by week to lead them to see in Christ the highest friendship which their lonely souls crave.

Hope and light and love are fast filling their lives, as a result. Out of twenty-six enrolled members, thirteen are now members of the church. All of them show an eagerness to learn about Christ; and many a strong, vigorous Christian life has been born in this school.

A fine spirit of reciprocation is shown in the generosity of their gifts to the school and to the church back of it all. Their loyalty and devotion to those who teach them is always in evidence and a more responsive and diligent group of learners could not be found anywhere. Mr. Stone, who knows personally almost every Chinese resident of the city, is most emphatic in his testimony of their frugal, though generous character, their intelligence, and above all, their strict honesty in all business transactions.

Such men have great possibilities, and the school feels it a privilege to help them. Much has been done for these men, and success has crowned the work. Success and achievement are not, however, signals to stop, but rather wide open doors to new opportunity, which must be seized and used. The work must press forward with fresh vigor. The Kingdom of God must extend to the remotest corner of Hartford, and be enthroned not above a small group of fifteen or twenty men, but above the whole Chinese community. Chinese life in Hartford must be so invaded by the principles of Christ that every Chinese laundry, every Chinese restaurant, and every Chinese home will be under His leadership. Without this as its aim, the Chinese Sunday School feels that it has no adequate excuse for continued existence.

That the school may continue to extend its leavening influence among the Chinese, to deepen and enrich their lives, and develop strong and vigorous souls, is the constant prayer of the teachers and officers of the school.

Today in Hartford, where forces of disorder constantly threaten to disturb the peace of Chinese Communities, where race misunderstanding still smoulders, the Chinese Sunday School quietly and

steadily does its work. It has a noble task to perform. With certainty and hope, it is undertaking to stamp out disorder and race prejudice by unveiling the Christ of order, by promoting social justice, and by binding Chinese and Americans together by the law of love, without which no two peoples can hope to do more than gum together the outside edges of life.

May the day soon dawn for the Chinese and Americans in Hartford.

"When each one shall find his own in every other's good,  
And all men join in a common brotherhood."

MISS RUTH JENKINS.

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### THE CHINESE PROHIBITION LEAGUE

Ever since the liquor industry was ejected from the United States the manufacturers in that line have been looking for a new place to invest their capital. So far we know one American brewery company has started its factory in Nanking with a capital of \$2,000,000. It is said that some American brewers have induced several Chinese merchants in San Francisco to conclude a contract with them to start breweries in Canton and other big cities in China.

Today China is thus facing another crisis since the opium curse. The American brewery is a direct challenge particularly to our students. Whether we shall succeed or fail largely depends upon how hard we are going to fight against it. We do not wish to see Japan robbing us of Shantung. We surely will not be content meantime to allow American breweries to poison us with liquor.

We sincerely hope that the Chinese prohibition will receive an equal attention from American Christian workers. America has been sending to China thousands of dollars and hundreds of capable men and women to Christianize and uplift our people. We have a great confidence in the missionaries who are doing much to help our people. For obvious reasons the brewers should not be allowed to go to China to undo the good work of the missionaries.

One religious authority said: "We must help the Chinese people to fight against the liquor curse. If we fail to do so, we better pack up our trunk and go back to America and stop sending missionaries to China. For we would simply confuse the mind of the Chinese if we would tolerate Christian workers and brewers being sent over to China on the same boat."

The Chinese students in this country, awaking to this new form of danger, have taken this matter into serious consideration. As a result of the discussions at the student conference at Northfield, at Troy and finally at Des Moines, the Prohibition League of Chinese Students in America has been organized with a definite purpose and program for combating the spread of the liquor curse in China. It is an outcry of oppressed humanity against the aggression of the American brewery. Its work has been greatly appreciated by American friends. The Inter-collegiate Prohibition Association and S. C. T. U. have given us a generous material support and a hearty cooperation. But we must work out our own salvation, and justify ourself as an organization.

We must be determined to fight against this liquor curse which is now threatening our existence. The Chinese Prohibition League is the only organization of that kind through which organized fight can be made possible. But the League cannot fight this battle single-handed. It must have your support and your cooperation in every way possible. You can help if you will.

PHILIP YOUNG

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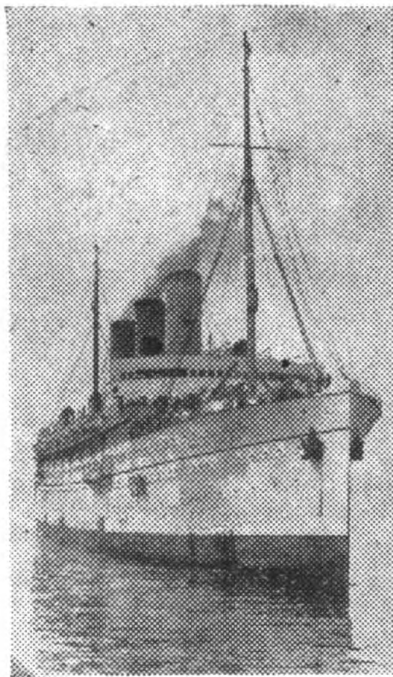
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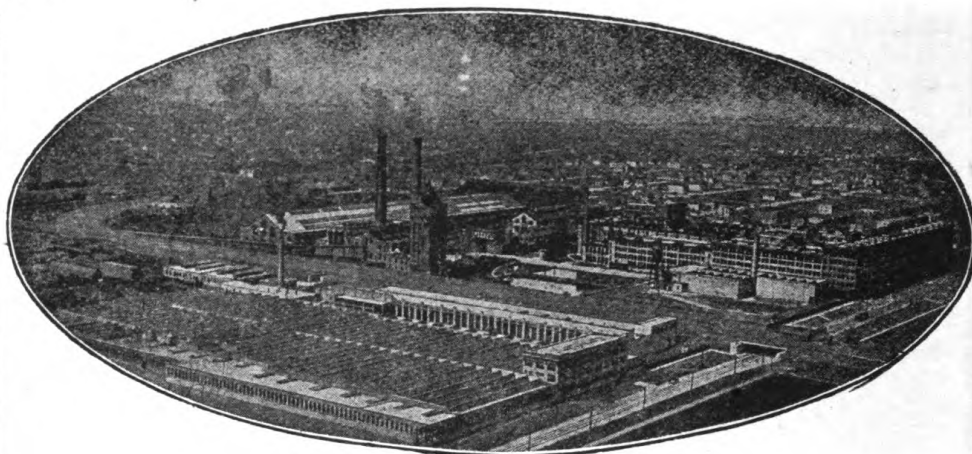
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