#### The Chinese students' Christian journal.

New York City, N.Y.: [Chinese Student Christian Association in North America,

http://hdl.handle.net/2027/uiug.30112067878568



# www.hathitrust.org

#### **Public Domain, Google-digitized**

http://www.hathitrust.org/access use#pd-google

We have determined this work to be in the public domain, meaning that it is not subject to copyright. Users are free to copy, use, and redistribute the work in part or in whole. It is possible that current copyright holders, heirs or the estate of the authors of individual portions of the work, such as illustrations or photographs, assert copyrights over these portions. Depending on the nature of subsequent use that is made, additional rights may need to be obtained independently of anything we can address. The digital images and OCR of this work were produced by Google, Inc. (indicated by a watermark on each page in the PageTurner). Google requests that the images and OCR not be re-hosted, redistributed or used commercially. The images are provided for educational, scholarly, non-commercial purposes.

#### THE UNIVERSITY

OF ILLINOIS

LIBRARY 267.05 CHSC v.7



## CENTRAL CIRCULATION BOOKSTACKS

The person charging this material is responsible for its renewal or its return to the library from which it was borrowed on or before the Latest Date stamped below. You may be charged a minimum fee of \$75.00 for each lost book.

Theft, mutilation, and underlining of books are reasons for disciplinary action and may result in dismissal from the University.

TO RENEW CALL TELEPHONE CENTER, 333-8400
UNIVERSITY OF ILLINOIS LIBRARY AT URBANA-CHAMPAIGN

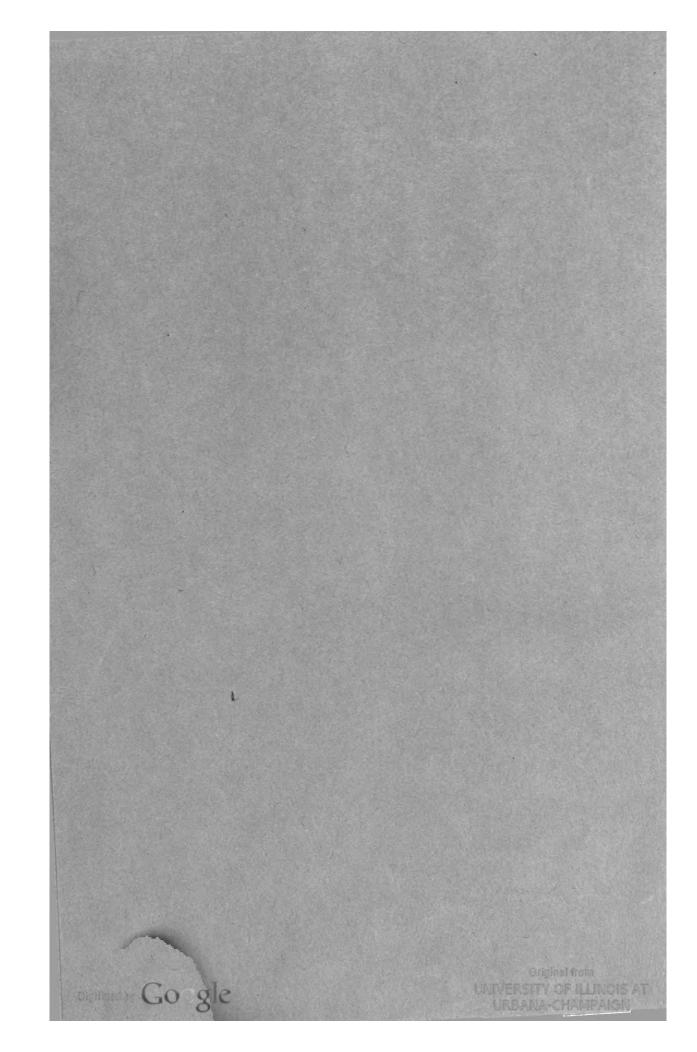
SEP 1 5 1995

SEP 1 5 2004

When renewing by phone, write new due date below previous due date.

Digitized to Go gle

Original from
UNIVERSITY OF ILLINOIS AT



Digitized by Google

The pages which are missing were removed because they were advertisements.

# Christian China

Vol. VII

NOVEMBER, 1920

No. 1

537 04

A Message From Hon. Suez, Chinese Consul in New York

Chinese Students in America and the China For Christ Movement Frank W. Price

The Central Task of the C. S. C. A. Tingfu F. Tsiang

15 cents a copy

Digitized by Google

One dollar a year

Published monthly during the academic year at 347 Madison Avenue, New York, N. Y

## UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

#### EIGHT SCHOOLS AND COLLEGES

COLLEGE OF LITERATURE, SCIENCE AND THE ARTS

Full literary and scientific courses—Higher commercial courses, including railway administration and insurance—Courses in forestry and landscape design—All courses open to professional students on approval of Faculty.

COLLEGES OF ENGINEERING AND ARCHITECTURE

Mortimer E. Cooley, Dean Complete courses in civil, mechanical, electrical, naval and chemical engineering—Architecture and architectural engineering—Highway engineering—Workshop, experimental and field practice—Mechanical, physical, electrical and chemical laboratories—Central heating and lighting plants adapted for instruction.

MEDICAL SCHOOL V. C. Vaughan, Dean Four years' graded course—Highest standard for all work—Modern laboratories—Ample clinical facilities—Bedside instruction in hospital, entirely under University control, a special feature.

LAW SCHOOL Henry M. Bates, Dean Three years' course—Practice court work a specialty—Special facilities for work in history and political sciences.

COLLEGE OF PHARMACY

Two, three and four years' courses—Ample laboratory facilities—Training for prescription service, manufacturing pharmacy, industrial chemistry, and for the work of the analyst.

HOMEOPATHIC MEDICAL SCHOOL W. B. Hinsdale, Dean Four years' course—Fully equipped hospital, entirely under University control—Special attention given to materia medica and scientific prescribing—Twenty hours' weekly clinical instruction.

COLLEGE OF DENTAL SURGERY

Four years' course—Ample laboratories, clinical rooms, library and lecture rooms—Clinical material in excess of needs.

GRADUATE SCHOOL Alfred H. Lloyd, Dean Graduate courses in all departments—Special courses leading to the higher professional degrees.

SUMMER SESSION

A regular session of the University affording credit toward degrees.

More than 275 courses in arts, engineering, medicine, law, pharmacy and library methods.

COSMOPOLITAN STUDENT COMMUNITY—OVER FIFTY CHINESE STUDENTS IN RESIDENCE 1919-1920—SPECIAL FACULTY ADVISER FOR FOREIGN STUDENTS—SCHOLARSHIPS AVAILABLE FOR ORIENTAL WOMEN.

THE COSMOPOLITAN CLUB, for foreign students, offers lectures and facilities for the study of international problems as well as many attractive social features.

For copy of CATALOG. SPECIAL ANNOUNCEMENTS, or INDIVIDUAL INFORMATION, address,

SHIRLEY W. SMITH, Secretary, University of Michigan, Ann Arbor, Michigan.



267.05 CHSC

### Christian China

Published By

THE CHINESE STUDENTS' **CHRISTIAN** ASSOCIATION NORTH IN AMERICA

Office: 347 Madison Avenue, New York, N. Y.

Vol. VII

NOVEMBER, 1920

No. 1

#### EDITORIAL BOARD

Che Kwei Chen, Editor Daniel C. Fu, Managing Editor Paul C. T. Kwei, Associate Editor Ling Su Loh, Associate Editor

#### REPRESENTATIVE EDITORS

Miss Nyok Zoe Dong	Department
Kai Fook MokEastern	Department
Feng Shan Kao	Department
Henry P. Tsang	Department

All manuscripts should be sent to C. K. Chen, Apartment 8, 609 West 115th Street, New York, N. Y. For business matters, address letters to Daniel C. Fu, 347 Madison Avenue, New York, N.Y.

Christian China is published monthly except July, August, September and October. Annual subscription is one dollar, per copy fifteen cents. Postage to foreign countries, 25 cents extra.

Entered as second-class matter at New York Post Office March 19, 1919, under the Act of March 3, 1879.

497713



## Christian China

Vol. VII.

NOVEMBER, 1920

No. 1

#### CONTENTS

EDITORIAL:	
Greetings	AGE 5
Bible Study and Religious Education	5
The New Consortium	6
The Famine in North China	7
A Word about Our Staff	8
AN APPEAL:	
Join the Association!	9
CONTRIBUTED ARTICLES:	
A Message from the Hon. Suez, Chinese Consul at New York	10
Chinese Students in America and the China for Christ Movement Frank W. Price	13
Tomorrow: What Will China Be	18
The Progressive SpiritAnonymous	19
A Glimpse of the Chinese Stage	20
MESSAGES AND REPORTS:	
The Central Task of the C. S. C. A.	
Message from the PresidentTingfu F. Tsiang	23
From the Treasurer	25
Minutes of the Central Executive Board Meeting Held July 24, 1920 K. C. Lee	26
Budget for 1920-1921	29
Report of ex-Treasurer	31
A Brief Record of the Meetings of the Chinese Delegation at Silver Bay Conference—June 25-July 5, 1920C. K. Chen	37
A Report of 1020 I ake Geneva Conference James Kofei Shen	41

	MAGAZINES						
CHINESE		• • • • • • •			•••••	• • • • • • •	44
BOOK REVIE	W:						
The Religio	on Worth Havin	g .					
By Tho	mas Nixon Carv	er			T	. F. T.	47
	S country						
ASSOCIATION	NEWS	• • • • • •					49
PERSONAL N	EWS						54
AN APPEAL	FOR RELIEF	OF TH	E FAMIN	NE SUFF	ERERS		53



#### DIRECTORY OF OFFICERS OF

## THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

#### CENTRAL EXECUTIVE BOARD

T. F. Tsiang, President

T. C. Shen, First Vice-President

Miss T. N. Kwong, Second Vice-President

Alfred S. H. Lee, Treasurer

Stephen G. Mark, Member-at-Large

Daniel C. Fu, General Secretary, 347 Madison Avenue, New York City

Frank W. Price, Associate Secretary, 1121 Yale Station, New Haven, Conn.

Lum K. Chu, Associate Secretary, 5315 Drexel Ave., Chicago, Ill. Ling Lew, Associate Secretary, 2504 Regent St., Berkeley, Calif.

#### EASTERN DEPARTMENT

T. F. Tsiang, Chairman, 415 W. 115th Street, New York City C. K. Chen, Vice-Chairman, 609 W. 115th Street, New York City Alfred S. H. Lee, Recording Secretary, 505 W. 124th Street, New York City

#### MID-WESTERN DEPARTMENT

T. C. Shen, Chairman, City Hospital, Cleveland, O.

Edward L. Hong, Vice-Chairman, 250 W. 22nd St., Chicago, Ill.

James K. Shen, Recording Secretary, 1720 E. 69th Place, Cleveland, O.

#### WESTERN DEPARTMENT

Stephen G. Mark, Chairman, San Francisco Theological Seminary, San Anselmo, Calif.

Loy Hong, Vice-Chairman, 114 Twelfth Street, Seattle, Wash. Richard T. Dang, Recording Secretary, 264 Eighth Street, Oakland, Calif.

#### WOMEN'S DEPARTMENT

Miss T. N. Kwong, Chairman, Risley Hall, Ithaca, N. Y.

Miss Lily Soo-Hoo, First Vice-Chairman, 195 S. Professor Street, Oberlin, O.

Miss Ora Chang, Second Vice-Chairman, 2413 Fulton Avenue, Berkeley, Calif.

Miss Pearl Wong, Secretary, Monnett Hall, Delaware, O.

Miss Helen Wong, Treasurer, 1328 Washtenau Avenue, Ann Arbor, Mich.



## Christian China

Vol. VII

NOVEMBER, 1920

No. 1

#### GREETINGS

CHRISTIAN CHINA takes this occasion to extend its sincere greetings to the members of the Chinese Students' Christian Association in North America and the friends of China, and to express its best wishes for their success. It begs to ask for their support and co-operation in its endeavor to foster and encourage careful thinking about the many great problems which China is now being confronted with during one of the most critical periods of her history. It is especially anxious to gather thoughts and ideas as to what religion in general, Christianity in particular, can contribute toward the modernization of China and the regeneration of her moral standard. It hopes to receive throughout this year many contributions valuable to those who are preparing to serve the Far Eastern republic.

#### BIBLE STUDY AND RELIGIOUS EDUCATION

It is hardly necessary to point out the value of Bible training and religious education in general, for many of our students have already found it to be a source of much inspiration and enlightenment.

During this year it is earnestly hoped that our students in various university communities throughout this country will do all they can to either organize or continue groups where religion, especially Christianity and its allied topics, may be thoroughly studied and discussed with perfect openmindedness, frankness, and earnestness. Many have found Sunday to be the most appropriate and suitable day of each week to devote some time to the study of subjects of this nature. Of course, each group should fix a time most convenient to its members. The main point is to provide a regular time each week to discuss moral and religious problems, the endeavor to find solutions to which may mean much to our spiritual and moral development.



#### THE NEW CONSORTIUM

The New Consortium for China is an international body, made up of groups of banks and bankers from the United States, Great Britain, France and Japan. After long months of negotiation they have finally organized into this international partnership, which is called the New Consortium, for the purpose of assisting China in the development of her great public enterprises.

Mr. Thomas W. Lamont of the firm of J. P. Morgan & Co., who is Chairman of the Managing Committee of the American group, has announced on several occasions that the Consortium will have the welfare of China as its first consideration, will endeavor to preserve Chinese integrity, will reduce the possibility of war arising in the Far East, and will give China a better chance to work out her destiny as an independent state.

These are undoubtedly some of the chief aims of the American group who initiated the international agreement in Paris a little over a year ago at the request of their Government and have made it possible. The untiring efforts of Mr. Lamont in removing the Japanese difficulties and Chinese apprehensions during his recent trip to the Orient have already demonstrated to a certain extent America's desire to give China a square deal. Yet the Chinese should not be unduly optimistic over the project, much of which remains to be carried out. Nor should they forget that China has contracted many loans in recent years with the Great Powers which have resulted in territorial "concessions" and the establishment of "spheres of influence," all tending to impair her integrity and sovereignty. The significant difference between these loans and the New Consortium lies in the fact that in the former the United States was either absent or taking a minor part, whereas in the present one she is playing the principal rôle. The confidence of the Chinese people is therefore based not so much on the international aspect of the loan as on the fact that the United States Government is the initiator of the agreement with its solemn promise to take into consideration the welfare of China and has the chance to fulfil this promise on account of its expectation to raise a large part of, if not all, the future loans for China within its market.

It is, of course, to be hoped that the other Powers now



co-operating with the United States will deviate from their past policies in the Far East and will follow the lead of America in rendering actual financial assistance to China in the development of her basic public enterprises. Yet this is just a hope, however bright it may be. The Chinese must after all be extremely cautious in their dealings with the New Consortium.

#### THE FAMINE IN NORTHERN CHINA

According to recent reports, about forty-five millions of people in Chihli, Honan, Shantung, and Shansi have recently been affected by a severe famine which resulted from a terrible drought. It has been estimated that the crops in the regions extending from Peking to several "li" south of the Yellow River and from the middle of Shantung to the mountains of Shansi average for the entire year only eight per cent. of the normal.

The farmers in Northern China have been disappointed three times in succession during this year. The spring crop was a failure. So was the autumn one. As a last attempt buckwheat was planted late in the year. Light rains came but were far from being sufficient, as they merely served to germinate the seeds. The prospect has been considered very discouraging.

Here then is the situation. It is hardly necessary to say that the need for help is both immediate and tremendous. In describing the situation, Mr. J. E. Baker, chairman of the Peking Red Cross, is said to have pointed out that "no political crisis in China has been so serious as the present famine in this part of the country. Unless its horrors are effectively mitigated, the results will not be less grave than those of the Taiping Rebellion. It is not too much to say that the entire resisting power of North China is in peril. It depends upon the quick preservation of the population in the famine area."

Many Chinese residents in New York and in other parts of this country have begun to do whatever they can in bringing relief to their fellow-countrymen in the territory affected by the famine. They have felt that the most they can do is to send back whatever funds they can raise for aiding the famine refugees and similar purposes, both from the Chinese and Americans here



in this prosperous country. The cause for which they are working certainly deserves the hearty support of every one who is interested in China and her people.

#### A WORD ABOUT OUR STAFF

Among the staff of Christian China this year are Messrs. C. T. Kwei and L. S. Loh, associate editors, and Mr. Daniel C. Fu, managing editor. Mr. Kwei, graduate of Yale and Cornell, is well known to practically every member of the Association as he has been serving this institution for many years in various ways. He has recently returned to China to join the teaching staff of the Union Medical College at Peking. It is indeed extremely fortunate for CHRISTIAN CHINA to retain him among its staff, as he will be in a position to report home conditions and his reflections upon them. Mr. Loh is now doing graduate work in education in the University of Chi-He is already quite familiar with the work of CHRIS-TIAN CHINA to which he has contributed articles in the past. Mr. Fu has studied in the University of Chicago and has served overseas in Y. M. C. A. work for the Chinese laborers. He is, therefore, well prepared both through training and experience to serve as managing editor as well as general secretary of the Association.



#### JOIN THE ASSOCIATION!

It is the customary practice of this Association to launch a membership campaign at the beginning of each academic year. The campaign for the year 1920-1921 is now on. We eanestly hope that before its close all old members will have renewed their membership and all new friends will have joined the Association.

This Association is organized for the purpose of doing Christian work among the Chinese students in North America. Its object is threefold: (1) to cultivate Christian fellowship; (2) to develop Christian character; (3) to promote Christian service. Such an organization deserves the support of every true Christian, no matter what nationality he or she belongs to.

Moreover, the Association this year is having a big program on hand. It provides a large budget, larger than any one in its history. It plans to widen its sphere and increase its activity. It aims at giving more practical help to the students by carrying out the visitation work both extensively and intensively. Such a program calls for the cooperation of all members and friends.

The best way of showing one's willingness to cooperate and support in this case, of course, is to join the Association. By joining the Association, one will receive gratis one year's publication of "Christian China," official organ of the Association. To be sure, there are other privileges besides this.

Fellow-students and American friends, are you interested in an organization like this? If you are, we invite you to join the Association and become its members today. The annual membership fee is only one dollar. Application cards can be obtained from the following persons:

Women's Department: Miss T. N. Kwong, Risley Hall, Cornell University, Ithaca, N. Y.

Eastern Department: Mr. Frank W. Price, 1121 Yale Station, New Haven, Conn.

Mid-Western Department: Mr. Lum K. Chu, 5315 Drexel Avenue, Chicago, Ill.

Western Department: Mr. Ling Lew, 2504 Regent Street Berkeley, Calif.

Daniel C. Fu, General Secretary.



## A MESSAGE FROM HON. SUEZ, CHINESE CONSUL AT NEW YORK

To My Brothers and Sisters in Christ:

The Editor of "Christian China" has graciously asked me for a message to the Chinese Christian students in America. He wanted it for the first fall number. I felt instantly the responsibility of framing such a message, so I begged for more time than was originally allowed me. I feel it is easier to talk politics, easier to theorize and easier to criticize, but I find it infinitely harder to say what should be a personal message that would appeal to you and at the same time be consistent with the needs of our Fatherland.

Being Chinese you are of course familiar with China's problems, political, social, economic and religious. You are aware of the fact that China awaits with ripeness for Christianization. I say China is ripe because God has prepared it, God did not send Confucius, Laotus, Buddha and other great teachers in vain. It has often been observed that the Christian missionary when sent to a foreign field has no foundation to build on. This may be true elesewhere but not so in China. The future Chinese Christian Church must be built upon the old religious foundations of China. In other words, a new Church adapted to the religious cravings and the ancient civilization of the Chinese will have to be evolved from the moral and religious conceptions of the three co-existing religions of China and the Christian religion. And this seems to be the natural course, unless God in His infinite wisdom ordains otherwise, for Christ came to fulfill.

Is China to wait for this work entirely to be done by foreign Christian missionaries? Decidedly No! Is China, with her teeming millions, to trust to good luck for some miracle which will bring about her wholesale conversion to Christianity? This is altogether too risky an experiment. The Age of Miracles is past. This is the Age of Reason and the Age of Spiritual, Mental, and Physical Efforts. We are all making mental and physical efforts but leaving those of the spirit to take care of themselves. This may seem natural because we do not develop them. But, aside from our profession of the Christian faith, have we, as citizens, a part in the work of uplifting China to the level of other great



nations? We are agreed that we have, and we are conscious also that one of the reasons usually given for ruling out China from the first rate powers is the fact that she is "heathen." Thus uplifting and Christianizing China constitute the task of Chinese Christians. They are inseparable. While we are doing the one we may be unconsciously doing the other either for or against the best interests of the Church. This has, at least, been my experience. Perhaps I may be pardoned for being too personal, since my object is to profit you by my experiences, both varied and various. After a series of experiments, some unpleasant and some costly, I find the following to be a safe guide for Chinese Christians to uplift and Christianize China either in a conscious or unconscious way. My tri-une formula is "KNOW-DO-BE," meaning to know, to do, and to be, and I incorporate it in my message for what it is worth.

Let me amplify it just to make it more intelligible.

- 1. To Know: Before one attempts the herculean task let him be circumspect, size up the situation, study his surroundings, survey the existing institutions, master the causes and effects of events, form an opinion of the people he is dealing with and finally he must know himself, his strength and limitations and have the initiative, energy, and self-reliance. When I was a fresh graduate from college I thought I knew everything and plunged into the idea that sauce for the goose was also sauce for the gander. But I found out my mistakes not so very long after. What one learns at college may be good for one country but that does not necessarily follow that it is also good for China. It is, therefore, essential to know and be able to discriminate.
- 2. To Do: As soon as one has the first essential then he may apply his knowledge. To Do is the Application of knowledge in a judicious and wise manner. Haste and recklessness are arch-enemies of any undertaking. Things done in haste are never done right. No one can expect to modernize and uplift China in a year or two. Neither can one hope to convert the whole Chinese nation in that length of time. Only by assiduous application of Christian principles, by persistent efforts, both united and individual, and by constant encouragement and wise counsel can one hope to speed up the Christianization of China. Practice what we preach.



3. To Be: One may know and do, and may not be what he should be. He may have a good realization of what is actually wrong with China; he may pretend to do what is right for her, but he may not be sincere. His pretentions are mere camouflage; outwardly he may be doing it but at least with an ulterior motive, if not a sinister one. To Be is to become—a founder, a leader, or an organizer. One becomes the moulder of thought, the builder of character, the inspirer of life, and the personifier of the large-minded and ever-loving Christ, when one begins to live a life irreproachable, to say and act with responsibility and a high sense of duty. To Be is to display one's true self in its real worth and to its best advantage. To Be is to manifest the Inner Man, and Being is the measure of value of one's existence. To Be is to show how. Admiral Li Ho, sometime Vice-Minister of the Chinese Navy, refused to worship and offer sacrifice to the Chinese war gods when ordered to do so by the President of the Republic and he resigned his post because he was a Christian through and through. Although the President, on learning that he was a Christian, was prepared to countermand his order and requested Admiral Li to withdraw his resignation, yet the Admiral persisted, giving as his resaon the fact that no-compliance with the order from the highest authority of the land should bring about dismissal. His resignation was finally accepted with regret and the President immediately offered him an advisership to the President. All of this happened in a natural way. Yet on account of Admiral Li's action, and similar actions of other Christian leaders in Government service, the Christian religion is now more respected throughout the country than ever before. Many obstacles and prejudices of twenty-five years ago have been removed. If we would be willing tools of the dictates of our conscience we can Be what we should Be.

Yours at command,

IUMING C. SUEZ (Signed), Chinese Consul.

New York City October 29, 1920.



# CHINESE STUDENTS IN AMERICA AND

#### THE CHINA FOR CHRIST MOVEMENT\*

By Frank W. Price

Mr. Price is an associate secretary of the Association-Ed.

At such a conference, our thoughts naturally center around two themes, China and Christ. We are constantly projecting the social and religious problems discussed in these days, and the messages we hear, upon the background of China's conditions and needs. Many are asking themselves, "Does China really need Christianity? What are the essential elements in Christianity that can help her people, individually and socially? What distinctive service can Christian men and women contribute toward social reform, education and progress, and the nation's upbuilding?" And all of us, I do not doubt, whether Christian men, or open-minded, reverent students of Christian truth, are looking into the future, and wondering what the Church of Christ, now planted and growing on Chinese soil, is going to mean to the history of China and the world?

For Christianity cannot but affect deeply the life of the Far East. Think how profoundly it has influenced the course of events for two milleniums in Europe and America, through great men who have come under its power, and the millions who have sought to follow Christ. The long story of the Christian Church in the West is interesting, valuable and inspiring in the main. It contains much too that is unworthy, abuses and divisions and intolerance, but these have developed from human limitations, and in spite of, not because of the real spirit of Christ. The twentieth century finds Christianity, despite many failures and the Great War, a greater force than it ever was, I believe, for individual and social righteousness and international brotherhood.

The missionary fires which began to burn so intensely a hundred years ago, have carried Christian pioneers, preachers, physicians and educators to Africa, South America, Japan, India,



<sup>\*</sup>Part of an address at Chinese Delegation, Silver Bay, July 1920.

Korea, China and every land. But the work of the missionaries is only the scaffolding, the native Church with its own trained leaders, its own organization, its own strong life and influence, must be the permanent building. In 1840, the number of Christians in China could have been counted on the fingers of one hand. Today, there are 400,000 and a Christian constituency of a million, and a wider circle of interested and thoughtful students of Christianity. The new Church in China is not handicapped by historical schisms and cramping traditions. It can share the rich heritage of religious history and experience which the West has had for two thousand years; at the same time it can build directly upon the foundation of Christ Himself. This will not destroy the best of China's ancient civilization and thought; truth knows no national boundaries, and Christianity will find fullest expression when China has illuminated it with sacred and philosophic insight and all nations have entered into its life.

The "China for Christ" Movement is a union movement of all churches in China, under Chinese leadership, for united advance by the Christian Church in China. A few sentences from the opening address at the first China-for-Christ conference in Shanghai last winter, by Dr. Cheng Chin-yi, will show you its vision and possibilities:

"Why is the Christian Church in need of such a movement at the present time? First, because there is an unusual willingness on the part of the more enlightened classes outside of the Christian Church to study and investigate Christian truth. . . . The influence of Christianity is being felt and recognized by men who have the love of their country at heart. One may safely say that the Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellow men and of extending the Kingdom of God on earth. . . . It should be a spiritual movement, every activity of the Church should be the expression of its spiritual nature and such alone can satisfy the deepest need of the world today. . . . Whatever form the movement may take it should be a Chinese movement. In this the Chinese Christians must take a leading part. . . . The mobilization of all the Christian forces throughout the entire country is necessary to the success of forward advance. . . . What should it attempt? To conquer



illiteracy, enlisting, training and utilizing men and women for Christian service . . . cultivating giving . . . reaching the unreached. About \$10,000 have been given to the work of the Yunnan Mission, nearly all of which came from Chinese sources. . . Christianizing the public conscience. . . Deepening the spiritual life. . . . Are we daring enough to capture the unparalleled opportunity in taking China for Christ?"

What can we do now to help this momentous Movement? First, let us understand it very clearly. The watchword is daring, "China for Christ." Why Christ? Has not China an adequate moral system? Is religion necessary? Such questions sometimes assail our minds; our friends often bring them to us in the sincere quest of the truth. The genuine experience of every real Christian is the strongest answer. But it is well for us to remind ourselves often that no other religion makes so universal appeal to all races, classes and condition of life, and is spreading with such power today. It reaches deepset into the human heart, touching the springs of action; it reaches broadest into social and world life, making love and the Golden Rule the ideal; it reaches highest to God, calls him Father and bids us pray. It is the religion of hope, of encouragement, of power to change men, of service and sacrifice. And the Ideal and Leader is not a cold idea, but a living Personality, Jesus Christ.

Again, the China for Christ Movement is laying strong emphasis on the organized church. We are often tempted to criticize and undervalue the Christian church, in general, or some individual church we happen to know, in particular. It does not seem to us to be accomplishing much. Certain members are hypocrites. The preacher is narrow-minded. And we often minimize the importance of church membership. One can be a "Christian at heart." Yet the Christian Church is just an organization, with the defects and weaknesses of every human organization, of those who are following Christ with sincerity of purpose and helping to work out His program in the world. It is necessary. It is vital.

Christianity has been brought to us from the time of Christ by the Church. We must put our Christian life and service in



China into an institution which will carry on after we are gone. That institution will be the church in China.

Achievement, in an orchestra, in athletics, in business, in industry, in war, is the result not of individual, isolated effort, but of co-operation. Where one is weak, many are strong. Against organized evil, we must organize the forces of spiritual power. A united Chinese Christian Church will wield a mighty weapon against materialism, corruption, cruelty, immorality, and other private and public sins in China today.

Then, every man needs fellowship in his beliefs, and worship and tasks. Life grows in the soil of friendship, and the church is a group of comrades in faith and purpose. I have been in large church congregations in this country which were like one big family. Such a congregation was a unit for good in in the community. Members were loyal to each other and their church. I wish every church in China might catch the spirit of one little Chinese laborer in France, whom I came to know well. He was in Paul Kwei's camp before he came to mine. The lad had become a Christian when working in Tientsin and was baptized in the Chinese Independent Church, founded by Dr. Chang Po Ling. Persecuted at his home in Kiangsu, he decided to join the army of laborers. In France, though illiterate, he was a leader in the anti-gambling movement in his camp and others, and showed his love and loyalty for his home church in Tientsin by sending two or three hundred francs of his savings back to its support every year.

The power of the Christian Church as a whole in China depends on the power of the thousands of individual churches scattered over the nation, in cities, towns, villages, and hamlets. Many of us have been identified with such churches in China. Each one of them has a community to serve, to make cleaner and healthier, safer, happier, and more useful to the nation and God. The "li-pai t'ang" may close on weekdays, but the church should not, for the church is the Christian group, and the Christian group should be taught and led in ways of Christ-like life and service from one Sunday to the next.

Now, how can we in America bear a hand with this movement in China? How can we aid its advance now and prepare to aid it more when we return?



- 1. By giving more time to the study of Christianity, Life of Christ and constructive books on religion and the Christian faith, so that we may have a better understanding of it for our own sake and for the sake of the New Church in China.
- 2. Visit typical, active churches in America, and study something of their organization and activities. Make personal friends of some pastors. The church in China, as well as that in America, will have to depend for much of its support upon its laymen. Study other forms of organized Christian effort, the city Y. M. C. A.'s, Boys' Clubs, the institutional church, mission work in the slums, orphanages and the like.
- 3. Share your studies and experience in these lines with fellow-students and try to enlist as many as possible to join you. For the strengthening of your own Christian life, form a small group of Christian friends who shall help each other, discuss common problems and unite in some definite Christian service here.
- 4. Keep in touch, through "The Chinese Recorder," and other periodicals, English and Chinese, with religious movements and Christian progress in China.
- 5. Prepare, when you return, to share in constructive contributions to the development of the church in China. Original hymns with Chinese thought and music would be an addition to the worship. There is a great field for religious literature. Returned student leadership is choice, but comparatively little of it is found in the church in China today.
- 6. The new church demands a high grade of leadership and the call comes strong for men who will give their lives to entirely Christian service, the ministry, Y. M. C. A. work, social service, and be the prophets to serve and to guide.
- 7. Wherever you are when you return, throw your spirit and give of your time and support and service to the church nearest you. It may be a very weak little church. All the more will it need you, and in serving this little church, you will be aiding directly the whole Chinese Christian Church.

The China for Christ movement today calls us over here to join in its battle, to share its difficulties, to help to make its history, and to partake in its triumphs. Let us purpose today not to fail it.



# TO-MORROW: WHAT WILL CHINA BE? By Henry Why Yee

In thinking about the future of China, we, as Chinese students, determine to do our share in helping her to be what she ought to be. This is an immense task. She has to provide an adequate educational system for her people, so as to teach them the meaning of a democratic government and the duties of the citizens of a republic; she has to develop her vast resources which are the foundations of her national wealth, so as to place herself upon a sound financial basis; and she has to raise the standard of morality among her people, particularly those who are holding responsible positions, so as to stamp out dishonesty and selfishness, which have during recent years done so much in retarding her progress. In short, she needs intellectual, industrial, and moral development.

In preparing ourselves for this great and difficult task, we, who are studying in America, must understand that book-learning alone is not all that is important; we must observe the industrial, social, and religious life of the people, if we want to get an adequate conception of the significance of Occidental civilization. After we return to our country we must be ready to make the best use of the opportunities we have had in education and training, to accept disappointments, rebuffs, and hardships, and above all to work for the good of China in a self-sacrificing spirit. It is only in this way that we can hope to do our share in determining the future of our country, that is to say, in helping her to be what we wish her to be.



#### THE PROGRESSIVE SPIRIT

The progressive spirit is an essential factor in creating things worth while. Onward and upward it has been forever the dominating incentive to greater achievements.

The man who is satisfied with his everyday humdrum existence, who believes in "letting well enough alone" and who still plows with the proverbial forked stick, this man lacks the spirit leading to progress, and is therefore a "dead fish" floating with the current of satisfaction. On the other hand the "live fish" fights his way up stream until he reaches the source where there is always an abundance of clear fresh water. He is one of those that progress.

About a hundred years ago people became dissatisfied with their transportation facilities, and a man who was imbued with a progressive spirit, conceived the idea of a railroad, and as a result we have the modern express trains, demons of speed, rushing from one corner of a country to another.

The twentieth century ocean liner, which makes the trans-Pacific voyage a matter of weeks instead of months was the achievement of a man not satisfied with the sail-boats then in use, who began fighting his way up the stream of satisfaction, and did not cease his efforts until the "Clermont" was plying the Hudson.

The world laughed when Thomas Edison said he had a machine that could talk but now the world pays tribute to that man who did not "let well enough alone."

The ultimate object of a college education is to enlarge the creative faculty of the mind, and to make one capable of production as well as consumption. Higher education is for those who are big enough to be dissatisfied with their present attainments, and are desirous of going further and further into the great realm of knowledge. In other words it is for those who possess the progressive spirit.

The world is in a constant state of evolution of ideas and ideals, and needs only those who want to fight against stagnation and move forward improving the existing situation however satisfactory that may be. It needs men who wish to see progress.

Anonymous.



#### A GLIMPSE OF THE CHINESE STAGE

#### By C. L. Chen

Mr. Chen is now doing research work in dramatic literature at the Graduate School of Cornell University.—Ed.

While no complete history of the Chinese drama has yet been written, it is possible to trace its development from the Tang Dynasty down to the present time. Emperor Ming Hwang of that dynasty was a patron of plays in which originated representation of characters by human beings instead of puppets which had been employed hitherto.

The most famous plays were produced, however, in a later period, i. e., in the Yuan Dynasty. They have now been published in a set entitled "One Hundred Plays Written by Yuan Scholars," being noted for their plots and language.

The earliest type of plays performed on the stage was called "Kao Chiang," consisting of quite a good deal of action accompanied by simple musical instruments. As time went on, it was gradually modified until it became known as Kun Chiang, which was certainly a great improvement as its language became literary in style—indeed so much so that the common people failed to appreciate its value and called it "Kun Chiang" meaning sleepy—and its music was now furnished by an elaborate orchestra consisting of a small drum, a gong, two cymbals, two flutes, a fiddle and a harp.

During the reign of Hsien Fung and Tung Chi of the Ching Dynasty appeared a play known as Suan Tong or Pi Hwang. Although it was a modification of Kun Chiang, yet the type of music employed was quite different from the former. For instance, in Kun Chiang the principal musical instrument was the flute, while in Pi Hwang it was the Hu Chin ("Hu" meaning Mongolian, and "Chin" harp.)

The first noted actor in Peking who could act and sing Pi Hwang was Cheng Chong. Though he died about forty years ago, his dramatic talent still lingers in the memory of many Peking people. His chief contemporaries were Chong Esh Kwei and Yu San Sheng, followed by three others—Sun, Wang, and



Tan, all of whom have attempted to imitate Cheng on the Peking stage.

As none of these actors succeeded in imitating him, they gradually formed three separate schools. The Sun School is very difficult to imitate for Sun is gifted with a fine voice and can use it in any way he pleases—as tenor, as bass, in a prolonging tone, or in an abrupt stop. The difficulty of imitation also applies to the Wang school, as it is noted for its characteristic tone which is higher than the highest standard tone. For example, in Chinese music the lowest tone is "lu," the next "kung," then "yi" and the highest "shang." In his singing Wang's voice pours out as if from the depth of his being. Sometimes it may sound as though hoarse. But it is really as clear as moonlight shining through clouds, consequently it is called "a cloud shading the moon." The third school, known as the Tan school, is not difficult to imitate, though very sweet and charming. In imitating Tan's tone the pitch of every word must be studied. For example, particular attention must be paid to every word in order to ascertain whether it is to be sung high or low. Otherwise the real quality of his tone may be missed and the imitator may be criticized as making a mistake similar to that of an artist who intending to paint a tiger paints a dog instead.

Tan is considered a great actor as well as a great singer, primarily because of his ability to represent personality and emotion. For instance, if he should represent a miserable person, he would act in such a way as to make his audience forget that it was all a play.

In the dramatic art there are two kinds of plays—namely, the civil and the military. In ancient days the actions and speeches of knights were quite different from those of civilians. So were their costumes. For this reason actors representing military personages should demonstrate the ability to fight in a tournament as well as the ability to sing. Actors who possess these two talents and can participate in both military and civil plays are exceedingly rare. Tan could, however, do both. Towards the end of the Ching Dynasty, Tan was greatly honored by the patronage of the Empress Dowager who was particularly fond of his performances. In his last years he seldom appeared on the stage though he occasionally acted in wealthy families,



for which he charged large sums of money, about a thousand dollars for a performance. He died about seven years ago. The only old actor now living is Sun, whose talent has already been described. He is over seventy years of age. About two years ago in celebrating the birthday of one of my friends I happened to act on the same stage with Sun.

#### THE CENTRAL TASK OF THE C. S. C. A.

#### Message of the President

Of the many factors leading to success, none is more important than a clear vision of the work at hand. This is especially true of an organization which tries "to do good to everybody." Demands for service are numerous; resources are limited; unless there is definition of field and concentration of effort, we run the danger of spreading ourselves so thin that we make no appreciable mark at any single point. But before we ask what the central task of the Association is, we must know something about its nature and its composition. These are roughly indicated by its name, the Chinese Students' Christian Association.

The Association is first of all Chinese. It has been Chinese, is Chinese, and will be Chinese, both in theory and in fact. It was promoted by a Chinese of the most unquestionable patriotism, Dr. C. T. Wang. Every year, the four departments of the Association elect each its own departmental officers, who, in turn, elect the members of the Central Executive Board. It is the function of the Board to draw the annual budget, employ its secretaries, and outline the program of work. From the beginning, the International Committee of the Y. M. C. A.'s, through its Friendly Relations Committee, has co-operated with the C. S. C. A. The International Committee saw, I take it, that the C. S. C. A. had a good purpose and deserved the support of an allied Christian organization. It has supported the Association loyally and generously, both in money—amounting to about one-third of the total expenditure—and in advice. Yet it has not aimed at any time to quench the initiative and independence of the C. S. C. A. It has always yielded to Chinese leadership. It does not even care to convert our gratitude into an invisible control. It is, I have good reason to believe, above that kind of bureaucracy that seeks to subordinate other organizations to it in order to be able to swell its annual reports, in order to be able to say to the public, "Look, see what we have done!"

It is very fortunate that the C. S. C. A. is Chinese. It is becoming clearer every day that the rising tide of Chinese nationalism would not tolerate any foreign imperialism, be it political



and economic or religious and moral. If we, the Chinese people, shall be Christianized, it will only be because we see that Christianity can strengthen our national character and fortify our national morale; certainly, it will not be because Christianization means denationalization—be it Americanization or Europeanization.

Religion is one of the most intimate things of a people. It cannot be superficially added to a people without adjustments any more than a colored lady can use white powder and look natural. It devolves therefore upon the Chinese Christians to pick out those elements in organized Christianity which may be beneficial to the Chinese people, reinterpret them in Chinese terms, and incorporate them in our national life; other elements, less essential or seemingly doubtful—and there are such—we can ignore.

Secondly, the Association is a student association. It would therefore be unworthy of its student membership if its outlook is narrow, its mind closed, or its impulse ungenerous. It must seek light, and welcome it from all quarters. It should not arrogate to itself superiority of any kind. Even in our eagerness to serve, we may well pause to make sure that we have something worthwhile to contribute to the community of students here and to the bigger community at home. This does not mean that we should apologize for our faith; nor does it mean that we are to say all faiths are equally good; it does mean broad, intelligent tolerance; it implies an evolutionary, relativistic attitude toward religion itself.

Thirdly, the Association is a Christian association. It believes that religion satisfies some essential and legitimate needs of human nature and that Christianity of all religions is on the one hand most consistent with progress and on the other the most vitality-generating. Furthermore, it believes that China, among other things, suffers from religions that sap energy, devitalize life, and render men insensitive and impotent in face of human suffering and human wrong. It holds its duty to encourage the cultivation of those exalted moral principles of Jesus wherever it can. It expects its members and officers to strive to live lives of service which alone can touch the sympathy and imagination of our fellow-men.



Finally, the C. S. C. A. is an association. It is the common instrumentality of its members. They are its masters; they alone can make or unmake it.

The nature and the composition of our Association make it clear then that its central task is a concerted effort to Christianize China and China-ize Christianity. The need for both is evident. In the Association, I believe we have an efficacious agency to perform this twofold task. Let us work with it, through it, aiming and praying for light and life for our people.

TINGFU F. TSIANG

#### FROM THE TREASURER

Dear Fellow Members:

In taking up the duties of the Treasurer of our Association, the writer does so with humble gratitude in the realization of the honor and responsibility of this privilege to serve his fellow students. May I, at the beginning of our year, ask for your earnest co-operation and help, without which the Treasurer cannot acquit the duties of his office with any manner of success.

The budget of the year as drawn up by the Central Executive Board is larger than ever before, and the necessary funds must be raised by us. Moreover, as time goes on we must make our Association more and more self-supporting, in order to make it of more vital importance. The loyal support of all members of the Association is absolutely necessary to the success of the year's work.

The annual membership fee of one dollar is now due, and may be paid to your Local Committeeman, your Departmental Vice-Chairman, or sent direct to the Treasurer. Will you help by doing it as soon as possible? Let us together make this year a stepping stone of progress in the history of our Association.

With best wishes for a year of success and personal greetings to you all.

Faithfully yours,
ALFRED SY-HUNG LEE, Treasurer.



# MINUTES OF THE CENTRAL EXECUTIVE BOARD MEETING HELD JULY 24, 1920

The Central Executive Board meeting of the Chinese Students' Christian Association in North America took place on July 24, 1920, at 347 Madison Avenue, New York City. Members of the Board present were: Mr. T. F. Tsiang, President; Mr. T. C. Shen, First Vice-President; Miss T. N. Kwong, Second Vice-President; Mr. Alfred S. H. Lee, Treasurer; Mr. K. C. Lee, General Secretary.

MORNING SESSION, 11:00 a.m. President Tsiang led in a short devotional exercise before the discussion of business began.

#### I. General Secretary

- (a). Letter of resignation from Mr. K. C. Lee, General Secretary for the year 1919-1920, was read by President Tsiang. Mr. Lee was requested to give more reasons than those stated in the letter. After full explanation of his reasons, Mr. Lee requested the Chairman to call for a vote of acceptance of his resignation. It was moved and seconded and passed unanimously that Mr. Lee's resignation be accepted.
- (b). Mr. Daniel C. Fu of the University of Chicago was then recommended by the President and the General Secretary to take the General-Secretaryship for the year 1920-1921. Two other men, Mr. T. C. Shen and Mr. Timothy Y. Jen, were also recommended. After careful consideration, however, the Board decided that this call should be extended to Mr. Fu. A motion to that effect was made by Mr. Tsiang and seconded by Miss Kwong and passed unanimously by the members present.

Mr. Fu is a graduate of William Jewell College, Liberty, Mo. After his graduation he has been taking graduate work in the department of sociology of the University of Chicago. During the war he was with the Chinese laborers in France, serving first as hut-secretary at Boulogne-sur-Mer and then as editor-in-chief of the Chinese Laborers' Weekly in Paris. Mr. Fu is being generally regarded as an earnest Christian and untiring worker.

President Tsiang recommended that the salary of the General



Secretary be increased to \$150. Mr. Alfred Lee moved to that effect. Motion was seconded by Miss Kwong and passed by a unanimous vote.

#### II. Organization.

- (a). Half Time Secretary for Eastern Department. Mr. Frank W. Price's services were put at our disposal by the Board of Foreign Missions of the Presbyterian Church. It was moved in the Board meeting that a vote of acceptance be cast. The motion was unanimously carried and a letter of acceptance should be written to Mr. Edward Smith of that Mission Board and also a letter of invitation to Mr. Price to become Associate Secretary to the Eastern Department.
- (b). Secretary for Women's Department. Arrangements have been made by the officers of the past year with the National Board of the Y. W. C. A. that one woman secretary should be put at the disposal of the Women's Department of our Association. Other detailed arrangements should be made by the Women's Department.
- (c). Half Time Associate Secretary for Middle West Department. It was agreed that a half time secretary should be employed for the Middle West Department. Mr. T. C. Shen, Chairman of the Middle West Department, was strongly in favor of this idea. It was moved by Mr. Alfred Lee to that effect and the motion was carried. The Board further agreed to provide one-third of the expenses including salary and travel of the half-time secretary to be employed for the Middle West Department.
- (d). Local Committeemen. The Board agreed to instruct the chairmen of the different departments to appoint local committeemen at the earliest possible moment. The local committeemen of the past year should be responsible until the new local committeemen are accepted. Time should be allowed for the members of the different localities to exercise their prerogative. If they fail to do so, the chairmen of the different boards have the right to appoint.

#### AFTERNOON SESSION, 3:00 p. m.

#### III. Program.

(a). Bible Study Classes. The Board was unanimously of



the opinion that the old-fashioned classes should not be encouraged next year. The problem with which we were concerned was to discuss how to elevate the moral standard of our country. Therefore, the Board deemed that it be necessary to appoint a committee to formulate a number of questions concerning religious as well as moral problems of our country.

The Bible should be internationally and impartially studied. In the second place, it should be our duty to introduce to our students the discussion groups. Certainly it should also be our duty to exercise our personal influence to lead men to churches on Sundays.

### (b). Service.

- 1. Concrete service such as the meeting of students giving reception new students, etc.
- 2. To make friends. It should be the duty of the American secretaries of our Association to make connections with American homes. It has been deemed wise to invite students individually rather than in big groups.
- 3. Summer Employment. Our secretaries should make connections early in the spring so as to help as many of our students as possible to secure summer employment to get experience as well as some means for their next year's studies.
- 4. Welfare Work. Work for our compatriots in the different Chinatown districts should be greatly encouraged. As far as possible everything should be worked out locally. The Central Executive Board of our Association should be only a promoting agency.
- 5. Magazines. The Board agreed to continue the policy of last year, that is, to publish our paper eight times a year. A committee on publications should be appointed by the President with the approval of the Board.
- 6. Introduction for our students to American Institutions. As far as possible our Secretaries should help our students to get connected with some American institutions or commercial firms so as to get valuable experience because our students wish to get many more things than they can get in their schools.
- IV. DEFINITION OF RELATIONSHIP WITH THE FRIENDLY RELATIONS COMMITTEE. Mr. E. Yelton, Associate Secretary of the Friendly Relations Committee, was invited to discuss with us our relationship with the Friendly Relations Com-



mittee. Our Association preferred that the Friendly Relations Committee should have one of the five votes of the Central Executive Board and to send a man to audit the accounts of our Association. We would appreciate the help of the Friendly Relations Committee in every respect. We wished to have a clear understanding especially with regard to finances. We wished only to get a certain amount of outright appropriations every year and we ourselves would pay all the expenses incurred in the Central Office.

V. BUDGET. Mr. Alfred Lee, Treasurer, and Mr. K. C. Lee, General Secretary, submitted to the Central Executive Board a tentative budget. After careful correction, it was passed by the Board.

K. C. LEE, Ex-General Secretary.

### **BUDGET FOR 1920-1921**

### RECEIPTS:

	I.	Friendly Relations Committee, Appropriation\$	3,000.00
	II.	그 그 그 이 게임에 되었다. 그는 사람들이 되었다면 하는데 하는데 하는데 하는데 하는데 하다.	1,200.00
	III.	Financial Campaign	
		1. General Secretary	1,000.00
		2. Eastern Associate Secretary (Throughout the year)	500.00
		3. Mid-West Associate Secretary (Throughout the year)	300.00
		4. Western Associate Secretary (Throughout the year)	300.00
		5. Departmental campaigns	2,500.00
1	IV.	Balance from 1919-1920	1,427.99
		GRAND TOTAL. \$	10 227 99



**EXPENDITURES:** 

I.	Salary	
	1. General Secretary\$1,800.00	
	2. Western Associate Secretary 720.00	
	3. Mid-West Associate Secretary 350.00	
	TOTAL	\$2,870.00
II.	Departmental Expenses	
200	1. Eastern Department 600.00	
	2. Mid-West " 600.00	
	3. Western " 545.00	
	4. Women's " 300.00	
	TOTAL	\$2,045.00
III.	Traveling Expenditures	
	General Secretary\$1,100.00	
	Eastern Associate Secretary 200.00	
	Western Associate Secretary 300.00	
	Allowance for Entertainment 400.00	
	TOTAL	\$2,000.00
IV.	Central Office Expenses	
	Stenographer\$1,000.00	
	Postage 300.00	
	Telephone & Telegram 50.00	
	Stationery 60.00	
	Multigraphing & Printing 200.00	
	TOTAL	\$1,610.00
V.	Magazine	
	Subsidy\$1,000.00	
	Payment of Members' Subscrip-	
	tions 600.00	
	TOTAL	\$1,600.00
	GRAND TOTAL	\$10,125.00



### BALANCE

Grand total (receipts) ......\$10,227.99 Grand total (expenditures) .... 10,125.00

\$102.99

Submitted by,
Alfred S. H. Lee, Treasurer
K. C. Lee, General Secretary
Approved by the Central Executive Board

### REPORT OF EX-TREASURER

July 24, 1920.

### Dear Fellow Members:

As the present academic year has come to an end, it is my duty to submit to you a report of the accounts of this year (August 1919—July 1920), showing the conditions of the treasury of the Association at the end of this administrative period. I would have presented my report at the Silver Bay Conference had it not been due to the fact that several important accounts and statements could not be submitted to me at that time.

In order to make my report as brief and yet as clear as possible, I wish to classify it under two headings: (1) an analysis of the receipts and expenditures of the Association from August 4, 1919, to July 24, 1920; (2) a brief summary of the results of this year's financial campaign and membership dues.

### (1) A. Receipts

Appropriation\$1,	,150.00
Balance from last year (including sums turned in later) 2,	261.79
Membership fees:	

Eastern Department	\$149.00	
Mid-western	205.00	
Western	242.00	
Women's	137.00*	733.00

#### Contributions:

ittibutions.		
Eastern Department	895.60	
Mid-western	784.61	
Western	<b>72</b> 8.63	
Women's	360.00*	2,768.84



Miscellaneous:		
Refund	51.02	
Co-operative membership fees	23.00*	
Subscription to journal	A 72 110 12	
Ads collected		
Balance from S. B. Conference		
Unclassified		243.12
GRAND TOTAL		\$7,156.75

\*The balances of total sums raised or collected are kept in the departmental treasury.

The above statement shows that the total receipts for the entire period amounted to \$7,156.75.

(1) B. Expenditures		
Office expenses		\$477.94
Travelling expenses		366.68
Visitations:		
President\$	314.10	
General Secretary1		
Associate Secretary	217.90	1,576.15
Journal		2,856.49
Miscellaneous:		
Printing\$	19.50	
Reception to New Students	55.00	
T. S. Linn	200.00	
Social work subsidy	77.00	
Contribution to national committee	100.00	451.50
GRAND TOTAL	4	\$5,728.76

From the above statement you will find that the total expenditures of the year amounted to \$5,728.76, totaling from the various items enumerated.

The difference between the total income of \$7,156.75 and the total outlay of \$5,728.76 is \$1,427.99—the balance left over from



<sup>\*</sup>Including the allotments to secretaries.

this year. In addition to this sum, there are advertisements to be collected which have not been turned in, and the exact figure for which cannot be given by the acting manager.

(2) Brief summary of the financial campaign and membership dues collected during the entire period.

### (2) A. Financial Campaign.

Dep't Amt. alloted Eastern\$640.00	Amt. secured 1919-1920 \$895.60*	Amt. secured 1918-1919 \$908.57*
Mid-western 570.00	784.60*	782.20*
Western 430.00	757.15	322.33
Women's 360.00	971.20	554.23

### (2) B. Membership fees

Eastern	\$149.00
Mid-western	205.00
Western	242.00
Women's	137.00**

From the above figures, it is obvious that this year's financial campaign has been a very successful one and the amount raised surpassed that of any previous years.

REMARKS: Of the various items under the heading of expenditures, the greatest item is that of the journal. According to our budget published in the journal (page 46, 1919 October issue), we figured to spend not more than \$2,000.00, but the actual amount spent is \$2,856.49. Furthermore, under the heading of income in the budget for the year 1919-1920, the amount collected from the advertisements should at least reach the sum of \$500.00; but unfortunately it proved to be a failure. Only \$106.49 has been collected and spent, while the rest is to be collected. It is sincerely hoped that the manager for the journal of next year will try to solicit more advertisements in order to meet a part of the expenses of our publication.

RECOMMENDATIONS: From my limited experience during this year, I wish to take this opportunity to make a few suggestions for improvement, so that the incoming-treasurer will not meet the same difficulties again.



<sup>\*\*</sup>The total sum collected is greater than this, and the balance is kept in the departmental treasury.

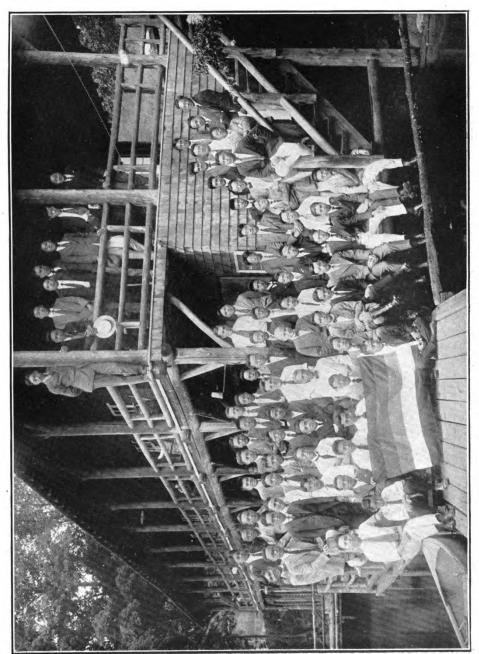
First, I wish to recommend strongly the suggestion made by Mr. T. N. Lee, Treasurer of 1917-1918, and emphasized by Mr. W. J. Wen, Treasurer of 1918-1919, which reads as follows: "In order to avoid confusion and to simplify the Association accounts, it should be made as a rule by the Central Executive 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."

Second, regarding the policy of collecting membership dues, it is quite satisfactory provided each department does not neglect its duty.

Third, in regard to the fees of advertisements, I wish to suggest that the manager should make a report at the end of each administrative year, showing the total sum of income from the advertisements including the amounts collected and those to be collected, and that of expenditures. This suggestion is made in view of the fact that some advertisements have never been collected in the past and the accounts were not clear.

Respectfully submitted by, C. P. Ling, (Signed) Treasurer, 1919-1920.





Chinese Delegation at Silver Bay Conference (1920)



Chinese Delegation at Lake Geneva Conference (1920)

### A BRIEF RECORD OF THE MEETINGS OF THE CHINESE DELEGATION AT THE SILVER BAY CONFERENCE—JUNE 25—JULY 5, 1920

June 26.

There were about fifty Chinese delegates present in the first meeting, which was presided over by Mr. Y. C. James Yen, President of the Chinese Students Christian Association of North America. He began by requesting the delegates to give their names, districts and provinces, and the institutions from which they came. He then delivered his opening address, emphasizing the unique opportunity of making new acquaintances in the Conference, of the critical time in which they were living, and the need of attempting to solve many pressing moral problems.

After the address he announced the appointment of Mr. C. C. Lin as the chairman of the Conference Social Committee, Mr. L. K. Chang as the chairman of the Conference Athletic Committee, Mr. S. N. Lee as the Conference Treasurer, and Mr. C. K. Chen as the Conference Secretary.

June 27.

The speaker of this meeting was Mr. F. S. Brockman, who had for many years been working for the welfare of the Chinese people. He gave the delegates a very hearty and stirring talk, pointing out the existing struggle between militarism and non-militarism in China, the terrible danger of morphine taking the place of opium which had practically gone out of existence, and the dynamic changes which had brought about a new China possessing a national spirit. Finally he said that the real problem in China was a moral one—to stamp out selfishness and dishonesty, and to find a spiritual rebirth. The solution of this problem lay in the willingness of the people to serve China in an unselfish spirit.

June 28.

The speaker of this meeting, Mr. P. C. Chang of Columbia University, spoke on the Student Movement in China, indicating the kinds of students who took part and their immediate pur-



poses which included the refusing of the signing of the Peace Treaty, the "purification" of the Peking Government; and their less immediate purposes which included promoting home industries and educating the masses.

June 29.

Mr. Charles D. Hurrey of the Committee on Friendly Relations Among Foreign Students favored the delegates with a very important message in which he especially emphasized China's need for moral and spiritual leaders and urged the delegates to dedicate themselves for distinctly Christian work in China.

Mr. C. T. Kwei of Yale and Cornell was the second speaker who spoke on Christian service and also called on several members in the audience to point out the possibilities of doing Christian services through various professions.

June 30.

The speaker of this meeting, Prof. K. S. Latourette of Denison University, spoke on "What Jesus Christ Means to him Personally." To him Christ meant a leader whose philosophy of life he had accepted and whose principles of conduct he wished to practice. In Christ he found all of God that he could possibly understand. In closing he said that to him Christ was his Saviour and Master.

July 1.

The speaker of this meeting, Dean Brown of Yale University, spoke on "Why I Should Believe in Jesus Christ." He gave three reasons: 1. He could not explain the world in a better way than in taking God as a hypothesis and considering Him as being all-wise, good, and powerful; 2. God was the demand of his own inner life; and 3. Jesus Christ was a great spiritual expert.

July 2.

Mr. Fung, Secretary of the China Society, was the first speaker, whose topic was "My Work Among the Chinese in the Big Cities of the U. S." He emphasized the point that it was the moral duty of the Chinese students here in America to help their fellow countrymen. He was followed by Messrs. Alfred Lee and Sun, both of whom pointed out the need of improving the conditions of the Chinese working people in America.



Before the meeting closed there was a general discussion in which various ways of rendering assistance to the Chinese workers were brought out.

July 3.

Mr. Hugh A. Moran of Cornell University was the first to speak. He pointed out that in order to grow in spiritual power one must allow his will to be dominated by the will of God, which sometimes proved to be a rather difficult step to take, and must then be willing to take the "next step" whatever that might be.

Mr. Frank Price of Hartford Theological Seminary was the second speaker, his topic being China for Christ. He showed the importance of accepting the principles of Jesus which appeal to the deepest part of one's life, and the need of establishing a real Chinese church on these principles, which, he believed, would be a most powerful force in China to fight for righteousness.

Mr. Price's talk was followed by a general discussion in which several persons showed how their experiences proved the need of God and Jesus Christ especially in times of strong temptation.

July 4.

The last meeting of the Conference was devoted to the expression of the opinions of the various delegates concerning the Conference. Before this began, however, three resolutions were adopted, the first for expressing the gratitude of the Association toward the General Secretary, Mr. K. C. Lee, for his noble work during the past year, the second for thanking the Committee on Friendly Relations among foreign students for their assistance to the Chinese delegates, and the third for thanking the Conference officers for their hospitality.

The expression of opinions on the part of the delegates concerning the Conference lasted more than an hour, in which there was a great deal of earnestness. It seems helpful to record here that Mr. C. C. Nieh, a successful business man of China, said that he had found through his experience the great value of prayers especially in times of difficulties and disappointment and that he had determined to do all he could for extending the Kingdom of God on earth.



Besides the regular morning meetings there were held two other meetings.

The first was held in the afternoon of July 3 in the form of a business meeting. Mr. Y. C. James Yen, the presiding officer, outlined the work of the Chinese Students' Christian Association of North America during the past year. He began with the visitations of the President and the General Secretary to the various institutions of higher learning in the East and the Middle West. He then touched upon The Journal, which was published monthly instead of quarterly and its high standard for which Mr. T. F. Tsiang, the Editor-in-Chief, was largely responsible. He also mentioned the success of the financial drive. On the matter of membership, he said that there were about 800 active and associate members and about 300 cooperative members.

After the verbal report of Mr. Yen, which, he said, would be followed by a detailed report, Mr. K. C. Lee suggested that the number of secretaries be increased so that visitations to the various institutions might be made more extensively than hitherto.

Then came the election of officers for the Eastern Section. The following members were elected: Mr. T. F. Tsiang, Chairman; Mr. C. K. Chen, Vice Chairman; Mr. Alfred Lee, Recording Secretary; and Mr. K. F. Mok, Departmental Editor.

After the election Mr. K. C. Lee moved that a committee be appointed by the chairman to draw up a set of by-laws for the Association. The motion was passed. The meeting was adjourned at 4:30 P. M.

The second meeting was held in the evening of July 3, in the form of a social gathering. Mr. C. C. Nieh who had just come from China delivered a short and inspiring address in which he told how he secured his physical, intellectual and moral development through the Y. M. C. A. at home. Besides hearing Mr. Nieh the delegates played several social games which helped to make the evening very enjoyable.

C. K. Chen,

Conference Secretary.

The recorder earnestly hopes that he has not mis-recorded the views of the speakers in the Conference. If there are any mistakes in this brief record, he further hopes that they will be duly corrected.

C. K. C.



### A REPORT ON 1920 LAKE GENEVA CONFERENCE

I heard of the annual Lake Geneva conference while in China. It has ever since had a hold on me. I came to America last year and I am glad to have attended the first Lake Geneva conference I was able to attend, which has not only met, but also exceeded, my expectation of its kind. At the request of Dr. T. C. Shen, Chairman of the Mid-West Department of the Chinese Students Christian Association in U. S. A., I gladly make this report to be published in "Christian China."

The State of Wisconsin abounds in beautiful lakes, and has, in this respect, been compared to Switzerland. To make the comparison more analogous, both have a Lake Geneva of world fame—but world fame gained through entirely different channels. It is the Lake Geneva of Wisconsin that interests us at this particular moment. Lake Geneva the town, and Lake Geneva the spot which we have become accustomed to associate with the Y. M. C. A. Camp and the annual conference, naturally have derived their names from the lake. Lake Geneva the spot is situated on the slope which connects a range of hills to Lake Geneva the lake. Though in the quietness of nature and away from the care of the world, it is only sixty miles from Chicago and is easily reached by railway and interurban car lines from the big cities of the Middle West.

It is very meet therefore that conferences of such great importance where young men are being convinced of the significance and seriousness of life besides the frolic part of it, should be held in an environment which encourages meditation and communion with God. Nor was the programme of the 1920 conference, and I believe of the other years also, wanting in leading college graduates and undergraduates that gathered there into proper relationship with themselves, with their fellowmen, and with God. Thus at six o'clock in the morning we were requested to get up to prepare for the morning watch or meditation period which came at half an hour later. Bible study, discussion of professions, and the platform meeting occupied the rest of the morning. The last named meeting was, however, the main feature of the forenoon session in which we heard men from all



parts of the world speak. The entire afternoon was devoted to entertainment, socials, sports, excursions, and most important of all to private conferences between delegates and leaders of conviction. Then came the hill-top life-work meeting followed by another platform session similar in nature to that of the morning's. Camp prayer marked the end of a perfect day.

The conference date last summer was from June 11th to June 21st which, to my opinion, was a little too early as some, if not most, of the Middle Western Colleges and Universities then had not yet closed for summer vacation. In spite of this handicap, however, delegates were able to come from almost all institutions in this section of the country, totalling to over one thousand, leaders and all. Of the dozen or more foreign delegations, the Chinese again headed the list, with the Philippine and the Japanese second and third respectively.

It is not out of proportion, I believe, to describe here the doing of the Chinese delegation more in detail. The thirty-six Chinese students who constituted the delegation represented twelve institutions of this territory. The State University of Illinois and Grinnell College of Iowa had the honor of sending more delegates than any others. These thirty-six students of China, meeting at Lake Geneva among streams of other delegations, organized themselves immediately to function as a unit in this great gathering. We hoped also that by means of organization we could get the most out of the conference. Mr. K. W. Wang, of Illinois State was Chairman of the Chinese Delegation. Constantly with us either as leaders, speakers, advisers, or merely helpers, besides the regular conference officers and speakers to whom we could all go for personal interview, we had Mr. P. C. Chang, General Secretary of the Peking Y. M. C. A., Mr. M. Y. Liu of the Tientsin Y. M. C. A. and Dr. K. S. Latourette of Denison University and formerly of "Yale in China." Latourette led the Bible Class for the Chinese Delegation using "The Christian Basis of World Democracy," by himself as text. A more fitting teacher could not have been found. Then visiting us later in the conference as our special guests were Dr. F. S. Brockman, Associate Secretary of the Y. M. C. A. International Committee and formerly the General Secretary of the National Committee of China, and Mr. William Hung.



The discussion period in the morning was utilized by the Chinese delegation in informing one another of the recent developments in China, in pointing out things that have been a drawback to our country, in trying to formulate, heads together, means by which these drawbacks might be removed. Here every one took part, but Mr. Chang was really the guiding spirit.

Another event that disclosed the immediate effect of the conference and marked the highest spot in the doings of the Chinese delegation was the baptism of Messrs. H. K. Li and S. D. Tung, both of the state University of Illinois, by Dr. Baker on the last Sunday.

As it were, we all went a-hunger and returned fully satisfied. But I can not conclude without relating also the mixed feeling which all the Chinese delegates and many friends of China commonly experienced when Mr. Shelton, a Medical Missionary to Thibet, told of his dealings with the local bandits in a platform meetings. I said mixed feeling because we felt ashamed that such conditions existed as told by Mr. Shelton, and were grateful and certainly sympathetic for the sufferings he had endured for China. May God help him and us!

JAMES KOFEI SHEN. Recording Secretary of the Mid-Western Department.



## WHAT THE MAGAZINES SAY ABOUT CHINA AND THE CHINESE

Japan, Britain and China, By Anthony Chyne The Living Age, Sept. 18, 1920, pp. 694-697.

"There is room for two Great Powers in the East, Britain and Japan, and the interest of both is to co-operate in the enlightenment and development of China."

### La Situation Politique et Economique De l'Extreme Orient Apres La Guerre De 1914-1918 By Auguste Gerard Revue economique internationale (Brussels) August, 1920

By 1914 Japan and China had given up their isolation so far as to join one after another the world war. Japan took the German fortress of Kiaochow, helped to drive the German warships out of the Pacific, furnished food and munitions to Russia, and made loans to Allies. China and Siam both joined the Allies. The Russo-Japanese War gave Japan some political advantages, but no economic advantage. The war of 1914-1918 put Japan on a sound economic basis, exports increased from 592,000 yen in 1914 to 1,603,000,000 yen in 1917, number of industrial corporations increased from 4,961 with a capital of 814,-304,000 yen in 1913 to 5,942 with 1,057,108,262 yen in 1916. China, too, derived many commercial advantages from the war and some economic and political advantages from the Versailles treaty, which she ought to have signed. The situation in the Far East demands that Japan and China and also Japan and United States preserve their friendly relations in order that the allied and associated powers of the recent war may co-operate to bar the Bolshevists, the pangermanists and the panturaruanists from China.



### The Hegemony of the Pacific

### By Victor Pacificus

Living Age, September 18, 1920, pp. 688-694.

Japan needs more colonies. China is thickly populated; in Korea and Manchuria, the Japanese meets the competition of cheaper labor; hence, Japan turns to Australia and New Zealand where the population is only two per square mile. She has got control of Micronesia; Formosa is only two days from the Philippines, the Hawaiian archipelago is populated chiefly by Japanese; merchants from Japan are already controlling the market of the Pacific Islands; Indian nationalists are favorable to Japanese hegemony; thus Japan is fast preparing to wield the hegemony of the Pacific and to invade Australia. The white race has two weapons: (1) the hatred of the Chinese for the Japanese and (2) Anglo-American co-operation.

### A Political Upheaval in China

### By John Dewey

The New Republic, Oct. 6, 1920, pp. 142-144.

The defeat of Aufu Club at the height of its power is another demonstration of the force of public opinion and moral considerations in China. The conflict brought out a new leader, General Wu Pei Fu, who is sincerely working for civilian control instead of military control of government.

"My Village of Facing-Light"

By Moon Kwan

Asia, October, 1920.

A vivid description of the writer's native town, Chu-Yang-Li, "the village of Facing-Light"—his family, his early education, his youthful companions, and his departure for the "Golden-Hill," the Chinese term for California, where he remained for many years, and received his Western education.



## Les Rapports Economique De La Chine Et Des Etrangers By Yues-Guyot Wio, pp. 27-57

This is a resume of China's resources, monetary system (or lack of system) the early contacts between the Chinese and the Europeans, the opening of China, the struggle for concessions, China's foreign trade, Sino-American relations, and the economic progress of the Chinese in the future. It is seen how the foreigners have habitually treated China. They have desired to partition it. They have subordinated economic questions to political, ends. They have tried to act in regard to China with diplomatic means, resorting even to Olucanery, threat and force. The foreigners have used, with the Chinese, a peace loving people, the methods of a military civilization; their relations with China will not be normal until they have been replaced by relations based on honest exchange of products and services characteristic of an economic civilization.



The Religion Worth Having. By Thomas Nixon Carver. Houghton Mifflin Company.

We can scarcely doubt that religion is of some use. "The tombs and temples that have been built, the crusades that have been carried on, the pilgrimages that have been performed in such laborious ways, the sufferings that have been endured with such patience and fortitude, not, as the cynic sometimes asserts, in the hope of earning a reward in some other world, but as a sheer expression of religious feeling, the violent religious dances prolonged often to the point of physical exhaustion, and even the intricate and overpowering ceremonial of our historic sects, all attest the power of religion to galvanize the human body into action, or to let loose the stores of latent energy which lie hidden away in the human organism."

If religion does make a difference with men, we would not be justified to regard the various religions with equal favor or disfavor. Then what is the test of a good religion? "That is the best religion which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively." The fault of most primitive religions is the misdirection of energy while that of modern religion is its incapacity of generating energy. The ideal religion must combine both.

Logical arguments about the merits of this and that religion can never be conclusive. The conclusive test is the test of performance. Struggle, both among individuals and among groups, is incessant. The factors of success are many, of which religion is one. The worse religions will be eliminated with the elimination of the people holding them. The process is automatic and inevitable; the test of a good religion is in the future. Men may say that this is materialism and not religion; as a matter of fact, God, if he is true, must conduct his operations in the universe according to principles and well-regulated ways; in a word, natural laws, including that of natural selection, are divine.

This, in brief, is the test of a good religion that Professor Carver of the department of political economy in Harvard University proposes. The argument is very close, uncomfortably close in its logic. Its conclusions are boldly, defiantly drawn. At bottom, there is no offense in it. At bottom, its claims are



modest. For example, if the test of a good religion is in the future, what hope is there for men to get some light in the choice of a religion in the living present? Again, in face of a tendency of all religions to be one-sided, either strong in the generation of energy or strong in the direction of energy, and never both at the same time, what concrete suggestion can Professor Carver make to correct it? These questions the author does not attempt to answer, and without answering them, there can be no serviceable test of a good religion. However, the book is a good stimulant. It is a challenge to that form of liberalism which is only idealized laziness.

T. F. T.

### **ASSOCIATION NEWS**

### RECEPTION TO NEW STUDENTS FROM CHINA

One of the most important tasks of the Western Department is to render effective service to the new students from China during July, August and September by assisting them in securing suitable hotel accommodations, proper transferring of baggage, purchasing railroad tickets, visiting places of interest, finding friends, and innumerable minor items during their brief stay in San Francisco. Mr. Ling Lew, our Associate General Secretary, reports that during the last three months he received over three hundred and fifty students personally at the docks who came in parties of from two or three to two hundred and ten, the party which arrived with the "Nanking." As he was often the first and only student to greet the newcomers, we can easily realize the importance of that service and our distinct privilege to interpret the Christian message to them in terms of that indispensable and subtle service.

In view of the above stated facts the present administration decided to deviate from the practise of former years in following the lead of others with regard to the giving of the welcome receptions to the larger student parties by assuming the initiative hereafter to direct such undertakings in a more effective manner. The Chinese Students' Alliance, San Francisco Y. M. C. A. and Y. W. C. A. were cordially invited to join us. One representative from each organization in the self-appointed committee of four with the departmental chairman of the Association as the chairman of the committee constituted the working basis.

The committee decided that (a) each organization was to bear its share of the financial burden according to its financial ability and to have the privilege of presenting its own message to the new students at the reception through its personal representative in the form of a speech of welcome; (b) the reception was to be given right in the Chinese community of San Francisco; (c) some prominent American should be invited to address the gathering.



These decisions were exactly what the Association aimed at; we had our message of Christian Social Service in Christian Fellowship to present; we had access to the auditorium of an evangelical church for the occasion; we were anxious to show the Chinese merchants and others in the Chinese community what our Association has always stood for in the way of active Christian social service; we had in mind prominent Christian Americans with inspiring messages to introduce to the new students. Inasmuch as three of the four organizations are distinctly Christian in nature and as the Alliance, though not a religious organization, had always co-operated with us heartily in the past, unanimity, co-operation and rapidity characterized all the business transactions from beginning to end. Each organization performed the tasks allotted to it faithfully and felt entirely satisfied with respect to the special privileges it enjoyed and the enduring results of the combined service to the student parties.

The details attending such receptions may be summarized as follows:

- (1) A large delegation of representatives from all four organizations met the students as soon as the steamers docked. Silk ribbons, badges of welcome, were then pinned on them so that they could be easily recognized thereafter. Every assistance would then be given them in handling handbaggage and locating hotels.
- (2) A big welcome reception was given on the first evening of their arrival with a full program of speeches of welcome, musical selections, an address by some prominent American, responses from the new student body, popular and college songs and cheers and finally refreshments followed by much handshaking and introductions. The local students turned out enthusiastically each time to welcome the newcomers into their fellowship.
- (3) In many cases delegates were sent to accompany those leaving for other educational centers to the railway stations and thus serving them to the very end. Others who stayed a little longer to visit places of interest were guided now and then from place to place, such as to the University of California or to Stanford University.

We must not fail to mention the hospitality of others who



helped to make their stay in the West pleasant and enjoyable. The University of California Chinese Students' Club gave them receptions at the club house in Berkeley. The President of the University received a large group at the faculty club. The China Commerce Club gave them afternoon receptions, and auto trips to the Golden Gate Park, Twin Peaks and the Presidio, all of which were heartily enjoyed by the guests. A leather bound Testament, gift of Captain Robert Dollar, was also given every student.

The students in the West consider it their special privilege to be so situated as to be the first to greet and to serve the new students from our mother country. Judging from the comments received from every direction, no slight appreciation has been shown and felt by all who were helped. We recommend to the old students in America to give us the heartiest support in the way of financial aid when needed for this work so that the service rendered may be even more effective and helpful in the years to come.

Stephen Mark, Chairman, Western Department.

### OUR TRIP TO SAN ANSELMO

It is always beneficial to a person to leave the monotony of busy college life for a day or two and seek the new scenery and invigorating air of the valley and the hillside, which refresh the body and quicken the mind.

This was found to be quite true by a party of nearly forty students from the State University, Stanford University, and preparatory schools of the Bay region, who made a week-end trip to the San Francisco Theological Seminary at San Anselmo, Marin County. The week-end conference afforded an opportunity for these students to have a change of environment, a closer friendship with fellow students of nearby educational institutions, and above all, a few spare moments to meditate on things eternal, which are too often neglected by students. The program arranged by the officers of the department in conjunction



with the students of the seminary, filled up each student's time with interesting and profitable events during the entire conference. When the conference was over, there was no one who did not wish to stay longer together in that beautiful country.

The Seminary is situated on the top of a small hill, and from its tower, one can see miles of the country around. The valley is indeed all that could be wished for in an earthly paradise. There are houses on every hillside and trees that enrich the landscape. The air has a fragrance and freshness that makes the heart feel free. There are hills nearby with the majestic Mount Tamalpais as the background.

The students of the Seminary have a fraternal friendliness that harmonizes with the beauty of their surroundings. Their big hearts and open minds took the visitors into their companionship. Every detail of arrangement for the comfort of the visitors was taken care of, and every event on the program carried out with the true spirit of mutual helpfulness. The intimate association with these men and the wonderful country could not have a small influence on the life of the visiting students.

The party of students took the ferry from San Francisco Saturday morning, with anxious hearts for the good times ahead of them. With a clear sky, the Bay and the lands adjoining it stood like a picture. One could see the Campanile of the University campus to the right, the Golden Gate to the left, the majestic Mount Tamalpais in front, and the ragged sky-line of the city behind. Soon the party reached Sausalito from where they went to their destination by electric trains. After a hearty noon-meal, the entire afternoon was devoted to athletics. The more strenuous ones chose to play soccer, the gentlemanly selected tennis, while the adventurous went hiking.

In the evening, there was singing and instrumental music until the automobile came and took the visitors to the Dollar home, where Captain and Mrs. Robert Dollar gave them a reception. The home was beautifully decorated with many souvenirs from China—furnitures, embroideries, antiques and vases. After Captain and Mrs. Dollar shook hands with each of them, several short talks were given, emphasizing the friendly



spirit of the Christian home. After delicious refreshments, they were conveyed back to the Seminary.

The next morning, after breakfast, Mr. Stephen Mark, Chairman of the Western Department, called a meeting of the C. S. C. A., in which he defined the objects of the Association and outlined the work he intended to carry out. At eleven o'clock, the students were invited by the First Presbyterian Church to join their morning worship at the Montgomery Memorial Chapel. Dr. E. A. Wicher delivered the sermon, addressed to the student visitors. In the afternoon, the visitors were guests of the Chairman of the department in a lemonade party. After vesper service, they returned to their homes, with a better understanding of each other and the meaning of religion than ever before.

HIEN-CHUN PHILIP TSANG (Signed).



### PERSONAL NEWS

- W. J. Wen, formerly General Secretary of the Chinese Students' Christian Association in North America, is now the Student Secretary of the local Y. M. C. A. in Shanghai. He can be reached in care of Mr. W. W. Lockwood, Chinese Y. M. C. A., 120 Szechuen Road, Shanghai.
- Paul C. T. Kwei, one of our most active members and enthusiastic supporters, left San Francisco for China at the latter part of September. He has joined the faculty of the Union Medical College in Peking.
- Dr. T. T. Lew is now teaching in the Methodist University, Peking, China. He seems to be enjoying his new work.
- C. Chao was recently married in Shanghai. Rev. C. Y. Cheng, D.D., was the man who officiated the ceremony. Mr. Y. C. James Yen and Captain Linson Dzau acted as the best men. The wedding, though informal, was well attended.
- Mr. C. C. Nieh and Dr. John Y. Lee have recently returned to this country after three months' traveling in Europe. They will soon leave New York City on their way to the Pacific coast where they are to sail for China. The two gentlemen, while in Europe, attended the World Students' Convention held last summer at Lake Geneva, Switzerland, as China's official delegates.
- Dr. Y. Y. Tsu, Professor of Sociology in St. John's University, Shanghai, is now doing research work in Union Theological Seminary, New York City. He and William Hung are the only two Chinese who are holding fellowships in that institution during this academic year.



Phillip H. Young, a student in Kansas State Agricultural College, Manhattan, Kans., was appointed by the Chinese Legation in Washington to be China's representative to attend the International Agricultural Convention recently held in Chicago.

Mr. S. K. Tsao, General Secretary of the Chinese Y. M. C. A. in Shanghai, was on a visit to this country during the summer. He has already gone back to China.

Y. C. James Yen, former President of our Association, is now assuming responsibility of the follow-up work for the returned laborers in China. He, together with I. H. Si, is on the National Committee of the Young Men's Christian Association of China. Both he and Si have been with the Chinese laborers in France during the war.

Mr. H. C. Wang has returned to China, after six months' stay in this country, to resume his work in connection with the China-American Industrial Corporation in Peking. Mr. Wang was formerly President of Tientsin Y. M. C. A.

Joseph C. Yoh of the University of Chicago sailed for Europe on October 16 to do Y. M. C. A. work among the Chinese laborers who are still left there.

Mr. Y. C. Ma and Mr. C. H. Meng returned to this country in the middle of November after having served 16 months with the Chinese laborers in France. The former is now resuming study in Cornell University, while the latter will travel a little before sailing for China.

Mr. S. J. Chuan of the Chinese Y. M. C. A. in France is now on official duty in this country. He will remain here until



the end of November and then go back to Paris where he expects to sail for China together with Mrs. Chuan and the little baby. Mr. Chuan, as many of us still remember, was formerly General Secretary of our Association.

Dr. J. H. Gray has sailed for China to be the National Physical Director of the Young Men's Christian Association of China. Dr. Gray has had experience in connection with physical work both in this country and in India.

Mr. Arthur Rugh, National Student Secretary of the Young Men's Christian Association in China, has returned to this country to help the Foreign Department in the big financial campaign which is now on. He will return to China as soon as his help here is no longer needed.

Two Chinese students from France by the name of Ignace Tsu and Marcel Shu passed through America on their way to China. They were entertained by the Association while staying in New York City.

Mr. Leo Tsiang and Mr. Herman C. E. Liu are two China's representatives who attended the National Prohibition Conference recently held in Washington, D. C.

Mr. K. C. Lee, former General Secretary of the Association, left for China on September 23rd from Vancouver, B. C. He wrote from Japan telling of his repeated seasickness on the ocean. Mr. Lee, upon landing, will proceed to Peking at once to take up his new work in connection with the China-American Industrial Corporation of which ex-President Li Yuan Hung is the Chairman of the Board of Directors.



Miss Sophia Chen is now teaching history in Peking Government University, Peking. She is probably the first Chinese lady that has ever held a chair in a big university in China. Miss Chen, before her return to China, was much active in the Women's Department of our Association.

Mr. C. Y. Tang of Columbia University sailed for Europe in the middle of October to join the staff of Dr. Hawkling Yen, Councillor of the Ministry of Foreign Affairs, who was recently appointed by the Peking Government as China's permanent secretary to the League of Nations in Lake Geneva, Switzerland.

Dr. V. K. Wellington Koo has left for London to take up his new post as Chinese minister in St. James Court. Dr. Koo on the eve of his departure, was invited by the Chinese students in Columbia University to an informal dinner in which he spoke, dwelling at length on the Shantung question, especially that part which concerns the immediate future.

Professor Norton Kent of Boston University is a great friend to all the foreign students in that city. He cooperates closely with our Association in promoting Christian work among the Chinese students in Greater Boston.

Mr. Jennings P. Chu is now Professor of Chinese in New York University. He is still doing research work in Teachers College, Columbia University.



### AN APPEAL FOR RELIEF OF THE FAMINE SUFFERERS

No rain for nearly two whole years over the wide area covering parts of the Provinces of Chihli, Shantung and Honan, the most densely populated section in China, has caused a scarcity of food of unprecedented horror and indescribable human suffering on a wide scale. The few extracts from letters from that district tell their tale:

"Summer is gone and still there is no rain. So there is not the least hope for the autumn harvest. The condition is especially bad around the southern districts of Chihli. Cases of horrible happenings are reported every day,—of the thousands who are emaciated and finally subdued by starvation, of those who with their whole families commit suicide by poison or drowning in order to escape the more horrible necessity of eating human flesh or selling members of their families. Dead bodies are floating down the river to Eientsin in such frequency that the city water works are forced to close down their refining tanks because the water is absolutely unusable."

"Crowds of refugees have come to Tientsin expecting relief and a possible chance to be migrated to Manchuria. They gather around the railroad station by the thousands. The police distribute bread among them every day. Sometimes the eagerness of the crowds is so uncontrollable that children are crushed to death in the wild rush."

"Relief so far is just local and perfunctory. The great fear now is the severe winter that is not far ahead."

No further details are needed to tell us what the suffering is like. The situation is serious enough to call for philanthropy from abroad. The American Minister, Mr. Crane, cabled from Peking to the American Red Cross for relief, and half a million dollars have already been generously appropriated.

Feeling that it must be the common desire of our students who are now in this country, the students in Columbia have started a Famine Relief Campaign, first among themselves and



the merchants in New York, and it is their hope and earnest prayer that students in other localities will join them in answering this urgent call of our country and of our brethren at home. Whether we are sent here at public expense or supported from private sources, we cannot help but realize that it is the labors of our common folks that make our stay here possible. May we escape the deserving condemnation of feeding upon the starving millions at home by at least showing our willingness to share a little of their unutterable suffering at this time of dire need!

Connections are being made with the Famine Relief Association in China for some constructive use of the fund we can gather in this country. The officers of that association are:

President: Chao Er-hsun

Vice-Presidents: Wong Tah-hsieh, Hsung Hsi-ling

General Managers: Chen Hanti, Chang I-lin

Treasurers: Feng Keng-kuang, Chen Pao-chuan

Secretaries: Tsai Yuan-pei, Je Chung-yin

THE FAMINE RELIEF COMMITTEE in New York City.





## Canadian Pacific Ocean Services Ltd.

Largest and Fastest Steamers Across the Pacific

Empress of Asia — Empress of Russia 30,625 Tons Displacement

Vancouver-Shanghai......14 Days Vancouver-Hongkong ..... 20 Days

First, Second and Third Class Accommodations.

All Third Class Berths in Enclosed Cabins Excellent Service-Moderate Fares

Empress of Japan 11,000 Tons Displacement 12,000 Tons Displacement Monteagle Twin Screw Steal Steamship with Modern Accommodations. Food and Service Unsur-

> Any Canadian Pacific Agent will cheerfully give full information.

C. E. BENJAMIN Passenger Traffic Manager, Montreal, Canada

## The "PURPOSE" of Association Press Books is to furnish a Working Library of



- -Books on General Religious Helpfulness
- -Books on Fundamental Religious Questions
- -Books on Social and International Questions
- —Tools for Bible Discussion Groups
- -Tools for Community Workers
- -Tools for Church and Association Leaders

ASSOCIATION PRESS

347 MADISON AVENUE, NEW YORK



### . ,, 10 3 101

# Christian China

Vol. VII

DECEMBER, 1920-JANUARY, 1921

No. 2-3

### DOUBLE NUMBER

The Next Meeting of the World's Student Christian Federation

An Editorial

The Meaning of Baptism
Hugh A. Moran

China's Need of Rural Leadership

George Weidman Groff

"Failure"

William Hung

It is only through the submergence of the will of the individual in the will of God that human unity can be attained and the brotherhood of man become a reality.---Hugh A. Moran.

15 cents a copy

One dollar a year

Published monthly during the academic year at 347 Madison Avenue, New York, N. Y.



## UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

#### EIGHT SCHOOLS AND COLLEGES

COLLEGE OF LITERATURE, SCIENCE AND THE ARTS

Full literary and scientific courses—Higher commercial courses, including railway administration and insurance—Courses in forestry and landscape design—All courses open to professional students on approval of Faculty.

COLLEGES OF ENGINEERING AND ARCHITECTURE

Mortimer E. Cooley, Dean Complete courses in civil, mechanical, electrical, naval and chemical engineering—Architecture and architectural engineering—Highway engineering—Workshop, experimental and field practice—Mechanical, physical, electrical and chemical laboratories—Central heating and lighting plants adapted for instruction.

MEDICAL SCHOOL V. C. Vaughan, Dean Four years' graded course—Highest standard for all work—Modern laboratories—Ample clinical facilities—Bedside instruction in hospital, entirely under University, control, a special feature.

LAW SCHOOL Henry M. Bates, Dean Three years' course—Practice court work a specialty—Special facilities for work in history and political sciences.

COLLEGE OF PHARMACY

Two, three and four years' courses—Ample laboratory facilities—Training for prescription service, manufacturing pharmacy, industrial chemistry, and for the work of the analyst.

HOMEOPATHIC MEDICAL SCHOOL W. B. Hinsdale, Dean Four years' course—Fully equipped hospital, entirely under University control—Special attention given to materia medica and scientific prescribing—Twenty hours' weekly clinical instruction.

COLLEGE OF DENTAL SURGERY

Four years' course—Ample laboratories, clinical rooms, library and lecture rooms—Clinical material in excess of needs.

GRADUATE SCHOOL
Graduate courses in all departments—Special courses leading to the higher professional degrees.

Alfred H. Lloyd, Dean to the

SUMMER SESSION

A regular session of the University affording credit toward degrees.

More than 275 courses in arts, engineering, medicine, law, pharmacy and library methods.

COSMOPOLITAN STUDENT COMMUNITY—OVER FIFTY CHINESE STUDENTS IN RESIDENCE 1919-1920—SPECIAL FACULTY ADVISER FOR FOREIGN STUDENTS—SCHOLARSHIPS AVAILABLE FOR ORIENTAL WOMEN.

THE COSMOPOLITAN CLUB, for foreign students, offers lectures and facilities for the study of international problems as well as many attractive social features.

For copy of CATALOG, SPECIAL ANNOUNCEMENTS, or INDIVIDUAL INFORMATION, address,

Shirley W. Smith, Secretary, University of Michigan, Ann Arbor, Michigan.



## Christian China

Published By

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

Office: 347 Madison Avenue, New York, N. Y.

Vol. VII DECEMBER, 1920—JANUARY, 1921

### EDITORIAL BOARD

Che Kwei Chen, Editor
Daniel C. Fu, Managing Editor
Paul C. T. Kwei, Associate Editor
Ling Su Loh, Associate Editor

### REPRESENTATIVE EDITORS

Miss Nyok Zoe Dong	's Department
Kai Fook MokEaster	n Department
Feng Shan Kao	n Department
Henry P. Tsang	n Department

All manuscripts should be sent to C. K. Chen, Apartment 8, 609 West 115th Street, New York, N. Y. For business matters, address letters to Daniel C. Fu, 347 Madison Avenue, New York, N. Y.

Christian China is published monthly except July, August, September and October. Annual subscription is one dollar, per copy fifteen cents. Postage to foreign countries, 25 cents extra.

Entered as second-class matter at New York Post Office March 19, 1919, under the Act of March 3, 1879.



No. 2-3

## Christian China

Vol. VII.

DECEMBER, 1920—JANUARY, 1921

No. 2-3

### CONTENTS

EDITORIALS:	-
	AGE
The Next Meeting of the World's Student Christian Federation  Cooperation in Our Moral Development	67 68
Human WasteL. S. L.	68
Relief for North China	69
China as a Member of the Council of the League of Nations	70
The Filipino Federation and the Philippine Herald	71
CONTRIBUTED ARTICLES:	
The Meaning of Baptism	72
FailureWilliam Hung	77
Cosmopolitan Consciousness	
The Changing ChinaJohn Wesley Shen	84
The Chinese Y. M. C. A. of San FranciscoShao Chang Lee	85
A Picture of The San Francisco Chinese Y. M. C. A. Soccer Team A Call for Action Against the Spread of Alcoholic Drinks in China	
C. H. Huang	
The Meaning of ChristianityT. Yu-wan Jen	
China's Need of Rural LeadershipGeorge Weidman Groff An Outline for Open ForumsT. F. T.	
WHAT MAGAZINES SAY ABOUT CHINA	104
CORRESPONDENCE:From C. Y. Hou	106
ASSOCIATION NEWS:	107
Women's Department	
Western Department	
Mid-Western Department	
Eastern Department	
PERSONAL NEWS:	114
	411



# Christian China

Vol. VII DECEMBER, 1920—JANUARY, 1921 No. 2-3

# THE NEXT MEETING OF THE WORLD'S STUDENT CHRISTIAN FEDERATION

Very few people have noticed the fact that the General Committee of the World's Student Christian Federation decided last August, while meeting in St. Beatenburg, Switzerland, to hold their next meeting in China within three years' time. Yet their choice means a great deal to the world as well as to China. It was made only after deliberate considerations of the delegates of the last conference representing no less than thirty-seven nations.

It means that China is coming to be an important center of world affairs. Matters of international significance can be discussed and decided upon in the Far East as well as in Europe or America. In other words, it is just as appropriate and in many respects just as convenient for delegates of the civilized nations to meet for international conferences in the Chinese Republic as in France or Great Britain. It is of course natural that such an impartial attitude is first shown by the Christian Federation, which stands for world brotherhood and international fairness with no class, sectional, or racial discriminations whatsoever.

To China their choice undoubtedly means a great deal. In the first place, it means that delegates representing thirty or more nations are going to that country to attend the meeting of the General Committee of the Federation. She must live up to the high but natural expectations of the delegates of the St. Beatenburg conference by showing her hospitality, providing whatever modern conveniences are necessary for the purpose and helping in every possible way to make the delegates feel "at home." In the second place, their choice means that the



Federation which holds "irrevocable allegiance to the lordship of Christ Jesus" is going to gather men and women of high Christian character and international importance to meet in China for the purpose of leading students "to realize that the principles of Jesus Christ should rule in international relationship, and to endeavor by so doing to draw the nations together." Such a gathering for such a purpose cannot but help bettering the relations between China and the other nations, and at the same time hastening the China-for-Christ movement, which is just beginning to show its effects upon the Chinese people.

#### COOPERATION IN OUR MORAL DEVELOPMENT

One of the effective ways in which we can help one another in our moral and spiritual development is to share with one another our thoughts and experiences in trying to solve some of the fundamental problems of life, which are too often neglected in this work-a-day world. We sometimes ask ourselves questions concerning the existence of God; the need of His guidance in our personal development, in our preparation for serving our country, and in our endeavor to help others to see and feel the need of His guidance; the meaning and value of prayer, and of faith. These are only a few of the most important problems that confront us in our daily life. Much can be gained if we try to help one another to solve some of these fundamental problems with perfect frankness and sincerity. We need hearty cooperation and mutual assistance in our moral and spiritual development.

#### **HUMAN WASTE**

That money is good and to waste it is a bad business everybody knows, but few people seem to be conscious of the fact that human beings are much more precious and to abuse them is nothing short of a crime.

Below is an unexaggerated picture of a great human waste



which can be observed everywhere in China, but which should never be tolerated for a moment in this age of industrial education and economic efficiency. I refer to the Chinese system of apprenticeship.

"The apprenticeship is usually for three years. The first year the boy is a general house-servant and learns only how to obey the master's wife; the second year he is a shop drudge and learns only to obey his master's orders and to bear his blows (he is virtually the hewer of wood and the drawer of water). The third year he learns a little of one part of his master's trade, never working at any but the coarsest things for fear that he might spoil the work. He is lucky to get the chance to become an apprentice (with doubtful chance of earning a doubtful living). He is doubly lucky if he can pick up enough from an ignorant master to enable him later on to be able, gradually, to learn the trade himself through the hard knocks of experience." (China Year Book, 1916, p. 286.)

Here is at least one direct reason for the disrespect of manual labor in China. Unless forced by dire economic want, who would care to have his son or brother learn a trade and thus to have him offered as a sacrifice to a cruel and ignorant master? The consequence is inevitable as well as pathetic. They would rather have them become loafers and dependent than to have them take to manual work. This leads directly to the large number of dependents in the average Chinese family and indirectly to the prevalence of low standards of living, pauperism, and crime in society. The people are not to be blamed for it. The antiquated inhuman system of training is at fault.

China has at last taken to the idea of providing vocational education for her people. How long will it be before we can see the destructive apprentice system replaced by school training?

L. S. L.

#### RELIEF FOR NORTH CHINA

We are very glad to hear of the appointment by President Wilson of a country-wide Committee on Chinese Relief, with Mr. Thomas W. Lamont as its chairman. Mr. Lamont has



already shown his great interest in the welfare of the Chinese people through his untiring efforts to form a new consortium for assisting China in developing her public enterprises. We earnestly hope that through him the American public will be well acquainted with the urgent need of millions of famine sufferers in North China, and will be given ample opportunities to show their sympathy and generosity in their response to this need.

# CHINA AS A MEMBER OF THE COUNCIL OF THE LEAGUE OF NATIONS

On December 15 China was elected to the Council of the League of Nations. It should be recalled in this connection that the Council, as provided by the Covenant, has nine members, five of which are permanent—namely, United States of America, Great Britain, France, Italy, and Japan; and the other four to be elected periodically. During the last meeting of the Assembly, Belgium, Brazil, Spain, and China were elected to be the four elective members. China is the only newly elected member, as the other three have been in the Council ever since its formation.

So much for the facts. China certainly welcomes this opportunity to be represented in the Council of the League, the highest international organization among the leading nations of the world. What she hopes to do through the League is quite clear. As her delegate, Dr. Wellington Koo, has summarily stated, she wants the right to develop freely and to work out her salvation without foreign interference. She will, of course, try to have the Shantung question rightly settled. It is not necessary to review the details regarding this question, as most of the thinking people are quite familiar with them. It may, however, be stated in short that China tried to have the former German rights in Shantung reverted to her on the ground that she was a party in the World War, and she failed as they were transferred to Japan through the Versailles Treaty. Ever since that time she has been in the hope that this whole question will be adequately settled by the League.

Now as a member of the Council she will have an opportu-



nity to state her case clearly and squarely, and to see if the Council is impartial enough to stand for the right and to help her to right the many wrongs that have been inflicted on her during the last few decades. If she succeeds, it will not be due to any demand with what may be called brutal force behind it, but due to her trust that in the end right is might. In other words it will mean a moral victory for fairness and justice.

# THE FILIPINO FEDERATION AND THE PHILIPPINE HERALD

Christian China is very glad to hear of the formation of the Filipino Federation of America, the purposes of which are: "To foster the spirit of cooperation and fellowship among Filipino organizations in the United States; to develop the Christian character and usefulness of its members, and to improve their spiritual, mental, and social conditions; and to disseminate accurate information regarding Philippine affairs and conditions." It is also glad to see the appearance of "The Philippine Herald," their Federation's official organ. To their organization and their journal it begs to extend its cordial congratulations and sincere wishes for their success.



## THE MEANING OF BAPTISM

## By Hugh A. Moran

Mr. Moran, a graduate of Oxford University, is now the Presbyterian Student Pastor at Cornell University. He has always been very interested in the Chinese people, having served in the Y. M. C. A. at Hankow for several years. The topic which he discusses is of fundamental importance, and therefore calls for careful thinking and attention.—Ed.

The question asked by your editor, "Why should a young Chinese who believes in the doctrine and person of Jesus Christ be baptized," is best answered by another question, "Why should he not be baptized?" For, when one has received the precious news as taught and lived by Jesus, that God is a loving Father, who will have all men to be saved, which completes and makes effective the doctrine of Confucius of the brotherhood of man, he should be so overjoyed that it would take some very strong reason to prevent him from acknowledging his allegiance to such a Master. He should say with Paul, the great apostle, "I am not ashamed of the gospel of Christ" (Romans 1:16). With Peter, he should consider it a great privilege, when he baptized the first foreign converts, fearing that some man should "forbid water, that these should not be baptized" (Acts 10, 47).

Baptism is the symbol of allegiance, like one's national flag. A man is not ashamed of the flag he loves. Baptism is the first visible step in the Christian life, which is the great school of character. For one to refuse baptism, after he has determined to live the Christian life, would be like a student who had determined to study in a great university and yet refused to be matriculated. Can such a one expect to attend all the classes, work in the laboratories, and receive the degrees of Master and of Doctor, when he has not matriculated? It is a mere formality, to be sure, but back of the formality is a spiritual reality. When one is invited to join a fraternity or a society, does he decline the invitation or refuse to pass through the initiation, and yet consider himself to be a member of that society?



I would not go so far as to say that baptism is necessary to salvation, either in this life or the life to come. The true Christian is not selfishly thinking of his own salvation, and wondering how little he can do and still attain the prize. He is rather filled with joyous love and wondering what he can do to show that new-found love of God to men.

There is something wrong with that man's conception of religion who thinks to follow Christ secretly or selfishly. Perhaps his belief is purely intellectual—he gives assent in his mind to the truth that Christ taught of a personal God, a future life, of purity of thought and honesty of conduct in this life. So far, so good; but to be truly a Christian such a man must let these truths capture his heart, his will, and his purpose in life. He must learn what Christ meant when he said, "God is love." Love is the spiritual dynamic—it makes moral aphorisms effective. A man without love is like a dynamo without current, it gives neither power nor heat nor light. A cold intellectualism leaves a man's soul in darkness. Love, as Saint Paul says, "bears all things, believes all things, endures all things—love never fails." Christianity is and must necessarily be a religion of the heart as well as of the intellect.

The second point on which the man who resents baptism should examine himself is the conception of religion as a purely personal and individual matter. Is not this, my friend, your attitude? And I, as your elder brother, would heartily approve of that natural reserve, which is a sign of fineness and of depth. and which is the origin of this thought. But let us examine together into the nature of religion. Religion may well be defined as man's relationship with God and with his fellow man. Granted that in the last analysis the essential thing is the attitude of the inner heart, religion and with it its products. morality and character, are expressed in human relationships. Christianity can not be confined to a negative morality, which does not lie, nor steal, nor accept bribes and "squeeze," nor oppress the weak, nor think evil thoughts. The true Christian soon leaves these things behind and enters upon a life of positive love and service. There are many inherited wrongs in society. There are many organized forces of evil to overcome. One can not combat these evils alone. When one undertakes to bring the



Kingdom of Heaven upon earth, and no less is the task of every Christian, he must enlist his life in the forces of progress and of good. Baptism is that enlistment.

The fundamental idea of baptism is that of cleansing. As one uses water to wash his face when it is soiled, so the Christian uses water, either by dipping or by sprinkling, as a sign and symbol of the cleansing of his heart. There is no alchemy or supernatural transmutation here. It is a simple religious symbol, which signifies an inner change of heart, which desires to cleanse the past and determines henceforth, with God's help, to live a life of purity, of positive service, and abounding love to humanity.

The idea is as old as religion. Wherever men have come into contact with the Spirit of God, their first thought has been of their own unworthiness. They have sought by some sacrifice, whether of the blood of beasts, or the offering of precious gifts, to cleanse themselves. One of the most beautiful examples of this feeling of unworthiness and desire for cleansing is to be found in the vision of Isaiah (sixth chapter), where, upon seeing the glory of God in the temple he said, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." As the sign of cleansing in this case, the vision showed him an angel, who seemed to take a live coal from off the altar and to place it upon his lips and to say, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged." This is of course a symbol of that cleansing of which all men feel the need and has much the same meaning as baptism; but the simplest and at the same time the most fundamental symbol of that cleansing is the washing of baptism.

Finally, might I suggest that the resistance of many a young Chinese, who is convinced of the fundamental truth of Christianity and is attracted by its beauty, is not against the ceremony of baptism, but against the inner process of the heart for which it stands, namely self-surrender. This is certainly true of young men of other nationalities. And right here we shall have need of careful thinking, for, though the fundamentals of the Christian religion are in reality very simple, so that the



uneducated and children can understand them, this point is least often made clear. The point as taught by Christ is this, that if God is truly our Father then we his children must do his will, we must make his will paramount in our lives. Any Chinese, brought up on the doctrine of Confucius concerning filial piety, "hsiao fu mung," ought readily to understand this principle. The true Christian submits his will to the will of his heavenly Father, and thus has a very high order of filial piety.

But such submission of the will of the individual to the will of God always costs a struggle. For selfishness is a necessary consequence of individual existence. Gotama Buddha saw in this selfishness of the individual the root of all evil and he sought to abolish it by abolishing self, by annihilating the will—by spiritual suicide. Buddha believed in no personal God, and this was his only answer. Jesus Christ, believing implicitly in the Fatherhood of God, met this same problem by submerging his will in the will of an all-wise and loving God. And considering the nature of that God, this was a wise thing to do. For if the Kingdom of God is ever to come in this world, we his children must learn to do his will. And if he is a loving Father, we should have no fear of submitting ourselves to his will.

We see this truth brought out plainly in the life of Christ when he says, "I must be about my father's business." "I came not to do mine own will, but the will of him that sent me." "My meat is to do the will of him that sent me and to accomplish his work." Then finally we see him in the Garden of Gethsemane facing the shame and death of the cross. His struggle is such that he sweats as it were drops of blood and then at last he is able to pray, saying, "Nevertheless not my will but thine be done." This victory of his was a victory for humanity and he expects a like self-surrender of his followers. It is only through the submergence of the will of the individual in the will of God that human unity can be attained and the brotherhood of man become a reality.

Yet the young man, facing the surrender of self which must be accomplished before baptism has any real meaning for him, hesitates, fancying that he is giving up something that is cherished and valuable to himself—his own liberty of will. This would be so and he might well hesitate, were it not true that



there is a loving God, and that in the place of the selfishness that he gives up there comes into his heart the deeper love and the larger purpose of the divine Spirit, even the Spirit that was in Jesus Christ. This is the Comforter, the Spirit of Truth which Christ promised to his disciples in the 14th and 15th chapters of St. John's gospel. Or, as he expressed it, John 14:23, "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." What a prospect that is, and how small the sacrifice seems when compared with the joy of the divine Spirit in one's heart—how little one's own will seems as against sharing in God's will and working with him towards perfecting his world and so bringing the Kingdom of Heaven on earth.

We find then that in this self-surrender God has taken from us not any good thing, we find rather that he has taken from us our own self-imposed limitations and has given us a great and joyous task and with it a measure of strength towards the accomplishment of that task. The self-filled life must always be a thwarted life, for it is one's self against the world and against the will of God. The surrendered life is the God-filled life, the victorious and the joyous life. Baptism signifies therefore the cleansing of the past, and is the first visible step in entering upon a new way of life, whose chief aim is to do God's will, to share in his purpose, a life which has as its reward the love and companionship of the divine Presence. No one who clearly understands the meaning of all this could well hesitate to grasp it as the greatest privilege granted by God to his children on earth, and such a one would gladly seek the reality which lies behind the ordinance of baptism.



#### **FAILURE**

### By William Hung, M.A., S.T.B.

Mr. Hung is a graduate of Ohio Wesleyan University, now studying in the Union Theological Seminary at New York.—Ed.

One of the world's greatest men lived about twenty-four centuries ago. Feudal China was then in its most disorganized state of affairs. The supreme authority nominally lay with the king; but the king had neither the dignity to command the respect, nor the power to compel the obeisance of the vassal chiefs. The country was virtually divided among a dozen big rival states, and a large number of small ones which served as bones of contention between the larger states. Within each state, again, the controlling power passed among a few noble families. It was not a question who had the right to the authority, but who had the shrewdness and the power to seize it. On the other hand, there was no effective power to enforce order or unifying social ideal to restrain men from division. Men had lost the sense of the solidarity of their kind; the struggle for existence, the lust of conquest, alone, dominated their efforts. The result was, between states, wars and preparations for wars, capture and destruction, desolation and ruin; and between individuals anger, hate, scorn, spite, treason, revenge murder and usurpation. When one reads the social and political history of the period, one feels as if every page of it were stained with blood, and every letter showed discontent and unrest. It was an age of discord.

One alone discovered harmony. He saw that upon the ashes of men's passions there could yet be built a society of personalities and institutions, coordinated with propriety and mutually attached with benevolence. Throughout his whole life, he toiled to teach righteousness to the rulers, loyalty to the subjects, paternal love to the parents, filial piety to the children, brotherliness to brothers, harmony to husband and wife, faithfulness to friends. The virtues for the individual are wisdom, love and bravery. The end of society is loyalty, justice and



mutual appreciation. Just as the physical universe is silently ordered with the regularity of the four seasons which gives exuberance to the five grains, so is society harmoniously ordered with the virtues of the five relations and the perfection of the six arts. The breadth of his vision and the sublimity of his spirit justly entitled him to be the father of ethics, the founder of the Oriental civilization. Eastern Asia, one third of the human population, still bows at his feet today.

And yet, he did not succeed in his own age. On the contrary his life was full of privation and disappointments. He labored for his own age, but his own age honored him not. At home he was not happy. He was a bastard son, whose widowed mother suffered throughout her life with poverty and a sense of shame. Some unknown difficulty with his wife led to an unfortunate separation. The premature death of his only son left upon him a permanent pain that he was too poor to give him a respectful burial. In public life, he was not happy. His official career was cut short by the treachery of those who envied him, and whatever glaring effect of his statesmanship vanished like a flash. At school he was not happy. He was reported to have had three thousand followers, but of these history records of only a few as his disciples. And among these, the boy who understood him most intelligently died a premature death, and the boy who most persistently acted on his teachings died a victim of a battle, while the aged teacher was mournfully anticipating the sad news. And finally with the song:

"The great mountain is crumbling,
The Strongbeam is breaking,
And the wise man is withering away like a plant,"

he went to his bed and died a melancholy death, with only one unhappy duke to write for him a few lines of eulogy and only one pupil to do him homage three years at his grave. The opinion of his contemporaries was that he was an impractical man, who attempted the impossibility, who labored with no consequence, and who failed. He failed.

A generation after, there lived another great man. Greece was after the climax of her golden age. Political freedom, material prosperity, and advancement in art and learning conspired



together to give Athenean life a color of ease and laxity which tended to break down traditional ideals and encourage unscrupulous ambitions. The educated men no longer thought seriously, but looked about for scattered opinions and statements, and carried on endless discussions and controversies, proving the truth to be the false and the false to be the true. Through argumentative subtility and showy rhetoric they sought to influence the unthinking mob of an unbridled democracy, in order to obtain their personal display and selfish ends. The mental life of the age was full of pride, conceit, sophistry, frivolity and extravagance. It was an age of unreality.

One alone discovered wisdom. Cutting through the entangling network of human folly, he opened the way to true knowledge. Why ransack the physical universe for subjects of speculation and argument? Why disguise ignorance in pride? The foundation of knowledge is definition upon universal validity and reasoning upon inductive experience. Know thyself. Man is the measure of all things. And knowledge is virtue. Through his life he acted according to his conviction, and he taught according to the light of knowledge. The force of his personality and the depth of his thought justly entitled him to be the father of philosophy and the benefactor of Western civilization. Ages will yet continue to do him homage.

But neither did he succeed in his days. He came to teach his own age, but his own age understood him not. His life was not a happy one. At home he suffered the ill-temper of his wife. In public he had to battle against the passion of the unthinking mob, and had to abandon official life in disappointment. His ungainly appearance and peculiar intellect excited jealousy and hatred all around him. His views were misrepresented. His life was caricatured and condemned. Men looked upon him as the plague of the town. The craftsmen, the politicians, the poets and the rhetoricians plotted against him. He was accused oi profiteering with his teaching, of transgressing the law, of being a downright atheist, and a corrupter of youth. In vain he defended himself, resembling a man fighting against shadows. He was found guilty by a small majority, but sentenced to death by a larger number. While he did have two or three followers who thought of him as the noblest of men, the wisest and the



most just, yet the overwhelming judgment of his age was that he was a falsifier, a deceiver, a transgressor of law, a failure. He too failed.

Four centuries later there lived another one of the world's greatest men. Palestine was under alien control. Israel, through suffering and despair, had forgotten her God. The Sadducees compromised the dignity of the Jewish race by alliance with the Attracted by the opportunity of political alien government. power and material wealth, they inclined toward irreligion and a shallow philosophy of life—"Let us eat and drink and be merry; tomorrow we die." The Pharisees developed a religion of legalism, emphasizing on the punctilious conformity to the wearying interpretations of the ceremonial law, but ignoring utterly the weightier matters-justice, mercy, and faith, "They bind heavy burdens, grievous to be borne, and lay them on men's shoulders." The ignorant masses, on the other hand, in suffering and disappointment, either looked to catastrophic dissolution of the existing order of things, or were ready to follow any imposter who would lead a rebellion to re-establish the Davidic Kingdom of old. Those were gloomy days. The atmosphere was permeated with pretension, hypocrisy, externalism, superstition, and religious decay. The age was an age of unbelief.

One alone discovered faith. In the place of a formal external religion he preached a spiritual God, who is fatherly to all men, and who requires of all men brotherliness to one another. In the place of a national, material, or transcendent kingdom in the mind of the expectant multitude, he presented, as a social religious ideal, the spiritual Kingdom, made of the penitent, humble and trustful-a Kingdom already present in the lives of the believers and to be consummated in course of time. To a generation, characterized with its hardness of heart, he revealed a compassionate, yearning, loving God. "No man hath seen God at any time, the only Begotten Son who is in the bosom of the Father, he hath declared him." The spotlessness of the man's life, the greatness of his love has left an impress upon mankind, that to him all knees must bow, and all tongues must confess his name. He is the founder of our faith, the originator of the Christian civilization.

Yet, he did not succeed in his life. "He came to his own;



his own received him not." His life was full of hardship and persecutions. Working as a laborer in a none too friendly society, he had the support of a widowed mother and several dependent brothers. Wandering about under the impulse of service to do good and to preach the Gospel, he was mocked, ridiculed, persecuted and driven about. And finally, the jealousy, ignorance, stubbornness and hatred of a faithless people brought his life to a crowning tragedy. Betrayed by one whom he had chosen, condemned by those who knew not what they were doing, died the death of a criminal, leaving his mother to the support of a young disciple, his friends hidden in fear, his enemies triumphant with scorn. The picture is too familiar to us. The battle is not won. The hero is fallen. His generation hid their faces from him. They said that he was an imposter, stricken of God. They thought he deceived the people and failed. He also failed.

Confucius failed, Socrates failed, Jesus failed. Oh! how hard it is to determine success and failure! Therefore, if we were driven to believe that a man's worth and achievement could be measured by statistics and tabulated records, by the receipts of his campaigns, by the size of his audiences, by the sale of his books, by his academic degrees and honors, by his social prestige and influence, by the warm receptions accorded him during his life, or by the memorial services given him after his death, we should remember that in the lives of the three greatest men of the world history has given a consistent exception.



#### COSMOPOLITAN CONSCIOUSNESS

## By L. S. Loh University of Chicago

Mr. Loh is an Associate Editor of Christian China.-Ed.

The lack of cosmopolitan understanding and sympathy has always been a source of international hostility, strife, war, and destruction. On account of the absence of inter-tribal understanding the primitive people regarded the exercise of hostile attitudes against the members of the alien tribes as a virtue. While he must be loyal and obedient toward his own tribe, he was expected to exercise deceit, stratagem, treachery, and violence toward all aliens. He must despoil them of their property, enslave them or destroy them.

Coming down to modern times, we find the situation scarcely changed. Among the different national groups there is the same lack of sympathetic experience and hence the same prevalence of exaggerated and intolerant nationalism. "The slumbering presence of international hostility is revealed by the ease with which it flares forth at the slightest provocation, and the ease with which it bursts into the flames of war, even in the case of nations that we have been accustomed to call civilized."

Sympathy comes from appreciation, and appreciation is derived from understanding. Thus cosmopolitan sympathy is par excellence a product of correct understanding of each other by the different nations. However, this is impossible so long as faulty information and misunderstanding of the nations by one another prevail.

One of the largest daily newspapers in this country once published a series of four successive pictures of Chinese scenes in its Sunday pictorial section. They are, "A Chinese Beggar," "A Chinese Leper," "A Dirty Chinese Street," "How the Chinese Quack Kills People." The intention in publishing these pictures may not be bad, but since they are so deceiving in their one-sidedness the effect upon those who saw them is anything but fortunate.



In order that the study of a foreign country may be really effective and helpful, it is necessary that it should be sympathetic. To look merely for the bad things in life is never the best way to discover the truth. There is no surer way to miss the essential qualities of a people than merely to find the bad things about that people. The person who really sympathizes with his friend is a great deal more likely really to understand him than is the one who is continually looking for faults, just so for one nation to understand another.

Furthermore, telling bad things about other nations does absolutely no good for the nation itself. Every nation has its evils. But they are not for publicity and entertainment. The author who writes a book on a foreign country and tells, say, thirty different and distinct kinds of evil things about it, has not made the lives of his readers one whit richer or better thereby. On the other hand, the author who can cause his readers to see in that nation one single good thing they have not heard of before leaves them the richer therefore throughout their whole lives.

Yet people seem to think that to know what is not worth while about other nations is worth a great deal more than to know what is worth while. The writer was once invited by a certain church to give a missionary talk to the young people's society. Evidently dissatisfied with the talk, the chairman said to the writer after the meeting, "We understand that new things are taking place in China today, but we want to hear something bad about China." They want to hear something bad, as if China had no right to tell any but bad things about herself.

Cosmopolitan spirit is absolutely essential to international friendship. Without the former the latter is as a sounding brass or a tinkling cymbal. Now, this spirit can never be created by faulty information or misrepresentation. It takes sympathetic experience and appreciative understanding to develop it. Anything that inspires the spirit endangers international peace and safety.

As a result of misunderstanding, prejudice and strife, the world is already full of wounds. Bishop F. J. McConnell says: "Whatever the international political organization we may adopt, it is certainly desirable to have developed a widely dif-



fused appreciative and sympathetic international understanding which alone can bring peace on earth and good will among them. International sympathy is a prerequisite to any formal political organization."

### THE CHANGING CHINA

### By John Wesley Shen

The landing of Mr. Robert Morrison in 1807 marks the milestone of the development of China. For ever since that date China has been in the process of continuous changes.

In examining these changes, we may say briefly that China has been experiencing many educational changes, which began with the abolition of her old system of education in 1906 and the institution of popular education. Her endeavor to educate her citizens is clearly indicated by the sending of Chinese students to Japan, Europe, and America for higher learning. These students have the responsibilities of learning the best they can find abroad and then return to serve their country with the best they possess.

China has also been passing through many social changes. The most outstanding one has been due to the anti-opium movement, which began in the first day of 1910, when twelve million dollars' worth of opium was burned. Since then she has been quite successful in her fight against the growing and the importation of opium. It is gratifying to say that she has practically removed this social evil. But she has yet many other evils to fight against, such as the use of Western liquor, morphia, and the like.

And China has also been having many political changes. The most evident one is of course the change of the form of her government. Since 1911 she has been a republic, in spite of many attempts for the restoration of the old monarchy.

During the period of these changes, many of which are still



going on, the colossal task is not so much in bringing about further changes as in seeing that conditions and institutions are changing for the better, and the nobler, worthy of the lofty hopes of her people.

### THE CHINESE Y. M. C. A. OF SAN FRANCISCO

## By Shao Chang Lee

Mr. Lee is a graduate of Yale University, now serving as the executive secretary of the Chinese Y. M. C. A. at San Francisco.—Ed.

The Chinese Y. M. C. A. of San Francisco was organized nine years ago by a group of Chinese pastors and merchants, who had been deeply impressed by the wonderful work of the Young Men's Christian Associations in China for the welfare of young men and the community in general. They felt the need of such an organization here in this "Great Port of the Golden Mountain," which is the Chinese name for San Francisco. They, therefore, gathered themselves together in prayers and in planning. And after half a year's labor, with the hearty support of the Chinese and their American friends, their aim was fulfilled. They prepared a program of activities and enlisted volunteers to carry it out. It included religious meetings on Sundays, and weekly lectures on topics of general interest. They also organized football teams, athletic and musical clubs, and the so-called "Follow Me" club. Their temporary headquarters was in Stockton Street, where they carried out most of their activities.

Since 1918 the organization has been a part of the Metropolitan Young Men's Christian Association of San Francisco, of which Captain Robert Dollar is now the President and Dr. R. R. Perkins the General Secretary.

The Chinese merchants appreciated more and more the importance of the Association as it grew larger and larger. They have contributed a sum of \$13,000 to purchase a lot situated at the corner of Waverly Place and Sacramento Street for the erection of a Red Triangle Building for the Chinese. The lot



is 137½ feet square. It is being used as a playground. Our American friends are now trying to raise a fund for erecting a new building over it.

The total population of the San Francisco Chinese colony is about 8,500, of which 800 are boys from twelve to eighteen and 3,000 are young men from eighteen to thirty years of age. The membership of the Association has increased from 150 to 700, and its income from a few hundred dollars to eight thousand dollars per annum. Thirty per cent. of its members are classified as active. These represent seven denominations here in the city, namely, the Chinese Congregational Church, the Chinese Methodist Church, the Chinese Baptist Church, the Chinese Presbyterian Church, the Cumberland Presbyterian Mission, the Chinese Episcopalian Mission, the Salvation Army, and the Chinese Christian Institute.

The present Association headquarters, though poorly equipped and small in size, constitutes the social center of the members and friends. During the day and the evening, they come to enjoy games, books, newspapers, and magazines, provided for them. Occasionally, a sudden outburst of noise is heard—it is from the young folks who are enjoying themselves with sports in the gym. Older people are often found in the intimate corner refreshing themselves after a day's hard work, or else discussing with serious purposes the knotty problems of life.

The members are often invited to attend lectures or to hear talks on current topics, which are usually given outside of the headquarters. The superintendents of the Chinese Christian Institute, the Chinese Methodist Church, and the Presbyterian Mission are kind enough to allow the members of the Association the use of their buildings for weekly meetings. Classes for the study of the Chinese language are held every week. A Bible class under the able leadership of Stephen Mark is held every Sunday. It has about twenty members.

"Gym" classes are provided for the young people for physical exercises. The live-wire members have organized soccer teams which go out to play against teams not infrequently far stronger than they are and return as victors. They play with teams like the Olympic Club, University of California, Stanford University and so on,





THE SAN FRANCISCO CHINESE Y. M. C. A. SOCCER TEAM

The boys work is very encouraging and interesting. The "Y" boys and Boy Scouts have their regular meetings, hikes, class drills, talks on citizenship and personal hygiene, and so forth. Quite a few of them are regular church attendants. Leadership for this kind of work is still insufficient.

The following are the opportunities the Association has had in rendering its services:

During the past twelve months (1) more than sixty men of note and influence from China have passed through San Franciso and have been entertained by the Association. Among them were diplomats, educators, Y.M.C.A. secretaries, prominent merchants, college presidents, bankers, and preachers. (2) More than three hundred and seventy Chinese students have passed thru this port on their way to the different universities. The association has had the pleasure of giving them receptions and assistance. (3) Over three hundred American families have been helped in securing general house-workers. (4) Many returned-service men have been helped in getting their due allowances. (5) Many tourists have abtained valuable information concerning the conditions in the Orient.

The Association is endeavoring to render services of various kinds for the Chinese community. May God help those who have consecrated themselves to do His will as Y. M. C. A. secretaries.

# A CALL FOR ACTION AGAINST THE SPREAD OF ALCOHOLIC DRINKS IN CHINA

By C. H. Huang, Columbia

The habitual use of alcohol has been denounced by scientists, physicians, philosophers, and enlightened men and women of all ages and lands. Ta Yu, one of our ancient sages, was an earnest disciple of temperance. Alexander the Great prohibited the use of liquor among his soldiers during their campaigns. Dr. Rush, the well known American physician, says: "Since the introduction of spirituous liquors into such general use, physicians have remarked that a number of diseases have appeared



and have described many new symptoms as common to all diseases." Edward Turner, Professor of Chemistry in the University of London, in speaking about liquors says "that their habitual use tends to undermine the constitution, enfeeble the mind and degrade the character. They are one of the principal causes of disease, poverty and vice." Statistics have shown that since the United States put the Law of Prohibition into effect, the number of criminals in the country has greatly decreased. While the denunciations against alcohol are too numerous to cite, these testimonies are sufficient to show that liquor consumption is conclusively damnable and able to produce and create evils of great magnitude.

Now, China is at the brink of danger, as an innocent child approaches a flying train. Reports have been received telling that American brewers have gone to China for the countenance of their trade, now illegal in their own country, and at the same time some of our Chinese have bought American machinery for manufacturing alcoholic drinks. These are the symptoms of a malady. These are the clouds before a storm. It took America almost a century to suppress the all-powerful "King Alcohol." It would take China longer and cost her more to free the bondage from this hideous curse if she should let the immense mass of the ignorant people take fire in this newly introduced stimulant and ardent drug.

Shall we now remain untouched by the lesson which has been learned by our friend, America? Shall we remain idle and unconcerned, and let our country step into the same pitfall? Shall we wait until we have to go through the same or more difficult process to root out this universally recognized evil?

There is a proverb saying that "A stitch in time saves nine." If we act now it will cost neither one single human life nor a copper cent. While legislative action is recommended, we, as students, can employ all other legitimate means to exert our influence to carry on the campaign through education and to create public opinion at home about the curse of alcohol



### THE MEANING OF CHRISTIANITY\*

By T. Yu-wan Jen, M. A.

Mr. Jen is a graduate of Oberlin College, now studying in the Union Theological Seminary in New York.—Ed.

One of the most familiar words appearing in the New Testament, particularly in the Gospel according to St. John, is the word "life." Ever since we began to study the Bible we have memorized that unique Golden Text, which contains the kernel of the Christian religion: "For God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." This is found in the third chapter of John. As a corollary to this, John also records a life-promise of Christ who declared: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth in me shall never thirst." (6:35). In the text which we have chosen as the subject for our contemplation to-day, once more we hear the declaration of the Master in the voice of the Good Shepherd, that, "I CAME THAT THEY MAY HAVE LIFE AND MAY HAVE IT ABUNDANTLY." These words were spoken in connection with the Parable of the Good Shepherd in which we, the people who are following the lead of Jesus in the highway of life, are analogous to the sheep to whom the Good Shepherd gives a new life—a life that is abundant. It is plain to every student of the Bible that the word "life" strikes the keynote to the whole Gospel of John. Indeed, the author did emphatically and explicitly make this truth—the giving of life by Christ—the sole theme of his immortal book, for we can verify this fact easily by reading his own account as he wrote: "These are written that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (20:30). God is Life; Jesus Christ is Life; every believer shall inherit the very same Life thru Jesus: this is the way in which John interprets the meaning of Christianity.



<sup>\*</sup>This originally was a sermon submitted to Prof. Hugh Black as a requirement in the Course of Homeletics. It is revised for publication by request of the Editor of Christian China.

It is surprising to see how rational, vital, and real this interpretation of John is despite the lapse of so many centuries between this ancient saint and us modern Christians. Indeed, time unceasingly brings change to the multiform conditions of human life, nevertheless the quests of life under all conditions remain ever the same. Perhaps the modern biologists will likely agree that the central and all-inclusive quest of human life is the quest of LIFE itself. With the advance of time the environments of life are becoming more complex and life, by virtue of its very function, must adjust itself constantly to all the altered forms of environment. Ill-adaptation means evil and inadaptibility spells death. So, as time marches on, the quest of life for LIFE presents itself to be more serious and urgent. Most assuredly, the fundamental and primary business of human beings, individually or racially, is to seek for more life—life that is richer, fuller, deeper, happier, greater in intensity and value, and, in fine, life that is abundant, in the word of our Lord. Now, by natural disposition, the human organism in relation to the human and non-human environment is endowed with the ability to work out various ways to serve the life-quest. Of the manifold ways, RELIGION is the most effective. Therefore, the meaning of every religion, if studied with scrutiny, is no more than a technique of life to foster and promote life itself by the attempt to establish some kind of social and personal relationship with the cosmic environment. Hence, religion is an indispensably valuable institution. The more successfully it aids men in the process of cosmic adjustment, the more life it will give, and, consequently, the more valuable the religion is. The Christian religion is one among many of such ways that the religious geniuses in the past have worked out and the human experiences have discovered and verified. It is the Way, the Truth, the Life that Jesus Christ lived, initiated, unfolded, and inspired to live. The test for the superiority of Christianity, to be compatible with our pragmatic temperament, naturally lies in its inherent potentialities and historical actualities to lead men to the abundant life desired by all souls—a function which no other religion can so satisfactorily perform. Therefore, let us turn back to John, the meaning of Christianity interpreted by him remains rational, vital, and real



so long as it is convincing that, "He came that they (we) may have life and may have it abundantly."

Unfortunately, in the course of its historical development, the Christian religion has been variously interpreted by different schools of theologians. Not a few hold such views which we deem to be diverse to the intrinsic meaning of the religion according to the Apostle John and according to our Christian experience. For example, the High Churchmen of the past and present identify Christianity with an institution—a church, or a body of sacraments and rituals. Let us compare this view with the spirit of the founder of the religion. Did he announce that he came that we may have life or that we may have a church or cult instead of life? True, Christianity always has been existing in an organized form as an organic social movement, and, equally true, it always possesses some sort of a cult or another as symbolic expression of the religious faith, but the organization and the cult exist only by virtue of the service they render to promote and propagate the Christian life. The Christian people and their spiritual life are certainly more essential to Christianity than the church and the sacraments and rituals.

Again, many pious Christians so preach and revere the Bible as though it were the sole representation of the Christian religion because it is regarded as the complete, the absolute, and the only revelation of the Word of God. To be sure, their piety deserves our reverent praise and the Bible is undoubtedly the most valuable book in the world simply because it is the record of the religious experience of the most religious people of the human race including Jesus and his apostles, hence an unfathomable source for religious inspiration. But in the matter of the meaning of Christianity, this scriptural interpretation would change the words recorded by St. John to read thus: "He came that we may have a Holy Book to rule our religious life....." Is this true to the spirit of the Great Liberator who deliberately and purposely unfettered the human souls from all bondages including dead letters, at the supreme cost of his own life? Listen to his words again: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." (John 5:39). This admonition he delivered to his countrymen



who were living under the literal and absolute authority of the Old Testament as interpreted by the Scribes and Pharisees. The words of the Life-giver hold equally true to us all today that even the New Testament is functioning but in the capacity of bearing witness unto Christ and, may we add, also in the capacity of recording the deep religious insights and experiences of Jesus and his apostles from whose lives we inherit the abundant life. Nothing could be more regretful and fatal to the Christian religion than to arbitrarily and ignorantly reduce this ever-living way of life into a merely bookish religion to be classed with other dead or devitalized religions of the past and present. No, Christianity is not a book; it is the Christian Life.

Once more, there are many Christians who interpret Christianity purely from the intellectual point of view. Christianity, to them, means: "He came that we may have a set of doctrines, or a system of theology, or else a creed, a dogma, and may have them abundantly." This is apparently a one-sided interpretation, because it only takes the intellectual expressions and formalæ of the Christian life for the life itself. No, Christianity is never a religious philosophy. To reduce it to such only corrupts it into a close system of theological speculation which shall be devitalized and outgrown by the unceasing development of life.

And so on, there are numerous other one-sided or misinterpreted notions concerning Christianity against which we, indeed, have no time to make further arraignments. Suffice it to know that, the Christianity always and everywhere has a church, a body of sacraments and rituals, a Bible, a theology, and, perhaps, a creed, yet Christianity is not to be identified with any of them taken separately or combined. They are only formal and external expressions of the Christian life growing out of the changing demands of the growing religious experience. Consequently, they are subjected to alteration and modification from age to age and from place to place, in order that they may adequately serve their master—the religious life of the Christian people. Let me repeat here, lest we let our re-affirmed truth slip by our attention, that the meaning of Christianity is no more and no less than the giving of an abundant life by Jesus Christ-the life he lived and inspired, transmitted from age to age, thru person to person, and between race and race in a



continuous historical, developing, organic, and social movement.

We have been uttering so frequently the phrase, "giving of life" as the keynote to the interpretation of the meaning of Christianity. This, however, is only an abstract and vague expression. What does that Christian life mean precisely and concretely? Here we are confronted by a new task of characterizing this life and verifying its abundance. Granted that our point of departure is the conception of human life as the process of adjusting the human organism to the environment. Then, it would not be difficult to depict HOW the Christian goes about in the process.

In the first place, Christianity, true to its intrinsic characteristic, always and everywhere regards life itself as supremely precious. Life alone is the ultimate end; every other being is but means. Be it material substance, be it natural or artificial human institution, or be it any other creature under the sun, all must derive their respective value from their service to human life individually and socially. If any of such means fails in service, no matter how great or valuable it is in the eye of the people, it is doomed to destruction and abolition by the Christian religion. Moreover, such life is of infinite worth. Christ counts a single life by his new scale more valuable than the riches of the whole world taken together. Furthermore, just because of its supreme worth, it must be an ever-growing life at the expense of everything else available. Show me a man who willingly lets the growing process of human life go disregarded, hindered, or blockaded, morally, intellectually, physically, or spiritually, and I will show you a heathen, a non-Christian, nay, a real anti-Christ. So, regarding life itself, Christianity has a two-fold task. On the one hand, positively, the reality of Christianity is found in its active fostering and promoting of life having all possible means employed. On the other hand, negatively, Christianity, for the salvation and growth of human life, shall, if necessary, encounter every process and movement, destroy every agency, and even kill every human or non-human enemy endangering its progress and betterment. It is our deep conviction that Christ, indeed, makes life abundant because this life given by him alone is supremely precious.

In the next place, the life which Jesus gives has the source



of its abundance in its social and ethical relation with the Spiritual Reality of the Universe. It is the supreme triumph of the human life that, in its various attempts to adjust itself to the cosmic environment, it at last discovers the supreme fact that the universe after all is not a heartless and unreliable mechanism but has a Spiritual Reality in it which we may entrust with our future and we may reverence with our heart as our Heavenly Father. So we begin to worship God. Ah, in the worship we taste the sweetness of life, for, by habitual communion with this Spiritual Reality, our life strikes the note of harmony in its relation to the environment of nature. By gradual discovery of the will of God and constant obedience to it thru service, we share the creativity of this Reality. By worship and service, the Christian life sharing the life with God and uniting itself with him becomes a God-life. The petty, miserable, ignorant, beastly, impotent life, in short, the life of a mere man is transformed to a superhuman life that is full of hope, courage, love, power, happiness, harmony and creativity. The eternal spring of this everlasting life of God will be forever accessible to us. Tell me if you can, what other life is more abundant than this—the Christian life!

Finally, the life lived and inspired by Christ, endowed with its intrinsic worth and reenforced by its harmonious relationship with the Cosmic Realty, God, inevitably expresses itself in social and ethical relationship with other human lives. Man is never born detached from others, but in a social solidarity which is part and parcel of his cosmic environment. He must depend upon others in many respects for his own existence and, in turn, he is depended upon by many others. So, in the course of human history, many ways have been developed in the human race to adjust one another in their social relationships. Conflicts are thus avoided, on the one hand, and social welfare and advancement are promoted on the other. The moral and spiritual laws of human life, such as cooperation, mutual aid, purity, unselfishness, loyalty, sympathy, sacrificial service, etc., are emphatically endorsed by Christ, tho he did not discover them all. But, in reality, he transformed them into new and vital laws in the spiritual and moral realm of life by embodying them into his personality, living them in his life, and dying for them on the cross. This very life he gives to his followers with all the reality and vitality of



his own personality back of it. No one can call himself a Christian without abiding by the all-inclusive ethical law of love as epitomized in the term universal brotherhood. And to sum it all up, the most abundant life is found in the laboring for the realization of the Kingdom of God in co-operation with one's brother men, with Christ, and with God.

In conclusion, let me assure you that this meaning of Christianity is my deepest religious conviction and the only message that I have for you. It has been my privilege and honor to equip myself to preach this Gospel for life. Today you are hearing many demagogues who are voicing the bankruptcy of religion with their fingers pointed scornfully at Christianity. Let not your heart be troubled! As we have found, tho the formalities and expressions of Christianity may be outworn, and must undergo reconstruction in order to meet the demand of the changing religious experience, yet the life process constantly and persistently calls for a way of adjustment. Religion will forever have a place in human experience, because no substitute can serve life so well to bring about a harmony in the relationship of God and man. And pray mark it, so long as Christianity is able to redeem the depressed souls from the blighting consequences of vain reliance on a heartless mechanical universe, so long as Christianity is able to bring reenforcement to life in its unceasing growth and moral struggles, and, in short, so far as this religion can satisfactorily meet the longings and pantings of the human heart in its quest for life, then so long will Christianity be able to stand all the acid tests with respect to its supreme value. Today as ever before with all the historical, philosophical, and pragmatic justifications, we have the full right to crown Christianity, our own religion, as the summit of spiritual culture in humanity for the simple reason, if not for anything else, that thru its founder, Jesus Christ, it alone gives the most abundant life, a life that is supremely precious, a life that is welded by the union of the love of God and the love of Humanity.



#### CHINA'S NEED OF RURAL LEADERSHIP

## By George Weidman Groff

This winter in China millions are facing grim death because of unfavorable circumstances entirely beyond their control. Efforts are being set forth by both Chinese and foreign interests to meet the immediate need. But food is the only solution to the problem and world stocks of food are low. Moreover, there is a similar cry from other parts of the world that have been infinitely more war-torn than is China. And China has land and labor resources that should make her the world's great Canaan; but her people are now looking to other lands as their Canaan. The situation is pathetic.

It is now a widely recognized fact that much of the future progress of the world is awaiting reconstruction in China. Efforts are being set forth from within and from without the country to effect such reconstruction. Finance, protection, transportation and trade are all receiving attention. But these are only the means to the one great end of production. And for production China, as every other country, is dependent upon her folk—the common people who are now starving. What about the constructive leadership of China's rural people—the nearly eighty per cent. of her population—upon whom China, on final analysis, must depend for success? So few of China's foreign students are at the present time studying rural problems and agriculture because they say that the development of agriculture in China at the present time is extremely difficult. Of course it is difficult, but until unselfish leadership is forthcoming China's peasantry will continue to starve instead of to produce her own and world needs.

China in labor and land resources holds the master key to the storehouse of the world's future supply of raw materials for manufacturing and food products. Western knowledge will not alone help China to use that key. Chinese students interested in rural development should apply themselves to, and take great pride in, the past history of their country which is resplend-



ent with achievements in agriculture, the foundation of her stability. The history of China's vast and undeveloped domain, and of her past and present agricultural knowledge and products—many of which are still unknown in the West—point the way to the unmistakable road for China's future history. The Chinese student must look forward with confidence to that which the western world can teach China; but he must never for one moment forget the achievements of the past which he should use, as much as western knowledge, in his efforts for the future.

Agriculture as practiced in China at the present time must gradually give place to a new type which will first provide for modern organization and cooperation, but which will at the same time preserve the present intuitive knowledge and painstaking methods of the individual Chinese farmer. China has abundant labor, skilled in agriculture, but unfortunately she utilizes it to little advantage because of her lack of organized knowledge in production and marketing. The efficiency of her strict economy of plant food and of her intensive agriculture is largely lost because of her inferior system of rural credit, her present likin and custom tolls and her lack of transportation, police protection, rural organization and colonization.

China's present agriculture conserves only a small proportion of the country's great land areas. It unmercifully wastes human energy. The Chinese farmer is diligent to collect plant foods, but he is woefully ignorant of nature's methods of storing them in the soil. But it is not wholly the fault of the individual Chinese farmer that this system, though intensive, is inadequate to the needs of the present day. China's violation of some of the most important laws of soil conservation must not be laid in their entirety to the door of the Chinese farmer. For example the common practice of using dried grass and straw for fuel, and thereby robbing the soil of all the natural organic matter, whereby plant foods are held and made available, can never be checked by the farmers of China until the country as a whole has solved the fuel supply.

The Chinese farmer has inherent qualities which should make him paramount in production, especially in the production of the crops such as vegetables, fruits, silk, cotton and oils in which an efficient labor element is so essential to success. But



China, rich in small farmers, is seriously handicapped by the need of efficient agricultural leaders who have the technical training that will make them a unit in production. At present the poverty of China's industrious farming element is extreme and thousands are starving and are asking the foreign markets of the world for employment when they should be used to greater advantage within their own country. But this condition should in no way detract from the inherent worth of the individual Chinese farmer from whose accumulated experience both West and East should profit when they equip him with modern methods and machinery, and link him to modern organization. The present situation in which China's industrial rural communities now find themselves, in the face of so vast opportunities opening before them, is most unfortunate. The Chinese farmer, though conservative, is willing to be led if shown a way to increased production and new markets. The great question now before China is whence shall this needed leadership come?

At present problems of transportation, finance and internal affairs are occupying the attention of those interested in China. Suppose it were granted that a satisfactory solution to these problems could be reached within the next ten years, what of the technical leadership necessary for China's agricultural awakening which must likewise be launched within that period? In agriculture the need is not for a few men who can formulate paper policies. A study of the agricultural leadership of prosperous countries will show that the requirement is for literally thousands of broadminded men capable of coordinating interests and technically trained for the closest application to detail in which they find satisfaction through small tasks faithfully accomplished. The personnel of this leadership must unconsciously inspire country folk to cooperation in common interests. Such a body of properly qualified men, projecting their lives into rural communities, the heart and life of China, will win for the country her future greatness.

Comparatively few of China's western trained students are qualified for leadership in either the productive or industrial phase of agriculture. And at present within China there are no great agricultural institutions turning out the thousands of young men which in the West every State now finds necessary



for its rural development. The immediate endowment of such institutions is the first step toward the final goal of economic self-sufficiency to be attained in China. And shall these institutions be Chinese, foreign, or Chinese-Western institutions? The answer to the question will be found in the statement that the agricultural problem of China is a world problem; and that the only way to a successful solution is through co-operation of Chinese and foreign technical and agricultural experts in a thorough investigation of agriculture and its possibilities within the country. These experts should build up an inventory of all the available products and show their adaptability to home and foreign production and consumption. This data should be made accessible to the buying and selling public throughout the world. About one year ago Mr. Yih Kung-cho, former Vice-Minister of Communications of China, in an interview with Mr. Hollington K. Tong, pointed the way in unmistakable terms when he said: "In my opinion, it would be well advised, first of all, to invite foreign technical and agricultural experts to China to undertake an investigation of the agricultural condition together with Chinese experts who are well acquainted with it."

The latter part of this statement is as important as the former. Agricultural production and famine relief in China have been the object of Chinese studies during the centuries which have passed and often effective measures for relief were forthcoming in China. But in more recent years, through China's unfortunate circumstances, there has been a constant breakdown of constructive effort to alleviate suffering. No solution to the problem can be found through the advice of foreign experts alone. There must be a thorough study of what the Chinese have in the past done themselves; and there must be an adjustment between Chinese and western methods to meet the problem as it now exists in China. Furthermore, one or two years of study will not meet the need. Only permanent institutions, created in China, where foreign and Chinese experts can work together in the lifelong problem before them, will suffice. The past centuries of experience in agriculture through which the Chinese have passed, as also the unique problem to be solved, will cause the western world to watch these institutions with great interest as they develop their investigational, experimental and educa-



tional program. Western philanthropic, scientific and business interests will eventually be willing to provide some of the support necessary for a staff of well qualified men to make this study. But the initiative and full moral and financial support in the project should come from China and the Chinese.

When these institutions are finally established in China Chinese students will find fitting centers in which to receive their training for rural leadership. Working hand in hand with Chinese and western experts who are giving full time and attention to China's outstanding rural problems, a large group of native leadership will be raised up that alone can meet the ultimate need. It will be an inspiration to this leadership to feel that the problems with which they are grappling are not only China's problems but world problems; and that solutions as worked out in China will have their reflex influence upon the agricultural development of other parts of the world.

The present effort toward famine relief in China is only temporary. That there will be recurrences of the unfortunate calamity is to be expected until such time as China's rural life comes into its own. Meanwhile China's industrious, self-sacrificing peasantry is stoically facing death and awaiting that leadership which shall in turn enable them to banish famine from the earth.





#### AN OUTLINE FOR OPEN FORUMS

There is a well recognized need among the Chinese students in America to discuss frankly China's religious problems. This need should be met, but in meeting this need, care should be taken to prevent the discussion from running into unfruitful channels. The spirit must be one of frank inquiry. The method should be a combination of a short, pointed introductory speech with a general discussion. Definite questions must be framed in advance. Such a plan was formulated by a committee appointed by the Association for use in New York City. It was tried and moderate success was attained. The same plan, with adaptations, might be used in other student centers. For this purpose, the outline is reproduced here along with a few explanatory remarks by a member of the drafting committee.

#### FORUM ONE

Is religion necessary at all? Will not education and the general enlightenment of a community gradually eliminate religion? Cannot the fine arts give men the satisfaction that religion is supposed to give? In what ways, if at all, is the morality of a community dependent on religion?

#### FORUM TWO

Does China need Christianity? In what ways, if at all, are the native religions defective? Is Christianity in a position to supplement the native religions? What, in concrete, are some of the things that Christianity can do for the common people of China?

#### FORUM THREE

Is not Christianity retarding modern progress, especially progress in forming scientific habits of thought, by asking men to accept such statements in the Bible as the story of creation, the virgin birth of Jesus, and such credal doctrines as Trinity, Resurrection, etc.? Are not such practices in Christian churches



as public prayer, sacrament, and baptism reactionary from the point of view of a scientific ordering of life?

#### FORUM FOUR

In face of the persistent missionary movement in China, what should the Chinese people do? How can the Chinese prevent the loss of elements in Chinese civilization which, though "alien" to Christianity, seem desirable? How can the Chinese keep China free from Western denominational schisms which rose from historical reasons having little or no application in China?

The four forums follow each other logically. The first one deals with the function of religion; the second, with the relation of Christianity to the other religions in China; the third, with a critical evaluation of some of the elements of Christianity, and, the fourth, largely with a discussion of the practical problem of the relation between Chinese Christians and non-Christians on the one hand and the missionaries on the other.

It cannot be expected that all these questions will be answered satisfactorily in the course of four discussion hours. The aim should rather be to suggest possible lines of thought which will lead to sound answers.

T. F. T.



#### WHAT MAGAZINES SAY ABOUT CHINA

THE PRESENT POSITION IN CHINA, by Professor E. H. Parker, Asiatic Review, October, 1920. Pp. 578-584.

Besides being an account of the splitting of the North into Anfu and Chile and of the South into Constitutionalists and the Provisional Government party, the article has an interesting theory about the differences between the North and the South. "This secular tendency is undoubtedly owing to the fact that North China, the road country, is really the earlier developed, 'Old China'; whilst South China, the boat country, the greater part of which was undeveloped and even undiscovered until the ambitious unifying conquests of the 'First Emperor,' 2300 years ago, has a different economical trend, as well as a slightly different historic human frame of mind; it is less 'Confucian' in spirit."

INDUSTRIAL CHINA, by John Dewey. New Republic. December 8, 1920. Pp. 39-41.

The article records impressions and reflections of a journey through fifteen towns in Kiangsu. In Anhwei, under its strong military governor, "a new kind of feudalism is growing up in which militarism is a direct adjunct to capitalism." "But it is characteristic of young China that it regards the greater individualism with all its lack of system as more promising than what it terms the benevolent autocracy of the model town." "Is the industrial development of China to repeat the history of Great Britain, the United States and Japan until the evils of total laissez-faire bring about a labor movement and a class struggle?"

L'INDUSTRIE ET LES RESOURCES MINIERES DE LA CHINE, par Jules Sion. Anales de Geographie, 15 Septembre, 1920. PP. 394-396.

Twenty years ago, aside from a few mines and silk filatures, there were no industries in China. In 1915, the Chinese minis-



try of commerce and agriculture gave out the following figures: There were 25,749 manufactures, of which number 18,212 employed from 7 to 30 workers each; 181 employed from 500 to 1,000 each; 54 employed more than 1,000 each, 363 used motor force consuming 537,833 tons of coal. Chili, with its government enterprises; Shantung, with its mines, and Shansi, with its native banks, are the chief new industrial centers. Cotton is the most developed industry.

Richthofen's estimate of coal in Shansi is probably too high, but a recent Japanese geologic commission has found a great basin of coal in Kiangsi and another in Mongolia containing two billion tons. Moderate estimates put the total coal deposits in China at 100,000,000,000 tons. Iron exists in enormous quantities, all near water courses. The principal mineral districts are Shansi, Northeastern Chili, with Laotung Peninsula and Hunan. The only obstacle in the way of development is political disorder.

PEKING REVISITED, by J. O. P. Bland. The National Review (London), November, 1920. PP. 383-396.

"Indeed, one's first feeling here, as in other Chinese cities, is a grateful and comfortable sense of the sound and sane stability of this people and a renewed appreciation of abiding virtue in a world of changes." Superficial changes are many—parliament, student demonstrations, foreign educated men with foreign wives, etc. "Today, arm in arm, they (husband and wife) walk upon the wall, with eyes that see not, strangers to both worlds in which they move, but dimly feeling already their inevitable destiny of tragic isolation. Ten years hence, no doubt, she will be back in 'God's own country' with a working knowledge of the East and he will be the center of an Oriental menage, conducted on the patriarchal system."



#### CORRESPONDENCE

TO THE EDITOR OF CHRISTIAN CHINA:

I believe that we need a principle, a supernatural force, which can guide us and help us to overcome temptations and evils, and encourage us in our life-work. I believe Jesus Christ is the one that has the power to help us in this way.

In China we ought to try to avoid denominational segregations and thus remove the danger of religious conflicts, and increase our efforts for our social and religious progress. In other words, we ought to try to found a church of Christ united in spirit and power. The Young Men's Christian Association, with a little modification, seems to be able to do most of the work for the physical, intellectual, and spiritual development of our people.

I believe that China needs Christianity. But it ought to be somewhat modified so as to make it adaptable to our people. By this, I do not mean to change the fundamentals of the Christian religion, which have lasted for centuries. Nor have I any idea against the foreign missionaries in China. I only wish to modify or disregard some of the institutions that have grown up in the West along with the Church, that are not indispensable to our belief in Christ and, in some cases, highly unnecessary. In this way, I believe, we can make it easier for our people to understand the principles of Jesus and to see and feel the need of God and Jesus Christ. Furthermore, we should apply some of the ethical principles of our great philosophers.

I like to suggest to the Association to take up the study of these great religious and social questions and lay out a general scheme for the highest possible efficiency, so that we may be able to do our future work co-operatively in a somewhat definite way. Faith without work is useless. So let us work.

C. Y. Hou

Pottstown, Pa., December 4, 1920.



#### ASSOCIATION NEWS

#### WOMEN'S DEPARTMENT

Preliminary arrangements with the National Board of Y. W. C. A. to secure a secretary for our department have been cancelled, because most of the members of our department believe that the Chinese girls studying in this country are well taken care of by the national and local Young Women's Christian Associations. Furthermore, we rather send some money to help those of our brothers and sisters in China who are in need of assistance than to use it for supporting a secretary for ourselves.

Our department has decided to give \$300 for the North China relief. We have also decided to send a part of our funds to be raised during the coming financial campaign to help the six schools in Shanghai, which were established by the Chinese Y. W. C. A. workers in that city in the year 1915 at the time when China was confronted with the Twenty-one Demands from Japan. Through the efforts of Mrs. T. T. Wang and others who felt the need of mass education, these schools were founded for the purpose of training good citizens for the Chinese Republic. They are free of charges, their maintenance being dependent upon contributions.

So much for our humble service for our people at home. As to the affairs of our department here in America, we have just sent out notices to our members urging them to keep the Morning Watch.

Let me, at the beginning of the year, ask the members of our department for their earnest co-operation and assistance, without which our officers cannot perform their duties successfully.

> T. N. Kwong Chairman of Women's Department.



#### WESTERN DEPARTMENT

#### Sacramento, California

The members of the Sacramento Chinese Students' Association wish to emphasize the importance and value of religious education. They have, therefore, organized, as one of their most important activities, a Bible class, under the able leadership of Mr. L. Peterson, whose teaching has aroused intense interest from the members of the class.

During the last few years the Association has had a very rapid growth. Recently, however, two of our active members, Mr. William Fong and Mr. Leonard Chan, have graduated from our local high school and have gone to colleges elsewhere for advanced studies, while a few others have left us for other cities. Thus our membership is at present relatively small. We are planning to increase it through a membership campaign.

This has been a great year for benevolence, as calls have been many and imperative. To these our students have responded nobly. Our members have recently raised thirty dollars to aid the Canton soldiers and for the relief of the suffering people at home both in the flooded region in the South and famine area in the North.

For helping our immigrants in this country we are spending much of our spare time and money in publishing "The Students' Journal," which welcomes contributions both in English and in Chinese. Its third issue will come out by the end of this year.

On October 23, a fine reception was given in honor of Mr. Ling Lew, an Associate Secretary of the Chinese Students' Christian Association. Through his influence many have become greatly interested in the Christian Association and cheerfully enrolled as its members. Two of them have decided to attend the coming Asilomar conference.

These students look for friendly aid and spiritual support from the Christian Association, and highly appreciate frequent visits. May God guide them and bless them! J. SAM



#### MID-WESTERN DEPARTMENT

#### Chicago

Probably, next to Columbia, Chicago has the largest enrollment of Chinese students in this country, the total number being more than eighty. We must be frank to admit that compared with the wonderful opportunity which lies before us as followers of Christ for rendering service to our fellow students, both Christians and non-Christians, and for meeting their spiritual needs, our achievement this year is rather insignificant. Nevertheless, a few things are worth mentioning. Every Sunday morning, the Chinese Students' Christianity Forum (formerly known as the Discussion Group), with Messrs. C. Liu and P. C. I. as the chairman and secretary respectively, held its regular meeting either in the University Y. M. C. A. room or in a private Christian home with many lively discussions on some of the vital religious problems that China is facing today. Under the auspices of the Forum, about twenty-five students attended the Christmas breakfast in the home of Mrs. Carroll, the "mother of our boys," enjoying immensely during the morning the singing of some of the Christmas songs, and also some interesting stunts.

This year, we also tried to accommodate in every possible way our new fellow students in this great metropolitan city, introducing them to Christian homes and giving them special help in their class work through the voluntary cooperation of some of our American friends like Mrs. Miller. Our Associate Secretary, Lum K. Chu, never fails to carry his pleasant smile to his fellow students and to assist them in many ways.

Before the end of the year, with Dr. Y. K. Wang, Messrs. P. C. I., Benjamin Cheng and Daniel G. Lai as the members of the local committee, the membership campaign for the year 1921 was started and as a result about forty students have enlisted.

During the coming year, we are looking forward toward a new era for "carrying on more aggressive Christian work and for promoting growth in Christian character."

DANIEL G. LAI.



#### EASTERN DEPARTMENT

#### Boston and Cambridge

Few Chinese students remain long in Boston without becoming friends of Professor Norton Kent, of Boston University. Professor Kent is chairman of the Committee on Friendly Relations with Foreign Students in Boston and has done a great service in bringing foreign students in touch with the best of American homes and friends. He himself gives much time to the Chinese student group, opening his beautiful home in Belmont to them at all times and forming intimate, inspiring friendships with individuals. Through his influence, many students have been led into the Christian life.

Professor Kent was a classmate at Yale of Horace Tracy Pitkin, who was killed at Paotingfu, China, during the Boxer uprising. He had hoped to go to China himself, but when this was prevented, began to give his life in friendship to Chinese students in this country. He has been Professor of Physics at Boston University since 1910. He is the author of a number of articles on scientific subjects.

Dr. William E. Hocking, Professor of Philosophy at Harvard University, is faculty advisor for Chinese students. Dr. Hocking is the author of many well known books—"The Human Element in the Making of a Christian," "The Meaning of God in Human Experience," and others. Chinese students are fortunate to have his friendship and counsel.

Many are aware of the educational and religious work that is being done by some American Sunday-school workers for the working Chinese in many cities. There are many ladies who have given of their time to this service for twenty or thirty years. That there is an organization in New England of these workers is perhaps not so well known. It is called the New England Association of Sunday Schools for Chinese. Miss Harriet Bliss, 11 Emmons Place, New Britain, Conn., is the President. The Association meets once a year.

Phillips Andover Academy, Andover, Mass., one of the



leading preparatory schools in the East, has eight Chinese students this year. Dr. E. W. Hume, Dean of the Medical School of Yale in China, visited Andover recently, and during his visit had a special meeting with the Chinese group.

Eleven Chinese boys are studying at Mt. Hermon School for Boys, Mt. Hermon, Mass. One of the number is Arthur Huie, son of Rev. Huie Kim, of New York City.

#### Ithaca

Mr. L. K. Chang writes from Cornell that "the Barnes Hall Group," as the Cornell Chinese Student Bible Class is known, has resumed its activities this year with its usual enthusiasm. With Professor H. S. Jacoby as its leader, the group is steadily progressing. It has many active members, among them Messrs. Walter Townsend and I. P. Fang may be mentioned. The textbook for the group is Fosdick's "Manhood of the Master," although there are always opportunities for free discussions on the fundamental problems of life. It meets at noon for an hour's time every Sunday in Barnes Hall; and after the meeting the members often have dinners together, where they not infrequently pick up the dropped thread of their discussions in the class.

Mr. I. P. Fang writes: "Our Bible Class is now increased by two members. Although our class is not as large as it ought to be, nevertheless, I am delighted at the spirit that the members have in study. We have been wondering what the class could do in bringing about friendships not only among ourselves but also among some of the American students. Mr. Hamilton is now joining our group with the view to helping us in making friends with American students."

#### Philadelphia

Dr. E. C. Yao, a graduate of the Medical School at the University of Pennsylvania, is interning this year at Paterson General Hospital, Paterson, N. J. Dr. Yao was an active Christian leader in Philadelphia last year.



Mr. Henry Chu is devoting much of his time to Chinese welfare work in Philadelphia. He is the editor of a quarterly magazine, published in English and Chinese, for the Chinese of the city.

#### Schenectady

Most of the ten students in Schenectady have positions in the General Electric Company. The group changes its personnel often, drawing men from many universities in this country and in China, from Nanyang College particularly. On December 12, Mr. C. C. Lin and Mr. M. H. Pai entertained the Chinese Club to a Christmas supper in their rooms. Frank Price was a visitor on this occasion. Eight of the students are members of the C. S. C. A.

#### Syracuse

There are fourteen Chinese students at Syracuse this year, including two ladies, Miss Hung and Miss Chen. Mr. F. C. Chow, of Peking University, is President of the local club and also representative of the C. S. C. A. in Syracuse. Mr. Chow has taken active part in various Christian activities in the University and gives much of his time on Sundays to speaking in the churches of the city. He is also teaching a class in Chinese history in the university. The Chinese group has many friends on the campus and in the city and recently gave a splendid entertainment for them. Mr. C. C. Tong has fully recovered after his long illness and critical operation. One of his Chinese fellow-students, Mr. "Tim" Ou-yang, who is now completing his medical course at Syracuse, helped to nurse him through his illness. Eight members of the Syracuse group are Christians.

#### Troy

The number of Chinese students at Rensselaer Polytechnic Institute, of Troy, has doubled this year. Most of the new men are from Tsinghua. Chinese students have made splendid rec-



ords at R. P. I. and are highly thought of in the city of Troy. Mr. A. T. Shih is chairman of the local C. S. C A. Both he and Mr. E. S. Hsieh, the President of the Chinese Club, have returned to Troy this year after a year of service in France.

#### New Haven

Mr. Peter Lin has been elected by the Yale Chinese group as local representative for the C. S. C. A. Mr. Lin has just come to Yale after a year of service in the Y. M. C. A. in France. Mr. P. F. Sheng is helping in the Chinese Sunday-school every Sunday afternoon. There are over two hundred Chinese in the city of New Haven.

The twelve members of the Chinese Student Club at Yale and the ten American students born in China, at Yale, have met together in informal social meetings twice this year, and have found the fellowship in these gatherings so delightful and helpful that they have formed a permanent organization.

Yale has a hundred per cent. membership in the C. S. C. A. Four of the students here are Christians.

F. W. PRICE



#### PERSONAL NEWS

- K. L. Kwong is still the Executive Secretary of the Chinese Y. M. C. A. in Boston. He is also the Chairman of the Chinese Students' Christian Council, a local organization recently formed by our Association for the purpose of promoting Christian work among the Chinese students in Greater Boston.
- R. H. Stanley, who was intimately related with our Association during the past year, is now the General Secretary of the Chinese Y. M. C. A. in Tokyo, Japan.
- T. F. Tsiang, President of the Association, has successfully passed his language (German and French) examination in Columbia University. This is a preliminary step toward his admittance into candidacy for the Degree of Ph.D.
- Miss T. N. Kwong, of Cornell University, is probably the busiest person among the Chinese girl students in this country. Besides her regular college work, she is this year holding the following offices: Chairman of the Women's Department of the Chinese Students' Christian Association in North America; Vice-Chairman of the Eastern Section of the Chinese Students' Alliance in U. S. A.; Editor-in-Charge of the Students' World of the Chinese Students' Monthly; Vice-Chairman of the Chinese Student Club of Cornell University.
- C. E. Kao, one of the secretaries with the Chinese laborers in France, has recently written a textbook in the new phonetic language for use in different labor camps where night schools or educational classes are conducted.



- Paul C. Fugh is now the editor of "Shian Pao," a bi-weekly paper published by the Chinese Y. M. C. A. in France in the interests of the laborers. This paper is a continuation of a former one, "The Chinese Laborers' Weekly," of which Y. C. James Yen, our former President, and Daniel C. Fu, our present General Secretary, were once the editors.
- C. P. Ling, Chinese Secretary of the Intercollegiate Y. M. C. A. in New York City, gave an address on "The Student Movement in China" before the 29th Annual State Convention of the adult boys of New Jersey, held recently in the Casino of Asbury Park, N. J.
- S. J. Chuan, former General Secretary of the Association, returned to France at the latter part of November after having completed his seven weeks' visit in the States. He will remain in Europe for another six months with a view to start Christian work among the Chinese students now studying there. His particular attention will, of course, be paid to France, where the number of students is largest and the need for help is most urgent.
- Miss S. A. Chiu, formerly Chairman of the Women's Department of our Association, was married to Dr. Arthur W. Woo, a returned medical student from America, on October 30 in Shanghai. Rev. P. Y. Tsu of that city officiated the ceremony.

General Feng Yu-hsiang, Commander of the 16th Mixed Brigade, recently dedicated an Army Y. M. C. A. at Seven-Mile-Creek, near Hankow, before a large gathering of leading Christians and officials of Wuchan. So far as we know, this is the first Army Y. M. C. A. in China. General Feng, as many of us know, is a Christian.

L. S. Loh, Daniel G. Lai, and C. S. Miao, students of the University of Chicago, attended the State Convention of the Baptist Board of Promotion in Minneapolis, Wis., and spoke



before the Convention in the interests of Shanghai College, their Alma Mater.

T. F. Tsiang, Herman C. E. Liu, and Miss Susan Yipsang are China's three representatives in the Cabinet of the Cosmopolitan Club of Columbia University for the year 1920-21.

Word has recently come from China to the effect that Y. C. James Yen, former President of our Association, and Miss Alice Huie, Physical Director of Shanghai Y. W. C. A., are engaged. Both Mr. Yen and Miss Huie are now in Shanghai. So far as we know, no definite date has been set for their wedding.

Among the Chinese students who came to spend their Christmas vacation in New York City were the following persons: C. C. Hsiang, of Yale; George Chow, of Pittsburgh; S. Y. Liu, of Alfred; C. H. Yang, of Alfred; William Chang, of Clark; C. C. Lin, of Schenectady; F. C. Ling, of M. I. T.; H. S. Chou, of Pennsylvania; M. T. Tsao, of Harvard; Y. T. Yao, of Princeton; S. C. Hsueh, of Cornell.

Frank W. Price, Associate Secretary of the Association, spent his Christmas down in Virginia. On his way back he visited the Chinese students in Baltimore and Washington.

Gilbert Reid, of the International Institute in Shanghai, delivered an address on "Our Relations with China," at the Broadway Tabernacle Church, New York City.

Charles D. Hurrey, General Secretary of the Committee on Friendly Relations, recently made a visit to Cuba, where he spoke to the students. Mr. Hurrey reported having seen large numbers of prosperous Chinese business men in that island country.

K. C. Mui is now studying in Oberlin College with his bride. He is the President of Alumni Association of the Canton Chris-



tian College in America for the year 1920-21. Mr. Mui was Y secretary with the Chinese laborers during the war.

Telly H. Koo has successfully passed his oral examination for Ph.D. in Harvard University. He is now working hard on his thesis which he expects to finish in the fall.

Miss Rhoda Kong is still in charge of the Y. W. C. A. work among the Chinese women in New York City this year. It was entirely due to her effort that a sum of \$1,000 was raised among the "Chinatown" women during Christmas vacation for the purpose of sending it back to relieve the sufferers in North China. Closely associated with Miss Kong in this work are Miss Y. K. Liang and Miss Goldene H. Newhall.

Miss Frances Wang, formerly of Northwestern University, is now with the Women's Christian Temperance Union in China. Recently she has been lecturing in Wuchang and Hanyang on the various unhealthy practices of Chinese women such as footbinding, ear-drilling, smoking, and drinking. It has been reported in newspapers that large crowds, both men and women, attended these lectures.

P. Y. Lew, a prominent business man in Shanghai, is now visiting in this country for business purposes. Mr. Lew is one of the founders of the Chinese Y. M. C. A. in Shanghai.

Dr. Philip Hitti, for several years associated with the Committee on Friendly Relations, has recently returned to Syria to become a professor in American University in Beirut.

C. Chen has been elected Chairman of the Committee on Christian Service in Philadelphia. He cooperates closely with Henry Chow, Hsuan Wang, H. S. Chou, and Irving Lee in promoting Christian work among the Chinese students and business men in that city. Mr. Chen was overseas with the Chinese laborers during the war.



Mrs. Willard Straight entertained the Chinese students of Columbia University at her home, 1130 Fifth Avenue, New York City, during the Christmas vacation.

T. J. Cheng, formerly of the University of Pennsylvania, is now associated with S. J. Chuan in promoting Christian work among the Chinese students in Europe. Mr. Cheng and Mr. Chuan's office is at 46 Rue de Provence, Paris. They will be glad to welcome and to give assistance to students and others going to and by way of Europe.

Stephen G. Mark, Chairman of the Western Department of the Association, was busy in making preparations for the Asilomar Conference which was to take place during Christmas vacation. He entertained high hopes for a great attendance of Chinese students at the conference. Mr. Mark is this year studying at San Francisco Theological Seminary, San Anselmo, Calif.

John D. Rockefeller, Jr., spoke before the Cosmopolitan Club of New York City on Sunday evening, December 19. His subject was, "Peace on Earth and Good-will Towards Men."

William Hung made a trip recently to the Middle West, where he spoke at a number of places to both student bodies and business people. He reported a successful trip.

Dr. Robert E. Speer, of the Presbyterian Mission Board, New York City, is having under his supervision four of the late would-be Emperor Yuan Shih-kai's sons and one grandson by the name of Wiliam, Thomas, Harry, Alexander, and Charles respectively. These five boys have just come over from China and are now attending schools in Boston in preparation for college.



# DIRECTORY OF OFFICERS OF THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

#### CENTRAL EXECUTIVE BOARD

T. F. Tsiang, President

T. C. Shen, First Vice-President

Miss T. N. Kwong, Second Vice-President

Alfred S. H. Lee, Treasurer

Stephen G. Mark, Member-at-Large

Daniel C. Fu, General Secretary, 347 Madison Avenue, New York City

Frank W. Price, Associate Secretary, 1121 Yale Station, New Haven, Conn.

Lum K. Chu, Associate Secretary, 5315 Drexel Ave., Chicago, Ill. Ling Lew, Associate Secretary, 2504 Regent St., Berkeley, Calif.

#### EASTERN DEPARTMENT

T. F. Tsiang, Chairman, 415 W. 115th Street, New York City
C. K. Chen, Vice-Chairman, 609 W. 115th Street, New York City
Alfred S. H. Lee, Recording Secretary, 505 W. 124th Street, New York City

#### MID-WESTERN DEPARTMENT

T. C. Shen, Chairman, City Hospital, Cleveland, O.

Edward L. Hong, Vice-Chairman, 250 W. 22nd St., Chicago, Ili.

James K. Shen, Recording Secretary, 1720 E. 69th Place, Cleveland, O.

#### WESTERN DEPARTMENT

Stephen G. Mark, Chairman, San Francisco Theological Seminary, San Anselmo, Calif.

Loy Hong, Vice-Chairman, 114 Twelfth Street, Seattle, Wash.

Richard T. Dang, Recording Secretary, 264 Eighth Street, Oakland, Calif.

#### WOMEN'S DEPARTMENT

Miss T. N. Kwong, Chairman, Risley Hall, Ithaca, N. Y.

Miss Lily Soo-Hoo, First Vice-Chairman, 195 S. Professor Street, Oberlin, O.

Miss Daisy L. Law, Second Vice-Chairman, 779 Vine Street, Los Angeles, Calif.

Miss Pearl Wong, Secretary, Monnett Hall, Delaware, O.

Miss Helen Wong, Treasurer, 1328 Washtenau Avenue, Ann Arbor, Mich.



CHINA, with a population of four hundred millions and with unlimited natural resources, is bound to take a prominent place among the nations of the world. Electrical development will play a large part in the progress of this great new republic.

The General Electric Company has been established in China for many years. This company's products are well known for their honesty and perfection of manufacture. Many large G-E installations have proven their excellence by long, satisfactory service.

In the factories of this Company in the United States are to be found many Chinese students who are learning the latest developments in electricity. They will return to China to assist in her future advancement. These students and the hundreds who have preceded them, can attest the reliability and integrity of the International General Electric Company.

Wherever electricity can be used in your forward march of progress, the International General Electric Company, Inc., offers the services of its extensive engineering and manufacturing resources through its representatives and agents in China and the Far East.

# International General Electric NEW YORK Company, Inc. LONDON 120 Broadway Company, Inc. LONDON 83 Cannon St.

SCHENECTADY, N. Y.

Representatives in the Far East:

Japan: Shibaura Engineering Works, Tokyo
Tokyo Electric Co., Ltd., Kawasaki
Philippines: Pacific Commercial Company, Manila
China: Andersen, Meyer & Company, Ltd., Shanghai

General Office for the Far East, excluding Japan and China: International General Electric Company, Inc., Shanghai

11-64



# Christian China

Vol. VII

FEBRUARY, 1921

No. 4

UNIVERSITY OF ILLINOIS LIBRARY

MAY 51 1021

The Confucian God-Idea

By Y. Y. Tsu

Recent Conditions of the Y. M. C. A. and Chinese Laborers in France

By Paul C. Fugh

The British Student Christian Conference

By Shaowen James Chuan

The Financial Campaign
By T. F. Tsiang

Chinese Leadership

**Our Progress** 

15 cents a copy

One dollar a year

Published monthly during the academic year at 347 Madison Avenue, New York, N. Y.

## UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

#### EIGHT SCHOOLS AND COLLEGES

COLLEGE OF LITERATURE, SCIENCE AND THE ARTS

Full literary and scientific courses—Higher commercial courses, including railway administration and insurance—Courses in forestry and landscape design—All courses open to professional students on approval of Faculty.

COLLEGES OF ENGINEERING AND ARCHITECTURE

Mortimer E. Cooley, Dean Complete courses in civil, mechanical, electrical, naval and chemical engineering—Architecture and architectural engineering—Highway engineering—Workshop, experimental and field practice—Mechanical, physical, electrical and chemical laboratories—Central heating and lighting plants adapted for instruction.

MEDICAL SCHOOL

Four years' graded course—Highest standard for all work—Modern laboratories—Ample clinical facilities—Bedside instruction in hospital, entirely under University control, a special feature.

LAW SCHOOL Henry M. Bates, Dean Three years' course—Practice court work a specialty—Special facilities for work in history and political sciences.

COLLEGE OF PHARMACY

Two, three and four years' courses—Ample laboratory facilities—Training for prescription service, manufacturing pharmacy, industrial chemistry, and for the work of the analyst.

HOMEOPATHIC MEDICAL SCHOOL W. B. Hinsdale, Dean Four years' course—Fully equipped hospital, entirely under University control—Special attention given to materia medica and scientific prescribing—Twenty hours' weekly clinical instruction.

COLLEGE OF DENTAL SURGERY

Marcus L. Ward, Dean four years' course—Ample laboratories, clinical rooms, library and lecture rooms—Clinical material in excess of needs.

GRADUATE SCHOOL

Graduate courses in all departments—Special courses leading to the higher professional degrees.

Alfred H. Lloyd, Dean courses leading to the

SUMMER SESSION

A regular session of the University affording credit toward degrees.

More than 275 courses in arts, engineering, medicine, law, pharmacy and library methods.

COSMOPOLITAN STUDENT COMMUNITY—OVER FIFTY CHINESE STUDENTS IN RESIDENCE 1919-1920—SPECIAL FACULTY ADVISER FOR FOREIGN STUDENTS—SCHOLARSHIPS AVAILABLE FOR ORIENTAL WOMEN.

THE COSMOPOLITAN CLUB, for foreign students, offers lectures and facilities for the study of international problems as well as many attractive social features.

For copy of CATALOG, SPECIAL ANNOUNCEMENTS, or INDIVIDUAL INFORMATION, address,

SHIRLEY W. SMITH, Secretary, University of Michigan, Ann Arbor, Michigan.



### Christian China

Published By

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

Office: 347 Madison Avenue, New York, N. Y.

Vol. VII FEBRUARY, 1921. No. 4

#### EDITORIAL BOARD

Che Kwei Chen, Editor
Daniel C. Fu, Managing Editor
Paul C. T. Kwei, Associate Editor
Ling Su Loh, Associate Editor
Paul C. Fugh, Associate Editor

#### REPRESENTATIVE EDITORS

Miss Nyok Zoe Dong	Department
Kai Fook Mok	Department
Feng Shan Kao	Department
Henry P. Tsang	Department

All manuscripts should be sent to C. K. Chen, Apartment 8, 609 West 115th Street, New York, N. Y. For business matters, address letters to Daniel C. Fu, 347 Madison Avenue, New York, N. Y.

Christian China is published monthly except July, August, September and October. Annual subscription is one dollar, per copy fifteen cents. Postage to foreign countries, 25 cents extra.

Entered as second-class matter at New York Post Office March 19, 1919, under the Act of March 3, 1879.



CONTENTS	Page
FRONTISPIECE	rage
EDITORIALS	
Our Progress	133
The Work of the Local Committeemen	134
Chinese Christian Leadership	135
An Announcement	135
CONTRIBUTED ARTICLES	
The Financial Campaign T. F. Tsiang	136
The Confucian God-IdeaY. Y. Tsu	138
The British Student Christian Conference Shaowen J. Chuan	149
Recent Conditions of the Y. M. C. A. and the Chinese Laborers in France	152
The Future of Religion in China Paul Hutchinson (Reprinted from the Atlantic Monthly)	156
The Need of Moral Reform in China Herman C. E. Liu	167
Human Blindness L. S. Loh	168
"It is More Blessed to Give Than to Receive," Charles D. Hurrey	169
WHAT MAGAZINES SAY ABOUT CHINA	171
PERSONAL NEWS	175
DIRECTORY OF LOCAL COMMITTEEMEN OF C. S. C. A. IN NORTH AMERICA	179
DIRECTORY OF OFFICERS OF THE C. S. C. A. IN NORTH	101
AMERICA	181

- 119011



THE FOUNDERS OF THE C. S. C. A. IN NORTH AMERICA WITH THEIR OFFICIAL POSITIONS IN 1908

C. T. Wang General Secretary

W. C. Chen President

P. W. Kuo Treasurer

David Z. T. Yui Music Committee

Y. S. Tsao. Secretary

N. Han Vice-President

## Christian China

Vol. VII

FEBRUARY, 1921.

No. 4

#### **OUR PROGRESS**

The Chinese Students' Christian Association in North America was founded in the summer of 1908 through the efforts of the "Committee on Organization," consisting of W. C. Chen of Michigan, N. Han of Cornell, Pingwen Kuo of Wooster, Y. S. Tsao and C. T. Wang of Yale, and David Z. T. Yui of Harvard. Formal organization was effected at Hamilton, N. Y., in the summer of 1909. During the first year of its existence the Association communicated its activities to the members through typewritten monthly reports, which served as its organ.

During the following year it was found necessary to print the monthly reports on account of the rapid increase in circulation as the result of the membership increase. The number of members increased from 32 in the first year to about 300 in the second year of the life of the Association. These reports continued to appear down to 1914. During that year the activities of the Association became so numerous that it was thought worth while to publish a journal to record them, under the name of "LIU MEI TSING NIEN," meaning substantially "Our Young People in America." There were to be four issues per year in the months of November, January, March, and May.

The journal gradually increased in size in order to keep pace with the growth of the Association both in membership and in activities. In 1918 its name was changed to "The Chinese Students' Christian Journal," in conformity with the name of the Association.

A long step was taken in 1919, involving a relatively larger increase in expenses and a greater need of support from its readers than usual. It was the decision to publish the journal monthly instead of quarterly. The purposes of this change, as stated by the editor for that year, were to get more attention for the claims of Christianity by issuing the journal more frequently, once a month; to maintain high standards and to introduce greater variety in ar-



ticles by securing the assistance of great leaders both in America and in China; to give to all students an opportunity to present through the journal their plans for life work in China; and to emphasize the obligations of the Christian to the non-Christian students, especially to help the latter to give Christianity a fair chance. The name of the journal was changed to "Christian China."

Such, then, has been the history of our journal during the dozen of years of its existence. From the beginning it has been the organ of the Association to report its activities, the recorder of the religious experiences and thoughts of its members, and the medium for expressing opinions on current problems of China. Its development has been thus far steady and continuous. Whether it will be able to progress or even to maintain itself in the future will be largely dependent upon the members' willingness to serve for the cause of the Association—to lead our students in America to study the principles of the Christian religion and to apply them in their service for China and humanity.

#### THE WORK OF THE LOCAL COMMITTEEMEN

The primary object of the Association is to render active Christian service for and by our students in America. To carry out this object it has to depend to a considerable extent upon its local committeemen resident in every large Chinese student community throughout this country. For they are acquainted with their local conditions, they are in close contact with their fellow-students, they know their attitudes, their needs, and their desires. They are therefore in a position to render to their fellow-students voluntary Christian service in a sympathetic and friendly way, and pass on the meaning and value of the Christian religion not only through words but also through deeds. Furthermore, they are the ones who can secure supports for the Association and make recommendations for its improvement. Thus, much that the Association endeavors to do must necessarily be delegated to its local committeemen. Their success or failure has a great bearing upon the work of the Association.



#### CHINESE CHRISTIAN LEADERSHIP

In his article on "The Future of Religion in China," which is reprinted in this issue, Mr. Paul Hutchinson points out that a wide-spreading acceptance of Christianity by the Chinese will not come until the civilization which Christianity breeds, has been thoroughly vindicated, the Missionary has withdrawn, and the Christian Church has become an organization of and by, as well as for, the Chinese.

The foreign Missionaries in China have certainly rendered a distinguished service to the Chinese people by bringing to their attention the fundamental principles of Jesus Christ. In spite of a great many blunders they have made consciously or unconsciencely in their noble undertaking, they have as a whole really assisted in making a fine beginning for the Christian movement in that ancient land. But the masses of Chinese will not accept Christianity until it has been made adaptable to their spiritual needs and yearnings. This task of making Christianity an integral part of the life of the Chinese, which may be expressed as the China-ization of Christianity, is one that has to be accomplished by the Chinese themselves. In order that the future Chinese leaders may be prepared to face this colossal task, the Missionary schools, Churches, and other institutions now under their management in China ought to provide ample opportunities for Chinese Christians to receive the necessary training for responsible positions. It is only in this way that the Missionaries can hope to relieve themselves and let the Chinese Christians assume leadership in making Christianity the religion of China

#### AN ANNOUNCEMENT

Christian China begs to announce that Mr. Paul C. Fugh has joined its editorial staff for the rest of the academic year. He is now pursuing graduate studies at Yale University, having recently returned from France where he rendered a distinguished service to the Chinese laborers both as a Y. M. C. A. secretary and as the editor of "The Chinese Bi-Weekly."



#### THE FINANCIAL CAMPAIGN

The budget of the C. S. C. A. for the year 1920-1921 calls for a total fund of \$10,125.00. Of this sum, three thousand dollars have been furnished by the Friendly Relations Committee of the International Committee of the Y. M. C. A.; \$1,427.99 was left by the past administration; membership fees will amount to \$1,200.00. This leaves \$4,497.01 to be raised through the Financial Campaign. If the contributions will total \$4,497.01, the C. S. C. A. will be able to finish the work of the year without deficit.

But, in making the budget, one important consideration was left out. This year, even though the Administration started with a sum of \$1,427.99, it was handicapped by the lack of funds, for the monthly expenditure is at the rate of nine hundred dollars. If the next administration is not to suffer from the same cause, this one must leave a bigger balance than it received. In view of this situation, the Central Executive Board feel it necessary to raise six thousand dollars, instead of the \$4,497.01 called for by the budget. This situation is abnormal; on the books, it looks as if the C. S. C. A. every year raised more than the budgetary needs. What s demanded to remedy it is to provide a Tide-over Fund of two thousand dollars, which each Administration may use in starting its work but which it must replenish before the end of the year. Thus, every Administration is guaranteed an initial capital large enough to start its work and the Treasurer's book will not contain the unintelligible item of a balance from the past. This remedy, the Association can effect partly by economizing stringently on the budget items and partly by ncreasing the sum to be rased by the Financial Campaign, the surplus to constitute a Tide-over Fund.

As to how the money has been spent, members and friends of the Association may consult the budget as printed in the November issue of Christian China. They may ask what has been accomplished with the money. The answer is best given in the following summarized account of the activities of the C. S. C. A. during the first half of the present Administration.

1. The C. S. C. A., through its officers on the Pacific Coast, has received at the wharf 419 new students from China since June 30, 1920. It has rendered such services to them as a stranger in



America may need. It has given to each of them a specially-prepared pamphlet on American etiquette.

- 2. Through the initiative of the C. S. C. A., a Committee has been created with Consul Suez as Chairman to start a Y. M. C. A. in New York Chinatown, the second biggest Chinatown in America and in some respects the one with the worst reputation. The Committee has collected several thousand dollars for a building and is in the meantime doing valuable work through the boy-scouts and the girl-scouts and the Sunday classes.
- 3. In every college and university in America where there are Chinese students, the secretaries of the C. S. C. A. have helped to organize local committees for Christian work in the form of welfare work among the merchants and of Bible class, prayer circle, or discussion group among the students.
- 4. The C. S. C. A. has stimulated religious thought through its own magazine, "Christian China," and through articles in other magazines by its officers.
- 5. Between December, 1920, and March, 1921, the Association has held three conferences in Asilomar, Cal., San Francisco, and New York, for the purpose of strengthening religious life and planning the work of the Association.
- 6. The officers and members of the Association have spoken in American churches, Sunday schools, Y. M. C. A., boys' conferences, etc., about China, correcting popular misconceptions and strengthening Chino-American friendship.
- 7. Since July, 1920, the Association has established relations with the Presbyterian and the Baptist Board of Foreign Missions, aiming to create better understanding and closer co-operation between the missionaries and the native Christians.
- 8. At present, the Association has, in round numbers, 500 active members, 500 associate members, and 1,000 co-operative members. It has one General Secretary and three Field Secretaries. It has a local voluntary committee in every college and university where there are Chinese students.

T. F. TSIANG



#### THE CONFUCIAN GOD-IDEA

#### Y. Y. Tsu

Dr. Tsu is a graduate of Columbia University, now doing Research Work in the Union Theological Seminary, New York.— ED.

The researches of Legge, De Groot, Ross, and others have made clear to us the main features of the ancient faith of China, as reflected in the old classical literature, especially in the Books of History and Poetry, the Shu-king and the Shih-king. De Groot's theory is that the core of Chinese religion, past as well as present, is But other scholars, like Legge and Ross, do not share his view. It is true, they say, that spirits of the hills, rivers, and valleys and their worship are recorded in the Classics, but the first place in thought and in worship in ancient times was always given to Tien or Shangti (Heaven or "Lord on High"). Tien or Shangti was the supreme power or being in the universe, and all others, man or spirit, were subordinate to Him. And so they conclude that the ancient religion of China was monotheism. In the words of Legge, "five thousand years ago the Chinese were monotheists,—not henotheists, but monotheists; and this monotheism was in danger of being corrupted, we have seen, by a nature worship on the one hand, and by a system of superstitious divination on the other."

Whether the ancient religion was pure monotheism or not, some kind of unity of religious thought had already been achieved, the existence of a supreme being or power ruling over kingdoms and men was acknowledged. But what was the supreme being or power whose existence men acknowledged? Was it impersonal or personal, a moral principle or a righteous God? Legge thinks that *T'ien* or *Shanghti* is equivalent to the Christian term, God, or at least, the ewish term, Jahve. He says, "*T'ien* has had much of the force of the name Jahve, as explained by God Himself to Moses; *Ti* (*Shang-ti*) has presented that absolute deity in the ralation to men of their lord and governor. *Ti* was to the Chinese fathers, I believe, exactly what God was to our fathers, whenever they took the great name on



their lips." If the interpretation is correct, then we may rejoice with Soothill "that great preparation has been made in China for Christian enlightenment in the recognition of a Power above, great, beneficient, and just, who rewards virtue and punishes vice, and who can be approached in prayer."

A somewhat different attitude is taken by Suzuki in his History of Chinese Philosophy. He says, "It may not be altogether proper to consider Shang Ti as a being residing in heaven (t'ien). Though it is certain that he was not merely a moral power nor the personification of Heaven as some Christian missionary scholars of Chinese religion are inclined to believe, he was not a person in the fullest sense of the word. But he had something of personality in him and could properly be called "he" instead of "it." There is no doubt, however, that the early Chinese did not conceive their Shang Ti as did the Jews their Yahveh. When the Chinese spoke of Shang Ti, they had in their minds something of an august supreme being in Heaven above, who was the arbiter of human destiny, though not their creator. He did not, exactly speaking, reside in Heaven, but Heaven was his material or objective expression. Figuratively speaking, Heaven was Shang Ti, and Shang Ti was Heaven."

In other words, we have certain terms and expressions, which have been handed down from the remote past, and which are current more or less at the present time, but their exact meaning, as far as the ancients were concerned, is a matter of uncertainty, depending upon our ways of interpretation. In trying to interpret passages in the ancient Classics, we have to bear in mind the following points: First, our personal beliefs are apt to color our interpretation. There is always a great temptation for us to read into the passages the meaning that is most congenial to us. In religious matters, because of our great interest, this temptation is especially strong. We are inclined to idealize the ancient religion of China, in our effort to discover the so-called "preparation" in China for the Christian religion.

Secondly, in dealing with the religious ideas of the ancent Classics, we must remember that we are dealing with a state religion, the religion of the imperial court, and not the religion of the common people. The Court, for reasons of its own, might uphold an exalted monotheism, while the people might all the time, as De Groot contends, be sunk in the grossest animism.



Thirdly, literary expressions should not be received without critical estimation of their real value as distinguished from their face value. The ideals we proclaim in public are as a rule higher than those we live by in private. We are used to certain high-sounding ethical statements in governmental proclamations and professions in this country, and we know they are merely formal and conventional expressions, with little reality behind them. Similarly we should accept the lofty religious expressions in the Classics with reserve. They might be merely a part of the impressive paraphernalia of State Rule, based upon the Divine Right Theory. In this connection we recall Legges' attempt to prove the exalted faith of the nation by the language of the hymns and prayers used by the Ming emperors at the Worship of Heaven.5 Those hymns and prayers were wonderful, breathing of the spirituality of the psalms of David and Solomon, but could we be sure that they were more than beautiful poetic forms composed for specific occasions and read, perhaps, by the emperors, with no more comprehension than a child does when reciting the "Great Learning" or the Analects of Confucius?

Finally, the best interpretation is that afforded by historical development. By the fruits we shall know of the nature of the tree. To appreciate the quality of the ancient religion, we should not only study the literary remains of the past, but also examine the religious conceptions of the living who trace their spiritual ancestry to the ancient source. We should therefore find out the religious conceptions of the Confucianist scholar of to-day. He may have been influenced in his thinking by Buddhist and Taoist doctrines, and in recent years by Western sciences and philosophies, but the main he is the faithful product of that culture, recorded in the Classics, standardized by Confucius and his followers, and broadly known as Confucianism.

Let us proceed in our discussion in the following order: 1. The ancient faith. 2. The religious ideas of Confucius. 3. The religious ideas of Chutze, the foremost expositor of Confusianism, A. D. 1130-1201. 4. The religious ideas of the present-day scholars.

1. The ancient faith. The ideas about God, that is about Shangti or Tien, in the Books of History and Poetry, are summarized by Soothill as follows: "He hears and sees; He enjoys offerings; He has a heart, or mind; He is aided by men, and deputes His work, especially to kings and their ministers; He can be honored



and served; He is awe-inspiring, of dread majesty, and to be feared; He confers on men their moral sense, and makes retention of his favor dependent on moral character; His will is glorious, may be known, and must be complied with; a virtuous king is after His own heart, but He will have no regard to the ill-doer; with such a one He is angry; the virtuous king He will reward with ease and dignity; the appointment to kingly office is in His hands, such appointment is contingent, and favor may be lost; He protects, but may withdraw His protection; He warns, corrects, and punishes the evil king, even afflicts, ruins, and destroys him, and of this instances are clearly given."

"T'ien gives birth to the people; It gives valour and wisdom to princes; It gives blessings to the good and woes to the evil; it ordains the social order, the religious and social ceremonies, and human virtues; It sends down rain; It is gracious to men and helps them; Its will is unerring; It does not shorten mens lives, they do that themselves; It is not bound to individuals by ties of biased human affections; It commands men to rectify their character; It gives man his nature, compassionates him, and grants his desires; It is only moved by virtue, but man may cry and weep and pray to It, for It will hear."

In discussing the Chinese ideas about God, Suzuki points out the interesting fact that He was never conceived of as having close personal relationship with human beings, or as having manifested Himself to them in any direct way through the senses. "He was a quiet, deliberate, ethical power that discharged or exercised his function rather impassively. He never showed himself in the midst of fires, thunders, or lightnings to vent his personal ire upon the creatures below. The Chinese never caught a glimpse of their God. He was hidden far up in the azure skies, he could not be brought into immediate personal touch with mortals." God was conceived of pre-eminently as the moral authority of the universe, and in this aspect He was supreme and His will absolute. His dealings with men had to do primarily with moral conduct. A morally good life was the only way to get His favor. In other words, the strongly practical Chinese mind did not waste itself in vain imagination, but made full use of its religion in promoting the welfare of commonday life. And so, while weak in spiritual fervor, the ancient faith was strong in ethical application. This characteristic, rather than



decreasing as time went on, increased to such proportions that finally ethics overshadowed religion, and spiritual interests were lost sight of through concentration of attention to mundane affairs.

2. The religious ideas of Confucius. Confucius was preeminently a moralist. His interests were this-worldly. He had no taste for metaphysical speculation or religious contemplation. Excepting the one reference to his desire for the study of the mysteries in the Book of Changes, he consistently devoted himself to the study and solution of the practical problems of human relationships, and the teaching of right conduct. He showed no curiosity for the mysterious and unknown, and discouraged his disciples in their efforts to understand those things. His own words are well-known.

"Not knowing how to serve men, how could we serve spirits?"

"Honor the gods, but leave them alone."

"How could we know about death, when we have not understood life?"

"Sacrifice to the spirits, as if they were here."

"Having offended Heaven, it is vain to pray for forgiveness."

"If I say the dead have consciousness, I am afraid the filial sons will neglect the living and serve the dead; but if I say the dead have no consciousness I am afraid the unfilial sons will give up burying their dead and sacrificing to them. Whether the dead have consciousness or not, we shall know it when we ourselves die.—It is not too late."

These utterances, given in reply to the questions of the disciples concerning the occult and mysterious death, ghosts, and the spiritual world, reveal to us the attitude of the Sage, in the public role of the Teacher. In his private life, he showed strong faith in the Providence of Heaven, giving him his allotted life and work on earth, and protecting him against the evil designs of his enemies. On two occasions, he used the highly religious words, "Heaven has entrusted me with a mission, what can my enemies do to my life?" Furthermore, sometimes in his quiet hours, he did allow questionings about the "other world' to trouble his mind. "How surpassing great are the powers of the spirits. Looking, we cannot see them; listening, we cannot hear them; embodying themselves in things, they cannot be neglected. They make all men bathe, fast, put on



sacrifical apparel and worship them. Vague and yet pervading, they seem to be above and around us." But whatever his prvate religious views, Confucius in his public life as Teacher was an agnostic and positivist.

In those days there were other schools of thought than that represented by Confucius. For example, Laotze and his followers were building up a philosophy, mystical, spiritual, and idealistic, defiantly antagonistic to the utilitarian and materialistic system of Confucius. Then there was Muh-tze whose essays on Universal Love, and the Existence of God and His attributes, contain many conceptions which are strikingly similar to Christian teaching. But through his strong personality, his conservation, and his assumption of the role of the champion of ancient culture, Confucius was able to win Chinese thought to his standard and to make his school the orthodox and the rival schools heretical. Confucianism reigned supreme. As far as the religious development of the nation was concerned, this victory of Confucianism was a decided set-back, for the spirit of Confucianism, after its Founder, was skeptical and unfavorable to religious growth. Although it professed to preserve the ancient culture, and inherited the Classics as sacred literature, Confucianism contributed nothing to the enrichment of religious thought, the germs of which were embedded in that literature. The God-idea of the Classics, instead of being clarified, grew dim and vague in the atmosphere of Confucianism, and finally, in the ambiguous term, T'ien, it became no more than an impersonal moral principle or law of the universe.

3. The religious ideas of Chutze. Chutze was the greatest expositor of Confucianism and Commentator of the Classics. He lived in the Sung Dynasty, known as the Period of Confucian Renaissance, and was the chief exponent of the so-called "modern Confucianism" which has come down to our day. The illustrious Emperor K'ang-hsi, admiring Chutze as the true teacher of Confucian orthodoxy, appointed a commission of fifteen learned scholars to collect and publish all his known works. The result was the "Complete Works of Chutze," in sixty-six volumes. It is unnecessary to reproduce all that Chutze said on religious matters. They are found especially in Volumes XLIX and LI.

In his cosmogony, there was no place for a Creator. Li and Chi or Law and Air, or, in the language of Physics, Mater and



Force, were the eternal dualism sufficient to explain the universe and all things therein, including life and mind. The universe was, to borrow Spencer's phrase, a moving equilibrium, and subject to successive evolution and dissolution. This theory of evolution and dissolution is almost Spencerian, but Chutze gave as reason for the universe returning to chaos or dissolution the climax of human wickedness. He did not commit himself to any position affirmative or negative in regard to the existence of God. But once when asked point-blank whether the Classics meant an actual Supreme Being in Heaven, in such sentences as "Shangti sends down the virtuous nature upon the people," "Heaven protects the people and appoints princes,' "Heaven generates things, and increases their powers according to their capacity; upon the good it sends down innumerable felicities, and on the evil innumerable calamities," etc., or merely employed the expressions as figures of speech to mean that owing to Law things wre so, Chutze had to answer one way or the other, and his answer was, "Such statements have but one interpretation; it is merely that Law is so. The revolving Air, from the beginning, has experienced fulness after decline and decline after fulness ever thus revolving in a circle." Chutze's theory of the creation and fate of the universe is the typical Confucian theory of to-day. In its idea of successive worlds, of repeated creation and chaos it reflects Buddhist influence, but the theory of dual forces, the positive and negative, was derived from the Book of Changes.

In regard to the existence of spirits, Chutze took the thor-"Those that have neither form nor oughly orthodox attitude. shade are difficult to apprehend. Do not bother about them. Devote yourself to the work of daily existence which calls for continual exertion. The Master has said, "Not knowing how to serve men, how could we serve spirits?" "How could we know aboutdeath, when we have not understood life?" He has said all thereis to say about the matter." "Whether there are spiritual beings ornot, it is not easy to tell in an off-hand way. Even if I told you, would you understand and believe? You should try to understand first the natural law; then this question will be cleared by itself. Someone asked the Master about them. He replied, "Honor the spirits, but leave them alone." This is wisdom. Let us try to understand what ought to be understood, but leave what we cannot understand aside for the present. When you have understood per-



fectly the principles of daily life, you will naturally perceive the law about spiritual beings."

But Chutze did try to explain in a materialistic way the existence of spirits, especially ancestral spirits, as the Worship of Ancestors called for.12 At death, the breath leaves the body and is scattered and mingled with the universal air. But it is capable of coming together again at the time of ancestral worship, on the law that the like responds to the like. That is, the descendants who conduct the worship have the same breath in them that once animated their ancestors. When the descendants in sincerity and concentration of spirit beckon the ancestral spirit to return to the house, on such occasions the scattered spirit was capable of assembling again and returning. However, this "re-formation" of the scattered spirit into a unity is only temporary, being held together only by the intense concentration of the worshipper's mind, during the worshp. And so it is impossible for the ancestral spirit to unite and reincarnate itself in a body and thus have a second life, such as the Buddhists teach. Thus, Chutze tried to explain ancestor worship. His explanation, undoubtedly, is the one accepted and current to-day.

4. The religious ideas of the present-day Confucianists. In order to ascertain the religious ideas of the present-day Confucianists, we recently put the question "What does Tien or Shangti mean, according to the Confucian standard?" to a number of Chinese scholars. The following replies are given because we believe they are typical of the present attitude of the educated people of the country outside of the Christian Church.

One scholar, a man of both Chinese and western learning, and editor of an important educational magazine, says: "T'ien or Shangti in Chinese means exactly the same as God in English. But the God-idea is now discredited by the educated people. We do not believe in a personal God any more."

This man has spoken for a very large number of people. In matters of religion they have done no independent and deep thinking for themselves. Their Confucian education has pre-disposed them to agnosticism and unbelief. They accept certain views of well-known men, like Huxley and Spencer, as their own and consider the questions therein involved thus closed and settled. They have thrown overboard the idea of a personal God, as being incompatible with the teachings of modern science. These people consider all religions as



superstition, and so cannot see any good in the Christian religion. We are inclined to entertain the hope that Christianity by its higher conception of God would resuscitate and purify the Chinese idea of God and so lead men back to Him. But very often the effect of the contact of Christianity with the native religion is to produce conflict, and in their defiance of Christianity the native scholars would even throw away their old faith in God.

Another scholar, an educationist widely known among Chinese and missionary educational circles, made this reply: "Let us exclude for the present the beliefs of the ignorant classes and consider the religious attitude of the educated classes only. To us, the T'ien or Shangti is a collective one and stands for all that is mysterious and unexplained. The ancients were surrounded by mysteries and they had no means of understanding them and so invented the belief in the existence of a mysterious being which they valled Tien or Shangti. The idea has persisted to this day because it has been found a useful means of social control. The ignorant classes have no self-control. The "personal God" idea excites fear and so acts as restraint upon their conduct. As to the references in the Classics about the justice of Heaven, of rewards and punishments, that is only a way of writing or speaking. There is in Nature the law of cause and effect, which works positively, and so there is no necessity for postulating a Personal Being in the universe dispensing rewards and punishments."

That religion is useful as a police force in dealing with the ignorant classes that are weak in self-control is an idea that one meets with all the time. The idea is generally entertained by the educated classes with a good deal of self-complacency, for the other side of the statement is that the educated person who knows his duties and rights has no need for religion. To them religion is something that will be outlived. When science gets at the mysteries that still remain and throws on them the light of knowledge, then religion will disappear.

A third scholar, who is a professor of Chinese History and Philosophy in a university in the country, made this reply: "I have thought a great deal on the subject. It seems to me, Christians and Confucianists do not differ very much on the belief in the existence of Shen Ling (spiritual and divine beings), but in one thing we differ fundamentally. Christians say: "We know that God is per-



sonal"; whereas we Confucianists say: "We do not know, for we have no way of finding out what God is like."

This agnosticism is characteristic. God exists, but He remains the Unknowable. This is the Creed of Confucianism. The first part makes you glow with pleasant anticipation of the wonderful vistas of spiritual insight that may be opened to you, but the second part slams the door right to and you are face to face with a solid stone wall. This stone wall of agnosticism is more difficult to surmount than open hostility, because the agnostic is always self-satisfied. Doubt is the pre-requisite of inquiry and knowledge, but the agnostic excludes doubt, for he is positive of his own ignorance. He says, human intellect is finite; it is vain for it to strive to know the Unknowable. "Honour the gods, but let them alone."

As another example of the religious attitude of the modern Confucanist—this time, a written testimony—we quote from the New Citizen Magazine, edited by Liang Chi-chao, the foremost living scholar of China, and pubished about ten years ago. "The religions of the world may not be identical in their aims, but they are alike in urging respect of Heaven and love of man. But while Jesus said, "I am the Son of God," Mahomet, "I am God's Prophet," Buddha, "In heaven above and on earth below, I am alone Great," Confucius said only this, "I am only trying to follow and support the development of Heaven and Earth." But really Confucius' aim is the soundest of all for the edification of mankind, and cannot be likened to the empty claims of the other religious leaders . . . . All religious talk about heaven and hell, but Confucius silenced all curiosity about spirits and the spiritual world by saying, "Not knowing how to serve men, how could we serve spirits?" . . . . The ancients were stupid; without a heaven it was impossible to encourage them in good work, and without a hell it was impossible to restrain them in evil doing. Later knowledge became fuller and civilization more advanced. Everyone knew that he must do his duty while he had a breath in him, and he dared not and cared not to stop one moment and waste his time in inquiring about heaven above or in contemplating with fear the hell underneath. He knew that if everyone did his best to fulfill the law of human life, it was the true way of what Confucius called "following Heaven and Earth." When the world reaches this stage, the religion of humanity will prevail. In short, do not indulge in empty talk about the mysterious and hidden, but



converse about the common-day food and drink facts of existence, and the teachings of Confucius will have become triumphant."

In conclusion, we may say that Confucianism has very little to tell us about God. The most generally used word for the Godidea is T'ien. It is ambiguous and stands for a Personal Being at one time and an impersonal object at another, and no attempt has been made to define its nature. "Heaven has five titles: In our great respect for it, it is called, Heavenly Emperor; to show its extent, it is called, Great Heaven; on account of its benevolence, it is called, Merciful Heaven; as it is above us and looks down at us, it is called, High Heaven; it is azure, as we look at it from afar, and so it is called, Azure Heaven." Since Chutze and the Sung Dynasty, Tien has lost its personal quality, and is identified with Natural Law, or just Nature. "There s only one nature and no other. Referring to its substance, it is called heaven; considered as ruler or lord, it is called Shangti (God); viewed as functioning, it is called fate; as given to men, it is called disposition; as controlling the body, it is called mind." (Wang Yang Ming, 15.) Such expressions as the "Virtue of Heaven" (T'ien Tuh), the "Reason of Heaven" (T'en Li) and the "Word of Heaven' (T'ien Tao) are commonly used in literature of the present day, but they are only figurative and poetic names for Nature and Natural Law. In short, to the Confucianists, the question of God and man's personal relationship to Him is a dead issue, for they are not interested in religion.

## NOTES

Legge, Religions of China, 1880, p. 16.

Legge, Religions of China, 1880, p. 16.

Ibid, p. 10.

Soothill, Three Religions of China, 1913, p. 144.

Suzuki, History of Chinese Philosophy, 1914, p. 174.

Legge, The Notions of the Chinese Concerning God and Spirits, 1852, p. 23ff.

Soothill, p. 143-4.

Suzuki, p. 129.

Confucius' Sayings in Chinese.

Muh-tze's essays "Universal Love"; Against War"; "Will of Heaven";

"Knowledge of Spiritual Beings," etc.

Quotations from Chutze; regarding Creation.

Chutze on spirits. Vol. LI.

Chutze on ancestral worship. Vol. I.

The New Citizen Magazine.

Five Titles for Heaven.

Wang Yang Ming (A. D. 1472-1529) the greatest scholar of Ming Dynasty.

See Philosophy of Wang Yang Ming, Heuke. 1916.

# THE BRITISH STUDENT CHRISTIAN CONFERENCE

# By Shaowen James Chuan

Mr. Chuan was the General Secretary of the Association for many years. He is now with the International Committee of Young Men's Christian Association in Europe.—Ed.

"Wo gehen Sie?" "To Glasgow, Scotland." "Pourquoi?" "Fu Shueh Sheng Ta Huei." Such was the mixed nature of conversation among the twenty-five hundred delegates from the thirtyeight nations who attended the second Quadrennial Student Christian Movement Conference held in Glasgow, Scotland, from January 4th to 9th of this year. Those who had the good fortune of attending one of the Student Volunteer Conventions held once in a college generation in North America, will have no difficulty in understanding the character and purpose of this conference which is more or less similar, though much smaller in number of delegates and still smaller in foreign representation. It is primarily a "Conference of Students on International and Missionary Questions" held for the students of the British Isles and under the auspices of the Student Christian Movement of Great Britain and Ireland. The subject was "Christ and Human Need. 1921."

A word or two may be necessary in explaining the Student Christian Movement of Great Britain and Ireland as the same Christian does not exist either in North America or in the Far East. Perhaps the reader can best understand it when I point out that it is neither the Student Department of the Y. M. C. A. nor the Student Volunteer Movement, but the two combined. In Europe, general Christian work among students is done entirely by the different national student Christian movements which maintain no organic relation with the Y. M. C. A. In fact, the latter is often thought of by students with no little contempt as being an organization good enough for shop-keepers and clerks but far below the standard of the intellectual elite. However, since the War, they have combined in certain outside activities such as hostels, foyers, etc. On account of the splendid war service and the present high character and and ability of the personnel of the Y. M. C. A., the foregoing marks



of division are gradually dying away, and it is sincerely hoped by many that the time will not be long until the two organizations can come into more intimate cooperation in rendering a still larger service to the young men of Europe.

Of immediate interest to the thirty Chinese student delegates from the British Isles and France, was the Saint Andrew's Hall in which took place all the main sessions, for it was in that immense and beautiful building our former famous statesman Li Hung Chang was enthusiastically acclaimed by the leading representatives of Scotland. Indeed, in passing, I may be allowed to say that it was not that Hall alone, but the entire country of Scotland that was of inspiring interest to all of us. When one reviews the past achievements of the Scotch in making the modern British Empire, one wonders where lies their secret of success. Be it remembered, Scotland has only a sparse population of four million, half as large as Greater New York, with very meagre natural resources. Does it not lie in the solidity of character and pertinacity of purpose which are the dominating characteristics of the Scotch? If she, with so so little, could have accomplished so much, why have we, with so much, done so little?

To write fully about the conference would fill a large volume. Perhaps to mention a few salient features of it will suffice the purpose of this article. The most inspiring feature of it all was the fact that soon after the World's Catastrophy, so many belligerent nations could have come together upon absolutely friendly terms to discuss "Christ and Human Needs, 1921." Former foes were entertained in homes that have lost dear ones in the war. And representatives from Poland, Austria, Hungary and Czecho-Slovakia spoke from the same platform with, but not against, each other. It amply proves that Christianity is not dead. If men will only give God a chance, peace and universal brotherhood is ever possible.

As expected, the only jarring note came from Germany. In declining an invitation to attend the conference, the German Student Christian Movement sent a long memorandum pointing out that on account of the present unjust treatments to Germany, they could not conscientiously send a delegation. The memorandum laid special emphasis on the fact that in spite of the pronounced peace and goodwill, German missionaries have been absolutely forbidden to carry on work in any of the foreign fields where "the harvest is truly



plenteous but the laborers are few." It furnished much food for thought for all who profess to be Christians.

Different from other similar conferences, all missionary speakers were frank and unbiased in their views. They presented their fields of service with courage and force as well as sympathy and sound judgment. The old dramatic ways of trying to reach people's pockets by painting only the wretched side of foreign lands, were conspicuous by their absence. What was more, they unflinchingly called people's attention to the misrules of British Government in India and Africa and the wrongs she has done to China. They also gave to the representatives of those lands a rude awakening to their own misguided actions. In other words, they did not try to please either the natives, their missionary associates, or their governments; they merely tried to be Christian. This marks a distinct departure in missionary conduct and it augures well the future of foreign mission work.

We, of the Extreme Orient, had our eyes opened to the potentiality of both the peoples of India and Africa. Heretofore, the former were to us a heterogenous people impotent under British rule and the latter, black masses, barbarous and lazy, ruled separately by the Europeans on the Dark Continent. The conference, through its able speakers, gave us the opportunity of learning more and more of the intellectual advancement and national and racial aspirations of these countries. Though Wilson is now an invalid dwarfed and unknown, his Fourteen Points have given impetus to even the peoples of the remotest part of Kashmere and the darkest corner of Sudan, who are energetically asserting their rightful heritage-independence. It would be well for us to broaden our vision beyond the pale of the horizon of the White and the Yellow for peace in the Far East will not come to pass without India, and the fortune of the world's political arena cannot be permanently settled minus the race of the black. Little Later

The conference served also as an excellent mirror which reflected clearly the conditions of the different European nations. The delegates from Czecho-Slovakia were always full of smiles, happy over a redeemed and reunited country that is rapidly growing into full manhood. Austria, the mere remnant of the former "political nightmare of Europe." was represented by a beautiful young woman-student through whom one saw the shadow of her stately past and through



whose heartrending appeals one witnessed her pathetic present. Dutch and Swiss students sang lustily at luncheon hours to entertain all foreign delegates with the quaint folk songs of the former and the sturdy mountain tunes of the latter. Their buoyant spirit and rosy cheeks revealed the healthy and prosperous conditions of their respective countries. Our British hosts, whether in or out of sessions, always criticized their political characters now ruling the country, showing a general intense dissatisfaction in the present government.

Probably the most lasting beneficial result of the conference is the growing consciousness among the delegates of the tremendous need and effectiveness of a strong public opinion against any person or deed that is not truly representative of God. All acknowledged that the Church and its members have been too much spectator in the moral struggle of the world, and that the time has come for all of us to make a supreme stand in the fight of right against might. Those who caught this vision left the conference fully determined to participate unreservedly in creating such a public opinion and particularly in making it tell, so that the world may no longer be ruled by political mediocrity or ascality andwe may soon see the dawn of a new day.

# RECENT CONDITIONS OF THE Y. M. C. A. AND THE CHINESE LABORERS IN FRANCE

By Paul C. Fugh

Mr. Fugh is an associate editor of Christian China.—Ed.

"Christmas brings to us a happy message and New Year reminds us of again making a resolution. For this year of 1921, the former undoubtedly brings to everyone of us the message for unselfish Christian service, and shall the latter fail to arouse in us once more that resolution rededicating ourselves unreservedly to the world program of 'service'?" These lines are quoted from the last fellowship letter of the Chinese Department of the Y. M. C. A. in France. It is the more encouraging and inspiring when one learns the achievements of the Y. M. C. A. in its service for the Chinese laborers in the last few months.



# Present Number of Chinese Laborers in France

All the Chinese Labor Corps with the British Expeditionary Force have been repatriated since the early part of the year of 1920. Although those employed by the French did not make a swift return, yet a great many have been drawn away,—one group after another, rather in an insignificant manner—by the "tug of home." Up to the present time, only about one-tenth of the entire force is left in France. The total number scattered in all the French areas is 17,171. According to the latest report of the French Ministry of War, the different features of work and the respective numbers of the Chinese assigned thereupon are as follows:

1.	Corvees de Charbon
2.	Etablissements Privés5788
3.	Artillerie
4.	Aeronautique
5.	Intendance
6.	Exploitation des Ports et Mines 483
7.	Reseau de Chemin de Fer 122
8.	Service de l'Etat Civil aux Armées4342
9.	Dépot et Divers
10.	Service de Liquidation des Stocks1481
	Total

# Tighten Up the Work

Seventy-five per cent. of the Y. M. C. A. budget for the fiscal year of 1921 for the overseas work was cut down by the War Work Council at New York last November. In order to maintain the frame of its work and to carry on the regular program of its functions, the Chinese Depatment of the International Committee of the Association had to diminish the scope of its activities. This, therefore, necessitated the release of thirty-five to forty secretaries, almost three-fifths of its personnel, at the end of last year. The entire centre of the Soissons area was brought to a close; a few centres in the southern and eastern regions were combined; free cinema shows were stopped; and many unnecessary expenses were eliminated. It is expected that the work can still be carried on for another year.

# What Y. M. C. A. Has Done for Education

At least three-tenths of the Chinese laborers have completed the course of the 600-characters during the year of 1920. In the last six months, the number of students enrolled in the night schools



in different camps showed steady increase. In one camp, one hundred men out of a total of two hundred were attending the Chinese and the French classes under the wise guidance of the secretary in charge. Recently two textbooks have been published by the Chinese Department of the Y. M. C. A. One is a primer of the Chinese phonetic, the other is a "general knowledge book" of 100 lessons for the advanced studies of the graduates of the 600-characters course. As a matter of fact, the Y. M. C. A. has done some substantial work in education among the Chinese laborers, in spite of the great reduction of both men and finance. The genuine and continuous progress in educational work is more and more revealed by the splendid reports from all areas, which is doubtlessly the result of ardent exertion and untiring effort.

# The Famine Relief Drive

Ever since the sad news of the horrible famine in North China reached France, every individual of the Chinese expeditionary force was anxious to "do his bit" for its relief. The Chinese Y. M. C. A. made its foremost appeal for this cause. All secretaries in the field were instructed to make a concrete drive. Arrangements were agreed upon by the French Ministry of War and the Chinese Consulate in Paris so as to facilitate the campaign. It was impressive to know that everyone of "the blue-clad men from Cathay" gave all what he could give to save his starving brothers and sisters at home. At one camp, one laborer poured all his saings in the purse to the solicitor. In another camp, 200 men contributed 2,500 francs, averaging 25 francs a piece. Propaganda was also carried on among the Chinese students in France, and an earnest appeal was made to the American churches, American residents, and American tourists in Paris. To this candid, but urgent request, many tender-hearted people sent money with their responses. To make the campaign more effective and more successful, a special "China Famine Relief Committee" was organized in November through the joint effort of the Chinese Y. M. C. A., the Chinese Legation and Consulate at Paris, and the various organizations of the Chinese students and merchants. On the 21st of December, a charity sale accompanied by a light program was held at the Hotel Lutetia. As a result, more than 10,000 francs were collected at the close of the day. At present, the relief work is still going on. Surely every Chinese in France is doing his utmost in order to save as many of his country-men as he could from the "teeth and jaws" of starvation.



# Work for the Chinese Students in France

The mania of the Chinese students for coming to France to study is constantly growing. Towards the end of last year, a total number of nearly 3,000 Chinese students had migrated to Western Europe. Most of the students are very needy. They made their way from China to France by the aid of the "Hua Fah Kiao Yu Hluei." It is understood that they are to go to work and earn enough money to support themselves before they can get into school. It makes one feel uneasy to see how many of them are scattered in the ultru-vicious city" of Paris, how they are approaching financial extremity because of the high cost of living, how they are wasting their valuable time by idly waiting for jobs, and how they are exposed to the great danger of the most tempting and most bewildering environment. All these challenge immediate voluntary help from any unselfish man. The Chinese Department of the Y. M. C. A. in France has seen its duty to render a worthy service to them. After careful considerations of the Y. M. C. A. executives, some definite plans were laid out, and a portion of money was appropriated. At the beginning of November, a separate department was established for the Chinese students with its offices in the same buildings as the department of the Chinese laborers. Mr. S. J. Chuan, the associate senior secretary for the overseas Chinese work, who was about to return to China, received instructions from the Chinese Y. M. C. A. headquarters at Shanghai to stay in France to supervise the Chinese student work in Europe. Recently, Mr. Chuan carried a mission to England where he had a heart-to-heart talk with the members of the Chinese Students' Christian Union. Thus the work has seen its start, and no doubt its future will be very promising. May we all wish that this work, which is more vital and more lasting than the work for the Chinese laborers, make such progress; that the glorious alliance of the Chinese Students' Christian Association in Europe and the Chinese Students' Christian Association in America will not be remote! Let us all give a helping hand to our fellow-students on the other side of the Atlantic so that we may devote together our hearts and souls to the salvation of our country and people!



# THE FUTURE OF RELIGION IN CHINA\*

# By Paul Hutchinson

I.

An immense amount of material concerning the religious situation in China is being printed in the West just now. The efforts to secure more than fifty million dollars in a single year for Christian missions in this new Republic require this publicity. Most of it I have read; some of it I have written. And all of it leaves me with the fear that the thoughts of the West is not being clarified, either as to the present religious situation in China, or as to the portents now discernible. Perhaps this is because it is so easy to have a vigorous part in the religious development now taking place in this nation without ever comprehending the forces at work.

No man knows enough about the religious situation throughout China to speak dogmatically as to its details. Should I make the general assertion that Taoism is declining, witnesses will arise to declare that in certain sections it is the most flourishing form of worship. Should I tell of a Buddhist revival other witnesses can speak at first-hand of fast-crumbling temples and derided priests. In this vast stretch of country, with its poor communications, we can know only in part and can testify confidently only in part. When one sets out to generalize, he does so at his own peril. The only consolation is that it is almost impossible to disprove any statement, for, however fantastical, it is probably in accord with the facts in some part of the land.

Yet, after an experience admittedly circumscribed, I am convinced that there are certain main currents which are running through the religious life of China to-day, sweeping us toward certain goals that we may begin to see with considerable clearness, if we will but look. Some of these goals are not ones toward which many have thought the tide would bear us.

Any discussion of religion in China inevitably forms itself about the three religions—Confucianism, Buddhism, Taoism. Most Chi-



<sup>\*</sup>This article is reprinted from the Atlantic Monthly, January, 1921. Mr. Hutchinson is a missionary of the Methodist Episcopal Church at Shanghai. He is chairman of the China Christian Literary Council, and editor of the China Christian Advocate.—Ed.

nese (especially the 'modern' group) will strenuously deny to Confucianism the right to be called a religion. In theory they are undoubtedly correct, but in practice it is necessary to continue to study it in the familiar category. To the three should be added at least three others—Animism, Mohammedanism, Christianity. In large measure Taoism and Animism have become inextricaby intermingled.

The somnolence which seems to have befallen Confucianism should not deceive anyone as to its power. The philosophy which has moulded a civilization for 2500 years is not going to pass away in a decade. It is true that the attempted Confucian revival of 1915— 1916 was not a success, and that, except in a few spots, it has largely spent its aggressiveness. It is true that in many places the annual Confucian sacrifices are carried through in a purely perfunctory manner, or even omitted entirely. But that does not affect the fact that Confusianism, with its doctrine of the golden mean and its morality designed to bring reward in this life, underlies the thinking of every Chinese who thinks at all. The missionary who works in China today must reckon with Confusianism just as the eary Church had to reckon with the philosophies of the Graeco-Roman world. Adjustments are as inevitable as were those that gave Neo-Platonism such an influence in moulding Christian doctrine. They will work as powerfully in what may be called the ruder aspects of Confusianism, like ancestor-worship, as in the higher realms of thought where only the scholars walk.

It is easy to write of the lack of understanding of Confucianism on the part of the masses of the Chinese. It is, of course, inevitable that a largely illiterate population should have only the haziest sort of notion of a system of thought which has been carefully safeguarded from contact with the vulgar tongue. It is probable, however, that the average Chinese has as much knowledge of the Confucian classics as the average peasant in any one of a half dozen Christian countries has of the Bible. And, however great the lack of literal knowledge, the fact is that the general Confucian attitude toward life is a part of the heritage of China, and is probably the one fixed point in her civilization. Until you change that civilization, and change it fundamentally, you have Confucianism with which to deal. And any fundamental change in the civilization of a quarter of the world's population is not an order to be lightly undertaken.

Buddhism came to China as a foreign religion, and has suffered



terribly at periods during its nineteen centuries in the land. Perhaps the best thing that could happen to Buddhism to-day would be to suffer some more. For the fate has largely befallen Buddhism that awaits any religion which becomes rich in houses and lands and offers a formal substitute for a vital spiritual experience. It is impossible to deny the validity of the spiritual experiences which have come to the Buddhist saints. Even to-day the sympathetic searcher will find within the monasteries a few sweet and simple spirits, the purity of whose lives and the ardor of whose religious passion might well be copied by many Christians. And so long as Buddhism can produce such lives at all it is entitled to respectful consideration.

Unfortunately for China, such fruits of Buddhism are the exception rather than the rule. With a reputed total of two million priests, it is only here and there, and by patient searching, that men can be found who are not lazy, not ignorant, not mercenary, and even not impure. The worship in the Buddhist temple is generally a mere formality, and while it makes its appeal to the senses, if properly conducted, it has very little to offer an inquiring mind.

Buddhism, in fact, has come largely to trade upon the fears of the people. The worshipers in its temples are there to avert disaster, or to repay vows made when disaster threatened, or to secure advice as to lucky and unlucky enterprises. Unworthy priests long ago discovered that the easiest way to extract money was to threaten with disaster, and the worship has, in many places, become as much a playing upon the fear of eternal torment as some degraded forms of Christianity.

A curious attitude toward Buddhism is to be found in many parts of China to-day. While in some cities, such as Hangchow, there is in process a determined effort to reform and revive the worship, in many others the shiftlessness and ignorance of the priests have become proverbial, and the temples are being allowed to fall into decay. In such a city as Nanking, for instance, the number of Buddhist temples has decreased in a half century from more than four hundred to about forty. (The influence of the Taiping rebellion, with its fanatical hatred of idolatry, in producing such a decrease must be admitted.) The number of Buddhist priests is increasing, but their influence is diminishing. In many centres men are seldom seen in the temples, and when there, they are apt to be in an apologetic mood. Yet, in the deepest moments of life, when



death enters the household, it is very seldom that the priests are not summoned to attend.

It is hard, in discussing Taoism, to distinguish between Taoism as such, and the Animism which is really the religion of masses of the Chinese. The two must be considered together.

In his book on comparative religions, The Faiths of Mankind, Professor E. D. Soper has a chapter entitled, "Where Fear Holds Sway." It is impossible for the Westerner to conceive such an atmosphere until he has lived in it. In fact, he may live in it for years and never realize the hold which it has upon his native neighbors. But it is no exaggeration to say that, to the average Chinese, the air is peopled with countless spirits, most of them malignant, all attempting to do him harm. Even a catalogue of the devils, such as have been named by the scholarly Jesuit, Father Dore, is too long for the limits of this article. But there they are, millions of them. They hover around every motion of every waking hour, and they enter the sanctity of sleep. An intricate system of circumventing them, that makes the streets twist in a fashion to daze Boston's legendary cow and puts walls in front of doors to belie the hospitality within, runs throughout the social order.

There are large parts of China where Taoism, as an organized form of worship, is disappearing. There are no regular services, and the priests are seen usually in the funeral processions of wealthy people who patronize all the creeds in order to assure the deceased the benefit which any may be able to give. But the belief in spirits upon which Taoism battens will not be gone for a long, long time. Even in student circles it is not unusual to find as real a belief in devils as among coolies. And the missionary who reads in his home papers that the American Senate has adjourned so that it may not be forced to do business on a Friday the 13th will hardly expect to see the power of Chinese superstition pass in this generation.

So far as can be determined, Mohammedanism is making no headway in China, although there are at least four times as many followers of the prophet in the country as of the Christ. The history of Mohammedanism in China should be pondered by Christian workers, and the present Mohammedan communities are not without their significance. In many cases they are as distinct from the life about them as would be a colony of Koreans or Japanese. Sometimes they have almost a monopoly of certain trades or forms



of earning a living, and frequently they are looked upon by other Chinese with what borders on suspicion. They constitute a living proof that it is possible to win large numbers of converts and yet not make an appreciable impression upon the fundamental problem of converting China.

Finally, there is Christianity. Aggresive Christian effort in China dates from the sixteenth century, when St. Francis Xavier led the Jesuit fathers in their first attempts to enter the country. (The previous activities of Nestorian Christians are too speculative to warrant consideration.) Protestant missions began a little more than a century ago. There are to-day about 25,000 pastors and 400,000 communicants in the ranks of Protestantism, with an additional 6,000 foreign misionaries appointed to this field, and about 2,300 priests, foreign and Chinese, and 2,000,000 communicants in the Catholic fold. There is very little of the bitter persecuton which, as recently as twenty years ago, brought the martyrdoms of the Boxer uprising. Christians, as a whole, are winning a position of respect and influence out of proportion to their numbers. compared with the history of Buddhism after its introduction into China, the progress of Christianity, especially since the landing of Robert Morrison, seems phenomenal.

# II.

Here, then, are the religions that are struggling for the spiritual allegiance of the Chinese. The Japanese demand in 1915 of the right to send missionaries may foreshadow the entry of another element, but it is doubtful if any effort with Japanese support stands a chance for favor. What lies ahead?

I am convinced that Confucianism will live on—the philosophy of the Chinese. It is a wonderful philosophy, and much better adapted to the practical working out of a Kingdom of Heaven on earth than most of the philosophy that has come for the so-called Christian lands. It is materialistic, to be sure, but its materialism is enlightened, and can easily be 'fulfilled' by the elements which Christianity offers.

There need be no bitter conflict between Christianity and Confucianism. The rites which seek to deify the Great Sage, which seek to transform a philosophy into a religion, are an excessence, the re-



sult of the demand of the human soul for an object of worship. With the spiritual need satisfied elsewhere, Confusianism can, and will, become what its founder intended that it should be, the system of thought by which the Chinese orders the affairs of his daily life. The teachings which do not conform to the demands of the present—and no system can stand without change for twenty-five centuries—will be modified by the words of later disciples. And a century hence the Chinese leader will be as pround of being the offsprng of a race that has nurtured a Confucius as of being the disciple of that other Master.

Many Christians have been deeply disturbed over the question of ancestor-worship, which is one of the popular rites connected with the Confucian system. There is no question that ancestor-worship has led to abuses, just as has the adoration of the saints. But it is a restricted vision which does not see behind ancestor-worship a feature of Chinese life which has contributed mightily to the stability of these centuries, and is therefore in its essentials to be conserved. Too many Christians have gagged at the word "worship" without looking at the facts. The point made by leading Chinese Christians, that originally the custom was merely one of veneration, is, on scholarly grounds, incontrovertible. And the day will come when the Christians will find some way of carrying on this same recognition of the contribution of their forefathers without compromising their allegiance to the One True God. In fact,, in some Christian churches the memorial tablets to deceased members already mark a beginning in this direction.

The rapidly decreasing reputation of the Buddhist priesthood points to its eventual disappearance. No faith can finally survive whose servants do not exhibit elements of moral strength greater than those possessed by the run of men. But it will not be in this generation nor in the next that idolatry, which is the popular expression of Buddhism, ceases. There may come spasms of idol-destruction here and there, such as have been indulged in by the Mohammedans, and such as marked the bloody trail of the Taiping rebels. But idolatry goes too deep into the life of Chinese society as a whole to be eradicated in a day, or in several days.

Not long ago, a teacher in the city of Foochow began to investigate the relation of idolatry to the industries of that city. Foochow contains approximately 700,000 inhabitants. Such a survey as has



been possible, using student investigators, has shown at least 80 per cent. of the population is, to some degree, dependent for its livelihood upon the popularity of idol-worship. Thirty per cent. of the people were found to be entirely dependent upon it. Some day the manifold ramifications of idolatry through Chinese society will be adequately discussed. Here it can only be said that it has its econome stakes set where even many of the missionaries never suspect them to be. Mohammedanism and Christianity combined have scarcely begun to affect idolatry.

Closely linked up with idolatry as an abiding force goes superstition. Taoism is as surely in the grip of death as Buddhism. But superstition will not pass in a year. It will be a long time before the air is purged of its terrors, even for those who may embrace such a faith as Chrstianity.

At the reassembling of a class in a Christian college, the absence of a certain student was noted. It was reported that he had been drowned while on a launch trip, returning from a vacation. His small brother had been with him at the time; the boy had been pushed overboard from the crowded deck; a strong swimmer, he had been able to reach the side of the boat, but not to clamber aboard; but the pleas of the punty younger brother could not avail to move a single person to lift a helping hand, and the other passengers had looked on while the lad drowned, rather than move to save him. The teacher heard the tale in horror, but the student accepted it as a matter of course, explaining that the drowning devil, who had been after the student, would certainly have taken possession of any person who attempted to rescue him. And these men, in the closing years of a Christian education, had no word of censure for people who had calmly watched a fellow drown rather than incur the wrath of a devil!

As religions, Confucanism, Taoism, and Buddhism are on the down-grade in China. Certain elements that they contain will persist long after the religions themselves have passed. Some elements will form a permanent part of the life of the country. But the Chinese will demand some religion in place of these three. What will it be?

Mohammedanism is at a standstill, and has no hope of winning the nation.

Materialism has its proponents, principally among those who



have studied in Japanese schools. The affinity of Confucianism and materialism is emphasized. Chinese transcriptions of Japanese translations of the works of European rationalsts and skeptical scientists are on the markets in large numbers. And, in the swing of the pendulum from the past, there is a tendency to thrust out any belief in the spiritual as unworthy of the present.

The element which works most mightily against materialism, outside the grip of the old order, is the example of what it has done to other nations, especially Japan. Modern Japan is a materialistic state. On no other basis can it be explained. The Chinese see its fundamental failure as clearly as its remarkable achievements, and they say, "If that be the fruit of materialism, we want something better."

What is that something better to be? Chancellor Tsai Yuan-pei, of the National University of Peking, a few years ago came forward with a proposal to substitute a sort of ethical culture, with emphasis upon aesthetic values. Chancellor Tsai is the leader of the most influential group in the intellectual life of China to-day. From the university over which he presides have gone forth the publications of the New Thought or Renaissance, movement which has taken hold upon the students to an unprecedented extent. Much that is in the moement is of the highest value; and when such a man as Chancellor Tsai dismisses religion in any form as superstition, his words are bound to have a profound effect. If they would, teachers in Christian institutions could testify that the young men of China have adopted a severely critical attitude toward Christianity as well as toward other faiths', largely as an effect of the New Thought agitation.

But ethical culture can hardly be expected to prove the final spiritual resort of such a nation as China. If it could not suffice for a compact state such as Greece, what chance has it in this colossus? And when you study the situation you are forced to the belief that the future religion of China—provided that China has a religion—must be Christianity, profoundly affected by the civilization of that ancient land.

What is Christianity in China to-day? To some, a regeneration. To some, a newer and better doctrine. To some, merely one faith among many. To some, one more insidious Western influence. But to all, the fruit and symbol of a civilization.



Let no man think that the struggle between Occidental and Oriental civilization is finished. There are signs that the civilization of the Occident will be, in its essentials, vindicated and adapted in the making of a New East. But there are still plenty of Chinese leaders, men of good education and large ability, and of undoubted partriotism, who reject Western civilization entirely.

Thinking Chinese long ago discovered that Western civilization has been largely formed by Western religion. The pragmatic test, which is the characteristic test of Confucianism, shows a civilization better fitted to grapple with the modern world than is the old individualistic and fatalistic civilization of the East. The conclusion is obvious.

But it is this fundamental premise in this line of reasoning that must now engage the attention of the foreign missionary. In truth, it is this premise which constitutes the present raison d'etre for the foregin missionary. He is in China to vindicate the civilization from which he has come.

Does he practice medicine? He does so to prove that his Western hygiene and medical practice contribute more to health and happiness for the people as a whole than the medical systems of the East.

Does he teach school? He does so to prove that his civilization has a kind of education which fits more people better for the tasks of life than the education of the Orient.

Does he seek to introduce new methods of agriculture? He does so to prove that more food can be produced and more stomachs filled with less labor than by the methods which the Chinese have followed for forty centuries.

Does he go about seeking converts? He does it to prove that he knows of a spiritual force which is able to purge society of those fundamental weaknesses which have made the doctrine and the doing in China so glaringly different.

In every aspect of his work the foreign missionary is really, to the Chinese, seeking to vindicate the civilization of which he is a product. And when that vindication is complete, the work of the foreign missionary is done.

The day is coming when the spiritual needs of the Chinese people will find their satisfaction in a widespreading acceptance of Christianity. But that acceptance will come only after the civiliza-



tion which Christianity breeds has been thoroughly vindicated, the missionary has withdrawn, and the Christian church in China has become an organization of and by, as well as for, the Chinese. So long as foreign influence is apparent, the masses of Chinese will hold off. Even that advisory relation which we are told will follow the present will prove a sufficient handicap to discourage any sweeping movement toward Christianity. But when Christian civilization has been so thoroughly vindicated that the Chinese can assume, with assurance and unassisted, the propagation of the religion that lies at its foundation, a marvelous ingathering within the acknowledged Christian fold is sure to occur.

That day is closer than many misionaries realize. Already Christian civilization is so nearly vindicated that Chinese Christians are moving out to assume the leadership in the Christian enterprise in their native land. The church papers of America have told of the spontaneous response on the part of the Chinese church to the projected missionary enterprise in the province of Yunnan, an enterprise that is Chinese in conception, support, and execution. Even more significant is the recent call for a National Missionary Conference to be held in 1921. Fourteen years ago such a conference was held, one hundred years after the landing of Robert Morrison. It contained not a single Chinese delegate. The conference of 1921 is to contain Chinese delegates in numbers at least equal to the foreigners. During this year the Chinese have demanded, and obtained, equal representation on the China Continuation Committee, which binds together the work of the various denominations.

A brilliant Chinese Christian was talking to a missionary in New York one day last summer.

"You missionaries make me tired!" he exclaimed. "You are not honest with yourselves or with your constituents. I have heard dozens of missionary speeches on China since I came to America, and read articles galore. Again and again and again I hear you talking about C. T. Wang and Chang Po-ling and Fong F. Sec, and David Z. T. Yui, and pointing to them as examples of Chinese Christians. Of course, they are Christians. But I have yet to hear a missionary say, or read a missionary's admission, that not one of them is connected with your foreign-controlled churches! Every one of them has come up through your churches and schools, and when they felt their powers pressing for worthy expression, every



one has been forced off into some line of independent effort. It is practically impossible for the Chinese to have real leadership in the churches as long as they remain under foreign direction."

The days of foreign direction of Chinese Christian churches are numbered. The civilization of the West is too nearly vindicated. Just a little bit of Christian practice in the realm of international politics will finish the test; and the radical movements in all Western lands indicate that that practice will not be long delayed. It is, for example, conceivable that the formation of a Labor government in England would transform the outlook for Christianity in China in ten years.

With that final proof of the superiority of the West, the case for the Christian proponent in China will be complete. But it will be a Chinese Christian, under Chinese direction, with Chinese support, who goes out to set his religion above all others in China. Before the end of this century he should be fairly launched upon his task.

# Announcement

All members of the Association and subscribers of Christian China are earnestly requested to notify the Central Office at 347 Madison Avenue, New York City, any changes of address or any other matter regarding the publication or the delivery of the magazine.

We welcome new members, both Chinese and American. If you are already interested in our work but have not yet become a member, we invite you to join the Association to-day. Application for membership can be made either from the local committeemen or at the Central Office.

Daniel C. Fu, General Secretary.



# THE NEED OF MORAL REFORM IN CHINA By Herman C. E. Liu

Mr. Liu is a graduate of the University of Chicago, now doing research work at Teachers' College, Columbia University.—Ed.

China reached a very high stage of civilization ages ago. But during the last few centuries her progress has been exceedingly slow in comparison with that of Western nations.

In order to adjust herself to modern conditions, she has had to bring about many changes. Through the Revolution of 1911 her centuries-old monarchy was overthrown, and a republic was established in lieu thereof. Her ancient examination system of education through which many officials of the former monarchy had been chosen, has been substituted by popular education. Modern schools and colleges have been founded for the common people. Thousands of studetns have been sent abroad in order to acquire Western thoughts and ideas. Her military system has also been modernized. Many of her military leaders have had training in modern schools both at home and abroad.

With these important reforms she must bring about what may be called a moral revolution or reformation. On the one hand she must make adaptable to modern thoughts and ideas many of the valuable ethical and moral doctrines of her sages, that have regulated the conduct of her people for ages; and on the other hand she must introduce many of the worth-while Western ideals and principles of life.

It is only with these fundamental principles that she can hope to stamp out much of the selfishness, greed, and corruption that are existent among her people today, particularly her ruling class; and to substitute for them, honesty, self-denial, patriotism, and other attributes that go to build up noble citizens of a republic.



## **HUMAN BLINDNESS**

By. L. S. Loh

In the realm of scientific knowledge the world is in the juncture of a rapid progress. Witness the large number of sciences and scientific societies that are included in the American Association for the Advancement of Science, which has just held its seventy-third meeting in the University of Chicago. In the place of seven or eight sciences a few years ago, there are today no less than seventeen separate sciences recognized by this Association. Even such philosophical study as education has lately taken on the scientific garb and formally assumed the title of a science.

This is one side of the picture. Turning from the side of "human knowing" to the side of "human doing," what a contrast we see! It takes no powerful microscope to discover that the average people of today in their daily relationships are just as conservative, blind, prejudized and traditionally-minded, in a word "unscientific" as they have ever been. The great scientists told us that the basic foundations of modern science are: impartiality, objectivity, openmindedness, suspended judgment and verified conclusion. None of these great virtues of science as well as of human conduct has influenced us to any great extent in our thinking and doing, as will be proved by the following occurrences that have come to the writer's notice.

As a result of the recent Sunday School survey conducted by the Interchurch World Movement, it was revealed that the status of religious education for young people in this country at large is nothing but alarming. The churches are not paying one-tenth as much attention to it as they ought to. One means of remedying the situation would be to pay the Sunday School teachers as a basis of requiring some special preparations on their part for this important work. Thus a certain rich church in the state of Illinois was requested by the pastor to consider this proposition as a means of improving Sunday School instrucion. The matter was finally referred to the Boad of Deacons. Without the least hesitation this group of venerable people reached the following conclusion: "This church shall not pay its Sunday School teachers, because Sunday School instruc-



tion is a voluntary service. To have our children receive their religious instruction from hired men—that is something we will be ashamed to do." The question that every sane person wishes to ask is: "What is the difference between paying the pastor and paying the Sunday School teacher? If the adults should have a salaried man to take care of their religious instruction why should not the children?"

(To be concluded.)

# "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"

# Charles D. Hurrey

Occasionally one meets a critic who complains that "China is a beggar nation." "It is just one appeal after another for victims of famine, or plague or flood; what is China doing for the world," he inquires, "will there never be an end to these cries for help?"

Such critics are poor students of history; they are usually provincial nationalists with well developed miserly instincts. They do not recognize China's contribution to invention, literature and the moral and religious philosophy of the whole world. So shortsighted is their view and so hardened their hearts that they do not realize the significance of China's commercial possibilities or the spiritual achievements of her people.

It may not be out of place, however, to ask Chinese students whether the spirit of giving is keeping pace with the pleasure of receiving, as far as the student class is concerned. After four years of study and other privileges in America, Europe or Japan, what is the attitude of Chinese students toward their own people and toward the people of the foreign countries in which they have studied. Too often we hear of students who have received much from their residence abroad, but who are not disposed to sacrifice or serve among their own people; they seem to feel above drudgery and hard work and sometimes declare that their government owes them a living. Such students are a menace to the welfare of any people.

Regarding the attitude toward other nations, I have no doubt that a majorty of Chinese students who have studied in Japan enter-



tain feelings of suspicion and even hatred for the Japanese government. However, having received education from Japan, are they not morally obligated to give their best efforts toward helping Japan solve her vexed problems? Is there any solution to be found in continued social and commercial boycott? Are not the fruits of such spirit alienation of many good friends and a reciprocal feeling of hatred?

America is grateful for the friendship with Chinese which has been greatly strengthened by the returning students. The people of China are most generous in declaring that they have received much from the United States and the American people are not slow in recognizing the splendid response of those Chinese who were our fellow students a few years ago; they are to-day boosters of American education, missionary enterprises, industry and trade.

Toward Europe the Chinese have always looked for co-operation in certain lines of education and commerce. The ancient universities of England, Scotland, France, Germany, Austria and Switzerland have to-day scattered throughout China their sons, of Chinese parentage. In the heart of these graduates there is love and respect for their Alma Mater and for European culture. A recent evidence of this esteem is the presence of fifteen hundred Chinese students in France.

What can China give to Europe? A labor battalion, two hundred thousand strong, bravely toiled on European soil during the war; generous gifts went forward from the Chinese people for Red Cross and Y. M. C. A. activities. Now European cuture is in danger of extermination through the starvation of students and professors. The World's Student Christian Federation is uniting the students of the world in relieving the suffering of students in Central Europe. Above the smoke of battle we see the majestic figure of Christ, and in the stillness that has followed the camonading we hear Him say, "Love your enemies." "It is more blessed to give than to receive."

Everyone admires the loyalty with which the Chinese students are contributing to the relief of the famine sufferers and we feel confident that these same students will join heartily with others in rescuing those who are perishing in Europe.



# WHAT MAGAZINES SAY ABOUT CHINA

## CHINESE SHALLOWS AND DEEPS

By John Foord

Asia, February, 1921, pp. 122-124

"In regarding China and the Chinese close at hand, the impression grows on the open-minded observer that we should make better headway in our efforts to help them if we brought to the business less of the consciousness of superiority . . . Young China has been, perhaps, a little too much disposed to relegate the old civilization and all its institutions to the dust heap. In short, the real Chinese is one with the head of a grownup man and the heart of a child, and the Chinese spirit, therefore, is a spirit of perpetual youth, the spirit of national immortality . . . . . The problem for the people of Europe is where to find an effective moral force that will make militarism unnecessary, and the contention is by no means without weight that they find this new moral force in China."

# AN AMERICAN IN ASIA: VI. WILLARD STRAIGHT IN THE FAR EASTERN FINANCE

By Louis Groves

Asia, February, 1921, pp. 160-166

This article tells how Willard Straight tried to break down the Russo-Japanese control of Manchuria by building with British-American or American capital a railway paralleling the Japanese and M. R.

#### CHINA AND THE WEST

By G. T. Orme

The 19th Century and After, January, 1921, pp. 60-70

"It will be my object to probe rather more deeply into the nature and aims of this civilization which through some 20 centuries has held the affections and guided the lives of a quarter of the population of the world, itself unchanged the while by dissension within, invasion and even subjection from without."



In China, governmental interference is reduced to a minimum. "The village, consisting nearly always of one family is the beginning and end of all Chinese life, social, political, and religious."

"In recent years Chinese civilization has had two dangers to face—one from its own sons, the other from its neighbors, the Japanese." Those of her sons who are westernized are ready to give it up for everything western. Japan, step by step, is invading Chinese rights and introducing into China, militarism and materialism. Why should the West bother with China now? "The answer is that in this poor and antiquated civilization there lies the greatest potential force for good or evil that the world has ever seen; that by no efforts of ours can it be dissipated or destroyed, but must one day in the irresistible march of events play a great, perhaps a decisive part in this world's history; that on the help and guidance she lacks or receives from the best spirit of the West, will depend her future relations to us and to the world." The needs of China may be summarized as follows:

- (1) Freedom from political pressure from without.
- (2) Abolition of foreign extra-territorial rights.
- (3) Appointment by China, on recommendation of the League of Nations, of foreign advisers.
- (4) Loans to provincal governments for construction work.
- (5) A strong central government.

The time has come for a new international policy in China, "a new spirit, . . . . not of jealous competition in exaction and concessions among less powerful races, but of friendly rivalry in sympathy, generosity, and disinterested help." "And even now China has lessons to teach us if we are willing to learn. Not the road to armed power or wealth or luxury; to political organization or administration; or to scentific discovery, but to the art of living in simplicity, often maybe in poverty, but none the less in cheerfulness and honesty, in mutual understanding and forbearance."

#### SHANGHAI REVISITED

By J. O. P. Bland

The National Review, December, 1920, pp. 520-535

"One is, then perforce compelled to face the question whether, as the world stands to-day, it is not an impertinence and a waste of



time for us to continue to urge the Chinese to forsake the teachings of their Sages and to believe in the moral superiority of a system which ends in Armageddon.'

"Where, in all our world made safe for Democracy will you find anything to compare with the equal-minded fortitude, the kindliness, the almost dog-like fidelity of the Chinese, those smiple virtures, fruits of the Sages' ancient tree of knowledge, which have made him the most lovable and perhaps the most admirable, of human bengs?"

## THE CRISIS IN CHINA

By Robert Machrag

The Fortnightly review, January, 1921, pp. 28-38

Republicans will show more interest in China than the Democrats have done, partly for sentimental reasons and partly for a keener appreciation of the Oriental situation. The British public, however, neglects China. British newspapers publish little and unintelligent news about that country. For example, the fight between Anfu and Chili parties has never been understood by the British people. The defeat of Anfu looks like a triumph for the anti-Japanese party whereas the fact is that Tuan was defeated because he had turned against Japan while Chang Tso-liu won because he had Japanese money. The struggle that remains to be fought is between Wu-pei-fu and Chang Tso-lin.

# CHAOS AND PROGRESS IN CHINA

By David Fraser

(Peking correspondent of the London Times)
The Trans-Pacific, January, 1921

China has been greatly distracted politically on account of the supplanting of her regular government by military satraps ever since the fall of the Manchu government. It has been cursed by the rule of ruthless and wanton soldiers possessed of no notion in the world but greed of gain and lust of power.

Yet, in spite of the political chaos with all its attendant evils, the country is making sound progress commercially, industrially, and intellectually. Foreign trade is growing by leaps and bounds, because it passes thru the Treaty Ports where foreign influence is strong enough to insure the maintenance of order. The Chinese



are thirsting to buy and sell, and they get on with business in whatever circumstances. Socially the Chinese continue to advance for much the same reasons as trade continues to grow. Advancement is proceeding principally at the Treaty Ports where foreign influence is strongest and foreign example most common. The demand for education is extremely keen, and the youth of the country s being supplied by the native and foreign schools in the big centers where there is order and the least political distraction. "Everywhere there is the impulse to go forward, and the political chaos only restricts the impulses, does not at all stifle them."

# LIBRARIES' AID IN EDUCATING CHINA By T. C. Tai

The Trans-Pacific, February, 1921

There are three kinds of libraries in China—Public libraries, society libraries, and college libraries. The first group includes those supported by public funds. The Peking Public Library is an example. Some of them charge admission fees. The second group includes those supported by incomes from funds of certain society or societies, whose collections reflect the purpose and nature of their supporting society. Thus the Library of the Chinese Social and Political Science Assocation, founded and maintained largely by a group of returned students, has as its chief collection books on history, government, social and political science. Another example is the Library of the North China Branch of the Royal Asiatic Society at Shanghai, which has a collection on China of 5,000 volumes in foreign languages and about 200 in Chinese. The third group includes those established in the various colleges. Among the few noted ones are the Law Library of St. John's University, the Boone University Library, which is the first institution in China to introduce a regular course in library science, and the Tsing Hua College Library, probably the most protentious of all libraries in China, having 56,000 volumes of well-selected books.

In 1920 the first library summer school was founded, which had an enrollment of 69 men and 9 women. There has been formed a Peking library association, which is now organizing a Chinese Library association.



# PERSONAL NEWS

- David Z. T. Yui, General Secretary of the National Committee of the Young Men's Christian Association of China, has been named as a member on the Chinese Advisory Board to the Shanghai Municipal Council by the Chinese rate-payers through the Chinese Chamber of Commerce of that city.
- S. K. Wei received his degree of Ph. D. from the University of Chicago at Christmas and sailed with his bride for China at New Year. He is now a professor at Canton Christian College.
- S. C. Lee, formerly Associate Secretary of our Association and now Executive Secretary of the Chinese Y. M. C. A. in San Francisco, will go back to China in the near future. He has been invited by the National Committee of the Young Men's Christian Association of China to be its student secretary.
- Dr. Henry S. Houghton has been appointed Director of the Union Medical College in Peking. Dr. Houghton is a graduate of Ohio State University and Johns Hopkins University. During the last fifteen years he has spent the greater part of his time in China, where he served as physician of the Wuhu General Hospital, as dean and professor of Tropical Medicine of the Harvard Medical School in Shanghai, and recently as a member of the staff of the Union Medical College in Peking.

James D. Bush of the Peking Government University is now on furlough in this country. He can be reached by addressing to Box 164, Teachers College, New York City.

According to recent information, C. C. Nieh has been elected President of the Associated Chambers of Commerce of Kiangsu. Mr. Nieh, as many of us remember, was in this country last year.

Herman C. E. Liu, a student in Teachers College, Columbia University, has been invited to be its secretary by the Kiangsu Edu-



cational Commission, which is now touring in the States to study American educational methods. Mr. Liu left New York City in the early part of this month to join the Commission at San Francisco

C. P. Ling has recently resigned his Chinese secretaryship in the Intercolegiate Y. M. C. A. of New York City. His successor is Herman C. E. Liu. During Mr. Liu's absence from the city Messrs. T. F. Tsiang and Jennings P. Chu are acting as secretaries.

P. S. Chung, formerly of the University of Illinois, is now "Y" secretary with the Chinese laborers in France. He and his French bride are residing at 8, Pl. Grande Fontaine, Belfort.

All the officers of the Chinese Student Club of the University of Michigan are girls, who are as follows: Miss Helen Wong, President; Miss K. P. Tsong, Secretary; Miss T. L. Li, Treasurer.

Dr. Joseph S. M. Lee, formerly Managing Editor of "The Far Eastern Republic," has returned to medical work and is now a Special Worker in the Pathological Laboratory of the Medical School of Standard University. Dr. Lee has just received a call from Mr. Sun Fo (California), Mayor of Canton, and Dr. S. M. Woo (John Hopkins), Director of the Board of Health, to assist Dr. Woo as Chief of the Division of Communicable Diseases. This call is due to Dr. Lee's services with the U. S. Public Health Service as Assistant Surgeon during the influenza epidemic, 1918-1919, which obtained for him a "Certificate of Appreciation" from Surgeon General Rupert Blue. Dr. Lee was Chairman of the Western Department of our Association, 1918-1919; and Associate Editor of "Chinese Student Christian Journal" and "Christian China," 1917-1920.

Mr. Wiliam Hung and Miss Rhoda Kong have been married. The wedding took place on Jan. 22 at the Madison Avenue M. E. Church, New York City, and was attended only by a group of the bride and bridegroom's personal friends. The young couple, after the wedding, went to spend their honeymoon at East Orange, N. J.



Francis F. Leon, formerly of Harvard and now of Oberlin, has had an automobile accident recently. He is recovering rapidly, however.

- T. F. Tsiang, President of the Association, addressed a mass meeting on February 15, at the Armory, Englewood, N. J., in the interests of the China Famine Relief. Besides him there were two other speakers. As the result of their speeches, 50,000 was raised at the meeting.
- -K. H. Lin, S. P. Kuan, Paul C. Fugh, L. Y. Li, C. Y. Wang, Andrew C. Y. Cheng, and C. C. Liu are the "Y" secretaries who arrived in New York City from France on Jan. 15. Mr. Lin s now in Illinois, Mr. Kuan in Grinnell, Mr. Fugh in Yale, Mr. Li in Michigan, Mr. Wang in Yale, Mr. Cheng in Hartford, Mr. Liu in Youngstown Y. M. C. A.
- T. T. Cheng, formerly of the University of Chicago, is now the new manager of the Provincial Bank of Kwangtung.
- H. C. Koo, a prominent business man from North China, is one of China's delegates that attended the Silk Exposition recently held in New York City. Mr. Koo has been President of the Y. M. C. A. in Antung, Manchuria, for a good many years. While in New York City, he visited many associations and seemed to be greatly impressed by the way the city associations here carry on their work.
- Daniel C. Fu, General Secretary of the Association, has recently made a trip to the Middle West where he spent a month in visiting different colleges and universities in which there are Chinese students. He reported having seen large number of Chinese students in the Middle West and received warm welcome everywhere:

President and Mrs. Butler of Columbia University invited the Chinese students to a social at their home recently. All those present greatly enjoyed the entertainment.

Miss Lily Soo-Hoo and Mr. Z. L. Sung, both of Oberlin College, have recently announced their engagement, which was quite a



surprise to all their friends, both Chinese and American, in that institution. Both of them will probably go back to China in the summer. Miss Soo-Hoo is Vice-Chairman of the Women's Department of our Association.

Chi P. Cheng has been elected President of the Chinese Student Club of the University of Chicago to succeed H. H. Tung who recently resigned on account of ill health.

Dr. T. C. Shen, Chairman of the Mid-Western Department of our Association, is soon to take a trip to the East where he expects to visit a number of noted medical institutions and make a study of his specialized subject. Dr. Shen is this year serving internship at the City Hospital, Cleveland, O.

James Akimo expects to finish his work at the White's Bible Training School, New York City, in the spring. After his graduation he will sail for England to take further study at Manchester University.

P. C. King, Stewart Yui, and T. C. Tai, respectivly President, Professor, and Librarian of Tsing Hua College, have been elected the Executive Committee of the Peking Branch of Tsing Hua Alumni Association.

## RETURNED CHINESE WOMEN'S CLUB

A group of women students, returned from various foreign educational institutions representing many universities and colleges in America, has been organized in Shanghai and functioning during the past year. This group of young women met recently to elect officers for the year 1921 and those elected were as follows: Mrs. F. M. Hu, wife of Dr. Hu, Advocate of Public Health, president; Miss Beulah Chang, vice-president, and Miss Eling Tong, secretary and treasurer.

A good deal of work has been attempted by this club during the past year and social service work has been carried out to a great extent. Teaching, leading women's clubs, helping with music and Sunday School work, lecturing to communities on health problems and meeting foreign educationalists who have come to the Orient on a tour,



# DIRECTORY OF LOCAL COMMITTEEMEN OF THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

#### EASTERN DEPARTMENT

C. H. Hu,
Y. T. Chow,
K. C. Liu,
Theodore H. Fang.
K. L. Kwong,
L. K. Chang,
C. Chen,
Irving Lee,
Molin Ho,
E. S. Shih,
M. H. Pai,
F. C. Chou,
Dzang Fang,
U. Tung,

C. S. Yu,
William Chang,
W. P. Chen,
Chang Kan Chien,
Arthur Huie,
Peter Lin,
Donald Fay,
E. T. Yen,
Timothy Jen,
Alfred S. H. Lee,

80 Francis Street, Boston, Mass.
13 Bigelow Street, Cambridge, Mass.
19 Harrison Street, Boston, Mass.
72 Tyler Street, Boston, Mass.
72 Tyler Street, Boston, Mass.
73 Tyler Street, Boston, Mass.
74 Tyler Street, Boston, Mass.
75 Tyler Street, Boston, Mass.
76 Tyler Street, Boston, Mass.
77 Tyler Street, Boston, Mass.
78 Mass.
79 Barnes Street, Philadelphia, Pa.
80 Sansom Street, Philadelphia, Pa.
81 Maple Avenue, Troy, N. Y.
81 Furman Street, Schenectady, N. Y.
81 Sims Hall, Syracuse University, Syracuse, N. Y.
81 Brown Hall, Princeton, N. J.
82 Barnes Street, Mass.
83 Lowell Pennsylvania State College, State College, Pa.
84 Lehigh University, Bethlehem, Pa.
85 Clark College, Worcester, Mass.
86 Lowell Textile School, Lowell, Mass.
86 Taylor Hall, Philipps Academy, Andover, Mass.
87 Mt. Hermon School for Boys, Mt. Hermon, Mass.
88 Mt. Hermon School for Boys, Mt. Hermon, Mass.
89 Mt. Hermon School for Boys, Mt. Hermon, Mass.
80 Alexander St., Rochester, N. Y.
80 Alexander St., Rochester, N. Y.
80 Mt. 121 Street, N. W., Washington, D. C.
80 Mt. 122nd St., New York City.
80 City.

## MID-WESTERN DEPARTMENT

D. G. Lai,
P. K. Wong,
Louis Hong,
Y. M. Lin,
Y. Y. Lin,
W. M. Ling,
K. C. Hsu,
Y. L. Liu,
Richard Shan,
T. M. Liu,
Dip Louie,
J. Y. Jeong,
Y. W. Liu,

5802 Maryland Avenue, Chicago, Ill.
1116 W. California Street, Urbana, Ill.
1008 Ayars Place, Evanston, Ill.
202 Russell Street, Lafayette, Ind.
Hanover College, Hanover, Ind.
Station A, Box 293, Ames, Iowa
Box 228, Grinnell, Iowa
2214 St. Aubin Ave., Sioux City, Iowa
Men's Dormitory, Berea, Ohio
165 W. Union St., Delaware, Ohio
Central Y. M. C. A., Cincinnati, Ohio
1725 E. 90th Street, Cleveland, Ohio
Oberlin College, Oberlin, Ohio



E. L. Tom,
C. K. Lam,
T. Y. Chang,
J. T. E. Hua,
V. D. Tsiang,
C. P. Tshio,
C. S. Wu,
Philip Young,
T. H. Tu,
P. C. Yang,
H. H. Chao,
William Tan,
Chiang Liu,
T. W. Liu,
J. Y. Chan,
T. L. Soong,
Joseph Sieux,

1540 Cherry Street, Detroit, Mich. ffl
336 John Street, Ann Arbor, Mich.
173 Hubbell Avenue, Houghton, Mich.
80 Collere Street, Hillsdale, Mich.
Park College, Parkville, Mo.
William Jewell College, Liberty, Mo.
4435 Forest Park Blvd., St. Louis, Mo.
Kansas State College, Manhattan, Kansas
Lawrence College, Appleton, Wisconsin
Beloit College, Beloit, Wisconsin
307 Orchard Street, Madison, Wis.
Cornell College, Mt. Vernon, Iowa
Box 324, Iowa City, Iowa
Coe College, Cedar Rapids, Iowa
Ohio State University, Columbus, Ohio
Vanderbilt University, Nashville, Tenn.
501 Beacon Street, Minneapolis, Minn.

#### WESTERN DEPARTMENT

K. T. Kwo,
Fong Yu Wong,
Joseph Tuck,
Howard Jee,
B. L. Jee,
William Day Lee,
George Chan,
James R. Lee,
King Young,
Cuyler C. Wong,
B. Y. Louis,
Howard Lowe,
J. Sam,
Hiram Fong,
L. S. Hsu,
Nga Yau Yue,
Nom Hall,
Ira Lee,

2600 Etna Street, Berkeley, Calif.
2600 Etna Street, Berkeley, Calif.
4528 Brooklyn Avenue, Seattle, Washington
711 King Street, Seattle, Washington
346 Apablasa Street, Los Angeles, Calif.
321½ N, Los Angeles Street, Los Angeles, Calif.
654 Emory Street, San Jose, Calif.
520 Alice Street, Oakland, Calif.
1053 E. Street, Fresno, Calif.
1259 Tulare Street, Fresno, Calif.
126 C. Street, San Rafael, Calif.
112 E. Market Street, Stockton, Calif.
127 Street, Sacramento, Calif.
128 I. Street, Sacramento, Calif.
129 Street, Sacramento, Calif.
130 Stanford University, Calif.
140 Street, Sacramento, Calif.
151 Stanford University, Calif.
152 Clay Street, San Francisco, Calif.
1538 Laguna Street, San Francisco, Calif.

#### DIRECTORY OF OFFICERS OF THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

#### CENTRAL EXECUTIVE BOARD

T. F. Tsiang, President

T. C. Shen, First Vice-President

Miss T. N. Kwong, Second Vice-President

Alfred S. H. Lee, Treasurer

Stephen G. Mark, Member-at-Large

Daniel C. Fu, General Secretary, 347 Madison Avenue, New York City

Frank W. Price, Associate Secretary, 1121 Yale Station, New Haven, Conn.

Lum K. Chu, Associate Secretary, 5315 Drexel Ave., Chicago, Ill. Ling Lew, Associate Secretary, 2504 Regent St., Berkeley, Calif.

#### EASTERN DEPARTMENT

T. F. Tsiang, Chairman, 415 W. 115th Street, New York City
C. K. Chen, Vice-Chairman, 609 W. 115th Street, New York City
Alfred S. H. Lee, Recording Secretary, 370 W. 120nd Street, New York City

#### MID-WESTERN DEPARTMENT

T. C. Shen, Chairman, City Hospital, Cleveland, O.

Edward L. Hong, Vice-Chairman, 250 W. 22nd St., Chicago, Ill. James K. Shen, Recording Secretary, 1720 E. 69th Place, Cleveland, O.

#### WESTERN DEPARTMENT

Stephen G. Mark, Chairman, San Francisco Theological Seminary, San Anselmo, Calif.

Loy Hing, Vice-Chairman, 114½ Twelfth Street, Seattle, Wash. Richard T. Dang, Recording Secretary, 264 Eighth Street, Oakland, Calif.

#### WOMEN'S DEPARTMENT

Miss T. N. Kwong, Chairman, Risley Hall, Ithaca, N. Y.

Miss Lily Soo-Hoo, First Vice-Chairman, 195 S. Professor Street, Oberlin, O.

Miss Daisy L. Law, Second Vice-Chairman, 779 Vine Street, Los Angeles, Calif.

Miss Pearl Wong, Secretary, Monnett Hall, Delaware, O.

Miss Helen Wong, Treasurer, 1328 Washtenau Avenue, Ann Arbor, Mich.



HINA, with a population of four hundred millions and with unlimited natural resources, is bound to take a prominent place among the nations of the world. Electrical development will play a large part in the progress of this great new republic.

The General Electric Company has been established in China for many years. This company's products are well known for their honesty and perfection of manufacture. Many large G-E installations have proven their excellence by long, satisfactory service.

In the factories of this Company in the United States are to be found many Chinese students who are learning the latest developments in electricity. They will return to China to assist in her future advancement. These students and the hundreds who have preceded them, can attest the reliability and integrity of the International General Electric Company.

Wherever electricity can be used in your forward march of progress, the International General Electric Company, Inc., offers the services of its extensive engineering and manufacturing resources through its representatives and agents in China and the Far East.

# International General Electric NEW YORK Company, Inc. LONDON 120 Broadway Company, Inc. 83 Cannon St.

SCHENECTADY, N. Y.

Representatives in the Far East:

Japan: Shibaura Engineering Works, Tokyo
Tokyo Electric Co., Ltd., Kawasaki
Philippines: Pacific Commercial Company, Manila
China: Andersen, Meyer & Company, Ltd., Shanghai

General Office for the Far East, excluding Japan and China: International General Electric Company, Inc., Shanghai

11-64



Chillian of inner

## Christian China

Vol. VII

**MARCH, 1921** 

No. 5

## The Naturalization of Christianity in China

By Telly H. Koo

The Wason Chinese Library at Cornell University

By T. F. Crane

Observations on the Agricultural Needs of China

By John W. Gilmore

My Recent Trip Through the Middle West

By Daniel C. Fu

Christianity and Ancestor-Worship

15 cents a copy

One dollar a year

Published monthly during the academic year at 347 Madison Avenue, New York, N. Y.



## UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

#### EIGHT SCHOOLS AND COLLEGES

COLLEGE OF LITERATURE, SCIENCE AND THE ARTS

Full literary and scientific courses—Higher commercial courses, including railway administration and insurance—Courses in forestry and landscape design—All courses open to professional students on approval of Faculty.

COLLEGES OF ENGINEERING AND ARCHITECTURE

Mortimer E. Cooley, Dean Complete courses in civil, mechanical, electrical, naval and chemical engineering—Architecture and architectural engineering—Highway engineering—Workshop, experimental and field practice—Mechanical, physical, electrical and chemical laboratories—Central heating and lighting plants adapted for instruction.

MEDICAL SCHOOL

V. C. Vaughan, Dean
Four years' graded course—Highest standard for all work—Modern
laboratories—Ample clinical facilities—Bedside instruction in hospital, entirely under University control, a special feature.

LAW SCHOOL Henry M. Bates, Dean Three years' course—Practice court work a specialty—Special facilities for work in history and political sciences.

COLLEGE OF PHARMACY

Two, three and four years' courses—Ample laboratory facilities—Training for prescription service, manufacturing pharmacy, industrial chemistry, and for the work of the analyst.

HOMEOPATHIC MEDICAL SCHOOL W. B. Hinsdale, Dean Four years' course—Fully equipped hospital, entirely under University control—Special attention given to materia medica and scientific prescribing—Twenty hours' weekly clinical instruction.

COLLEGE OF DENTAL SURGERY

Marcus L. Ward, Dean
four years' course—Ample laboratories, clinical rooms, library and lecture rooms—Clinical material in excess of needs.

GRADUATE SCHOOL

Graduate courses in all departments—Special courses leading to the higher professional degrees.

SUMMER SESSION

A regular session of the University affording credit toward degrees.

More than 275 courses in arts, engineering, medicine, law, pharmacy and library methods.

COSMOPOLITAN STUDENT COMMUNITY—OVER FIFTY CHINESE STUDENTS IN RESIDENCE 1919-1920—SPECIAL FACULTY ADVISER FOR FOREIGN STUDENTS—SCHOLARSHIPS AVAILABLE FOR ORIENTAL WOMEN.

THE COSMOPOLITAN CLUB, for foreign students, offers lectures and facilities for the study of international problems as well as many attractive social features.

For copy of CATALOG, SPECIAL ANNOUNCEMENTS, or INDIVIDUAL INFORMATION, address,

SHIRLEY W. SMITH, Secretary, University of Michigan, Ann Arbor, Michigan.



## Christian China

Published By

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

Office: 347 Madison Avenue, New York, N. Y.

Vol. VII

MARCH, 1921.

No. 5

#### EDITORIAL BOARD

Che Kwei Chen, Editor
Daniel C. Fu, Managing Editor
Paul C. T. Kwei, Associate Editor
Ling Su Loh, Associate Editor
Paul C. Fugh, Associate Editor

#### REPRESENTATIVE EDITORS

Miss Nyok Zoe Dong	Department
Kai Fook MokEastern	Department
Feng Shan Kao	Department
Henry P. Tsang	Department

All manuscripts should be sent to C. K. Chen, Apartment 8, 609 West 115th Street, New York, N. Y. For business matters, address letters to Daniel C. Fu, 347 Madison Avenue, New York, N. Y.

Christian China is published monthly except July, August, September and October. Annual subscription is one dollar, per copy fifteen cents. Postage to foreign countries, 25 cents extra.

Entered as second-class matter at New York Post Office March 19, 1919, under the Act of March 3, 1879.



## Christian China

Vol. VII.

MAROH, 1921.

No. 5

#### CONTENTS

Page

#### FRONTISPIECE

#### **EDITORIALS**

Christianity and Ancestor-Worship	197
Our Recent Eastern Conference	198
An Announcement	198
"The Christian Message"	199
Dramatic Misrepresentation	. 199
CONTRIBUTED ARTICLES	
The Naturalization of Christianity in ChinaTelly H. Koo	201
The Wason Chinese Library at Cornell UniversityT. F. Crane	207
Shall the Meek Inherit the Earth?P. C. C. Lu	213
Observations on the Agricultural Needs of China, John W. Gilmore	214
My Recent Trip Through the Middle WestDaniel C. Fu	219
Human Blindness (Continued)L. S. Loh	232
RELIGIOUS AND SOCIAL ACTIVITIES AT HOME AND ABROAD	234
WHAT THE MAGAZINES SAY ABOUT CHINA	237

ASSOCIATION NEWS ...... 241





THE CHINESE DELEGATION AT THE ASILOMAR CONFERENCE

Digitized by Google

#### CHRISTIANITY AND ANCESTOR-WORSHIP

Many Christians in China have been deeply concerned with the question of ancestor-worship, which is one of the oldest as well as the most prevailing rites of the Chinese people. It is an outward expression of their continuous reverence and veneration for those who came before them. This tendency of looking backward for guidance and inspiration, which may be described as the historical method, has probably been responsible for leading the people to lay undue emphasis on the past and has thus retarded to some extent the progress of the country during the last few centuries. But it has certainly contributed much to the stability of the Chinese society throughout its long history.

A custom as intimately related to the life of the people as the practice of ancestor-worship cannot and in many respects should not be abolished. Liberal Chinese Christians can worship their God and at the same time pay great respect to their parents and ancestors, particularly those who have contributed something noble and worth-while to their family and to society. Fundamentally, there is no conflict between serving our Heavenly Father and respecting our ancestors. Indeed, within the Ten Commandments we find both the principle of worshipping God and that of honoring one's parents.

It has been recently suggested that tablets be placed on the walls of churches in memory of the members' ancestors. Whether this method will completely satisfy the intense desire on the part of some of the Chinese to show their reverence for the deceased members of their family is difficult to say. But it does point to the direction toward which Christians may find adequate ways of indicating their recognition for the contribution of their forefathers without compromising in the least their firm faith in the One True God.



#### OUR RECENT EASTERN CONFERENCE

The local committeemen of the Eastern Department of the C. S. C. A. have just had a very brief and informal conference at Mount Vernon, N. Y. About twenty delegates met together for a couple of days in a rather quiet spot, easily accessible to New York City, for discussing the work of the Association in the East.

First of all there was the opportunity for fellowship. In spite of the fact that they were all students of Eastern colleges and universities, many of them had never met each other before. To get acquainted was the first matter. This was comparatively easy as the conference was a small one. Secondly, there was the opportunity for each to share with the rest his experiences in his local center in trying to carry out the objects of the Association. Many of them had faced identical problems and met identical difficulties. Thus a general consideration of the common task proved to be exceedingly helpful. Lastly, there was the opportunity for all of them to rededicate themselves to their work and again resolve to return to their respective centers with renewed efforts to serve their fellowstudents, many of whom are the future leaders of China. To recognize the opportunities for real Christian service and to make the best use of these opportunities may be considered as the primary purpose of the conference. Its success depends upon how far its delegates will accomplish what they expected to accomplish.

#### AN ANNOUNCEMENT

With the March issue of Christian China we begin to provide a section for recording recent religious and social activities of and for our people at home and abroad. Its main purpose is to keep our readers in touch with the activities that are being carried on for the spiritual, intellectual, and social development of our people.

Mr. Paul C. Fugh, our new associate editor, has charge of this section, which, we hope, will prove to be both interesting and serviceable.



#### "THE CHRISTIAN MESSAGE"

In the February issue of *The Chinese Recorder* we find a list of statements of leading Christians in China regarding the fundamentals of Christianity. It was an attempt on the part of the *Recorder* to ascertain as far as possible the general conception as to what constitutes a real Christian message to China.

Although many of the statements in the list are nothing but familiar sayings from the Bible and do not throw any new light upon the significance of the Christian religion, yet we find a few that are exceedingly illuminating and instructive. For illustration, let us take the following message:—

"The message for China must bring God into the lives of men with vivifying power. It must make them hate injustice and the heartlessness which will let millions starve. This will come only when Christ, accepted as Saviour, interprets and makes real the life of the Father.

"God must be shown, not as the Changeless, the Omniscient, for Chinese philosophy has proved the futility of the worship of the static and of knowledge, but as Love in Action, leading His own to work with Him to make a better world."

This is a real Christian message that touches upon the fundamentals of Christianity that is capable of satisfying some of the most urgent spiritual needs of China. It brings out the vitality-generating power or the dynamic force in the Christian religion which causes its true adherents not only to hate what is wrong but to fight for what is right. This means that the real Christians in China are those who render positive service to their country and their fellowmen for the sake of righteousness. What China needs most is action in the spirit of love.

#### DRAMATIC MISREPRESENTATION

While it is true that modern means of transportation have made traveling a relatively easy matter for a great many people, one must remember that only well-to-do can afford to go



from one country to another for knowledge and pleasure. Thus the great mass of people even in a country as prosperous as the United States still have to seek information and knowledge of world affairs through such channels as the press and the theatres.

In view of this great influence of the modern theatre upon the common people, particularly the ever-increasing popular motion-pictures, it is extremely regrettable to note that many present-day dramas on China and the Chinese give highly erroneous conceptions of that country. Instead of showing its best, they almost invariably bring out its worst. Indeed, many stories about China deal with highway robberies, murders, slave-trade, and other disreputable features in such a combination as they are not found anywhere in the Chinese republic. For illustration take the recent production, which is now being offered at New York, entitled "A Tale of Two Worlds." It is a story full of mysterious, murderous, and horrifying scenes in which the Chinese are almost invariably represented to be on the wrong side. costumes of the characters are a mixture of ancient and modern Chinese dresses and something else that is not Chinese at all. The participants in the play probably either cannot, or do not care to present the true China.

The writers of plays of this nature are evidently as ignorant of the general conditions of China and the customs and characteristics of the Chinese as they are of the inhabitants of the moon. They endeavor to amuse the public at the expense of the reputation of the people of another country. Thoughtful Americans ought to resent such deliberate misrepresentation of a friendly nation, whose friendship may mean much to the relations of the United States and China and the peace in the Far East.



## THE NATURALIZATION OF CHRISTIANITY IN CHINA

#### By Telly H. Koo

A graduate student in Harvard University-Ed.

The twentieth century dawned with great possibility for Christianity in China. With the Boxers disappeared the vanishing type of religious fanaticism and national jingoism. The intellectual aristocracy of the last generation, with a few exceptions, was hostile to everything of Western origin. Their issue with Christianity was not one of disagreement, but one of voluntary ignorance.

The abhorrence and contempt with which the past regarded the Christians cannot be more luminously illustrated than by the worn-out term "eating religion." It means that Christianity has been a sort of profession upon which the otherwise useless parasite depended. This indictment, if not entirely true, was not groundless. It would be absurd to deny the gross ignorance and personal motives that have existed and, in many cases, are still operating in our churches. Preachers, much like propagandists of today, considered themselves as mouthpiece employees of certain foreign missionaries. Compensation had more weight than conviction. They alienated themselves from the rest of the society by their abject imitation, following not only the interpretation of the Christian teaching of those under whom they worked, but also the details of manner and even the tone of talking. It is within my own recollection that one of our native evangelists had his hair cut in such a way that it might look exactly like that of the missionary. He took the church as an asylum; he enjoyed his physical rather than spiritual self-salvation. He looked upon the rest of mankind as an astrayed flock, while others regarded him as a slave of the alien.

If I understand correctly, the attitude of the educated class towards Christianity has recently changed into an appreciation of the forces of Christian institutions, initiated mostly by the missionaries and conducted with the assistance of native Christians. It is an appreciation, not so much of their evangelical work



as such, admirable as it is, but rather the embodiment of their evangelical zeal in social usefulness. The heroic martyrs of 1900 have commanded our emotional respect, the medical and educational works of the survivors have received our admiration. After all, there can be no more accurate definition of divinity than that of the Stoics: Deos est mortali invare mortalem.

New tactics must be employed to lead the class of educated inquirers to the light of Christ. Christianity can be made more acceptable without compromising its creed. Its means of spread can be adequately modified, so as not to appear objectionable to those who have the most profound veneration for the past. It is interesting to speculate what might have occurred, if Recci and his adherents had been allowed to follow their own methods of evangelization. Keeping the end in view, the means are of secondary importance. One of the expedients, with which we can approach our liberal thinkers, and at the same time train a class of native workers in initiative and responsibility, is to hasten the naturalization of Christianity. By naturalization I do not mean a uniform and national church like an Anglican church, but rather the broadening of interpretation and the removal of the exclusiveness of Christian theology of the last century.

The late war, if it has taught us anything at, all, showed the futility of eliminating the spirit of nationality. Vainly did the moderate wing of the Bolshevists wait for the spontaneous rising of the proletariat of all states. The class struggle, which might have made the next generation forget their nationalities, did not come; the impatient party got the upper hand as a prize of their foresight. Vainly did Lord Acton, a writer so full of historic insight, condemn the idea of nationality and predict its termination. The restoration of Poland, the partial dismemberment of Russia, the late Russo-Polish struggle, the creation of many new nations, the general opposition to Bolshevism as an international danger, and the claims of small states at Geneva,—all tend to vindicate the intensity of nationalistic struggle with everincreasing vigor and enthusiasm. One may contend that Christianity in its very essence is universal and obliterates national boundaries. But a glimpse of European history will show that Christianity has been naturalized not so much, perhaps in



fundamental truth, as in Church organization and management. When Montesquieu explained the bearing of physical influence on the destinies of a nation, he had in mind not only the political but also the religious institutions. Religious belief, as a part of the life of a nation, cannot but help shaping itself according to national traditions and psychological predispositions. Anglican church—the very term itself suggests the idea of naturalization. So have the New England churches their own peculi-Indeed, the national church movement is older than the Reformation. What were the concordats, the Pragmatic Sanction, the Gallican liberties and so forth but means for national control and assimilation? Were they not designed to meet the aspirations of those who were beginning to be conscious of their nationalities? I do not question the universality of Christianity as a system of belief, but I doubt the possibility or wisdom of claiming universality of Christianity as a physical institution. Both the Holy Roman Empire and the Papacy once pretended to be universal, but both failed. The struggle for nationality has been going on ever since.

I believe that the modern Christian worker in China, be he foreign or native, should give more consideration to the ideals and traditions which our intellectual class treasures. The native evangelists especially should acquaint themselves more than ever before with Confucian classics, Buddhist and Taoist literatures,—those beliefs and objects of worship which have associated for many centuries with the life of China, and are not likely to go in the near future. In this respect, our present staff of native preachers are very inadequately prepared. Admitting exceptions which are rare, many of them cannot even repeat the genealogy of the late dynasty, not to say the whole store of Chinese history, literature and religious classics. Yet it is only a commonplace experience to hear preachers condemning Confucianism or Buddhism. If they could only know more about Confucius and Buddha, they would see that neither Confucianism nor Buddhism is anti-Christian. They are not mutually exclusive. The existence of Confucian societies and Buddhist missions ought to convince us that our old beliefs cannot be obliterated. Western history exhibits nothing more tragic than the burning of Servetus. To approach this class of well-intentioned lovers of truth, Chris-



tianity must adopt a policy of comprehension, not necessarily a declaration of indulgence. Liberalism does not imply sacrifice.

The neglect of Chinese classics and religious literature is not confined to native preachers. It is a lamentable fact applicable to the whole student world in China. For their own information and prestige, and as a means of contact, a close acquaintance, not to say a thorough mastery, of the religious systems, ethical principles, and national traditions, which have hitherto existed, should be deemed a requirement by every Chinese interested in evangelical works. The study of the Bible alone, one must concede, is a stupendous task, but it should not preclude one from improving himself in other lines of philosophy and literature. In other words, we need men like Prof. Chao of Soochow and Pastor Nee of Huchow, men with administrative ability and at the same time a scholarly knowledge and appreciation of Chinese history and literature.

There are already signs of naturalization of Christianity as indicated by the China for Christ Movement, and the United Church of China, and other organizations of similar nature. Independent churches are found here and there. According to recent reports, well equipped men and women have volunteered to till the virgin soil of the interior. It is an admirable start. The number of foreign missionaries is small compared with the ever-increasing number of Christians. Never will China be nearer to the prophetic truth, "great is the harvest, but few are the gatherers" than in the next few decades. The native preachers have to cooperate with the missionaries in order to meet the practical demand. This class of native evangelists will have a great advantage over the foreign workers in their contact with our inland people, who are, in many cases, not yet out of seclusion. They know their language and their attitudes. Furthermore, they feel that they are preaching to their fellow-countrymen, who share with them the same national tradition, the same history and the same past. The same feeling exists in those who listen to the preachings. Social and educational works like those Dr. P. L. Chang and Mr. David Yui are doing now may be attempted on a smaller scale. Owing to financial difficulties, penetration will naturally be slow, but we are not concerned with time. Beginnings are usually humble. It is altogther gratify-



ing to see that our men and women are willing to choose the hard task and to assume responsibilities. This is an indication of the growing spirit of national consciousness and awakening. Unless we can give Christianity a national character, unless we make it a part of our national life, the assimilation of the educated class will remain a tremendously difficult work. But we have begun to perform our task and are on the right track.

As to the missionaries we may say that they have done monumental work for Christianity in China. They can yet help us in many ways. Indeed their guidance should be more valuable in the immediate future than it has been in the past. The training which they can furnish in the seminaries and elsewhere is very useful. They should not only provide Biblical studies but also a broad college education together with a fair command of the contents of Oriental religions and literature; they should also teach methods of organization and administration. Liberal interpretation of theology with a due regard to the existing traditions should take the place of the old scholastic dogmatism.

Inasmuch as Christianity is an ever-growing and an ever-expanding religion, Christians must be trained to meet the spiritual needs of modern days. Think of the changes and breaks which Europe has undergone from the time of Christ to the present. It is three hundred years since the Mayflower landed at Plymouth and what a surprise it would be to the Puritans to see the churches of our own day! And the Puritans themselves and the various denominations (then known as sects) had been regarded at one time or another as heretics. The proper attitude of Christianity towards other religions and customs should not be one of carping criticism but of supplementation. We expect that the next generation of missionaries will be up-to-date men who have received training in modern science as well as in history and theology. We need their guidance and cooperation rather than their supervision.

To all lovers of China, the worst influence of Japanese imperialism on our people is not so much the loss of territories as the deepening of the conviction for material and military superiority. It is this psychological transformation that challenges every follower of the Prince of Peace. Shall we build churches while others build navies? Shall we train preachers



while others recruit soldiers? Shall we pray while others march? Shall we sing while others sharpen their bayonets? As we face our formidable foe and as our national spirit ascends, the song of Palgrave, with the substitution of the word China will be in vogue during the decades to come:

"All storms of life, thy helmsman
Shall make the haven safe!
Then with Honour at the head, and Faith,
And Peace along the wake,
Law blazon'd fair on Freedom's flag,
Thy stately voyage take;—
While now on him who long has bless'd
To bless thee as of yore
Once more we cry for 'China'
'China' once more!"

That means all Chinese habits and traditions and other assets which we have held dear should retain their places. Shall we not accept Christianity as a source of sustaining energy in our struggle for nationality, to save China from the follies of the worship of crude materialism, and to teach our aggressive neighbors the beauty of transcending the finite, the visible and the concrete? Shall we not give a new and more liberal interpretation of Christianity that we may demolish the barrier of misunderstanding which has so long stood between the educated people and the church members, and which is now gradually disappearing. Shall we not make Christianity suitable to the national aspirations of our people?



## THE WASON CHINESE LIBRARY AT CORNELL UNIVERSITY

By T. F. Crane

To those who are interested in books on China and the Chinese, and the history of their civilization, the following article is of particular significance and importance. Dr. Crane is a professor emeritus at Cornell University.—Ed.

One of the most valuable gifts ever received by Cornell University is the Charles W. Wason collection of books in English relating to China and the Chinese.

The donor was born in Cleveland, Ohio, in 1854 and received his education in the public schools of his native city. In 1872 he entered Cornell University in the course of Mechanical Engineering and remained at the University until 1876. He afterward engaged in business in Cleveland and always retained the deepest affection and loyalty for his alma mater, and in turn was beloved and honored by generations of Cornell alumni. His later life was clouded by a long and painful illness which he bore with noble courage and Tesignation. In 1903 he and his wife visited Japan and China and acquired an interest in the latter country which was to be his greatest solace in his prolonged illness. It was not, however, until some years later (1910) that he began the collection of works in English relating to China and the Chinese which grew in a remarkable short time into the splendid library bequeathed to Cornell University with a generous endowment for its future increase.

Before Mr. Wason's death, April 14, 1918, the collection was fittingly installed in a large upper room of his residence on Euclid Avenue, Cleveland. This room was beautifully decorated in the Chinese style from designs by Mrs. Wason, who in all things pertaining to the collection was from the beginning the sympathetic and intelligent aid of her husband.

Mr. Wason has given an account of the inception of his collection and described the beautiful room in Cleveland in which it was housed in a letter published after his death in the



Cornell Alumni News, August, 1918. A little over a year before his death, Mr. Wason gave a reception in his Chinese Library to the Cornell Alumni of Cleveland, and for the first time formally announced his intention of presenting to his alma mater the superb collection of books filling the ample shelves of the artistic room. Those who heard him will never forget his nobly expressed desire to bring China and the United States into closer intellectual relations. The great outlay of wealth in bringing together the library was not to gratify a collector's hobby, but to make China better known by every book in English relating to it. It may be said in this connection that Mr. Wason's interest in China was not merely that of a collector of rarities. He took a personal interest in the Chinese students at Cornell, and in the years when his health permitted he came to Ithaca and entertained in his fraternity home all the Chinese students at Cornell and endeavored to make them better acquainted with the faculty of the University and their fellow students.

It will be seen from what has been said above that Mr. Wason's purpose in making his collection was a serious, practical one, and its restriction to works published in English was to make the library more accessible to American students. It contains, of course, certain indispensable works in other languages, and the general library of the University supplements, in this respect, Mr. Wason's collection. Since his death, an arrangement has been made with his trustees by which part of the income of the endowment is to be spent in the preparation and publication of a catalog and the purchase of such books in foreign languages as may be deemed desirable after provision has been made for works in English.

For many years, Mr. Wason had the invaluable aid of his friend Mr. Arthur H. Clark, of the well-known publishing firm of Cleveland. Without the help of an expert, it would have been impossible to collect so large a library in so short a time—less than ten years. It was a noteworthy achievement when one considers the unusual number of rare books in the collection and the extraordinary number of files of scarce newspapers and other periodicals published all over the world. Mr. Wason's desire to make his collection useful and accessible to readers is well illustrated by his treatment of articles in periodicals. A



complete set was procured and all the articles relating to China and the Chinese were excerpted and bound in uniform volumes about an inch thick, with the contents of each volume typewritten and bound into the book. Over sixty-two thousand separate articles from the periodical literature of the world are so treated. In the case of periodicals of general interest or special value, the complete set has been preserved. All these articles were indexed in a card catalog containing, at the time of Mr. Wason's death, twenty-three thousand cards.

The extent of the library can be seen from a brief inventory furnished by Mr. Clark. Besides the periodicals above mentioned, there are: Printed, bound volumes, 4,302; Pamphlets, about 750; Manuscripts, 55 bound volumes containing over 500 separate manuscripts; 21 bound volumes of paintings by Chinese artists; between 75 and 100 portraits of celebrated persons connected with China, including natives, which in most cases are not available in printed books; about 150 maps besides a complete set of the British Admiralty Charts relating to China and the Chinese seas from 1840 to 1886; about 500 engraved plates of views, architecture, costumes, manners and customs, industries, etc., including many rare and beautifully colored plates; and finally complete and partial files of 37 Chinese newspapers printed in the English language, among these The China Times, The Peking Gazette, The Overland China Mail, The Celestial Empire, The Hongkong Government Gazette, Shanghai Municipal Gazette, China Mail, London and China Telegraph, China Review, China Telegraph, The Far Eastern Review, North China Herald, Canton Misceliany, Canton Register, etc.

The great value, however, of the collection to the student consists in the fact that it furnishes almost complete materials for the exhaustive study of every phase of Chinese life, industries, religions and politics, as well as the relations with the outside world from the earliest times to the present day. For example, the Collection contains the East India Company's official publications and those of the British Government relating thereto, as well as the Parliamentary Papers of Great Britain concerning China. All the United States Government publications dealing with China are in the Collection, such as Consular Reports, Treaties, etc. There is also what Mr. Clark pronounces to be



"the most complete set in existence" of the Chinese Imperial Maritime Customs Publications from the time of the establishment of the Foreign Customs Board in 1854 to the present time. This series is of inestimable value for the history of Chinese trade as well as for a host of special topics, such as Chinese Medicine, Silk, Tea, Opium; even Music is treated in an extensive monograph.

There is a large collection of dictionaries from Robert Morrison's great work in six quarto volumes published at Macao, 1815-1822, to the most recent vocabularies of the various dialects of Chinese, such as the Cantonese, etc. There is a beautifully written manuscript grammar and dictionary of the spoken and written Chinese language in two quarto volumes. This Chinese-Latin Dictionary was apparently prepared during the latter part of the eighteenth century or even earlier by a Catholic missionary as an aid to his colleagues in learning the spoken and written language. There is a similar dictionary in the Morrison Library at Tokyo by the missionary Padre Juan Fernandez, finished at Chang-te fu, in 1724.

There is a wonderfully extensive collection of the early descriptions of China, such as Athanasius Kitcher's China monumentis illustrata, Amsterdam, 1667, Du Halde's Description of the Empire of China, London, 1738-1741, and many other similar works. The early travels are to be found in the great collections of travels made by Hakluyt (1599), Purchas (1617), Astley, Kerr (excerpts from the eighteen volumes, Edinburgh, 1824), Pinkerton, Churchill and Harris, all of which are here in the best and fullest editions. The modern travellers in China, Tibet, Tartary, Mongolia, and Manchuria, as well as in Japan and Korea, are all on the shelves of the Wason Collection.

The first English embassy to China was in 1792, and the ambassador was Earl Macartney. Full accounts of the embassy were written by Sir George Stanton the Secretary, and John Barrow, the Comptroller. Mr. Wason was fortunate enough to secure for his collection a considerable number of Lord Macartney's manuscripts, contained in thirty-one folio volumes. Among these are: The Commonplace Book, kept by him during his embassy; credential letters of members of the ambassador's suite; the log of His Majesty's Ship Lion commanded by Sir Erasmus Gower



from the 5th of August, 1793, to the 9th of January, 1794, etc. The log fills forty-seven pages and there are fifteen full-page water-color views representing approaches to harbors, etc.

The second embassy was that of Lord Amherst in 1816, and is described by Henry Ellis, one of the commissioners of the embassy, in a quarto volume published in 1817, and containing beautiful colored illustrations not found in subsequent editions.

We have spoken above of the files of Chinese newspapers published in English. Even more remarkable are the files of journals relating to China and the Chinese published in other countries. These relate largely to missionary enterprises and the student of these undertakings will have to consult the Wason Collection. Here may be found the Annual Reports of the American Bible Society from 1817 to the present. The American Board of Commissioners for Foreign Missions Reports since 1834; British and Foreign Bible Society Reports since 1814; Missionary Herald since 1821; Missionary Register since 1816, etc.

Besides these general works are to be found the various denominational missionary journals, such as The Presbyterian Church of Foreign Missions, Southern Baptist Missionary Journal, Wesleyan Missionary Society Reports since 1827, etc.

There is a host of other similar journals, of which the reader of this notice has probably never heard; here are a few: Heathen Woman's Friend, Juvenile Missionary Herald, Life and Light for Heathen Women, Net Cast in Many Waters, Woman's Missionary Friend, etc.

We can refer only briefly to the value of the Wason Collection for the student of the status of the Chinese in America and other foreign countries. Mr. Clark says: "The Collection is especially rich in material relating to the Chinese in the various cities of the United States. The works gathered upon the Chinese in San Francisco and New York City far exceed those in the public libraries of either city. A large amount of the published material regarding the Chinese in San Francisco and along the Pacific Coast, and that relating to the Chinatowns of New York and other cities, has passed so completely out of the market as to have proved exceedingly difficult to trace." There is, however, more to be found on this subject in the Wason Collection than elsewhere in this country.



We have dwelt largely on the value of the Wason Collection to the student of Chinese history and religion, and have little space left to mention at any length the rare and curious works in the Collection. We have already mentioned the large number of manuscripts formerly belonging to Earl Macartney, the first English Ambassador to China. There are also a number of manuscript-logs of vessels and diaries of travels in the eighteenth and nineteenth centuries. Among these may be mentioned the diary of an officer of the 98th Regiment in the Chinese War of 1841-1846, under Lord Saltoun, by an anonymous writer. great interest are manuscript letters from some of the Jesuit missionaries of the seventeenth and eighteenth centuries. Especially interesting are letters from the Rev. Father Entrecolles, dated 1712 and 1722, containing a description of the manufacture of porcelain. There is also a very curious manuscript journal of the adventures of Henry Warden, an American of English descent, who was wrecked in 1807, on a voyage to China and lived eight years and a half on a small island off the coast. He married the daughter of the Chief, and declined to leave the island when an opportunity offered. He finally did depart, taking two of the natives with him to China and afterwards to London on his way to New York. His subsequent life is unknown. When he sailed again from New York in 1819, he left the manuscript of his narrative in the hands of a friend, Mr. Belazare, to publish or suppress as he deemed best.

In conclusion may be mentioned one of the most curious works in the Wason Collection. It is three volumes of the great Chinese encyclopedia, "Yung Lo Ta Tien," which was completed in 1408 at Nanking and consisted of 11,000 bound volumes. It was transported to Peking to be printed, but this was found to be too costly. Two complete copies were, however, made and the original was sent back to Nanking where it was destroyed by fire in 1644 at the downfall of the Ming dynasty, together with one of the copies. The remaining copy was housed in the Hanlin College at Peking, where, in its turn, it perished by fire when the Hanlin College was consumed during the Boxer uprising in 1900. Only a few odd volumes were saved. One is in the University Library at Cambridge, England, and three are in the Wason Collection at Ithaca.



Enough has been said to show the great value and interest of the Wason Collection. The books are now being arranged and classified on the shelves and the new card catalog is under way. When this preliminary work is accomplished, the Collection will be accessible to scholars and should prove a noble monument to the memory of a sincere friend of China and the Chinese.

## SHALL THE MEEK INHERIT THE EARTH? By P. C. C. Lu

Since the days of Confucius and Socrates it has always been a great puzzle in the human mind to see the wicked prosper while the good suffer. Taoism calls this particular phenomenon "fate"; Confucianism calls it "the decree of Heaven"; and Buddhism calls it "the effect." But Jesus says "the meek shall inherit the earth," the truth of which he has demonstrated by his own life.

Common sense, however, tells us that only the "live wires" and the aggressive ones can succeed in life. Prof. McDougall says that it is the fighting instinct of the Germans that has "enabled them to build up a new civilization on the ruins of the Roman Empire, and to carry on the progress of social organization to the point it has now reached." He contrasts the Europeans and the Japanese with the Chinese and the Hindoos in showing the advantage of the aggressive over the submissive. Prof. Thorndike thinks that indiscriminate cultivation of gentleness is risky. Dr. C. T. Wang said in his instructive article published in Christian China last spring that the thing China lacked was the fighting spirit.

The church has been accused as a hot-house of submissive spirit or the killer of adventurous spirit of Columbus, the scientific spirit of Darwin, and the revolutionary spirit of Rousseau and Mazzini. It has been said that Confucianism, Buddhism, and Christianity have made the Chinese, the Hindoos, and the Koreans pusillanimous and downtrodden. Is there any truth in these statements?



For answers to these remarks, let us turn to the teachings of the founders of these religions. Confucius says that the self-improvement of a super-man is without end. Again he says that if others have one ability, I wish to have ten abilities; if others have ten abilities, I wish to have a hundred of such abilities; if others have a hundred abilities, I wish to have a thousand of such abilities. If so, a fool will become wise, and a weakling will become strong. Jesus tells his disciples to be as tame as a dove and as skillful as a serpent. He also says that a grain of wheat will not renew itself and multiply, unless it has been buried in the ground.

Thus it seems clear that the great teachings tell us to be meek and gentle, and at the same time to be strong and active. Only those who are righteously aggressive can bring about progress.

## OBSERVATIONS ON THE AGRICULTURAL NEEDS OF CHINA\*

#### By John W. Gilmore

I spent nearly three years in the establishment and development of an agricultural school at Wuchang, China, under the direction of the government of Hupeh province. During this period I had an opportunity to travel extensively and to get firsthand knowledge of agricultural conditions over a wide territory.

As a result of these observations I have for a long time been strongly convinced that the foundation of China's material welfare is her agriculture, and, which is equally important, that if China would make progress in material things she must take such steps as are necessary to better her agriculture.

I readily recognize that material welfare and material progress are not to be made too much of, for a nation or a commonwealth can go to pieces because of material prosperity. But it is evident to any one who has traveled in any part of China that the Chinese are not now even in sight of opulence. When a nation is living on the bed-rock of existence the problems of



<sup>\*</sup>This article was originally in the form of a letter addressed to Mr. G. W. Groff, who has kindly secured the writer's consent for publication in Christian China.

promoting its prosperity touch all phases of its life, spiritual and political as well as physical.

A great deal of the opinion regarding the physical well-being of China centers on the development of its natural resources, the creation of a strong military machine, the erection of a popular or democratic form of government, and so forth. But in my judgment, the development of a profitable and a sustaining agriculture lies beneath and behind all of these.

China has too many people engaged in agriculture, and the returns per unit of labor of those engaged in agriculture are too small. It is conservatively estimated that more than half of China's working population is engaged in agriculture. A nation is physically well off when its population is engaged in a number of occupations, and when its working population is equitably distributed among those occupations. The fundamental trouble with China is that she has too many people engaged in the one industry of agriculture, and whose returns per unit of labor are too small to enable even this large balance to support themselves and the remainder of the population. Thus it is impossible for China to develop her natural resources, her trade and transportation, and her manufacturing facilities until she adopts such measures as will increase the returns per unit of labor in agriculture in order that men may be spared for these other industries. It is true that the Chinese work diligently and long, but because of their methods and procedures the accomplishments of a long day of toil do not amount to what they should.

One may be pardoned for referring to the trend of affairs in the United States during the last fifty years to illustrate the statements just made. In 1870, forty per cent. of the working population (those above ten years of age engaged in gainful occupations) of the United States was engaged in agriculture, and at that time this country was producing enough food products for itself and some for export. During the fifty years that have passed the percentage of the working population engaged in agriculture has declined to about 30, and still the country is producing enough food products for itself and some for export. This period has also witnessed the equivalent increase in the proportion of working population engaged in trade and transportation, manufacture and the mechanic arts, and professional service. In



brief, in this is an example of a country experiencing a diminishing proportion of its working population engaged in food production, an increasing proportion of its population engaged in consuming industries, and at the same time maintaining a surplus production of food and other essentials. This status has been accomplished by adopting and promoting those agencies of education and public service that have increased the returns in agriculture per unit of labor.

This illustration has not been used inadvisedly. I can visualise the same forces being energized to lift China from the dead level of poverty to a plane of sufficiency for her own people—not in a day, to be sure, but in time; and the time that will be required makes it all the more important that the procedures be built on foundations adequate and durable. It is also recognized that this procedure for material prosperity can be carried too far. When a nation becomes too wealthy it tends toward worldliness. Although the philosophy of the mean has long been prominent in the Chinese mind, yet the balance between the elements of physical comfort and prosperity are not well adjusted. Progress in spiritual as well as civic affairs follows a reasonable degree of opulence. When people are poor and hungry the circle of well wishing extends but a short distance beyond themselves.

It is not possible for me to enter into a discussion of all the ways by which a better physical condition is to be brought about. It must suffice to mention only one point of view. For a number of years I have watched the Government students of China come to this country, pass through four years of training, and then return to their native land. Some of them I have been able to follow in their work in China. The impression that I have received regarding the situation as it now stands is that in general these students come to this country too young to derive the greatest benefits from their residence and studies abroad. Being young, they are consequently deficient in that breadth of judgment and depth of understanding which would enable them to grasp the broad principles of industry and thought that prevail in this country. Their education up to the time of coming has been directed along lines of routine or schedule, and they have not reached the age of independent thought, especially on subjects and activities that are entirely new to them.



The conditions of living and industry in China are very different from those in this country, and it is not possible or desirable for one or many students having studied in this country to return to their own land and to undertake to change conditions even in one generation. Consequently, the best that a student can get from his studies and travels in this country is a knowledge of the principles of practice and thought that will enable him to find their application to conditions in his home country. He cannot take our methods and bodily transplant them.

In my judgment, therefore, all Chinese students chosen to study and travel in this country should have their Bachelor's Degree, or its equivalent, before their departure. This should be done for two reasons: first, to enable the students to secure a training adequate to enable them to comprehend in true relationships and perspective the things which they see and study in this country; and second, in order that the student may have acquired that degree of judgment and understanding that will enable him to see clearly the application of his studies to the conditions of Chinese life and activities. Time, and consequently age, is a factor in education, and the student should come to this country with the ability and judgment acquired by training that will enable him to absorb and to assimilate as well as to learn and memorize. If the student can secure this preliminary education in one of the colleges under American or English auspices, so much the better, but if he cannot have, or has not had this advantage then a basis of his choosing should be a comprehensive understanding of Chinese conditions and the points or places where improvement is both needed and possible.

So far then as study and travel in the United States is concerned, I would divide those chosen into two classes: First, those who have their Bachelor's Degree, or its equivalent, to be sent to this country for the regular period of study—three or four years at selected universities. These students would, in all probability, be admitted to graduate standing in the universities of the United States, but would be required to do such an amount and kind of undergraduate work as would give them the knowledge they were seeking as well as prepare them for their advanced work. In my judgment these students should be not less than twenty-two years of age and preferably twenty-five. The



second class of students sent to this country under Government regulations should be mature men, having at least their first degree in China. In addition to this they shall have had at least five years' experience in some line of work related to the public service and be not less than thirty years of age. This requisite of preliminary education, experience and age, is in a measure an assurance of ability, interest, and wisdom necessary to make the most of their studies in this country. These students would be awarded traveling fellowships, their principle object being to travel in this country and make such observations and studies as their interests require. These fellowships would be awarded for a period of two years, the time being made short in order that the recipient be enabled to complete a series of observations and studies and return in sufficient time to make some practical application of his knowledge. Upon arrival in this country the fellow would take up his residence at a chosen university, where he would remain for such a period of time as would be necessary to complete such studies as the institution and its environs afforded. At the completion of this period of residence the fellow could then be accredited to some other institution where a new set of problems could be taken up or the previous studies continued under a new environment. By this procedure the fellow could have residence at a number of institutions and in the end to have studied his particular subject in many parts of the country. An important phase of the plan is that the fellow retains an organic connection with some institution of learning during the entire time of his visit, thus getting the benefit of official consultation and directed study. It is not intended that any degree or certificate should be granted at the expiration of this travel, but such records and reports as the Government may require.

This, in brief, then is my thought—that China's welfare depends fundamentally on the betterment of her agriculture to the end that returns per unit of labor may be larger. Development along this line will spare men for other industries which are essential, and men cannot be spared for other industries until the farmers of the country produce considerably more than they themselves consume. Many agencies can be made to contribute to this end, but an agency of primary importance is education in and for agriculture.



#### MY RECENT TRIP THROUGH THE MIDDLE WEST\*

#### By Daniel C. Fu

My recent visitation in the Middle West, beginning on the 13th of January and ending on the 15th of February, took me altogether through six states: namely, Ohio, Michigan, Illinois, Wisconsin, Iowa and Minnesota. Of all the Mid-Western states which are known to have a large number of Chinese students I have only omitted three—Indiana, Missouri, and Kansas—which I did, not without deep regret, on account of the lack of time. On the whole, the trip was very satisfactory despite the fact that it was taken right in the heart of winter and at the time of the mid-year examinations in most colleges.

Before I began the trip I had in mind a few definite things which I hoped and determined to accomplish. These were: (1) to make the object and work of the Association better known in the Middle West; (2) to help the students to organize Bible classes and discussion groups, wherever possible; (3) to influence the students to attend churches on Sundays and student conferences in the summer; (4) to encourage the students to do Christian work and social service for their own fellow country-men in the community; (5) to interest the Americans, both college authorities and town people, in the Chinese students with a view to securing their cooperation and support in our work. These objectives I have carried out with different degrees of success in different places.

During the greater part of my trip I had the good fortune of having as my companion Mr. Elmer Yelton, Associate General Secretary of the Committee on Friendly Relations, who was travelling in the interest of all the foreign students in the Middle West. Mr. Yelton, with all his knowledge of China and his love for the Chinese people, was ever my counselor and guide while travelling together. To him I am greatly indebted! I



<sup>\*</sup>This was originally a report submitted to the President of the Chinese Students' Christian Association in North America.

wish to mention here the fact that the morning watch which we kept together every day throughout the trip with Fosdick's MEANING OF SERVICE as our text-book, was especially a source of strength to me.

#### University of Cincinnati, Cincinnati, O.

Cincinnati was my first stop. There I found nine Chinese students taking industrial training under the "cooperative plan" for which the university is noted. Of those nine students, three are from Mukden, two from Paotingfu, and the rest from the South. Mr. M. C. Chou, president of the student club, is on the faculty of the university. Mr. Dip Louie, our local representative, is an old hand in the work. It was largely due to the effort of these two men that a reception was given by the student club in honor of Mr. Yelton and myself on the first day of our arrival. I spoke to the men at the reception and addressed the Cosmopolitan Club on the following day. Through these two meetings I had the opportunity of meeting many students, both Chinese and American. The rest of my time was profitably spent in personal calls and private interviews. Our students in Cincinnati are having a fine reputation.

#### University of Minnesota, Minneapolis, Minn.

From Cincinnati we made a big jump to Minneapolis, where 18 Chinese students are studying. I found that our work there was practically unknown, for up to that time no local representative had yet been appointed by our Association. So, when I arrived there my first concern was to organize the work. I spoke to our students both in private and in group, trying my best to make plain to them the objects of our Association and the purposes of my visit. All with whom I had spoken seemed to be in favor of my idea. On the last day of my stay in Minneapolis quite a number of students, of whom Mr. Joseph Sieux and Miss Elizabeth Lee are fine representatives, came to bid me good-bye and assure me of their willingness and readiness to cooperate with our Association in promoting Christian work among their fellow students in the university. I was well satisfied with the result.

Every minute of my stay in Minneapolis was busily oc-



cupied. On the first day I was entertained by the student club at a dinner, at which I spoke. In the same evening both Mr. Yelton and I were invited to address the foreign students. The second day was spent mostly in private interviews. On the third day, which was the last day of our stay in that city, I had to speak to a young people's meeting at one of the churches nearby in the afternoon and meet our own students in a special meeting in the evening. At the latter meeting some most perplexing problems in connection with the Christian religion were brought up and talked over. My impression of that meeting was that those students were in dead earnest and with honest desire to seek for the Truth. I was certainly happy to have the opportunity of meeting such men as Messrs. C. Cha, S. K. Kwong, S. C. Lin, and Joseph Sieux, and discussing together those problems with them.

#### University of Wisconsin, Madison, Wis.

Among the "Big Four" of the Middle West the University of Wisconsin this year has the smallest enrollment of Chinese students. Of the 37 men now there only five are known as professed Christians. If this figure is correct, then it is evident that something urgent must be done for our students in that university. Mr. H. H. Chao, our local representative, told me that he has on hand three plans, which he expects to successfully carry out. The plans are: (1) to organize a Bible class for the Christian students; (2) to start an English class for the new students who have just come over from China; (3) to prepare a list of Christian homes to which our students may go to ask for lodgings or seek for friendships. Let us hope and pray that these plans may be successfully carried out.

During our stay at Madison we were hospitably entertained by the University Y.M.C.A., of which Mr. Wolf is the secretary. We had the honor and pleasure of meeting and addressing the following student bodies. Junior Religious Council; foreign student leaders; Cabinet of the Y. M. C. A.; members of the Y. M. C. A., and members of the Student Council. All these engagements kept us busy every day. Therefore, I did not have time to make as many private interviews as I had wished, a thing which I regretted



greatly. I was most sorry for not being able to see Mr. M. H. Chou, President of the Chinese Student Alliance in North America, though I did call on him once at his residence. From Madison we two separated, Mr. Yelton leaving for St. Louis and I for Beloit.

#### Beloit College, Beloit, Wis.

There are six Chinese students, two girls and four boys, studying in Beloit College. Though only two are Christians, all of them are members of our Association. When I arrived there I was first greeted by Mr. L. Sun at the station and later conducted by him to Emerson Hall, the cottage for boys, where a meeting was already called for me. I spoke to them for about half an hour. In the evening I was entertained by the students at a Chinese restaurant downtown, in which I had the pleasure of meeting them again as a group. This, by the way, was the first "chop suey" I had since I left New York City two weeks ago. Certainly the meal tasted good to me that evening! Our students in Beloit are a fine bunch of boys and girls. ligiously, they are well taken care of by the professors and the good Christian people in town. Mr. P. C. Yang, our local representative, told me that all the six students go to churches pretty regularly. The following are some of the names of the professors who are special friends to the Chinese students: Profs. M. A. Brannon, W. A. Hamilton, R. B. Way, J. J. Deane, J. F. Crawford and C. L. Clarke.

#### Iowa State College, Ames, Ia.

Six ambitious young men from China are taking their training in that famous agricultural college of Iowa. All of them are Christians and members of our Association, a record-breaking thing for a state college like this. Mr. W. M. Ling, who is also president of the student club, is our local representative. There is a discussion group among them, which meets bi-weekly. In this group problems of all sorts are discussed, sometimes alone by themselves and sometimes together with friends of China. At the time of my visit M. Ling told me that they were much interested in studying and discussing the recent famine conditions in North China with the hope that some practical solu-



tions might be found at the end. Mr. Fred M. Hanson, secretary of the College Y.M.C.A., and Rev. Le Roy Burrough, pastor of the Episcopal Church in the neighborhood, are the two men that look after the moral welfare of our students in Ames. It was largely through their influence that two students by the name of Messrs. H. Liu and C. C. Wang were baptized in the college last year.

#### Grinnell College, Grinnell, Ia.

Grinnell is a Congregational college. It has perhaps the best dormitory, either for boys or for girls, of any college of its size in the United States. The fact that all our students stay in the private homes instead of the dormitory is something which I as a casual visitor could not understand. Altogether we have six students there. Of these six, three are Christians and four members of our Association. Mr. K. C. Hsu is our local committee-man. Mr. M. W. Wen has just finished his work and will soon go to Chicago for further study. Mr. S. P. Kuan, who has recently arrived from France, is expecting to study there, though nothing is definite. I had the pleasure of meeting all the six, both privately and in group, while there. In my talk to them I suggested the advisability of starting a Bible class or discussion group, but all were of the opinion that in a college like Grinnell where there is already enough religious influence such an additional thing is really not needed. I left Grinnell with the most favorable impression of the college.

#### University of Iowa, Iowa City, Ia.

My visit to Iowa City was a surprise to all, for no information regarding it had been given to them beforehand. However, I succeeded in interviewing many students during one night's stay there. This year the University has an enrollment of 17 Chinese students, the largest in the history of that institution. Of this sum four are girls and ten Christians. All of these students are from Foochow. Mr. Chiang Liu, president of the club, is very active in Christian work. Upon my request he very kindly consented to take up the responsibility of the local committee-man in Iowa City. Closely cooperating with



him are such men as Messrs. T. M. Lau, Frank Hsu, and T. F. Chou. Of Christian activities there are among them a Sunday School class and a discussion group, both of which meet weekly in one of the churches nearby. Mrs. H. Whittaker, a great friend of China, looks after the religious life of the students like a mother.

#### Coe College, Cedar Rapids, Ia.

In this Presbyterian college there are five Chinese students studying, all of Methodist faith and from Fukien province. Miss Janet L. Ho, the only Chinese girl in the college, stays at Voorhees Hall, while the boys have their rooms at Williston Hall. When I first met the boys they were all in military uniform. I was invited by the students to a Chinese dinner at one of the restaurants downtown, the second "chop suey" I had on this trip. After the dinner I spoke to them, stressing on the necessity of living a genuine Christian life and preparing ourselves for future Christian service in China. My talk was followed by an informal and interesting discussion in which several important problems relating to the future Chinese Church were brought up and talked over.

#### Cornell College, Mt. Vernon, Ia.

While in Cedar Rapids, I paid a flying visit to Mt. Vernon, where Cornell College is located. In this Methodist institution I found four Chinese students, two boys and two girls. Mr. William Tan is a native of Singapore. Misses Ruth S. G. Ho and Carol Chen are from Foochow. Mr. S. T. Wang comes from Shanghai. China is certainly well represented in Cornell by these four of her sons and daughters. During my stay there I had the pleasure of meeting all of them and telling them something about the work of our Association, which I found was quite unknown to them. Mr. Tan was asked by me to be our local representative in Mt. Vernon, a responsibility which he willingly accepted.

#### University of Illinois, Urbana, Ill.

My brief stay in Urbana does not enable me to give a lengthy report of my visit to that institution, and yet there are several things which I must record here. During the current year the Uni-



versity of Illinois has an enrollment of 74 Chinese students, the second largest in the Middle West. Of these 74 about 24 are professed Christians. Mr. P. K. Wang, our local representative, Mr. P. W. Wang, a "great personal worker," and Messrs. F. C. Ling and K. H. Li, both of whom have served with the Chinese laborers in France—these four are the "pillars" of the Christian Chinese students in the University. In cooperation with Mr. C. D. Hayes they have done much toward bringing their fellow students into contact with the best Christian elements and influences in the community. Mr. C. D. Hayes, a student secretary of long standing and wide experience, is now the Y secretary for foreign students in the university. With his knowledge of China and his love for the Chinese people he labors untiringly for the welfare of our students in Urbana. To him go our gratitude and our prayers!

#### University of Chicago, Chicago, Ill.

Chicago is my home. Though no longer taking work in the university, I still consider myself a Chicago man. Hence in visiting the institution I naturally had a kind of feeling which was peculiar to the place. There, I saw my friends, old and new, with whom I spent two delightful evenings together. I met the entire student body on two occasions: one at the club meeting on Saturday evening and the other at the discussion group on Sunday morning. At the former I did not speak much, but at the latter I spoke at length on the work of the Association. A short discussion followed my speech. In closing the meeting Mr. P. C. I, leader of the discussion group, assured me of their loyal cooperation with and hearty support for the Association.

This giant university of the Middle West is reputed to have the largest number of Chinese students in that part of the country this year, the number being 80 in toto. There, our Association has 40 members, the largest of any single institution in the country. This speaks very well for the good work done by our local committee-man Mr. Daniel G. Lai and his associates, Messrs. P. C. I., L. S. Loh, J C. Jiu, Chi P. Cheng, Chang Liu, C. S. Li, S. C. Miao and T. L. Wang. I found our work in the university well organized and widely advertised. Mr. Lum K. Chu, our Mid-Western representative, is never tired of rendering service to



our fellow students and business men in Chicago and outside of it. With the removal of the Eubank family to Independence, Mo., the Chinese students in Chicago feel the loss of a sincere friend this year, but Mrs. A. N. Carroll, whom they affectionately call their "American mother," is doing all she can to make them feel at home. To both the Eubank family and Mrs. Carroll our Association wants to extend a vote of thanks for their parental interest in our students.

One of the two days of my sojourn in Chicago was spent in a conference with the Friendly Relations Committee to discuss plans and to arrange a programme for the Lake Gevena Conference to be held during the summer. Those present in the conference were as follows: Messrs. Charles D. Hurrey and Elmer Yelton, representing the Committee on Friendly Relations; Messrs. C. D. Hayes and L. C. Hollister, representing the foreign students in the Middle West; Mr. Oscar Gacitua, representing the Latin American students; Mr. Silvestro Pascual, representing the Filipino students; Messrs. K. Kato, H. Yuasa and R. Shimadzu, representing the Japanese students; Mr. Lum K. Chu and myself, representing the Chinese students. It was at this conference that Mr. Yelton joined me again for the trip.

#### North-Western University, Evanston, Ill.

Upon request of our local committee-man Mr. Louis Hong I did not go out to Evanston to visit the university myself, as originally planned, but I obtained the following information chiefly from my friends in Chicago. North Western, a Methodist institution, has 22 Chinese students this year, the largest in the history of the university. Among those eight are members of our Association. Owing to the divided nature of the campus (The Medical and Commercial Schools in which many of our students are taking work are located quite away from the main campus) the students have found it almost impossible to have any sort of Bible class or discussion group among them. However, it is said that the moral and religious side of their education is well taken care of by the university and the churches in town.



#### University of Michigan, Ann Arbor, Mich.

Michigan is perhaps the only university in the country where Chinese women reign. An evidence of this is shown by the fact that all the offices of the student club there are held by the fair sex—Miss Helen Wong, president; Miss K. P. Tsong, secretary; Mis T. L. Li, treasurer. There are altogether nine Chinese girls in the university. The Barbour Scholarship which is annually awarded to ten Chinese girls by the university is perhaps the thing that accounts for the continuous presence of a large number of our girls in that institution.

Including the nine girls the university has an enrollment of 60 Chinese students this year. Of this number a good many are members of our Association. Messrs. C. K. Lam, K. H. Wu, and Henry Y. Yee are among the active ones. A special club meeting was called for us, and Mr. Yelton and This was a good chance for us to meet the I both spoke. students. Besides this meeting, we spent a good deal of our time making personal calls and holding private interviews. We found the conditions of our students in Ann Arbor very satisfactory. Among many activities there are a Bible class and a discussion group in both of which many students, Christians and non-Christians alike, take part. The former is taught by Dr. Thomas M. Iden, while the latter led mostly by the students There is, in addition, a social service club, which sends out members every week to Detroit and Toledo to conduct S. S. and educational classes among our own fellow countrymen.

A unique honor that fell upon us in Ann Arbor was an invitation to dinner extended to us by the Rotary Club of the town. This Club, which is an organization chiefly composed of professors and prominent business men in town, is much interested in the matter of entertaining foreign students. Since the mid-western conference in Ann Arbor last year, it has been deeply interested in the Chinese students of the university. I think it will be well worth our while to cultivate the friendship of this splendid organization, which is national in scope, both in the interest of our Association and our country.



#### Detroit, Mich

Detroit is not primarily a student center, though in it the University of Detroit, a Catholic institution, is located. Our visit to this city was chiefly due to an invitation extended to us by the City Y. M. C. A., which is very anxious to start work for the foreign students in that metropolis. While there, we were kept very busy. On the first day of our arrival a banquet was given in our honor, at which we were called upon to speak. The second day was largely spent in private interviews. On the third day, which was Sunday, we had to go out separately to speak in the churches. That afternoon I had the pleasure of addressing a Chinese Sunday School and meeting many of our students and business men of the city. There were twenty Chinese students in Detroit. Messrs. Edward Tom and Wing T. Coy are among the most active Christians. Mr. Yelton and I separated again from here.

#### Oberlin College, Oberlin, O.

In the past Michigan used to claim the distinction of always possessing the largest number of Chinese girls, but this year the tide seems to have turned to Oberlin, which has ten as against Michigan's nine. However, this is still a disputable point for the reason that in Michigan all the nine ladies are unmarried, whereas in Oberlin two of the ten are married. Thus we may still say that Michigan possesses the largest number of Chinese girls this year. This controversy I leave to the students of these two respective institutions to decide upon. For the present, I just want to say that our girls in Oberlin are very popular. This is shown by the fact that during the time of my visit two invitations have been sent to them, one from Cleveland and the other from Pittsburg, asking them to go to those two places to put up big entertainments in the interests of the Famine Relief.

There are altogether in Oberlin 30 Chinese students, of whom about half are members of our Association. A discussion group is the center of all Christian activities of our students. Mr. Y. W. Liu, a new student from Tsing Hua College, is our local representative for the boys, and Miss Lily Soo-Hoo, Vice-Chairman of the Women's Department of the Association, is our local representative for the girls. I had the pleasure of addressing the students



at their regular club meeting besides interviewing many of them privately. From what I saw and heard I could say that our students in Oberlin are under the very best Christian influences. "Mother Williams" whose husband was martyred during the Boxer Uprising in China is ever the counselor and friend of all the Chinese students in Oberlin. The world will yet know what an influence this godly woman has upon the lives of those boys and girls in that institution. God bless her and bless them!

#### Baldwin Wallace College, Berea, O.

China is represented by nine young men in this Methodist institution this year. The afternoon when I arrived there "Dad Elliott, who was then conducting a series of evangelistic meetings in the college, was to address the Chinese students in a separate group, so I had the privilege to be present. After his talk I was called upon to give them a message, which I gladly did. My speech was followed by a little discussion in which some interesting questions relating to the delivery of CHRISTIAN CHINA were brought up. I spent the rest of my time in making private interviews. Mr. Richard Shan is a very earnest Christian. Closely cooperating with him in promoting Christian work among the students are Messrs. Donald C. Tsien and Henry W. Fung. All of the nine students are members of our Association.

#### Western Reserve University, Cleveland, O.

Western Reserve University has only one Chinese student by the name of Mr. James K. Shen, secretary of the Mid-Western Department of our Association, who is studying medicine. Dr. T. C. Shen, Chairman of the Mid-Western Department, is now serving his internship at the Cleveland City Hospital after having graduated from the same university. It was mainly with these two men that I spent the evening together in discussing the work of the Association, especially that part relating to the Finance Campaign and the Lake Geneva Conference. Our interview, though short, was both pleasant and fruitful.



#### Ohio Wesleyan University, Delaware, O.

Nine Chinese students, six boys and three girls, are studying at Ohio Wesleyan University in Delaware, which is only an hour's ride on electric car from Marion, the famous home of President Harding. All of them have been over to hear the "front porch" speeches during the days of the presidential campaign last year. Our students in Ohio Wesleyan well represent our Association, practically all of them being Christians. Among them Mr. T. M. Liu, our local committee-man, and Miss Pearl Wong, secretary of the Women's Department of our Association, are two very strong and active workers. It was chiefly through these two persons that I had the pleasure of meeting many professors and students in the university. On account of Mr. Sherwood Eddy's revival meetings I did not have the chance to call the students together for a special meeting, but I met all of them individually and had talks with them. I left Delaware with the only regret that I did not have time to visit Marion and see the famous "front porch."

#### Ohio State University, Columbus, O.

This great state university claims to have 22 Chinese students, almost all of them taking Chemistry and Engineering, for which the university is noted. Of the twenty-two about ten are members of our Association. Mr. Y. T. Chen, whom I did not have the pleasure to meet, is our local representative. It is said that he is very enthusiastic in trying to promote Christian work among his fellow students in the university. I was glad to have met Messrs. K. Shen and L. T. Li, who, though only new acquaintances, warmly received me and hospitably entertained me at their home. My visit to Columbus was altogether too brief and therefore very incomplete.

#### Denison University, Granville, O.

Denison has an enrollment of five Chinese students this year. To my surprise our work was practically unknown there. I met all the five students, first individually and afterwards in a group, losing no opportunity to tell them about the work of our Association and ask their cooperation and support for it. Our students in Denison are well taken care of religiously. However, only two out of the five are professed Christians. I regretted for not having been able



to see President Chamberlain and Professor Latourette, on account of the faculty meeting which was just in session at the time of my visit.

In the foregoing paragraphs I have attempted to record briefly my observations and impressions of the institutions in the Middle West. Thus far nothing has been said about the efforts of the students on behalf of the famine relief, noble and commendable as they are. Our students in the Middle West are extremely active in this matter. Almost without exception everywhere they are, through one way or another, trying their best to help raising money for the starving millions in North China. Large sums of money have already been raised and sent over as the result of their untiring efforts. We must remember that to do so is not easy. It means physical privation for a few, rigid economy for a good many, and sacrifice of time and energy for almost all of them, and yet they do it willingly and cheerfully. Such patriotic devotion to a humanitarian cause as this certainly deserves every recognition and high praise of our people, at home and abroad. By mentioning this at the end of my report I do not in the least mean to minimize their efforts, but rather to emphasize them.

The success of my recent trip through the Middle West was made possible only through the hearty cooperation of our members and local committee-men in the different places. Therefore, this report of mine would be incomplete if I did not before its close say a word to thank heartily all those who have a part in it. My special gratitude is due to the following persons for their hospitality and courtesy shown me during the trip:—Mr. M. C. Chou, Mr. Dip Louie, Mr. Richard Hupt, Mr. Joseph Sieux, Miss Elizabeth Lee, Mr. H. H. Chao, Mr. L. Sun, Mr. F. W. Ling, Mr. M. W. Wen, Mr. K. C. Hsu, Mr. Chiang Liu, Daniel G. Lai, Mr. P. C. I., Mrs. A. N. Carroll, Mr. and Mrs. John H. Giffin, Mr. K. H. Lin, Mr. F. C. Ling, Mr. C. K. Lam, Mr. K. H. Wu, Miss Helen Wong, Mr. Thomas Evans, Mr. and Mrs. K. C. Mui, Mr. and Mrs. John P. Davies, Mr. Donald C. Tsien, Mr. James K. Shen, Dr. T. C. Shen, Miss Pearl Wong, Mr. T. W. Liu, Mr. K. Shen, and Mr. David Owen.



#### **HUMAN BLINDNESS**

(Continued)

By L. S. Loh

A church in a certain Missouri town is having some difficulty with its pastor. The latter is a well-educated, scholarly gentleman, but somehow he is not getting on as well as he ought to. Most of the church members are aware of the fact but keep quiet about it. Finally a certain bold spirit goes to one of the deacons and asks the latter's opinion concerning the pastor. With all earnestness the deacon says: "Mr. — must be all right, because he comes from Massachusetts. All people from Massachusetts are all right." It is just like saying that every American citizen is rich because America is rich, or every Harvard graduate is a scholar because Harvard has turned out many scholars. The deacon is earnest in his belief, too, and we will appreciate his earnestness when we are told that he himself comes from Massachusetts where "his forefathers lived and died!"

A certain mission school in the Province of Kiangsu makes a regulation prohibiting students to study on Sunday. Students with homes near the school usually escape the regulation by going home on Sunday. The principal knows the trick on the part of the students but pretends not to be aware of it. Once a "bold" student breaks the rule by studying secretly in his room late one Sunday evening. He was discovered at once and instantly dismissed. On the complaining of the student's father, the principal says, "The school wants its students, especially those who have become Christians, to observe the Sabbath. Your boy is a Christian. He must keep the Sabbath in school. If he wants to study on Sunday, he may do so by going home. Yet, he wilfully violated the regulation by remaining in school. We cannot tolerate such defiance on his part." The following reply of the boy's father is sarcastic as well as instructive: "I beg to tell you, sir, that what you ought to insist upon is keeping the Sabbath, not the regulation you made for it. Between studying



in school and studying at home, pray, what is the difference so far as the violation of the Sabbath is concerned?"

The instances cited above are sufficient to show how people, intelligent people as these, do their thinking. When a problem involving thinking and judgment confronts them, they make no deliberation or investigation. Instead, they let "feeling" dominate them, prejudice blind them, tradition deceive them and passion lead them away. This is unmoral as well as unscientific.

But it might be said, "Human judgment and conduct are too complicated to be made scientific. The sphere of science is in the laboratory, it is not intended to be a guide of human conduct." True it is that it will not be possible, nor perhaps desirable, to make our thinking and action as exact as mathematics or as scientific as physics. But is not the scientific spirit worthy to be followed? In deciding a question of morality or conduct, should we not use our minds just as we use them in solving a problem of physics or chemistry? Should we not weigh all the evidences instead of jumping at a conclusion? Should we not ask ourselves about the conclusion we have reached? Is it just? Is it fair? Is it reasonable in itself? Is it harmful to others? What will be its immediate effect, its ultimate consequences? Not a stone should be left unturned in order to get at the truth. This is how the scientific mind works. This is also the way in which people ought to do their thinking—God gives each of us a mind to be used in studying situations, in analyzing phenomena, in sifting evidence and in verifying conclusions. This ought to be characteristic not only of science but of moral conduct and personal relations as well.



## RELIGIOUS AND SOCIAL ACTIVITIES AT HOME AND ABROAD

A recent study of the membership of the city Young Mens' Christian Association in China indicates that the Wuhan center has the largest number, 4,430, of whom 837 are active members; Shanghai has 3,890; Hongkong, 2,722; Peking, 2,560; Canton, 2,345; Changsha, 2,084. Ten others have more than 1,000 members. The total membership of Student Associations in China is 15,555.—
The Chinese Recorder.

The Shanghai Y. M. C. A. has recently started a workmen's department with the purpose to promote the welfare of the workmen in that city. At present, the work is being carried on among seven factories, the employees of which, over 30,000 in number, consisted of men, women, and children. Lectures and cinema shows are given regularly in the evenings. A canteen-restaurant has also been opened in order that the workmen may obtain clean food, in a short time, at a small expense. It has proved very successful, and it is expected that the scope of this work will gradually expand as the financial promise looms higher. The secretary in charge of this work at the present time is Mr. W. S. Chen who rendered a creditable service for the Chinese laborers in France last year.

The Committee of Arrangement for the National Christian Conference has discussed the following subjects regarding the Chinese Church:

- A. The present state of Christianity in China.
- B. The future task of the Church.
- I. The strengthening of the Church.
  - (1) The nurture of the religious life of the community.
  - (2) The enlistment of laymen in the work of the Church.
  - (3) The education and training of the leaders.
- II. The message of the Church.
  - (1) The presentation of the Christian message to the Chinese people.
  - (2) The witness of personal and social righteousness.
- III. The extension of the Church.
  - (1) The reaching of "unoccupied" areas.



- (2) The more "adequate occupation" by the Christian force of fields already occupied.
- C. Co-ordination and co-operation in the work of the Church.

Christian Endeavor Movement now numbers in China 1,071 societies. These are found in all the provinces, and in Manchuria, Hainan, and Formosa. Chekiang is in the lead with 277 societies. In all, there are between 40,000 and 50,000 members. The outlook of the Society is very promising.—The Chinese Recorder.

The Student Section of the Chinese Department of the Y.M.C. A. in France is planning to issue a guide book and a monthly magazine for the Chinese students in France. Both publications will appear in the near future.

The establishment of two day-schools for poor children is one of the recent educational schemes of the Y. M. C. A. at Shanghai. It is stated that the school will be conducted in such a way that half a day will be devoted to teaching, the other half of the day will be given to the children for business practice. Each child will be provided with a uniform, a basket, and a credit book. Arrangements will be made with a grocery store where the child can get his order for \$1.00 or \$2.00 worth of goods—candies, cakes, toys, and like things. The total income including the profit he gains by selling these goods at the close of the day will be turned in to the superintendent of the school who will have it deposited for him in a bank. In case the child fails to make any money, he is obliged to report his misfortune to his guardian who will see into the case particularly, and make out all necessary reforms and schemes to help the unlucky child out of his trouble.

A contract has been let for the construction of a new Y. M. C. A. building in Wuchang, which is the gift of Captain Robert Dollar.—The Chinese Recorder.

The Chinese Sunday School for the Chinese people in the city of New Haven, Connecticut, has been carried on under the auspices of the local Baptist Church there for ten years. It has become almost a tradition that some Chinese students in the Yale Univer-



sity are to render their volunteer service by teaching their countrymen. At present, there are twenty men enrolled in this school. They are divided into two classes: the beginners class and the advanced class. Three Chinese Yale men are doing the teacher's job by turn.

The work for boys in the Chengtu Y. M. C. A. has entered new fields of activity. Boys' clubs have been extended to government schools, a Mohammedan school, and a Catholic school. The work in these new centers, which is carried on by volunteer workers from the West China Christian University, is largely educational and recreational. The boys' Department is growing so rapidly that there is a real need for larger quarters. The average attendance in this Department alone is 10,000 a month, and the cost of carrying on the entire work of this Association is only \$650 gold.—The Chinese Recorder.

The eastern section of the Y. M. C. A. for the Chinese laborers in France with its headquarters at Belfort has recently published a local weekly paper named "Ming Hsing Pao" or the Awakening People. The circulation of this paper has spread wider and wider throughout the Chinese laborer camps since the discontinuation of the "Chinese Bi-Weekly." The editor of this paper is Mr. P. S. Chung, secretary in charge of the work of that section.

It is interesting to know (1) What are the total issues of the Bible each year throughout the world, (2) how many volumes of Scriptures have been circulated from the first printed up to date. According to the statistics of the three Bible societies which are the largest producers and distributers—the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland—over 22,000,000 copies are issued in a year by these three societies. A fair estimate of the issues from all Bible societies and publishing houses would be 30,000,000 volumes of Scripture a year. The total issues of these three societies from the year 1816 to the year 1919 are 503,916,492. It is no stretch of imagination to think that 600,000,000 volumes of the Word of God in whole or in part have been printed and circulated since the art of printing became general.—The Chinese Recorder.



#### What the Magazines Say About China

THE INTERNATIONAL FETTERS OF YOUNG CHINA By Berroy Kumar Sarkar (a Hindu Professor of Calcutta, India) From the Journal of International Relations, January, 1921

A discussion on the foreign "fetters" which the young Republic has inherited from the old Empire.

- I. Foreign Possession in China (Hongkong, Kwan-chauwan, Kiao-chau, etc.)
- II. China's sovereignty in Realpolitik.
- III. Bolshevik Renunciations.
- IV. The demands of Young China.
- V. The never-ending wrongs of the Chinese people.
  - 1. Sphere of Influence
  - 2. Extra-territoriality
  - 3. Treaty Ports
  - 4. Financial Vassalage
  - 5. Tariff Restrictions and Boxer indemnity
  - 6. Industrial tutelage
  - 7. Servitude of the mind
- VI. The psychology of the semi-slave, "The constitutional struggle of young China is therefore of trifling importance compared with the international anomalies that are swaying its comatose existence between the actual atrophy of today and the possible extinction of tomorrow."

#### CHINA'S POSTOFFICE—A SIGN OF PROGRESS

By David Fraser

The Trans-Pacific, March, 1921

From 1861 to the present there has been a rapid growth of the postal service in China. Up to 1911 members of the Customs staff managed the Post Office more or less in conjunction with the Cus-



toms. Since then the Post Office has been under the control of the Board of Communications, the foreign staff severing all connection with the parent Customs Service. Each year thereafter the Post Office has expanded without check, as indicated by the following figures for the last few years:

	Revenue	Working	Surplus
		Expenses	-
1916	\$7,630,000.00	\$6,693,000.00	\$ 937,000.00
1917	8,574,000.00	7,151,000.00	1,422,000.00
1918	9,496,000.00	7,589,000.00	1,907,000.00
1919	11,230,000.00	8,290,000.00	2,440,000.00

While the postal business remains trifling in comparison with the population—less than one article per head of the population per annum, the development of the Post Office has been remarkably rapid, as shown by the following figures:

190	1 1906	1916	1919
Post Offices and agencies. 1	76 2,096	8,798	9,762
Mail Matter Posted 10,500,0	000 113,000,000	250,000,000	339,000,000
Foreign Staff	144	*************	111
Chinese Staff	5,578		28,298
Courier Lines (miles)	255000	140,000	156,000
Steamer and Boat Lines			
(miles)		220,000	240,000
Railway Lines (miles)		6,330	6,700

## "GOVERNOR YEN'S STOCK-RAISING EXPERIMENT" By Frank Aust

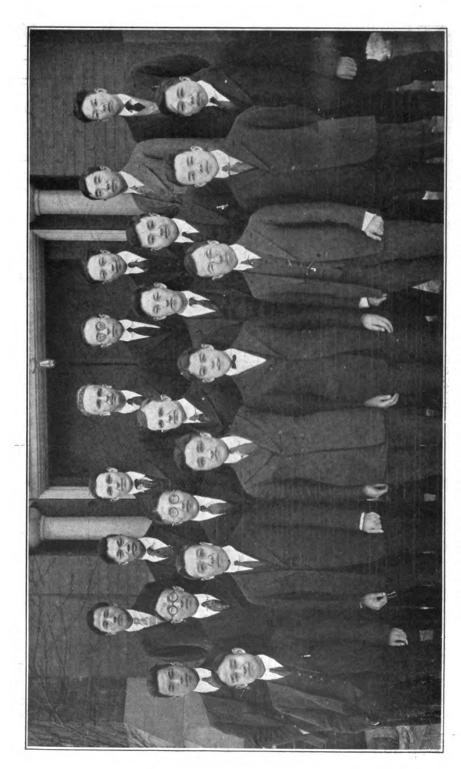
Governor Yen of Shansi has been conducting a stock raising experiment by introducing several hundred Australian sheep and American horses to the farms in Taiyuanfu.

#### THE WOLF AT CHINA'S DOOR

#### By Nathaniel Peffer

A story of the experiences of the writer during his recent visit to the famine-stricken area of North China: millions of people have to depend on leaves and weeds for diet, the sale of clothes and furniture to buy chaff and perhaps a little grain for living and they are facing death both from starvation and cholera.





THE EASTERN CONFERENCE OF LOCAL COMMITTEE-MEN AT MT. VERNON, N. Y.

Digitized by Google

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

#### ASSOCIATION NEWS

## A SPECIAL CONFERENCE OF OUR LOCAL COMMITTEEMEN OF THE EASTERN DEPARTMENT

From February 26th to 27th, 1921, at the Presbyterian Church of Mt. Vernon, N. Y., a special conference of the local committeemen of the Eastern Department of the Association was held. It was attended by twenty delegates from the following institutions and places:—Lehigh, Cornell, Boston University, Boston Chinese Y. M. C. A., Harvard Medical, University of Pennsylvania, Rochester, Mt. Hermon, Hartford, Troy, Yale, Syracuse, Union Theological Seminary and Columbia.

Mr. T. F. Tsiang, President of the C. S. C. A. was the presiding officer and Mr. P. C. Hsu, the recording secretary.

In the morning of the 26th, Mr. E. Yelton, Secretary of the Friendly Relations Committee, delivered a welcome speech to the delegates. And then Dr. Y. Y. Tsu of St. John's University, Shanghai, now studying at Union Theological Seminary, spoke on "The Present Conditions in China." Dr. Tsu painted most vividly both the dark and bright sides of the conditions at home and ended by saying: "National Morale is our sole standard to judge things by. If a thing will contribute to the National Morale, it should be encouraged; otherwise, it should be fought against."

In the afternoon, reports on work in different centres were made by delegates from these centres. And the following subjects were thoroughly discussed:—

- a. How to Christianize Christians.
- b. How to make Bible Classes and discussion groups successful.
- c. How to make use of private Christian homes as a force in evangelizing the present student generation.

The evening session was given over to the discussion on our personal religious problems. The discussion was preceded by a brief report by Mr. P. C. Hsu, on the present conditions of the Renaissance Movement in China, and on "Life," a monthly published by the Peking Truth-Witness group (Dr. T. T. Lew, Editor-in-Chief, Business headquarters—Y. M. C. A. Peking.



Subscription rate \$1.50 Mex. a year) and was ended by a talk on the same subject by Dr. D. W. Lyon of the International Committee.

There was no session on Sunday morning, and instead ten of the delegates went to different churches in the town to speak. Without any exception, these delegates received the most hearty welcome from the congregations they addressed.

In the afternoon session of February 27th, Sunday, four important business items were transacted:—

- a. "Christian China"—Mr. C. K. Chen, editor of the paper made a short report and urged the delegates to send in materials.
- b. Silver Bay Conference—Date June 24-July 3, 1921.

  Bible Study—A few Bible study leaders were suggested.

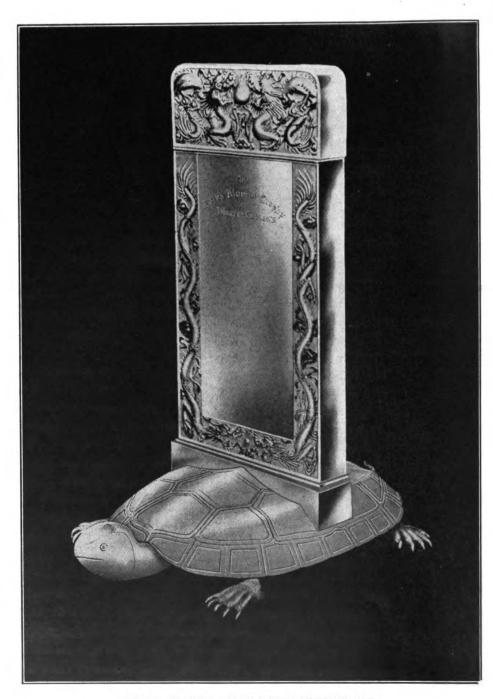
  It was also suggested to have separate classes for Chinese students during the Conference. The delegates were strongly urged to "pick their men" from now on and not to wait until the last moment.
- c. Work in local centres—It was decided that centres where Christian students are not yet organized into a group should do so as soon as possible.
- d. Financial Campaign of C. S. C. A. for the current Budget:—

Out of the \$10,000.00 of the current budget, \$7,000.00 are to be raised (\$3,000.00 from Committee on Friendly Relations). The share of the Eastern section is \$1,200.00. Literature for the Campaign was distributed by Mr. Daniel C. Fu, the General Secretary, and the delegates were expected to do their best in securing the necessary amount.

Before adjournment, two other resolutions were passed:-

- (a) That the C. S. C. A. send an official letter to Rev. J. H. Hollister and his Church to express thanks for their hospitality.
- (b) That the leaders in different centres write periodical letters to the central office, which is to publish them and send them to leaders in different centres. The first letter is to reach the central office not later than April 1st, 1921.





THE CHINA ALUMNI TROPHY AT WOOSTER COLLEGE

#### THE COLLEGE OF WOOSTER

A trophy of sterling silver, of unusual design and workmanship, the gift of the College of Wooster men and women in China, of whom there are more than sixty, has just been received at Wooster and is on display in the College library.

The base of this unique trophy, which is called a "pailou" or a "shih-pei" is in the form of a life-sized turtle. Upon its back rests an upright receptacle for documents, with a removable top. The upright case is beautifully decorated with an elaborate border of dragon design in relief. Engraved on the panel are the words "The China Alumni Trophy—Wooster College." Below is space for the engraving of names of the winners each year of the China contest.

The trophy was carried to this country personally by R. J. Corbett, former Wooster College student, and son of the late Dr. Hunter Corbett, missionary in China.

In a letter to President Wishart, G. A. Fitch, Associate General Secretary of the Chinese Y. M. C. A., and Wooster alumnus, says, "China has at the present over sixty College of Wooster graduates and former students. A number of us have conceived the idea of stimulating interest on the part of Wooster students in this country by means of a trophy to be awarded annually to the winners in debate, oratorical, or thesis contest on some subject related to China."

"The College of Wooster is an institution of learning," says Mr. Fitch, "equalled by few in America in point of world-wide influence. There is no other educational institution, I believe, that has sent abroad so many of its graduates as has Wooster."

In speaking of the object of the trophy, a letter from the Wooster alumni committee of China, composed of L. N. Hayes, C. A. Neff, and Mr. Fitch, says: "The Wooster missionaries in China have a splendid record. But we wish still a larger number of men and women from our Alma Mater to turn their attention to the Far East. We all believe that China is bound to play a large part in the world life of tomorrow and can crave no greater glory for Wooster than that she should have a still larger part in serving this country."



Among the illustrious Wooster graduates in China is Pingwen Kuo of the class of 1911, now president of the government Normal College in Nanking. Mr. Kuo was delegate to the Peace Conference, and one of the most outstanding figures in the great country of China.

Wooster, Ohio.

C. M. MISHLER

#### MICHIGAN

Nothing can show the enthusiasm and patriotism of the Chinese students in Michigan better than the work they have done in the relief work for China and for Europe in the past few months. Last December, a committee of five, the members of which were Dr. T. G. Ni, Miss Helen L. Wong, Messrs. C. K. Chow, C. F. Wang, and C. Y. Liu, with the co-operation of the former president, Mr. K. H. Wu, was in charge of the planning of the campaign. The first part of the plan was free contributions from Chinese students as well as from American communities. Among the Chinese students, a sum of \$482.00 was obtained. With the co-operation of the churches and the publicity work of the committee, many American friends gave freely and generously, up to the amount of \$370.00.

The second part of the plan was the presentation of the Chinese Spotlight in Hill auditorium on February 20th. The program was composed of partly Chinese and partly American acts. Chinese girls appeared in gorgeous dresses to sell tickets in the campus for the entertainment. The proceeds from this big show brought about \$1,200.00. We owed the success largely to the services of many American friends.

The third part of the plan was to participate in the University Foreign Relief Compaign. The fund was for the starving Chinese as well as for the suffering Europeans. In order to show the loving spirit of the Chinese students, thirty members of the Club took an active part in the campaign in spite of the nearness of the final examination. Mr. K. H. Wu, who was appointed as the captain of the Chinese team by the president of the Club, Miss Helen L. Wong, to co-operate with the American Committee, made a great sacrifice by spending two days in Toledo and in Detroit for the campaign. Because of their patriotic



spirit and their friendly relationship with the Chinese students in Michigan, the Chinese merchants in the above mentioned places contributed over \$300.00 in spite of the fact that they had already given many large contributions. The total amount raised by the Chinese solicitors was over \$700.00 which outranked all other teams.

In January, Dr. J. C. MacCracken, dean of the Pennsylvania Medical College, St. John's University, Shanghai, China, came to Ann Arbor to speak on "China's Challenge to America" with many illustrated pictures. The interest of the Americans in China was greatly deepened. He was entertained with a Chinese dinner given by his former C. C. C. students. During his stay, he was invited to speak in various organizations, in which he made a very good appeal to the American public.

Early in February, Mr. C. D. Hurrey, chairman of the Friendly Relations Committee, Messrs. E. Yelton, and Daniel C. Fu paid a visit to Ann Arbor. A dinner was tendered by the University S. C. A. for student workers, at which two Chinese students, K. H. Wu and C. K. Lam, were invited. After the dinner, a short discussion concerning religious work took place under the leadership of Mr. C. D. Hurrey. A special meeting of the Chinese Students' Club was called to receive the inspiring messages by Messrs. E. Yelton and Daniel C. Fu. We regretted very much that Mr. Hurrey had to leave for South America, before we had a chance to hear him. Personal interviews with them were also arranged for the Chinese students. In conferring with the religious leaders in the city, a great work is expected to be done in the near future, especially among foreign students.

Mr. Lum K. Chu, the Associate Secretary of the Association visited the Chinese students in the middle of February. In a club meeting, he spoke about the famine relief work of the Chinese students in other localities. He was invited by Misses K. P. Tsong and A. L. Giang, to a social at which he had a good opportunity to meet all the Chinese students. Regarding the Association work, he made a further effort in planning for the welfare of the Chinese students at the University.

The Discussion Group, formed two years ago by the local committee of the Association, in which important current problems are thoroughly discussed, is pretty successful. It is indeed



a very good opportunity for us to cultivate friendship and to exchange ideas.

Besides the discussion group, some Christian members of the Association, such as K. H. Wu, C. C. Tsao and C. K. Lam are planning to form a "Religious Study" with the aid of Dr. A. W. Stalker, the minister of the First Methodist Episcopal Church. It is expected that there will be a large membership in the "Religious Study."

CHO-KWAN LAM

#### DETROIT, MICHIGAN

The first meeting of the Association members was held at the Y. M. C. A., where we had the pleasure of meeting Mr. Daniel C. Fu, the Association General Secretary. He gave a very interesting and instructive talk on the relations of the Christian students with the churches. He also gave the members opportunities to ask him questions.

On Friday, February 4th the Detroit Bible Institute held a banquet for the foreign students at the Y. M. C. A. There were fifteen Chinese present.

EDWARD L. TOM

#### DELAWARE, OHIO

On February 8th, we, the nine Chinese students in Delaware, Ohio, sold Chinese lunches to the Americans in order to do our share in bringing relief to the famine sufferers in the Northern part of our country. We sent the proceed, which amounted to \$348.72, to the famine relief committee in Chicago. The sum included a gift of \$50 from a friend in the city.

T. M. LIU

#### SEATTLE, WASHINGTON

The Chinese Y. M. C. A. is interested in suppressing the opium smuggling traffic to China through Seattle. A sum of money was raised by the Chinese Y. M. C. A. in giving a Chinese play to support and show our interest with the China Club, through whose function Dr. McKibben was sent to Washington, D. C., to appeal such a vital question to the legislative body. In the program a paper in the history of Revolution in 1911 was de-



livered by Joseph Tuck, and the play followed which lasted nearly three hours. In the interval, Rose Law Yow, Lena Chinn, Lonnie Woo and Lily Chinn presented musical numbers.

Dr. V. P. Chen, on his way returning to China from the East, stayed in Seattle for a couple of days. He delivered a Sermon in the University Methodist Church on the importance of the missionary field at home. His illustration picturing China as thirsty for Christ was a vivid one.

A special Chinese service was given by the Baptist Tabernacle Church in which we took part ourselves with the American friends in the program. N. S. Tsoi and Pastor Lund Ming Tah delivered their speeches. Ernest Zee, C. Zee, Paul Wong and Rose Law Yow furnished the Chinese and American Music and Henry P. Fong and Joseph Tuck were engaged in the Church Orchestra.

The Christmas was well spent here. The evening celebration attracted a large number of American friends. The most distinguished features were the interpretative songs and recitations played by the primary grade children under the direction of Miss Skaff and Miss Snap; the piano solo of classical music was played by Ethel Ma Dong, a primary grade student; the typical Hawaiian guitar was played by Dr. J. S. Ching. The Church was beautifully decorated; especially attractive was the electric lighted Christmas Tree. Many gifts were distributed and refreshments were served.

The local churches have their own special international services, participated in by the students from different nationalities. Joseph Tuck was called to represent China in speaking on the church motivations at home as well as the situations in general. He cleared off the wrong conceptions some Americans have and introduced the young and inspiring China, and urged better understanding and friendship between China and the United States.

The Famine conditions at home is distressing. Besides a contribution among the University of Washington Chinese Students' Club and an amount of two hundred thirty dollars raised by the American Church ladies under Miss Dayton, the Chinese Students' Club of Washington is going to have a Chinese vaude-ville performance to the American community to raise an extra fund for the relief work.



CHINA, with a population of four hundred millions and with unlimited natural resources, is bound to take a prominent place among the nations of the world. Electrical development will play a large part in the progress of this great new republic.

The General Electric Company has been established in China for many years. This company's products are well known for their honesty and perfection of manufacture. Many large G-E installations have proven their excellence by long, satisfactory service.

In the factories of this Company in the United States are to be found many Chinese students who are learning the latest developments in electricity. They will return to China to assist in her future advancement. These students and the hundreds who have preceded them, can attest the reliability and integrity of the International General Electric Company.

Wherever electricity can be used in your forward march of progress, the International General Electric Company, Inc., offers the services of its extensive engineering and manufacturing resources through its representatives and agents in China and the Far East.

# International General Electric NEW YORK Company, Inc. LONDON 120 Broadway Company, Inc. 83 Cannon St.

SCHENECTADY, N. Y.

Representatives in the Far East:

Japan: Shibaura Engineering Works, Tokyo
Tokyo Electric Co., Ltd., Kawasaki
Philippines: Pacific Commercial Company, Manila
China: Andersen, Meyer & Company, Ltd., Shanghai

General Office for the Far East, excluding Japan and China: International General Electric Company, Inc., Shanghai

11-64



UNIVERSITY OF ILLINOIS LIBRARY

## Christian China

Vol. VII

**APRIL, 1921** 

No. 6

## Recent Religious Activities in Peking By P. C. Hsu

Estimating Confucianism

By Robert E. Hume

Civic-Moral Instruction in Chinese Schools

By L. S. Loh

China Revisited

By Lewis Hodous

Visitation Trip for the Western Department of C. S. C. A.

By Ling Lew

15 cents a copy

One dollar a year

Published monthly during the academic year at 347 Madison Avenue, New York, N. Y.



### UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

#### EIGHT SCHOOLS AND COLLEGES

COLLEGE OF LITERATURE, SCIENCE AND THE ARTS

Full literary and scientific courses—Higher commercial courses, including railway administration and insurance—Courses in forestry and landscape design—All courses open to professional students on approval of Faculty.

COLLEGES OF ENGINEERING AND ARCHITECTURE

Mortimer E. Cooley, Dean Complete courses in civil, mechanical, electrical, naval and chemical engineering—Architecture and architectural engineering—Highway engineering—Workshop, experimental and field practice—Mechanical, physical, electrical and chemical laboratories—Central heating and lighting plants adapted for instruction.

MEDICAL SCHOOL V. C. Vaughan, Dean Four years' graded course—Highest standard for all work—Modern laboratories—Ample clinical facilities—Bedside instruction in hospital, entirely under University control, a special feature.

LAW SCHOOL Henry M. Bates, Dean Three years' course—Practice court work a specialty—Special facilities for work in history and political sciences.

COLLEGE OF PHARMACY

Two, three and four years' courses—Ample laboratory facilities—Training for prescription service, manufacturing pharmacy, industrial chemistry, and for the work of the analyst.

HOMEODATHIC MEDICAL ACCURATION ACCURATION AND ACCURATION ACCURATION ACCURATION.

HOMEOPATHIC MEDICAL SCHOOL W. B. Hinsdale, Dean Four years' course—Fully equipped hospital, entirely under University control—Special attention given to materia medica and scientific prescribing—Twenty hours' weekly clinical instruction.

COLLEGE OF DENTAL SURGERY

Marcus L. Ward, Dean
Four years' course—Ample laboratories, clinical rooms, library and lecture rooms—Clinical material in excess of needs.

GRADUATE SCHOOL
Graduate courses in all departments—Special courses leading to the higher professional degrees.

Alfred H. Lloyd, Dean Graduate courses leading to the higher professional degrees.

SUMMER SESSION

A regular session of the University affording credit toward degrees.

More than 275 courses in arts, engineering, medicine, law, pharmacy and library methods.

COSMOPOLITAN STUDENT COMMUNITY—OVER FIFTY CHINESE STUDENTS IN RESIDENCE 1919-1920—SPECIAL FACULTY ADVISER FOR FOREIGN STUDENTS—SCHOLARSHIPS AVAILABLE FOR ORIENTAL WOMEN.

THE COSMOPOLITAN CLUB, for foreign students, offers lectures and facilities for the study of international problems as well as many attractive social features.

For copy of CATALOG, SPECIAL ANNOUNCEMENTS, or INDIVIDUAL INFORMATION, address,

Shirley W. Smith, Secretary, University of Michigan, Ann Arbor, Michigan.



## Christian China

Vol. VII.

APRIL, 1921.

No. 6

~	0	N	T	E	NT	T	C
•		1		-	- N-		

	Page
EDITORIALS	
General Feng Yu-hsiang	259
The Task of the Chinese Y. M. C. A. in France	259
Our Association's Financial Campaign	260
The American Minister to China	261
CONTRIBUTED ARTICLES	
Recent Religious Activities in PekingP. C. Hsu	262
Estimating ConfucianismRobert E. Hume	267
Civic-Moral Instruction in Chinese SchoolsL. S. Loh	284
China RevisitedLewis Hodous	288
REPORTS	
Visitation Trip of the Chinese Student Christian Association, Western DepartmentLing Lew	
The Asilomar Conference	298
RELIGIOUS AND SOCIAL ACTIVITIES AT HOME AND ABROAD	299
ASSOCIATION NEWS	306
PERSONAL NEWS	309
AN APPEAL: The Great Drought Famine in China R. T. Dang	314



## Christian China

#### Published By

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

Office: 347 Madison Avenue, New York, N. Y.

Vol. VII

APRIL, 1921.

No. 6

#### EDITORIAL BOARD

Che Kwei Chen, Editor
Daniel C. Fu, Managing Editor
Paul C. T. Kwei, Associate Editor
Ling Su Loh, Associate Editor
Paul C. Fugh, Associate Editor

#### REPRESENTATIVE EDITORS

Miss Nyok Zoe Dong	Department
Kai Fook MokEastern	Department
Feng Shan Kao	Department
Henry P. Tsang	Department

All manuscripts should be sent to C. K. Chen, Apartment 8, 609 West 115th Street, New York, N. Y. For business matters, address letters to Daniel C. Fu, 347 Madison Avenue, New York, N. Y.

Christian China is published monthly except July, August, September and October. Annual subscriptions is one dollar, per copy fifteen cents. Postage to foreign countries, 25 cents extra.

Entered as second-class matter at New York Post Office March 19, 1919, under the Act of March 3, 1879.



## Christian China

Vol. VII

APRIL, 1921.

No. 6

#### GENERAL FENG YU-HSIANG

There is a common saying in Chinese that good sons do not become soldiers. Those who serve in the army are not at all highly considered. The reputation of the soldiers has been especially low during recent years, owing to the fact that the troops of the different generals, who have been fighting against one another for personal gains and ambitions, have done far more harm to the people than good.

Under these circumstances it is more than encouraging to hear of the only Christian army of China under the leadership of General Feng Yu-Hsiang. For his soldiers he has organized an army Y. M. C. A., which provides for savings bank facilities, book stores, gymnastic equipment, educational classes, and religious teachings and services. For them he has furnished ample opportunities for physical, intellectual and moral development. As a result he has been successful in maintaining a high morale and a strong patriotic feeling among his troops. He certainly sets a good example for the kind of soldiers that can be of real service to the Chinese Republic.

#### THE TASK OF THE CHINESE Y. M. C. A. IN FRANCE

It is gratifying to hear of the recent progress in the establishment of a Young Men's Christian Association for Chinese students in France. This association has a noble task before it. For ever since the close of the World War there has been a constant stream of Chinese students going to France. While some of them are well acquainted with French conditions and well prepared to pursue studies in French colleges and universities, there have been quite a number of them who having been misinformed or misdirected before they left China have found the situation in France entirely different from what they expected to be. Those of the latter class have therefore found it



particularly necessary to look for assistance and guidance. To them the new Y. M. C. A. has ample opportunities to render some valuable services by way of material assistance and advice. Above all it has the opportunities to guide all of our Chinese students over there in their moral and spiritual development.

#### OUR ASSOCIATION'S FINANCIAL CAMPAIGN

Since the beginning of March the Chinese Students' Christian Association has been endeavoring to raise sufficient funds for the budget of the year. The work of the Association has always been supported by voluntary contributions from those who are interested in the moral and religious development of our students in America. What our Association needs has been explained in the March issue of Christian China and in the recently printed pamphlets. A generous response from our friends and members means the possibility of extending our work among the students in America and in Europe. The importance and significance of what the Association is doing may be realized from the fact that it is serving the future leaders of China by way of helping them to understand and accept the Christian principles of living and bring these principles back to the millions at home.

#### AN ANNOUNCEMENT

Our financial drive is over, but the campaign is not yet closed. We earnestly hope that all the departmental officers and local committee-men of our Association will still keep on working until our final goal, which is \$6,000.00, is reached.

Owing to the slowness of the campaign, it is impossible to publish in this issue a list of names of all the donors as previously announced. We say this with deep regret, but hope that in the next issue we may be able to publish a complete list.

DANIEL C. FU, General Secretary



#### THE AMERICAN MINISTER TO CHINA

One of the important positions that President Harding has yet to fill is the American ministership at Peking, which has sometimes been described as the center of American interests in the Far East.

During the last administration Mr. Wilson sent to China Mr. Paul Reinsch, one of the ablest men in the United States, to represent his country. During his seven years' service at the Chinese capitol he did much to better the Chino-American relations, politically, commercially, and socially. His successor, Mr. Charles R. Crane, went over to China not long ago. But he has already shown his deep interest in the welfare of the Chinese through his enthusiasm in directing the work of the American famine relief.

For many years the Republic of China has had some of her best and ablest diplomats at Washington. Dr. V. K. Wellington Koo, who is now the Chinese member of the Council of the League of Nations, left America only recently. During his service at Washington, he was recognized as one of the most capable in the diplomatic corps. His successor, Mr. Alfred Sze, has had a great deal of political experience, having been China's representative to the Court of St. James for six years.

In view of the difficult situation in the Far East, and evergrowing importance of American interests in the Chinese Republic, America cannot afford to permit the Peking ministership to go to a mere political job hunter. This important post should be held by a man of the highest intellectual attainments, political experience, and moral character, who is capable of making use of America's opportunities to assume leadership among the Great Powers in assisting China in her political, intellectual and moral development.



#### RECENT RELIGIOUS ACTIVITIES IN PEKING

#### By P. C. Hsu

Student Secretary of Peking Y. M. C. A., now studying at Union Theological Seminary, New York.—Ed.

#### Introductory

Peking, though a name often associated with much political intrigue, remains the centre of the national life of China. It is here that tens of thousands of students every year come from all over the country to secure their education. Some of them have to travel literally two or three months before getting there. It was here that the students' agitation and the Renaissance movement originated. And it is here, that we ought to look to the Christian Church to do her most effective share of the task of our national salvation. During his eleven years' sojourn at Peking, the writer has watched with great pleasure and interest the rapid growth of the Christian Church. Conditions in Peking have changed greatly within the last decade. years ago, no government school was accessible to the Gospel of Jesus Christ, whereas, now, hundreds and thousands are studying the Bible, and tens and hundreds have identified themselves with the Chirstian cause. The Church and the Christians are fully alive to this new situation. Though still inadequate to cope with the new opportunities, new and better methods have been evolved, and conscientious efforts are being made. The writer likes to mention briefly some of the most outstanding lines of development in the recent religious activities in Peking, with which he has had some personal connection.

#### The Peking Christian Student Work Union

Peking, undoubtedly, is the largest student centre in China. There are today twenty thousand students from the Middle School grade up. The National University alone has two thousand and six hundred students. These students specializing in different subjects, (viz, law, literature, science, medicine, engineering, agriculture, customs, salt, railway, telegraphy, languages, police administration, military, etc.) are someday to lead China in her various phases of life. The all important ques-



tion that a Christian cannot help asking in this connection: "What can Christianity do to serve them now, so that they, in turn may serve China effectively?" For the last ten years, the Y.M.C.A. in Peking has been doing solid work among different schools, especially in breaking down prejudices and in opening up doors for evangelization. But as time went on, it became evident that the task was bigger than what the Association, with her many sided programs, could do; and at the same time, the six denominations in Peking came to see clearly the importance of Hence, two years ago, the Peking Christian student work. Student Work Union came into existence. This Union underwent a thorough reorganization last year, having now as its members not only the six denominations and the Y. M. C. A., but also all the Christian faculty members and students in the different schools (both men and women) and the Y. M. C. A. Thus, a real Christian student movement is now underway in Peking. The Union has a well rounded program, which is both religious and social. In addition to twelve school Y. M. C. A.'s and seven Y. W. C. A.'s (including those in the government schools—Peking National University, Tsing Hua and Customs Colege), it is carrying on its Bible classes, religious meetings, social service for various purposes, socials, etc. in twelve different centres. Special conferences, such as winter conferences, spring conferences, summer conferences and training conferences and the like are held from time to time. Last year, two thousand students were enrolled in Bible classes, fifteen free schools conducted by students, three hundred men students decided to become Christians, at the Decision Meeting conducted by Mr. F. S. In September last, the Union had its regular financial campaign. People gave four thousand instead of two which was the amount asked for. On December 18th the students held a Tag Day for the famine; they collected over eight thousand dollars, in spite of the inclement weather on that day. Union has at present a staff of twenty secretaries, some part time, some whole time. Dr. C. H. Patton, of the American Board of Foreign Missions, during his last visit to Peking, declared that the Union is the best piece of church cooperation work he has ever seen. We hope that the Union will continue to be worthy of such a praise as this.



## The Peking Truth-Witness Group

Side by side with the above-mentioned deep interest on the part of students in matters of religion and service, there exists a spreading half-expressed wave of agnosticism. The situation sounds paradoxical. The recent Renaissance Movement is in the main skeptical and anti-religious. Though many of its leaders are silent in matters of religion and some have even expressed favorable views, regarding religion, yet there are many thinking minds today who hold that religion is something outgrown, a superstition that has been a hindrance to human prog-Glimpses of this latter attitude can be seen here and there in the periodicals of the movement. Now, the usual attitude of a Christian, facing such a situation, is this:—"Do your ordinary Christian work, pay no attention to these things, for they cannot do harm to Christianity." But we feel that something more positive ought to be done, though we have nothing to say against such an attitude. In the first place, we feel that the leaders of the Renaissance Movement are misrepresenting They mistake the non-essential for the essential. Christianty. If we Christians will interpret Christianity to them with sincerity, they may be led to see its value. Moreover, we should be under no apprehension to meet them even purely on an intellectual ground, if we believe that Christianity is true. In the second place, the skeptic Renaissance Movement ought to serve as a tonic to Christians. The value of Christianity, viz., the loving spirit of Christ, the oneness of Christian brotherhood, has been much obscured by the dogmatic spirit, factional struggle, and narrowness of the Church and the Christians. This is the time for us to "take our stock." Why is the Church divided? Is it really free from dogmatism, narrow-mindedness and super-Is it fully alive to its dangers as well as its opporstition? tunities? Is it a real power in society that is trying to bring about the Kingdom of God upon Earth? Is it at once spiritualized as well as socialized as Christ would have it be? Does it need any reform?—peshaps a radical reform? With these thoughts in view, a number of Christians in Peking have organized a "Truth-Witness Group." It has a twofold purpose; viz., to give a rational interpretation to non-Christians, and to lead Christians to "put their own house in order." Among its



members are persons like Dr. Leighton Stuart, Dr. T. T. Lew, Dr. C. Y. Cheng, Messrs. Wu-Lai-Chuan, David Z. T. Yui, P. Hutchinson, Professor T. C. Chao, etc. Right now, the Bible Union Movement is in full swing along the Yantze Valley. As far as people can make out, their intention seems to aim to eradicating "heresy." This we regard as being very unfortunate. We believe that everybody has the right to be conservative or liberal, but we must not regard those who differ from us as heretics. We ought to learn to be tolerant. Moreover, we believe that our task as Christians is to present Christianity to non-Christians, and not to quarrel over hair-splitting differences among ourselves. The chief activity of the Truth-Witness Group thus far is the publication of a monthly called "Shen-Ming" (Life). Seven issues have already appeared. Dr. Timothy Tingfang Lew is its Editor-in-chief and Mr. H. C. Hu, its Business Manager. Many thought-provoking articles are found in its pages. (Its subscription rate is only eighty cents gold including postage. in charge of Mr. H. C. Hu, Y. M. C. A., Peking.)

# The "Peking for Christ" Movement

The last month of 1919 witnessed an epoch-making Conference in the history of the Christian Church in China. For years there has been a half-awakened desire of Churches and Christians to "get together" and thus present a united front. This desire was accentuated by the "Interchurch World Movement" in North America. And as a result, the "China for Christ" Conference was called at Shanghai. The Conference lasted five days, attended by representatives from all over China. The movement was officially launched, its name catching and its program of Important as the conference was, farstrategic importance. reaching as its effect might be, its real success had to depend on the work in the different local centres—that everybody admits. In Peking, early in the beginning of the year 1920, meetings of church representatives were held, and ways and means were devised. Accordingly, a general Committee of over a hundred members was organized. The Committee is divided into ten sub-committees, the chiefs of which, together with the five officers, form the Executive Committee. Though the movement has been handicapped by the lack of funds and workers, a splen-



did spirit of Church cooperation has been shown. And now as the movement has secured its secretaries (Dr. W. P. Chen, Mr. J. R. Lyons, Dr. Y. F. Li, Miss Ruth Cheng, Mrs. Far T. Sung and Miss Wood), substantial results may be easily achieved.

#### The Chinese Church

Last, not least, is the Chinese Christian Church Movement. That as soon as possible the Church in China should become Chinese, so that the Chinese Christians may independently carry on the work of the Church, and spread the Christian religion, is a belief accepted by both Christian Chinese and foreign missionaries. The questions that remain to be asked are: "How shall they do it? Can they do it?" Peking and Tientsin are two of the leading places that make this experiment. Judging from the achievement in these two places, and from the recent Home Missionary Movement in Yunnan, the writer feels safe to say. that the Chinese Christians have at least revealed the ability of undertaking this responsibility. Right here a word of explanation to missionaries is necessary. The idea of a Chinese Church does not mean any lack of appreciation on the part of Chinese Christians of what the missionaries have done or are doing. It only means that the Chinese Christians have gradually reached the point where they are willing to do their own duty. have already shown their ability of so doing. The Peking Chinese Church has three branches. The Mishih branch has just recently finished its new building, the site of which was donated by Mr. Frank Yung Tao. The writer was in charge of the religious work of the Mishih branch before he came to this country. He must admit that the work is young and weak, but is full of promise. His hope and prayer is that before long Christians all over China will catch this vision, and the Church in China will really become a self-supporting, self-governing and self-propagating institution.

#### Conclusion

The evangelization of the present student generation, the rational interpretation of the Christian religion, the attempt to stir up Christian thinking regarding the Church, the movement of the Church to present a unified front, and the movement to



indigenize the Church—these are some of the salient points that the writer has considered concerning the recent religious activities in Peking. There are many other points that he would like to bring up in this account, if he had the time and the space. They include the Community Service Center of T'eng Shih Kon, the prison-preaching work and its follow-up work, the work of the new (Christian) Peking University, and the work in connection with the Famine Relief.

#### **ESTIMATING CONFUCIANISM\***

## By Robert E. Hume

Dr. Hume is Professor of the History of Religion, Union Theological Seminary, New York, who has intense interest in and intimate knowledge of the peoples in the Orient.—Ed.

Confucius himself did not undertake to found a new religion. Indeed, he probably did not undertake to reform the current religion of China as such. And there are eminent scholars, both Chinese and Westerners, who deny to Confucianism the appellation of religion. Thus, the foremost living Occidental Simologue probably is Herbert A. Giles, Professor of Chinese in the University of Cambridge, England, author of half a dozen volumes on the history, literature and religion of China. He was selected to write the Section on Religion in the comprehensive series of articles in the last edition of the Encyclopaedia Britannica (vol. 6, pp. 166-231) which deals with China: Geography, Geology, Fauna, Flora, People, Social Life, Education, Agriculture, Industry, Commerce, Communications, Government, Finance, History, Language, Literature, Art. Professor Giles under "Religion" writes under the following captions: Taoism, Buddhism, Mazdaism, Mohammedanism, Nestorianism, Manichaeism, Judaism and Christian Missions. He does not fail to report at some length on "The Ancient Faith," which he concludes with the following separate paragraph:



<sup>\*</sup>The writer would appreciate any criticisms, or further information on this article.

"For Confucianism, which cannot, strictly speaking, be classed as a religion, see Confucius."

This judgment, that Confucianism is not to be classified as a religion, has been disseminated broadcast through many avenues of learning. Thus, a most excellent compendium on the History of Religion by the late Professor Allan Menzies of the University of St. Andrews, on the last page of his Chapter on China, declared:

"Neither Confucianism nor Taoism is a religion, in the full sense of the term, as supplying by intercourse with higher beings an inspiration for life." (p. 124.)

Professor Menzies begins the very last paragraph of his summary account of China in a volume entitled "History of Religion" with the same judgment:

"It remains true that China has no religion worthy of the name." (p. 12) Encyclopaedia Britannica, 11th edition, vol. 6. p. 174, col 2.

Quite far afield from Confucianism, even on the first page of the first chapter of one of the very best recent books on Mohammedanism by an eminently sympathetic missionary administrator, there is propounded the same doubt against the propriety of Confucianism being classified as a religion.

James L. Barton, The Christian Approach to Islam, p. 8 (Boston, Pilgrim Press, 1918.)

Another very eminent missionary leader, who is far from being unsympathetic, who indeed has been striving to create an intelligent interest in China, who has written a Mission-Study Text-book which has been sold in thousands of copies, begins his chapter on the religions of China with the following sentence:

"The Chinese are not naturally a religious people." (p. 85.) And he continues:

"There is in the Chinese language no word which embodies this concept [viz. "religion"], its place being generally taken by a term denoting instruction, which contains quite a different idea." (p. 87)

"Confucianism does not conform to the idea of a religion, which binds the spiritual nature of man to a supernatural being upon whom he is consciously dependent." (p. 88.)



The title-page of the book reads: "Forward Mission Study Courses, Edited under the direction of the Young People's Missionary Movement. The Uplift of China. By Arthur H. Smith, Thirty-five Years a Missionary in China. Young People's Missionary Movement, New York." The Dedication is "To the Christian Young People of America, who recognize their responsibility for world-betterment and the unprecedented opportunity which changed conditions afford to the present generation, this little volume is inscribed."

Of course, ultimately the problem reduces itself to a definition of terms: What is Religion? and What is Confucianism? Nevertheless, and with due respect to eminent authorities, it would seem almost indisputable that Confucianism has actually functioned as a religion. Whatever Confucius himself may have intended in his great work of reform, and whatever developments may have taken place subsequently in the system which has been called by his name, an intelligent and sympathetic student of Chinese history may properly ask and answer the question: What religious values have the Chinese derived from Confucianism? Perhaps not all such students of China, yet most of them, whether or not themselves professed Confucianists, would proceed to inquire: What religious values have the Chinese failed to derive from Confucianism? And then, all of the constructive critics of Confucianism might properly continue to inquire summarily: What are the great religious values which China (or any other group of human beings) really needs, and should rightfully obtain?

#### Merits of Confucianism

1. Its Strong Moral Emphasis. Confucius taught that the really superior man is the one who is superior in virtue, and that moral virtue must be chosen rather than life itself.

"The Master said: 'The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives, to preserve their virtue complete.' (Analects of Confucius 15.8.)

Quotations from the Analects and other Confucian Classics are taken from Legge's Translations, unless otherwise stated.)



Confucianism teaches that the essence of religion consists in proper interpersonal relationships; the highest development of the individual as also the peace and prosperity of society are dependent upon moral character. For Confucianists, religion consists not in theorizing, even about the Supreme Being, not in inducing or feeling some peculiar mystical emotion about the safety of your soul or one's relation to the invisible, not even in so-called religious performances which are largely cere-For the Confucianists religion consists in constructive, positive proper attitudes and activities towards other human persons. Surely it has been a mighty asset to China, that the chief religion of the country has taught this moral emphasis in life. Following a suggestion (duly acknowledged as from one of China's most intelligent friends and interpreters viz., W. A. P. Martin, "The Lore of Cathay," p. 226), a political historian, author of numerous textbooks on general history, has made a comparison which is most acute, and in which we would heartily agree, save only for adding "Jesus Christ especially."

"With the exception of the leaders of the ancient Hebrews, the leaders of thought of no people have so insistently interpreted life and history in terms of ethics, as have the sages of the Chinese race. And, excepting the Hebrew teachers, no moralists have so emphasized duties, while leaving rights—upon which the Western world in modern times has laid stress—to take care of themselves."

- P. V. Myers, formerly Professor of History and Political Economy in the University of Cincinnati, author of "A History of Rome," "A History of Greece," "Ancient History," "Mediaeval and Modern History," "A General History," etc., etc., in his History as Past Ethics, An Introduction to the History of Morals, p. 53.
- 2. Its Confidence in a General Moral Supervision of the World. Prior to Confucius, there were two main designations in the Chinese language used for the Supreme Being, viz. the more personal designation, "Shang Ti," meaning Supreme Being (Ti being the very same word which was in use for designating an earthly official Ruler), and "Ti'en," meaning a more impersonal Heaven. The former occurs at least 46 times in the Shu Ching, or "Book of History," and the latter at least 134



times (according to the exhaustive Index in Legge's Chinese Classics, Text, Translation, and Notes). In the Shi Ching, or "Book of Poetry," Shang Ti occurs at least 37 times, and Tien at least 133 times. The relative frequency statistically of the two conceptions is markedly different in the mouth of Confucius himself; in the Lun Yu, whereas there are at least thirteen occurrences of the word Ti'en, Heaven, there is only one occurrence of the word Shang Ti, Supreme Ruler, viz., Analects 20.1.3; and there it is not an original utterance of Confucius, but a quotation from the ancient scripture, Shu Ching. Furthermore, Confucius introduced a still more impersonal conception of the supreme controlling Power of the world, which is almost fatalistic, viz. "Ming," meaning "Decree," which is notably close etymologically to the conception of Fate (which English word is derived from the Latin, fa-tum, meaning "said," announced, decreed, determined). Accordingly, Confucius did tend to impersonalize (or, depersonalize) the nature of the Supreme Being.

"Both in his larger edition of the Chinese Classics with Text and Notes and also in his smaller edition, which contains the Translation alone, Legge in the "Index to the Subjects in the Analects" cites only three occurrences of the word Ti'en, Heaven; but in the reading of the Analects themselves I have found at least thirteen occurrences, viz. 2.4; 3.13; 3.24; 7.22; 8.19; 9.5.3; 9.11.2; 11.8; 12.5; 14.37; 16.8; 17.19; 20.3.

Legge's shorter edition of the **Chinese Classics**, Translation alone, vol. 1, p. 109, gives no hint whatsoever to the source of the quotations. And Soothill, in his **The Analects of Confucius**, p. 920, gives a reference which is unintelligible to the English reader, viz. to the Shu Ching 4.3.4, 8; but that is the reference to the system of numeration in Legge's text and translation, whereas the reference in the Shu Ching as translated in the Sacred Books of the East is to 4.3.2, 3 (S. B. E. vol. 3, pp. 90-91).

There are at least three occurrences of "Ming" in the Analects (not discoverable through the Inder in Legge's Translation, viz. at 2.4.4; 14.38.2; 20.3.1.)

Nevertheless, Confucius himself did emphasize the moral supervision of the world. And it was not merely a teaching of his, but an actual experience. We remember how Jesus was in



danger of his life at the hands of the people of the village of Nazareth (Luke 4.29-30):

"And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he, passing through the midst of t hem, went his way."

Certainly the experience of Confucius, when he was in imminent danger of assassination by an angry crowd, evidences no less consciousness of the morally governing Power of the world which had helped him, like Jesus at Nazareth, to experience a marvelous escape in order that he might continue with a Heavensent mission (Analects 15.1-3):

"The Master was put in fear in K'wang. He said: 'After the death of King Wan, was not the cause of truth lodged in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me'?"

Nowhere among the Sacred Scriptures of the various religions of the world can there be found a more vigorous and concrete affirmation of the invincibility and the efficacy of moral virtue than in the statement of Confucius in Analects 15.34:

"The Master said: 'Virtue is more to me than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue'."

Accordingly, although Confucius did tend to de-personalize the inherited conception concerning the Supreme Being, which previously contained considerable of the theistic element, and although Confucius did not put each human being into personal relation with a personal Supreme Being, nevertheless we should not fail to appreciate that Confucius did not, either in his teachings or in his own personal experience, fail to emphasize confidence in a general moral supervision of the world.

3. Its Confidence in the Fundamental Goodness of Human Nature. Confucius lived in a period of great social unrest. Whether or not we agree with the encomiums which Mencius lavishes upon Confucius ("From the birth of mankind till now there has never been one so complete as Confucius" Mencius 2.1.2.28; or again, "In Confucius we have what is called a complete concert"



Mencius 5.2.1.6), nevertheless we can hardly dispute the accuracy of Mencius' report concerning the historical situation existing which prompted him to undertake his general reform work and particularly to write his "Ch'un Ch'iu:"

"Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers. Confusius was afraid, and made the 'Spring and Autumn.' " (Mencius 3.2.9.7-8)

Furthermore, Confucius himself fell a prey to unscrupulousness and corruption, even after he had demonstrated the efficacy of his principles in his various public government positions in the State of Lu.

Nevertheless, Confucius did not allow his own soul to fall a prey to pessimism or cynicism. Indeed, he maintained a wonderful confidence that mankind is not essentially bad, and that men will surely show their inherent (we might properly use the word, divine) goodness, if only they have proper government, education and example.

"The Master said, 'Man is born for uprightness.' " (Analects 6.17) Mencius expounded and emphasized this optimism even more than did Confucius:

"Mencius discoursed how the nature of man is good." (Mencius 3.1.1.2) 'Mencius replied: 'Water indeed will flow indifferently to the east or to the west; but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards." (Mencius 6.1.2.2)

"The first little primer put into the hands of a Chinese boy after he learns a few hundred 'square characters' is the 'Three Character (Trimetrical) Classic,' which begins 'Man's nature is orignally good.'"

H. C. DuBose, The Dragon, Image and Demon, or The Three Religions of China, p. 44. The quotation is given very frequently in books on China, e.g. S. W. Williams, The Middle Kingdom, vol. 1, pp. 526-527; W. A. P. Martin, The Lore of Cathay, p. 217; A. H. Smith, Proverbs and Common Sayings



from the Chinese, p. 40 of revised edition; Wieger, Moral Tenets and Customs in China, p. 222.

Whatever may be said by moralists or by sociologists concerning the value of such ideals in China, surely every religionist, whether he be a Christian or a Confucianist or any other kind of a religionist, will appreciate the immense religious value of the Confucian confidence in the fundamental goodness of human nature.

4. Its Emphasis on the Value of the Family. Ancestor-worship would seem to be a crude method of maintaining a loyal family spirit. And the specific Confucian interpretation of Filial Piety includes certain concessions to a person's own blood-kin which appear unworthy, yea verily destructive of truth and justice.

"The Duke of She informed Confucius, saying: 'Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact.' Confucius said, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this.' " (Analects 13.18.1-2.)

Mencius goes further than does Confucius in emphasizing the duty of a son to conceal the misconduct of his father, even going to the extent of declaring that the great model Emperor Shun would have renounced his throne and passed into retirement for the remainder of his life in order to shield his father from punishment for the crime of murder. The passage from Mencius has not been quoted by any one within the knowledge of the present writer except by W. A. P. Martin in the Second Series of Hanlin Papers: Essays on the History Philosophy and Religion of the Chinese, pp. 201-202 (and there the reference is not given), where the greatest expositor of Confucianism solves the concrete hypothetical problem of the chief Minister of Justice and the Emperor himself dealing with the latter's father, if he had committed murder.

"T'aou Ying asked, saying: 'Shun being emperor, and Kaouyaou chief minister of justice, if Koo-sow [i. e. the father of



Shun] had murdered a man, what would have been done in the case.'

- "Mencius said, 'Kaou-yaou would simply have apprehended him.'
  - "'But would not Shun have forbidden such a thing.'
- "'Indeed, how could Shun have forbidden it? Kaou-yaou had received the law from a proper source.'
  - "'In that case what should Shun have done?"
- "'Shun would have regarded abandoning the empire as throwing away a worn-out sandal. He would privately have taken his father on his back, and retired into concealment, living somewhere along the sea coast. There he would have been all his life, cheerful and happy, forgetting the empire." (Mencius 7. 1. 34. 1-6.)

Nevertheless, Confucianism has contributed to the stability of Chinese civilization through its insistence on the maintenance and continuity of the family. Never has marriage been scorned by Confucianism, as by the two personally founded religions of India, viz. Jainism and Buddhism. Never has abandonment of one's family and of all social connections been advocated in favor of individual religious self-saving, as has been advocated by all the three indigenous religions of India, viz. the two previously mentioned and also by Hinduism. Obedience to parents, both to mother and to father, has been fostered by Confucianism, whatever extreme has been reached by Confucianism in overdoing the application of the principle of Filial Piety. And whatever modification of monogamy has been allowed through permission of concubines, yet Confucianism has contributed a distinct religious, as well as social, value to China through its emphasis on the value of the family.

5. Its Emphasis on the Reciprocal Responsibility of All the Members of Society. In no religion of the world, except in Christianity, has there been so much emphasis as in Confucianism, that every member of society lives in relations of reciprocal responsibility. Confucianism selects five such as including all persons:

"There are the relations of ruler and subject, father and son, husband and wife, elder brother and younger, friend and friend, and the duties severally belonging to them. No one, in-



telligent or stupid, can dispense with these for a single day. If beside these, beyond your proper lot, you go about to seek for some refined and mysterious dogmas, and to engage in strange and marvelous performances you will show yourselves to be very bad men."

This quotation is Wang-Yu-po's paraphrase of the Emperor K'ang-hsi's "Sacred Edict" as given in Legge's Religions of China, p. 105, in the section entitled "The course of human duty confined to the five constituent relationships of society." But in the Confucian Classics the first of the customary list of Five Relationships is not quite so broad:

"The universal path for all under heaven is five-fold. There are ruler and minister; father and son; husband and wife; elder brother and younger; and the intercourse of friend and friend. The duties belonging to these five relationships constitute the universal path for all." (Li Ki 28. 2.9, as translated in Sacred Books of the East, vol. 28, p. 31v. This is practically the same as in the Doctrine of the Mean 20.8)

It is practically the same list of five relationships, the appropriate virtues of which are given in another section of the Li Ki, viz. at 7.2.19:

"Benevolence on the part of the ruler, and loyalty on that of the minister; kindness on the part of the father, and filial duty on that of the son; gentleness on the part of the elder brother, and obedience on that of the younger; righteousness on the part of the husband, and submission on that of the wife; kindness on the part of elders, and deference on that of juniors:—these are the things which men consider to be right." (S. B. E. 27. 379-380.)

Both members of the pair are obligated to conduct themselves with appropriate decorum towards the other member of the pair. In no religious scripture of the world is there such reiteration upon the duty which rulers and every kind of superior must fulfil for the welfare of the ruled and the inferior. Here is one of the fine religious values which any religion can contribute to society, viz. the reciprocal responsibility of every member, whether he be in the higher or the lower status of every social relationship.



6. Its Teaching of the Principle of the "Golden Rule." Five times in the Confucian Classics there are passages which teach the general principle of what in Christianity has been popularly called the "Golden Rule."

"Tsze-kung said, 'What I do not wish men to do to me, I also do not wish to do to men.' The Master said, 'Tsze-kung, you have not attained to that.'" (Analects 5.11.)

"Chung-kung asked about perfect virtue. The Master said: 'It is . . . not to do to others as you would not wish done to yourself.'" (Analects 12.2.)

"Tsze-kung asked, saying, 'Is there one word which may serve as a rule of practise for all one's life?" The Master said, 'Is not reciprocity such a word? What you do not want done to yourself, do not do to others.' " (Analects 15.23.)

"What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—This is what is called 'The principle with which, as with a measuring square, to regulate one's conduct.' " (The Great Learning 10.2.)

"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not to others." (Doctrine of the Mean 13.3. Inasmuch as the Doctrine of the Mean constitutes chapter 28 of the Li Ki, this same passage recurs as Li Ki 28. 1. 32, translated in Sacred Books of the East, vol. 28, p. 305.)

In no other among the religions or among the philosophies of the world does this principle recur so many times amid its primary writings or sacred scriptures, not even in Christian scriptures. However, the same general principle does occur in five other non-Christian religions or philosophies, and that too in a limited form (as in Confucianism), limited either negatively or in some other form of limitation.



#### I. In Hinduism.

"Do naught to others which, if done to thee, would cause thee pain." (Mahabharata 5.1517b, as translated in Monier-Williams, Indian Wisdom, p. 446.) Hopkins translates the same passage metrically, in an endeavor to represent the original verseform:

"Not that to others should one do

What he himself objecteth to.

This is man's duty in one word;

All other rules should be ignored." (Religions of India, p. 479.)

"Let no man do to others any action which he would not wish done to himself." (Mahabharata 12. 9248b, as translated in Muir, Metrical Translations from Sanskrit Writers, p. 273.)

### II. Buddhism.

"In five ways should the honourable man minister to his friends and companions, viz. by liberality, courtesy and benevolence, by doing to them as he whould be done by, and by sharing with them his prosperity." (A quotation from the "Sigolavada Sutta, A Sermon of Buddha," translated by R. C. Childers in the Contemporary Review, 1876, p. 423. The crucial phrase is translated "by treating them as his equals" by Gogerly in the Journal of the Ceylon Branch of the Royal Asiatic Society, 1847.)

#### III. Zoroastrianism.

"When a good man is beaten, the effort of every one for removing that affliction should continue just as though it happened to himself." (Dinkard 19.53, as translated in Sacred Books of the East, vol. 37, p. 51.)

"And this too is considered by them, viz. that that nature only is good which shall not do to another whatsoever is not good for its own self." (Dadistani Dinik 94.5, S. B. E. 18.271.)

IV. Judaism.

"Take heed to thyself, my child; and be discreet in all thy behaviour. And what thou thyself hatest, do to no man." (Tobit 4. 14-15.)

V. Greek Philosophy.

"The principle of dealings between man and man is very simple:—Thou shalt not, if thou canst help, touch that which



is mine, or remove the least thing which belongs to me, without my consent; and may I be of sound mind, and do to others as I would that they should do to me." (Plato, Laws, 913 A, as translated in Jowett, Dialogues of Plato, vol. 5, p. 299, Macmillan edition, 1892.)

"The question was once put to him [i. e. Aristole], how we ought to behave to our friends. And the answer he gave, was 'As we should wish our friends to behave to us.'" (Diogenes Laertius, Lives and Opinions of Eminent Philosophers, Aristotle, 5.21, as translated in Bohn's Standard Library, p. 188.)

"Do not to others that at which you would be angry if you suffered it from others." Isocrates, Niocles 61b.

Confucianism then is not unique among the religions of the world for teaching the principle of the Golden Rule, even in a negative or otherwise limited form. Nevertheless, we should not fail to appreciate the great religious, moral and social values which have accrued to China through this negative teaching of the principle of the Golden Rule of Christianity.

7. Its Latent Universalism. The purpose of Confucius might, not inappropriately, be paraphrased in the words of the last part of the heavenly message which is reported in connection with the birth of Jesus, viz. "Peace on earth, good will towards men" (Luke 2.14), even though Confucianism has nothing to say regarding the subject of the first part of that historic summary, viz. "Glory to God in the highest."

The immediate interest and outlook of Confucius was, of course, limited to China. Nevertheless, there was nothing intrinsically or permanently nationalistic in his system. Indeed, despite the undoubtedly narrowly geographical reference in the phrase "thefour seas," (i. e. as referring to China itself), nevertheless there might be possible the interpretation of a universal application in that noble passage which seems to be attributed to Confusius:

"Then all within the four seas are his brothers." Analects 12.5.4. So Soothill renders in his translation of The Analects of Confucius, pp. 567, 569. Legge translates the same sentence in the future tense: "Then all within the four seas will be his brothers" The Chinese Classics, Translation alone, vol. 1, pp.



63-64. Possibly this universalistic interpretation is too liberal, for the passage concludes with a sentence which seems to disparage any need of a sense of brotherliness: "What has the superior man to do with being distressed because he has no brothers!"

Historically, Confucianism has not evolved the ideal or the practise of world-wide extension. Nevertheless, Confucianism, even though it has not gone forth in an effort to help all the lands and islands of the world (as has Christianity), has gone forth beyond its original national boundaries, and has been an influential factor in the civilization of Japan. And if we institute a comparison between Confucianism and the religion out of which Christianity was historically evolved, we would have to come to the conclusions that, on the one hand, the Scriptures of Judaism contain much more of the universal ideal, yet also on the other hand that the Old Testament contains much more of the elements which are merely tribal, local, contemporary and therefore obsolete, than there is in the "Five Classics" and the "Four Books" of Confucianism. If religiously Moses be regarded as a better preparation to lead the people of China to Christ, yet from the practical, social and moral points of view may not Mencius be made to serve as efficiently in the role of a pedagogue to bring the Chinese unto Christ, even as Paul represents the Mosaic Law to have served for the Isrealites? If Christians are not to recognize this unconscious preparation in China for the Gospel of Christ by reason of their faith in a universal Holy Spirit of God, then what is to prevent energetic and progressive Confucianists from following the leadership of Dr. Chen Huan-Chang, Ph. D., of Columbia University, member of the Chinese Parliament, Founder and President of the National Confucian Association, in his program of developing the latent Confucian universalism, as proposed in his article entitled "The Confucian Ideal of Perfect Peace" which appeared in Millard's Review of the Far East (Shanghai, March 8, 1919, page 50):

"While European scholars advocate nationalism, Chinese scholars advocate universalism. The time appears to have arrived when universalism should replace nationalism, and the Confucian principles of perfect peace should be put into practise. It is our duty to persuade the world to accept these principles."



8. Its Emphasis upon Education and Virtuous Example. For thirty years, from the age of 21 to the age of 51, Confucius was a teacher by profession; and even during the four years when he was in public office he depended, not so much on laws and punishments as upon popular education and the personal example of all administrators to achieve the peace and social well-being which he so earnestly desired. The favorite appellation for Confucius was "Master," and the common designation in the Chinese language for "religion" designates "Instruction" (chiao) rather than "veneration" or "worship" (p'ai shen). If "propriety" be taken as the most comprehensive term for the essence of "religion" according to Confucianism, the most proper and necessary concrete application of that religion is appropriately the need of proper instruction and virtuous example.

Confucius taught that education is needed for people more than, or as well as, population and prosperity.

"When the Master went to Wei, Yen Yew acted as driver of the carriage. The master observed, 'How numerous are the people!'

"Yew said, 'Since they are thus numerous, what more shall be done for them?'

"'Enrich them,' was the reply.

"'And when they have been enriched, what more shall be done for them?'

"The Master said, 'Teach them.'" (Analects 3.9.1-4.)

Education is needed both for ruler and for ruled.

There are few religious Scriptures, indeed there are few moral codes, which have perceived the precise relationship between material prosperity and moral instruction which is taught by historical example and moral generalization in one of the most important of the Scriptures of Confucianism, viz. that material prosperity, while highly desirable, is positively dangerous unless supplemented by instruction in moral idealism.

"The Minister of Agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence.

"Now, men possess a moral nature. But, if they are well fed, warmly clothed and comfortably lodged, without being



taught at the same time, they become almost like the beasts. This is a subject of anxious solicitude to the sage (Emperor) Shun, and he appointed See to be Minister of Instruction, to teach the relations of humanity:—how, between father and son there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order: and between friends, fidelity. The highly meritorius Emperor said to him:

"'Encourage them, Lead then on. Rectify them. Straighten them. Help them. Give them wings, thus causing them to become possesor of themselves'." (Mencius 3.1.4.7; Legge, Chinese Classics, Translation, vol. 2, p. 79.)

That same Confucian Book expresses a keen practical comparison,—that a good education is more effective governmentally than good legislation or good administration.

"Mencius said: 'Good government does not lay hold of the people as much as good instructions. Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.' " (Mencius 7.1.14.1-3, Legge, Chinese Classics, Translations, 2.180.)

In the Li Ki, "Book of Rites," which constitutes one of the "Five Classics of Confucianism," there is eypounded, not only the need of popular education, but also the detailed arrangements in a graded series of regional educational institutions.

"When a ruler is concerned to transform the people and to perfect their manners and customs, must he not start from the lessons of the school? The jade uncut, will not form a vessel of use; and if men do not learn, they do not know the way in which they should go. On this account the ancient kings, when establishing states and governing the people, made instruction and schools a primary object,—as it is said in 'The Charge to Yueh' [which forms one section in the Shu King, or 'Book of History'], 'The thoughts from first to last should be fixed on learning.' . . . According to the system of ancient teaching, for the families of a hamlet (approximately 25 in number), there was the village school; for a neighborhood (with 500 families), there was the academy; for the larger districts (with 2,500



families), there was the college; and in the (provincial) capitals there was the university." (Li Ki 16. 1-4, Sacred Books of the East, 28. 82-83.)

Confucius' reiteration on the potency of a ruler's virtuous example as compared with a dependence merely upon laws and punishments, may be evidenced by the following quotations:

"The Master said, 'He who exercises government by means of his virtue, may be compared to the north pole star, which keep its place and all the stars turn towards it.' Analects 2.1; Legge 1.16.

"The Master said: 'If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishments, but have no sense of shame. If they be led by virtue, and uniformity be sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good." Analects 2.3.1-2; Legge 1.16.

"The Master said: '... When those who are in high station perform well their duties to their relations, the people are aroused to virtue." Analects 8.2.1-2; Legge 1.42.

"Ke K'ang, distressed about the number of thieves in the state, inquired of Confucius about how to do away with them. Confucius said, 'If you, Sir, were not covetous, although you should reward them to do it, they would not steal.'" Analects 12.18; Legge 1.66.

"Tzse-loo asked about government. The Master said, 'Go before the people with your example, and be laborious in their affairs.'" Analcest 13.1; Legge 1.68.

"If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to his example. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs." Analects 13.4.3; Legge 1.69-70.

"The Master said: 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'" Analects 13.6; Legge 1.70.

"The Master said, 'If a minister make his own conduct correct, what difficulty will he have in assisting in government? If



he cannot rectify himself, what has he to do with rectifying others?" Analects 13.13; Legge 1.71.

"The Master said, 'When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service." Analects 14.44; Legge 1.82.

(To be continued)

## CIVIC-MORAL INSTRUCTION IN CHINESE SCHOOLS

By L. S. Loh

Since the introduction of modern industry into China the leaders have begun more and more to recognize the principle of predetermination as a major condition of success. Mr. C. C. Nieh, one of the leaders of industry in China, once remarked: "Scientific management has become an indispensable thing in the world of economic production. By way of achieving success, the management of an industrial plant must first of all predetermine with great exactness, the nature of the products to be turned out, in relation to the community needs. They must standardize and predetermine the processes to be employed, the quantity and quality of raw materials to be used, the character and amount of labor to be employed, and finally the character of the conditions under which the work should be done." In other words, the industrial world must institutionalize foresight and develop an appropriate and effective technique.

Have the people at home in like manner realized that the principle of predetermination is also a major condition of success in the educative process? Ever since the adoption of modern education in China the system of civic-moral instruction has been assigned the "first place" in the program of the primary schools. Do the people in charge of the important work realize that in order to do effective work, they, too, must exercise foresight, predict the products in relation to community needs and develop an appropriate and effective technique?

A few days ago the writer was reading a master's thesis entitled "Materials of Ethical Instruction in Chinese Government Schools."



in which the author\* makes a qualitative and quantitative analysis of several series of Ethical Readers widely used in the schools. These are two of his major findings: (1) the quantitative distribution of the picture and word space is disproportionate to the relative importance of the several phases of the civic-moral life to be developed, and (2) the type of lessons adopted is distinctly traditional and unfit to present day needs.

Let us discuss the space distribution first. The series of Ethical Readers published by Chung Hwa Book Company gives the following distribution of its picture and word space.

Nature of Material	Picture Space	Word Space
Civic life	29.80%	37.70%
Recreation and physical ef	ficiency 24.70%	8.00%
Student life	12.00%	6.50%
Fundamental virtues	11.80%	14.50%
Family life	11.00%	9.20%
Vocational	00.00%	3.50%
Religious life	00.00%	2.60%
	89.30%	82.00%

A glance at the figures would reveal that the three fundamental problems of family life, vocational life and religious life have been sadly neglected. Why should the problems of family life receive comparatively so little attention? Are they unimportant? Everybody realizes that the old family customs and traditions are being broken down. To the average school boys and girls obedience to parents is obsolete, filial piety is meaningless, the family shrine is no longer sacred, and ancestor-worship has become a bore. But what have been put in their stead? The old family order is gone. Whence will come the family order of to-morrow? One missionary su,gests that the "family" must be substituted by "home." How is the substitution going to be accomplished, if we neglect to educate the rising generation as to what a "home" ought to be?

Education for a new vocational life is scarcely less important. China's old vocational life is a "laborer's on the one hand and scholar's on the other." Bishop Bashford has described its conse-



<sup>\*</sup>Mr. C. S. Miao, a graduate student in Divinity School of the University of Chicago—The present article is an amplification of two of his conclusions.

quences in the following words: "Inventing gunpowder a thousand years in advance of the western world, they never used it even for national defense; discovering natural gas and petroleum centuries ago, they never dreamed of the possibilities of this marvelous fuel; inventing the wheat drill, the famine mill, the steam cooker with a dozen divisions, and the compartment boat, they carried none of these inventions forward to their practical possibilities. They carried to great success the art of manufacturing silk, the cultivation of the tea plant, and the manufacture of porcelain, but they lost the first to the Western World, the second to India, and are in danger of losing the third to more enterprising rivals. Above all, discovering five centuries in advance of the Western World, the art of printing, they failed utterly to use this mightiest engine of human progress for the general education and advancement of the masses."

There is no doubt that China's old vocational life is a failure. But what is the new vocational life going to be? Economic and industrial changes of diverse kinds are taking place. Foreign trade is growing; modern industrial plants are springing up; corporated business organizations are multiplying; and congested, industrial municipalities are being increased. How are the citizens to be prepared to meet these changes? What new attitudes, ideals, valuations, interests, desires and responsibilities are to be developed in the young in reponse to this oncoming new industrial order? How are they to be taught properly to live in this modern industrial and economic society? On these questions the Ethical Readers are silent.

Religious life is even more sadly neglected. Personally, I believe that the Chinese people as a whole are religiously bankrupt. Ask the average man on the street as to his religious ideas and experiences, and he would scarcely know what to do. He does not have any opinion of his own about religion, not to say "intelligent opinions." And yet the Chinese people are perhaps quite as religious as any other people on earth. Ernest Faber estimates that the total expenditure of the Chinese through superstitious practices prompted and directed by Taoists and Buddhists reached \$300,000,000 gold a year. He adds that this is rather a conservative estimate. Why is all this religious ignorance on the one hand and religious extravagance on the other? The answer is simple. The Chinese



children have never been taught about religion. It is true that religion is largely a matter of faith and conviction. But it is also true that faith and conviction have to be guided by intelligence. Now who is in the position to give an intelligent view of religious life to the Chinese children? Evidently the present generation of parents is not in the position to do it. The school is the only other alternative. Be it far for me to say that our schools should teach any particular religious dogma or belief. No! Our schools should continue to be secular. But some intelligent ethical instruction about religion is quite within the province of school instruction. And yet judging from the textbooks that are used, the present government schools are trying to keep themselves as silent as possible on the question.

The above paragraphs are written in the effort to show the importance of the problems of the family, vocational and religious life in China and their neglect in the ethical instruction in the government schools. Let us next dwell for a little while on the question of the method or choice of material. The principal method of presenting a moral lesson adopted by the textbooks is to tell a story about it. What is the nature of the stories thus chosen? Here is one on filial piety. A child is trying to warm the bed of his parents in the cold evening by lying on the bed himself for a while and to cool the bed in the hot evening by fanning. Now does this story give the best expression of filial piety? Do our authors even expect children to carry out such kind of filial piety? Are there not other stories that will give better examples of filial piety and that at the same time can be naturally and cheerfully imitated by all children?

Here is another story on thrift. A child is saving every cent received from his mother instead of squandering it. After he has accumulated a sufficient quantity, he gives it all back to his mother. What does this story mean? Why is all this giving back and forth? Does the story teach the proper value of saving?

By way of conclusion, it may be said that in the matter of civic-moral instruction the Chinese schools have failed to institutionalize foresight as to the proper goals to be aimed at and neglected to develop an appropriate and effective technique. They are groping in the dark.



#### CHINA REVISITED

## By Lewis Hodous

Dr. Hodous is the Secretary of The Kennedy School of Missions, Hartford Conn.

Last year it was my privilege to visit China after an absence of three years. During my visit I traveled quite extensively and conversed with many people in all stations of life. In a way I enjoyed exceptional advantages to study certain developments now in progress.

China is a large country and the events which are taking place are so complex that the traveler is often confused. The experience of a traveler caught on the railways in the midst of a revolution is not at all conducive to a dispassionate and philosophical view of the situation. On this account we have articles in the newspapers headed, "Another Revolution," "China in Confusion, "Teachers on a Strike." Sometimes we find China compared to Mexico or even to Russia. Such comparisons are very misleading and untrue. I asked a friend of mine, "How is it in your part of China?" He answered, "We are so tucked away that nothing ever happens." This sentence may represent a large part of China. The turmoil in China is after all on the surface. The people are thoroughly sound and going on about their daily work.

The side of China featured in our newspaper headlines does exist, however. There is a reason for its existence. The country is now under the control of a number of military generals who are the left overs of the several revolutions through which China passed in making the various adjustments after the collapse of the Manchu dynasty. They administer the government of their area, collect taxes and do what seems right in their own eyes. They are quite independent of each other and acknowledge only a slight relation to the government in Peking. They have about them a large number of soldiers who enable them to hold their positions. Frequently they let the unpaid soldiery loose upon the unarmed and helpless inhabitants. Some of these soldiers are continually becoming bandits and are terrorizing the



country side. These soldiers are not needed by the people. They are not at all efficient for the defense of the country as a whole. Their purpose is to keep the generals in power.

The blame for this divided condition of China cannot be placed at the door of the people. It is due in part to the break-up of an old system which cannot be repaired in a few years. It is due in part to the fact that China is a large country with communications not yet fully developed. Such a situation produces isolation and isolation favors a localism which is inimical to united and harmonious action. It is due also to the great pressure of the West upon a country already distracted by herculean And last of all it is due to interference with the definite purpose of keeping China disunited and weak so that she may more readily become subject of a benevolent assimilation and ultimate guardianship. These purposes are clothed in the altruistic terms such as "being desirous of maintaining the general peace in Eastern Asia and further strengthening the friendly relations and good neighborhood existing between the two nations."

This internal turmoil and outside interference have not been without beneficial results to the Chinese. The strife has enabled them to become acquainted with each other. The outside interference has brought them closer together and has stirred up a patriotism and national feeling which is today one of the strongest forces in China. It is causing no little alarm in several quarters. From all indications the national spirit now thoroughly aroused will sweep everything before it in due time.

The overthrow of the Anfu Club shows what the new spirit can do. The Anfu Club was not defeated by superior military force. It had money and training on its side. It was defeated by the new patriotism. The soldiers refused to fight for a party which was fleecing the country.

The turmoil and strife exist. They are caused by the military governors, and their backers. The people want peace and the voice of the people is having more influence every day. The present widespread movement for local self-government is a straw which indicates the direction of the wind. Likewise the interest of the merchants and bankers in the business administration of the government reveals that a new constituency is



slowly developing which will take the government out of the hands of the soldiers and place it in the hand, of the civilian.

China is moving forward rapidly in commerce and industry. The large cities have department stores, modern presses, cotton mills, and silk filatures. New industries are springing up. The electric light plants are increasing their machinery so as to be able to take care of the large demand for power in the shops. Western industrialism is affecting not only the large centers, but even the remote mountain hamlets. The older factories find it more difficult to keep their trained workmen. An ordinary workman can go to a new concern and take the position of foreman at an increased wage. Restlessness is not unknown in the industries of Shanghai, Hankow and other cities.

The cities of China are improving their living conditions. Over eighty cities are lighted by electricity. During the last five years many cities have built modern streets and introduced vehicles. There are beginnings of sanitation. Several cities have installed water works and improved their fire protection. Some of the cities are being rebuilt slowly. All the large cities have police departments organized on modern lines.

Education has made some progress since the organization of the republic. The diversion of funds toward military purposes has impeded educational progress. Still in spite of this the educational facilities for boys and girls have improved. A number of the large cities are becoming strong educational centers. Peking has over fifteen thousand students of higher grade. The Peking University has 2248 students in courses above middle school grade. It has a staff of 305 teachers and its budget this year is \$759,705.00. The University publishes fourteen periodicals and one daily newspaper. The Higher Normal School of Peking has 800 students and an annual budget of \$400,000 a year.

The government is planning a second university to be established at Nanking. This city is already a strong center of education with its sixty American educated teachers. The budget for the next year is \$500,000.

At Amoy a wealthy merchant from the Straits Settlements is establishing a new University. He has given \$15,000,000 to endow the University.



The budget for education financed by the central government calls for \$6,000,000. In this connection it is significant that the proceeds of the income tax which comes into force this year are to be used for education and industry. These developments spell a bright future for China.

Perhaps the most significant development is the New Thought Movement. This is the reaction of the Chinese students and thinkers to the impact of western science. This has been gathering force for several decades. The name dates from May 1918.

The striking fact about the New Thought Movement, and one which has caused considerable discussion is its employment of Mandarin spoken language. In less than two years about three hundred magazines have sprung into existence all of them published in the vernacular. Books on scientific subjects and philosophy are written in the same language. Several large dailies have adopted the same medium of expression. In addition to the use of the spoken language as a medium of expression a phonetic script has been invented. An ordinary peasant can master this script in three weeks and be able to read and write. This is being taught in the Normal Schools. Last summer a special session was held at Nanking to teach school teachers. The main purpose of this new script is to unify the Chinese language.

The new medium of expression means that the New Thought Movement intends to reach the people. The old learning was the possession of a special class. The new learning is to be for the people. The new medium of expression means that this Movement has a new message. When Chuhsi, the great philosopher of the Sung dynasty, gave expression to his new philosophy, he introduced many new words. Likewise this movement is putting its wine into new bottles. The new message consists not only of new ideas about Heaven, Earth and Man, it takes new attitudes toward these three powers. The government comes in for a good share of attention. The family, its organization, its religion, its character and function occupy much space in the magazines. The personal, social, economic and religious life are viewed from different angles.



The notes that are struck over and over in different ways are nationalism and individualism. The young men and women have caught a vision of the China that is to be and they have great faith and self-sacrificing loyalty. One of the magazines, the "Black Tide," deals with China's relation to Japan. Some of the articles in this show a high degree of toleration and liberality. The military government and its evils are roundly condemned.

The individualism of the Movement is not the kind that isolates the individual. It is rather the kind that relates him to a larger group where he has more freedom and opportunity for development and self-expression. Some of the extreme ideas are rather startling. Some time ago a writer prepared an article against filial piety. This was suppressed and the paper was sealed. The large individualism which is disturbing each one of the five relations will no doubt bring benefit to China. Already the tendency is for the large patriarchal family to break up and for the small family to take its place.

The New Thought Movement is at present, at least on a part of its advocates, against religion. It opposes not only superstition, but regards all religion as superstition. It tends toward secularism and materialism. This it seems to me are temporary phases of the Movement which are preparatory for a vital religion. The Movement should be regarded sympathetically by all those who are working for the new China.

This new spirit is reflected in other departments of life. There is a movement with headquarters in Peking whose object it is to unite all religions. The Confucianists are working hard to revive Confucianism. Governor Yen of Shantung is meeting with remarkable success in adapting the Confucian teaching to modern conditions. Dr. Chen Huan Chang is building up a national Confucian headquarters at Peking at a cost of about \$2,000,000. Buddhism is responding to the new age. In many parts of China it is rebuilding its old temples, publishing new books, holding lectures, establishing schools for the training of leaders and taking part in social undertakings.

From one point of view these new developments are the signs of a virile nation adjusting itself to the new world. They are full of hope for the future of a greater China.



# VISITATION TRIP OF THE CHINESE STUDENT CHRIS-TIAN ASSOCIATION, WESTERN DEPARTMENT

By Ling Lew, Associate Secretary

### Stockton, Calif.

October 22nd was the date on which I first made my visitation to Stockton where we have only a very small number of students. On the evening of October 22nd, a meeting was held in which all of our members and other students came together. In the name of the C. S. C. A. I told them of all matters regarding our association and of what we should do as Christian students in this country. After the meeting I had a fine Christian fellowship with them all. Of the things discussed, I found that they were unable to have a Bible class or discussion group because a majority of them attend Sunday school and church service. Although there were not many students, yet the spirit of unity was not lacking. They had their club meeting regularly each month.

Before I left for Sacramento the following afternoon, I called on the other members and had brief interviews on things of mutual benefit.

#### Sacramento, Calif.

After several hours on an electric train, I found myself at Sacramento, the capital of California. First, I called on my Local Committeeman, Mr. J. Sam. He was not at home. I then called on other members and finally I was able to locate the Clubhouse.

A meeting was held for me that evening at their Clubhouse where about forty were present including a number of young ladies. I was introduced to speak on the works of the C. S. C. A. and the wonderful opportunity to attend the Asilomar Conference. Mr. Peterson, their Bible class teacher, was also there and was asked to speak a few words.

At the close of the meeting, a number of students joined the Association and two leaders signified their earnest desire to join us at Asilomar. I am glad the two gentlemen were with us at



the Conference. The following day was Sunday. Therefore, I availed myself of the opportunity to visit several Chinese churches and Sunday school classes with the hope that I might find out more about the religious work of the locality. It was my pleasure to find that many of our members took part in religious activities. In one of the churches I was asked to talk to a large group of children.

In the afternoon I had the pleasure of attending the students' Club Bible class which was led by Mr. Peterson. After this, I devoted the rest of my time to personal interviews. Late in the afternoon I boarded a train and returned to Berkeley.

## Fresno, Calif.

On the evening of November 24th, 1920, I made my second visitation trip in the capacity as Associate secretary of the C. S. C. A. in North America. The first locality I visited was Fresno where I found a fine group of students studying in the preparatory and secondary schools. I left Berkeley on Wednesday evening, November 24th, and arrived there on Thanksgiving morning. After stepping off the train, I went to call on our Local Committeemen, Messrs. Young King, Cuyler Wong and others. In the afternoon, I utilized my time in visiting several of the Chinese churches where I had the pleasure of meeting and interviewing many of our students.

Through the effort of Messrs. Young King, Cuyler Wong, a special meeting and a social was arranged before my arrival. A meeting was held on the Thanksgiving evening in the Chinese Baptist church. There I was given an opportunity to speak on the activities and objects of the Association and the importance of the Asilomar Conference. At the conclusion of the meeting, about ten students gladly joined the Association and two of the leaders promised to attend the Asilomar Conference. Several American friends attended the meeting and were pleased to know what the C. S. C. A. stood for. On midnight of November 25th I left for the southern California localities.

# Los Angeles and Claremont, Cal.

After spending a night on the train, I arrived at Los Angeles on the morning of November 26th. Having had my breakfast, I called on my Local Committeeman, Mr. B. L. Jee, whom I was un-



able to find till late in the afternoon. I then called on other leaders of the locality. I was very happy, on my part, to be able to make arrangement for Mr. Gale Seaman, Student Secretary of the Pacific Coast, to speak to our fellow students at the meeting which was planned for me on the evening of November 27th. During the day I had many personal interviews with our members. When I heard that a member was very sick at a hospital, I endeavored to visit him. However, my attempt was a failure because of the great difficulty in reaching the hospital.

In the early morning of November 27th I took my train to Upon my arrival, I went to Pomona College Claremont, Calif. where I found the President of the Chinese Students' Club, Mr. Franklin A. Ho, who knew I was coming and had arranged a meeting for me at 2:00 P.M. While I was there, I paid a visit to Dr. Hends, head instructor on religious work of Pomona College, about the Asilomar Conference. We had a fine talk and learned much from each other. Two o'clock came and the meeting was in order. There I spoke on matters concerning the C. S. C. A. and the Asilomar Conference. A number of the students joined the Association. The total number of our students there was ten including one girl. All the students told me that the people of Claremont have a very kind attitude toward them. On this account, they like the college very much. Our students were frequently invited to meetings and social gatherings in and around the campus. According to the opinion of the students, Pomona is probably the most hospitable place toward our people in the western states.

Now it was late in the afternoon. I hurried back to Los Angeles for the students' club meeting which was held at Miss L. Leung's beautiful home. There our students assembled. Mr. Gale Seaman, whom I mentioned above, and I spoke on the Asilomar Conference and the Association's work respectively. Several had promised to join us at Asilomar. During the evening I had the pleasure of meeting the students' secretary of the University of Southern California. Indeed, we had a very profitable time together.

The next morning I called on the new students whom I had met when they first arrived at San Francisco from China last summer. I was glad to have a long talk with Miss Daisy Law,



Second Vice-chairman of the Woman's Department, concerning the many things that the Association is doing. I did what I could in furnishing all the information she wanted regarding the C. S. C. A. The rest of the time I devoted in visiting all the churches in the Chinese community. In one of the churches I was asked to say a word to a group of young men; in another I met and spoke to a sincere American friend, who was head of the Oriental Department of the University of Southern California. This year we have about thirty-eight students who are members of the Association. I am glad that a large number of the members are Christians and that a number of them are taking active part in church and social activities.

## Seattle, Washington

At 10:45 P. M., December 15th, I boarded a train for Seattle, Washington. After two nights and almost two days I arrived at my destination. At the station I was met by our Vice-Chairman, Mr. Loy Hing, who had been waiting patiently for me that late afternoon of December 17th. It was rather late then, therefore, not very much could be done. However, to use the little time I had, I visited some of the merchants and members.

Early next morning, accompanied by Mr. Loy Hing, I called on the state Y. M. C. A. secretary, Mr. Wilcox, and the city Y. M. C. A. secretary, Mr. Allen. I had a profitable conversation with the two gentlemen concerning the students' activities and the Association. After this I called on several groups of our students who were studying at the University of Washington. I had many personal interviews with them and from whom I learned much about the local conditions and affairs. On the same day I attempted to call on the University Y. M. C. A. secretary, Mr. Maxfield about getting our students to attend the Seabeck Conference at Seabeck in the future. I failed to see him because he was absent from home that day. At this time, it was late in the afternoon; I returned to my hotel and on my way back I visited one of our Chinese schools.

Soon evening came and at eight o'clock a special meeting of the Chinese students' club of Seattle was held at the Chinese Baptist Church. As usual, I spoke on the aims and works of the C. S. C. A. The students were glad to know what the Asso-



ciation stood for, therefore, many of them, including two girls, joined us.

The next day, December 19th, I called on Mr. Maxfield again. This time I succeeded to find him at the church and there we had a brief conversation. I was very glad that we met again later part of the day.

On account of the long distance from the University campus to the Chinese Baptist Church and the unpleasant weather, many of the University students were not present at the meeting held Saturday evening. I was anxious to meet every one of them. It was due to the effort and kindness of Mr. P. J. Ho, President of the Washington University club, a meeting was arranged at 5:00 P.M. at their clubhouse. In that meeting, I made known the objects of my trip. I endeavored to impart all the important things concerning our Association; I also emphasized the things that we should do in this country.

During my short stay there, I was very happy I had the opportunity to hold conferences with several of our leaders among the students at various occasions. I was very grateful to learn that several of our Christian students are doing a great deal of social works among our countrymen through the Chinese Y. M. C. A., the church and other organizations. It was my great satisfaction to have Messrs. Howard Jee and Joseph Tuck to serve as Local Committeemen of the locality. This year Seattle has about forty-five students attending the University of Washington and a number of high school students. With the co-operation of our students, the China Club gave a Chinese play for the purpose of raising some funds to fight against the exportation of Morphine by "our enemies" through the port of Seattle to China. Both the play and the attempt to stop the exportation of Morphine were very successful.

# Portland, Oregon

On the morning of December 20th I arrived at Portland. There I found student activity was in a state of stagnation. This was due to the fact that many of our students had left the city, while few others attended schools in the cities some distance away. Still others were not students any more. Our former Local Committeeman, Mr. Kenneth Lum, who had done commend-



able work last year, was unable to resume the work because of his heavy studies in the medical school and other necessary duties. While I was there, all I could do was to call on a few members and talk things over. I was fortunate enough to find Mr. Au Solon was still there. From him I learned much about the conditions at Portland. Indeed, I regret very much that we can hardly do any thing in the locality this year.

## THE ASILOMAR CONFERENCE

It has been the custom of the Western Section of the C. S. C. A. to hold its annual winter conference in conjunction with the Y. M. C. A. at Asilomar, the beautiful Retreat-By-The-Sea. A delegation of thirty-one Chinese students from institutions of California and Nevada, attended the last conference, which was held last December, in which we laid aside the monotonous rush of daily life and stopped to think seriously and to receive the thoughts of others. We received impressions that would not be easily forgotten, and derived benefits that could not be measured. Personally, I look back to those days with a sense of profound inspiration, for my memory of it brings back the wonderful atmosphere of the Conference. I will set forth some of my reflections, and the benefits we received.

- 1. A clearer conception of religion.—By thoughtful study and careful analysis in discussion groups and Bible classes, the ideals and principles of Christ were made emphatic on our minds, especially in regard to their application in our daily life and in world problems.
- 2. A broader view of life.—In the discussion of separate groups and the discourses of the leaders, in fact, throughout the whole conference, a world outlook and a broad viewpoint were emphasized. Everything was seen in its correct proportions and with a clear perspective. Indeed, the Conference was a liberal education.
- 3. An international spirit.—By mingling with Americans and students of a score of other nations, one arrived at a better understanding of peoples from other lands, found a real friendly feeling and true comradeship among them, and came to believe that all humanity constituted but one family.

HIEN-CHUN PHILIP TSANG



# RELIGIOUS AND SOCIAL ACTIVITIES AT HOME AND ABROAD

The Associate Editor in charge of this section welcomes any news or information concerning religious and social activities in China or elsewhere. Correspondence should be directed to Paul C. Fugh, 1207 Yale Station, New Haven, Conn., U. S. A.

General Feng Yu-Hsiang, one of the most Christian generals of China, who is commanding the Sixteenth Mixed Brigade, recently removed his army headquarters to Sinyangchow, Honan Province, where as the "Chinese Christian Intelligencer" informs us, he has reorganized and enlarged the army Y. M. C. A. for his soldiers. Attached to this work, there are various activities; such as the soldiers' savings bank, the soldiers' book store, the soldiers' canteen, the soldiers' mechanic factory, the soldiers' gymnasium, etc. Educational classes, lectures, and religious services are held regularly every week; Feng and other officers of his staff have charge of all these works. It is noteworthy that the entire body of this brigade has been won to Christ. This is the only Christian army of China so well organized and so well trained. Its noble career and its strict discipline have won great popularity in the provinces of Hunan, Hupei, and Honan; its high morale and national spirit have been widely praised throughout the country. The true character of this group of Christian soldiers can be testified from one of General Feng's speeches to the people of Sinyangchow, as he affirmed them: "Not one of the men in my army is illiterate. Everyone of them can read and write. But education and physical training are only matters within our duty; we ought to accomplish them. What we need most for ourselves and for our country is FAITH IN GOD. No traditions, nor any written laws can maintain the morality of the human society; for they are insufficient and ineffective. Only a dependable religion which brings men to God can save a nation from all dangers; and this we have found in Christianity. My duty is to make every man of this army a good soldier while in military service, and a good citizen when released back to his home, so that he may be able



to serve his country with the best in himself wherever he may be."

We note from "The Y. M. C. A. Fellowship Notes" the report of army and navy work in China for one of the past winter months. Some of the data in the report are quoted here: 3 (58) religious services; 47 Christian interviews; 16 (13,780) movie shows: 84 attendances at library: 49 (505) educational classes; 17 (207) basketball games; 4 (90) volley ball games; 5 (185) mass athletic games. The Chinese Army Work is now being conducted in several centers; among them, Peking, Tientsin, Hankow, Nanking, and Nikosh, Pogranichnaya, Harbin in Manchuria.

In regard to Boys' Work in China, we read some encouraging news from "The Chinese Recorder:" (1) "The boys' work in the Shanghai Association is having a phenomenal growth and is touching the very outer edges of the city. A map recently made by the Association shows almost fifty centers outside of the central building where boys' work is being conducted, 3,500 boys are involved." (2) "Recently a notable meeting was held in Foochow of people interested particularly in work with boys. It is proposed to put in use a course of study for training leaders for boys' club work. Possibly an elective course will be offered in the Fukien Christian University, where during this fall term there has already been a marked advance in work among boys as a part of the Civic Welfare Practicum which is required of Freshmen and Sophomores."

The "Canton Times" recently devoted considerable space to the question, "What is China's Hope?" Many prominent men in the country had been interrogated in the subject. Two of the replies are very suggestive: (1) "Why do not the North and the South get together?" an official was asked. "Can't you see that the division of two is injuring China in her world relations?" "I can tell you in one word, SELFISHNESS," he replied. "What is your solution?" The official answered: "I am convinced that nothing can save China but religion." (2) A merchant of Tientsin was asked a similar question, and he responded: "I am not a



Christian, and I am too old ever to become one; but I am thoroughly convinced that nothing but Christianity can save my country. If Christianity does not save us, China is lost."

Professor Chen of the Government University at Peking is not a Christian. But in his recent contributed article in "The New Young Men," China's most influential non-Christian magazine, he declared: "We do not need to ask for the teaching of theology, and will not trust to any ecclesiastical ceremonies, nor do we need to emphasize any sect; we will go direct and knock at the door of Jesus Himself. We will ask that we be benefited by His lofty and great character and His warm and deep feeling."

—"Malaysia Message."

According to information received, the manager of the Pittsburgh Baptist Foreign Mission Society announced on Feb. 10 that a donation of G. \$125,000 to the Shanghai College had been made by a prominent Baptist family, and the board added G. \$50,000 to the contribution.

About the recent Famine Relief Work in China, we have learned the following news: 1. The Relief Societies in China have joined the United International Famine Relief Committee of Peking to serve in co-ordinating the following activities: (a) Regular reporting on appropriations; (b) Appeals for workers, foreigners, missionaries, students, and teachers; (c) Transportation matters including passes for famine workers, supplies. sundry orders, grain, etc.; (d) Records, accounting and auditing with a view to reducing as far as possible the danger of dishonesty; (e) The prevention of competition in the purchase of grain; (f) An anti-typhus campaign.—"The Chinese Recorder." The following resolutions were passed by the Peking Missionary Society at a recent date: (1) That we members of the missionary community in Peking make such readjustment in our mode of living as will enable us to give monthly for at least the next six months to the extreme limit of our ability for famine That we stand ready to make such readjustment in our regular program of work as will permit our making available for famine relief service; (3) That we cable our various



Mission Boards information of the exact conditions and urge them to take up with their respective governments, and voluntary relief societies the need for generous financial aid; (4) That we likewise request the various foreign legations in Peking to make further representations to home governments; (5) That these resolutions be given publicity in the press, and we send copies direct to other mission associations of the country, urging them to take similar action.—"The Chinese Recorder," 3. Up to the present time, the funds given out in relief or available for distribution by the International Famine Relief Societies are as follows:

Tientsin (East Chihli)	.\$1,572,035.00
Peking (West Chihli)	. 1,944,019.00
Kaifeng (Honan)	. 1,736,805.00
Tsinan (Shantung)	. 904,007.00
Taiyuan (Shansi)	
American Red Cross	. 900,000.00
Shensi	
Total to date	\$8,693,526.00

(This list includes the four million dollars loan and the contributions thus far received from abroad as well as all money raised in China.)—Bulletin No. 3, Feb. 18, 1921, the United International Famine Relief Committee at Peking.

In the Millard's Review, Feb. 26th, 1921, it is stated that at the revival service last December in Canton, nearly 2,400 persons signified their intention of joining the Christian churches. "In the last few weeks, several hundred applicants have been admitted to the church. More than a hundred employees of the Sincere Department Store became Christians two weeks ago. This store led others in Sunday observance, and many Christian shops are now closing at least half-day in order to enable their members to attend services in local churches."

We are interested to learn from the March issue of the Missionary Review of the World that "although Y. M. C. A. work has been established in more than 2,000 communities in the United States and Canada, 14,000 towns of 5,000 or more inhabitants have not



yet had the service of the 'Y', while thousands of small places need its program. Since the first Y. M. C. A. was organized in 1851 in Boston, there has been a steady advance until there are today in North America 2,194 associations with a membership of over 868,800; 841 buildings owned by associations, valued with their property at over \$128,000,000; 85,106 laymen serving as Y. M. C. A. committeemen; 5,173 secretaries employed to carry out the association program of service."

"There has been a remarkable movement towards Christianity under the influence of the Christian Genral Feng," says the International Review of Missions, Jan., 1921. "A further indication of spiritual activity in China is found in the call to the Christian ministry issued by the Student Voluntary Movement of China, in view of the fact that there is only only ordained pastor to every 560.000 people in China. Meantime, the Chinese Home Missionary Society has settled into steadily expanding work, having undertaken responsibility for an area of about 10,000 square miles. An appeal has been issued for workers to occupy three centers in Yunnan Province.

The Chinese Recorder informs us that the Y. W. C. A. is doing social work in Shanghai in conducting a Better Homes Campaign. Thirty of the leading social and religious organizations of Shanghai and the vicinity are co-operating in this work. A Social Service Institute was held recently on ten successive afternoons in the Y. W. C. A. buildings. About 100 women and girls registered for it. The four leading themes discussed were: (1) The Home Hygiene and Health, (2) The Home and Home Life, (3) Home Relationships, (4) Religion in the Home.

As a result of an effort made by the Executive Committee of the Union Normal School for young women at Chengtu last spring, twenty members from eight different missions were appointed to work out plans for a women's college in West China. It has been suggested by this committee that the institution be founded at Chengtu in co-ordination with the West China Union University, in which case only \$250,000.00 will have to be raised to start the institution with no less than thirty-five students and eight teachers. In case the plan to co-ordinate with the University is not adopted, this



amount will have to be raised to \$300,000.00. Great interest is now being manifested in this proposed institution which the Committee is hoping will soon be a reality.—The Chinese Rcorder.

Regarding the National Christian Conference, the International Review of Missions, Jan., 1921, tells us that it will be held at Shanghai sometime this year. "China is to furnish 1,000 delegates of whom about half are to be elected by the Chinese churches, one for every 1,000 communicants. Delegates are also invited from America and Great Britain. One of the main topics for consideration will be the form in which the central organizations for missionary cooperation should be cast." The Chinese Recorder of the February issue has brought us the news that the date of the National Christian Conference in China has been postponed to the last week of April, 1922. "This delay will give time for more adequate preparation of the Church in China....It will furthermore give time to understand the plans for international missionary co-operation which will result from the first meeting of the International Missionary Committee arranged for the fall of 1921. The National Christian Conference is the most significant event promised for the next decade of Christian work in China. To lay out a program commensurate with the task of the next decade in China the Christian forces must measure that task before the Conference."

The Young Men's Christian Association for the Chinese students in France is making steady progress as is viewed from some lines of a recent letter from Mr. T. J. Cheng, associate secretary in charge of this work. "The time we have spent in waiting for this and waiting for that is sufficient to turn one's hair grey! But now we feel things are progressing,—our budget has been approved, we have outlined the general program, and have secured a better head-quarters for students' work at the Latin Quarter....We also are planning to have a spring conference." The new address of this students' organization is, Association des Etudiants Chinois en France, 11 Rue Jean de Beauvais, Paris, France.

The eighth annual meeting of the East China Christian Educational Association, according to the notes of the Chinese Recorder, was held at Shanghai, in the middle of February this year. The



outstanding subjects discussed in the meeting are: (1) The Eastern China Christian Educational System; (2) Recent Tendencies in Physical Education and their Application to Chinese Education; (3) Practical Methods by which a Student who is without funds may be assisted in securing an education (4) Radical thoughts among the Chinese Students.

Rev. Rodney W. Roundy, associate secretary of the Home Missions Council, wrote an article in the March number of the Missionary Review of the World about the Christian missionary work for the Orientals in California. According to the information given by him, there are at work 14 denominations, 43 missions for the Chinese in Northern California, and 10 missions for the Chinese in the southern part of the state. It is noticeable that the Chinese population in California is decreasing. There are now only 7,000 to 8,000 Chinese colonists against 30,000 once existing there.

The Millard's Review has recently announced the offer of a scholarship prize of Mex. \$240.00 by the China Christian Literature Council for the best essay produced on a subject which will have to do with the development of the China Christian Literature talent as a memorial to the late Dr. Timothy Richard. "This prize will be offered for the first time in 1922," as the Review says, "and the following rules must be observed by the competitors: The competitor is to be of Chinese nationality and a Christian; he must be a graduate or a senior student of a college; he must write on the proscribed subject, (this year, "My Idea for a Religion for the Twentieth Century"); and he must, in case he wins, spend the next year in advanced study under the direction of a committee of the Council. The essays for this year must be in the hands of the China Christian Literature Council, 5 Quinsan Gardens, Shanghai, before May 20, 1921."



### ASSOCIATION NEWS

#### ILLINOIS

During the Annual Christian Campaign, which was held from the 10th to the 14th of March by the University Y. M. C. A., and in which David Porter was leader, we had Mr. Frank W. Price as "our man" or the man who took charge of the Chinese Group during the Campaign. As soon as he had arrived, individual conferences were arranged, in which almost every Chinese student had a chance to talk over his problems with him. He also went personally to see the other students who were unable to arrange a conference. On Saturday afternoon, the 12th, he spoke in our club meeting and gave us a very impressive, inspiring, and encouraging message, which still rings in our minds.

Our Friday Circle (that is the name of our discussion group) is having Dr. James C. Baker, pastor of the Trinity Church, as our leader. Dr. Baker, who had been with our group for the past two years, is one of the very best friends of the Chinese students. Owing to his efforts, and the kindness of Mrs. Jolly who dedicates the International Rooms in the new social center, the Wesley Foundation, which was erected recently in the University, we have the opportunity of using especially these rooms for our club meetings and socials. Our Sunday morning prayer meeting is slowly progressing. In these meetings, each will take turn to preside so that every one will have a chance to conduct the discussions and other things.

We have eighty-two Chinese students in this University this semester; over twenty of them are members of the Association.

P. K. Wong

#### YALE

The spirit of the Eastern Conference was brought back to the Chinese students in Yale, and many of us were much inspired. A weekly Bible Class was started immediately after our return, with the Christian men as a nucleus, and is open to all our fellow-students. We meet together every Sunday morning, and the



Christian men take turns in leading. "The Meaning of Service" by Fosdick is used as the basis for discussion.

A Sunday School has been organized by the Baptist Church in New Haven for the Chinese restaurant and laundry men. Three of our members are its voluntary workers every Sunday.

Our four "Foresters," Mark Huang, S. C. Lee, P. F. Shen and C. F. Yao, finished their graduate studies in the school of Forestry last month. They are now in Louisiana at a Forestry camp till the first of June. Yale Camp, Urania, La., is their address. C. F. Yao has received a great honor, Sigma Psi from Yale University in recognition of his excellent scientific research work.

A quiet China Famine Relief Campaign was conducted by our Chinese students in the University last month, and the sum of \$1,873.76 was raised. It was immediately cabled to China.

In our Financial Campaign for the C. S. C. A. we have passed our quota. The total is about \$60.

PETER LIN

### **BOSTON**

Messrs. C. H. Hu, K.C. Liu and T. J. Kwong were the three delegates that represented the Chinese Students in the various institutions of Greater Boston at the recent Chinese Students Christian Association Conference at Mt. Vernon, N. Y.

This conference has been instrumental in inspiring these Boston delegates to propose the organization of a local Christian club in this city. And, through their untiring efforts and those of other Christian students in Boston, the "Chinese Students Christian Club of Greater Boston" has been formed.

### The objects of this club are:

- a. To unite all Christian Chinese students in Greater Boston.
  - b. To promote growth in Christian character.
- c. To carry on active Christian work especially by and for the Chinese students.

The officers duly elected for the first year are:

Chairman C. H. Hu, Harvard Medical School, Vice-Chair-



man S. M. Lee, M. I. T.; Secretary Mabel Chen Fong, Boston University; Treasurer Y. T. Chow, M. I. T.

The first meeting of the club was held at the Chinese Y. M. C. A. on Sunday, March 20th at 2:30 P. M.

The Rev. Kenneth C. MacArthur of Cambridge was the speaker. His topic was "A Big-Enough Ideal." Briefly, he exemplified all the numerous familiar ideals such as wealth, pleasure, patriotism, ambition for power, scholarship and learning. But, he illustrated why all these ideals are minor and insufficient unless we possess the major and only big-enough ideal which is the Ideal of Jesus Christ, "Seek ye first the kingdom of God and all these things shall be added unto you."

Following his talk we had a brief discussion, then singing and prayer. And, after a brief social intermission we concluded our unfinished business of the previous meeting and adjourned.

MABEL CHEN FONG

Secretary

### PERSONAL NEWS

Y. C. Ma has left Cornell University and is now connected with the Sanitary Engineering Division of the New York State Department of Health at Albany. His temporary postal address is Box 225, Central Y. M. C. A., Albany, New York.

Miss Ruth Huie, daughter of Rev. Kin Huie of New York City, is this year studying at the College of Wooster, Wooster, Ohio. She is the vice-president of the freshman class, assistant instructor in swimming, and a member of the freshman girls' basketball team. At present she is interested in promoting the organization of a Chinese Students' Club in Wooster. She is an active member of our Association.

K. W. Wang, formerly local representative of our Association at Urbana, Illinois, went to the University of Wisconsin at Madison to help the evangelistic campaign which was going on from March 3-7 under the leadership of Sherwood Eddy. He reported a successful trip.

C. P. Chow, one time business manager of our magazine, is now with the Hwei Hai Industrial Bank at 22 Kiukiang Road, Shanghai.

Dr. Yen Teh-ching, managing director of the Canton-Hankow Railway, is now on a tour in the United States to study the latest improvements in railway construction and operation. He expects to go to Europe after completing his visits here.

The Kiangsu Educational Commission, which was touring in this country during the months of February and March, was composed of the following persons: He-lo Yuen, President of Nantsing College, Kiang-yin; F. T. Kea, President of the Second Teachers College, Shanghai; F. C. Wu, Dean of the Fourth Normal School, Nanking; C. S. Tsiang, President of Kiangsu Educational Bureau, Shanghai; N. T. Tsiang, Principal of the



Sixth Middle School, Soochow. The Commission has already left for Europe where they expect to visit a number of countries before going back to China.

Herman C. E. Liu has returned to assume his studies at the Teachers College, New York City, after having completed a two months' tour with the Kiangsu Educational Commission.

- C. C. Lin, chairman of the Eastern Section of the Chinese Students' Alliance, sailed for China, on the S. S. Golden State, which left San Francisco on March 19. His sudden departure was the result of an urgent call from home on account of his mother's illness.
- T. F. Tsiang, President of our Association, has been elected to succeed Mr. Lin as chairman of the Eastern Section of the Chinese Students' Alliance. He is now busy making preparations for the summer conference, the place of which has not yet been decided upon.
- S. Wing Lew, an active Christian worker and former president of the Chinese Students' Club of Los Angeles, Calif., has received his Master's Degree in Pharmaceutical Chemistry from the University of Southern California. He is now Assistant Head Chemist of the Sun Drug Company, Los Angeles, California.
- S. M. Lee (graduate of Massachusetts Institute of Technology) has returned to Cambridge to take more advanced studies in M. I. T. after having held positions in several electrical concerns in the East.

Thomas F. Millard, one of the leading American authorities on Far Eastern problems, has left New York City for a short investigation of conditions in the Orient. He plans to make a survey of events and return to the United States in the early summer.



- P. C. Chang, of the Teachers College, New York City, recently made a lecture tour through the Middle West where he spent about a month.
- S. Peter Chuan has left Peking and joined as its Literary Secretary the China for Christ Movement, which has its headquarters at 5 Quinsan Gardens, Shanghai.

Charles D. Hurrey, General Secretary of the Committee on Friendly Relations, is now on an extensive trip visiting countries of South America in the interests of the World's Student Christian Federation. From there he will go to Europe to attend the Student Conference, which is to be held in Holland next summer. Mr. Hurrey will be back in the States in time for summer conferences.

Lum K. Chu, associate secretary of the Association, has just completed his long-expected visitation work in the Middle West.

Philip H. Young, who finished his work at Kansas State Agricultural College last winter, is now on a special trip through the South where he expects to spend about six months in studying rice problems. He will visit districts in Arkansas, Louisiana, Texas, Florida and other States. During this work his head-quarters will be at Beaumont, Texas, but mail should still be sent to Manhattan, Kansas, from which place it will be forwarded.

Loy Hing, Vice Chairman of the Western Department of the Association, was in San Francisco to attend the Chinese National League Convention as a delegate from Seattle, Washington.

P. C. Hsu, formerly of the Peking Y. M. C. A., is now studying at Union Theological Seminary, New York City.



Miss N. Z. Dong, of Bryn Mawr College, was in New York City to see the Kiangsu Educational Commission during the latter part of March. Miss Dong is the representative editor of the Women's Department of the Association.

Miss Helen Wong, Treasurer of the Women's Department of the Association, has been ill in the hospital for a few weeks, but has now recovered.

Dr. Wang Chung Hui, Chief Justice of the Supreme Court of China, has been appointed by the Council of League of Nations a member of the Committee to revise the Covenant, and will accept, provided the Peking Government grants him leave of absence.

Frank W. Price, Associate Secretary of the Association, spent a week in the middle of March, doing special Christian work among the Chinese students in Purdue University and the University of Illinois in connection with the evangelistic campaigns.

Dr. Arthur W. Woo, M. B. B. S., M. R. C. S., L. R. C. P., is on a tour visiting Europe and America with his bride. He will sail in the latter part of April for China where he expects to be connected with the Union Medical College Hospital in Peking.

Miss Frances Wang, traveling secretary of the W. C. T. U. in China, is at present in the Philippine Islands on a lecture tour. She will return to China early in the summer.

T. M. Liu of Ohio Wesleyan University likes the March issue of Christian China so well that he sent in a special order for twenty copies. Mr. Liu is our enthusiastic local representative in that institution.



K. C. Li, president of Wah Chong Trading Corporation in New York City, has been awarded the Chao Ho decoration by the Peking Government in recognition of his service rendered to the country along the lines of domestic industry and foreign trade. Mr. Li is a mining engineer by profession and is a graduate of London University with post graduate work at Columbia University.

Dr. K. H. Li of the Children's Hospital, Philadelphia, was in New York City on April 6th to interview the China Medical Board of the Rockefeller Foundation for some important official business.

Alfred S. H. Lee, is now connected with the China Shipping Corporation which has its office at 110 Front Street, New York City. Mr. Lee, aside from his duties of said corporation, is serving as treasurer of the Association and local representative of its work in New York "Chinatown." He is also taking studies at Columbia University.

H. S. Chou has been elected chairman of the Christian Work Committee in Philadelphia to succeed C. Chen who recently resigned on account of his heavy work in the University.



### THE GREAT DROUGHT FAMINE IN CHINA

This is not news to most of us, nor is it anything which will add to our knowledge. Although it may strengthen our desire to help China to become a better country to live in. Doubtless, most of us have learned through the general press, that a vast area in the northern part of China, is now afflicted with a most desperate famine that ever occurred in China's history, and that it is rather heart-breaking to know that millions of our beloved countrymen are facing death of starvation. However, I embrace this opportunity to re-inform the Chinese students in this country some of the striking news which I received from China about the horror of famine and to suggest that every Chinese student in this country ought to do his or her part to help the millions of famine sufferers in order that they may live on.

The total famine area of the five provinces, Chihli, Shantung, Shansi, Shensi and Honan, is equal to the total area of all these States: California, Oregon, Washington, Connecticut, Massachusetts, New Jersey and New Hampshire. The number of famine sufferers in these five porvinces is five times the total population of all the above mentioned States. These facts alone ought to convince that the help required is indeed tremendous.

In those famine districts, once were full of vegetation, even every tiniest patch of land was under cultivation. But there is nothing growing now. It is all bare and not an inch of ground either on the terraced hillsides or on the great plains that does not look as though it had been crumbled and smoothed into fitness for seedtime. Whether or not these places will be planted depends on whether or not it rains this year. If not, it means another year of famine.

Let us now see some of the desparate conditions which the unfortunate people of the famine districts are now facing. Report submitted by the investigating committee, sent out by the Chinese Foreign Relief Committee of Shanghai, states that at least 25,000,000 people are affected by this great drought famine. Food has become so exhausted that roots, grasses, leaves and barks are powdered and made in form of cake to take its place. The report states further



that when the famine sufferers consumed this substitution of food for about a month, they are then affected by that terrible disease dysentery, and finally death as the result.

Furthermore, the worst sufferers are the women and the children. In many villages, the adults who dread the slow death of starvation committed suicide. The mothers are selling their babies at the price of three copper cents each, or about one and one half cents in American money, and there are mothers who could not sell their babies, they kill them rather than to see them slowly starve to death—and it is to be remembered that Chinese mothers are just like other mothers. I do not wish to dwell long in telling these dreadful details, for fear of breaking the nervous strength, but must hurry on now to see what we can do to help those millions of famine destitutes.

Hundreds of millions of dollars must be raised to the threatening harvest of death among the million of famine-striken men, women and children who have struggled through a three-year drought. The present crisis will hold until late this summer, when the rice and wheat crops of China will be ready for distribution. If we act now it may save millions of human lives.

We are living in this country of plenty—a nation of wealth and a land full of "milk and honey." Naturally we are looking for her people to help. As a matter of fact all white peoples like the Chinese, though nobody has ever quite put a finger on the peculiarly Chinese characteristic or quality which inspires this universal regard. Specifically, the Americans feel for the Chinese a great sympathy which is wholly spontaneous and related to absolutely nothing in the nature of self-interest. With these facts borne in mind, it will not be disappointed when we appeal to the Americans for help. It remains, therefore, for us to do our part.

We come to this country with a supreme purpose of learning something which will be of service to our country. I suggest that we do something to help our people now. Let every Chinese student club in the United States organize a famine relief committee, appoint speakers to speak at churches and other organized bodies; when possible stage a play and collect admission; collecting funds through selling tickets for ball games. In these and many other ways we can help raising funds for the famine-stricken millions.



I am very glad to hear that many of our students have already done much for the relief, but I believe that a great deal can still be accomplished in bringing relief to the enormous number of famine sufferers in North China.

> RICHARD T. DANG, Executive Secretary of the Chinese Famine Relief Committee at San Francisco, Calif.



### DIRECTORY OF OFFICERS OF THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

#### CENTRAL EXECUTIVE BOARD

T. F. Tsiang, President

T. C. Shen, First Vice-President

Miss T. N. Kwong, Second Vice-President

Alfred S. H. Lee, Treasurer

Stephen G. Mark, Member-at-Large

Daniel C. Fu, General Secretary, 347 Madison Avenue, New York City

Frank W. Price, Associate Secretary, 1121 Yale Station, New Haven, Conn.

Lum K. Chu, Associate Secretary, 5315 Drexel Ave., Chicago, Ill. Ling Lew, Associate Secretary, 2504 Regent St., Berkeley, Calif.

### EASTERN DEPARTMENT

T. F. Tsiang, Chairman, 415 W. 115th Street, New York City
C. K. Chen, Vice-Chairman, 609 W. 115th Street, New York City
Alfred S. H. Lee, Recording Secretary, 370 W. 120nd Street, New York City

### MID-WESTERN DEPARTMENT

T. C. Shen, Chairman, City Hospital, Cleveland, O.

Edward L. Hong, Vice-Chairman, 250 W. 22nd St., Chicago, III. James K. Shen, Recording Secretary, 2063 Cornell Place, Cleve-

land, O.

### WESTERN DEPARTMENT

Stephen G. Mark, Chairman, San Francisco Theological Seminary, San Anselmo, Calif.

Loy Hing, Vice-Chairman, 114½ Twelfth Street, Seattle, Wash. Richard T. Dang, Recording Secretary, 264 Eighth Street, Oakland, Calif.

### WOMEN'S DEPARTMENT

Miss T. N. Kwong, Chairman, Risley Hall, Ithaca, N. Y.

Miss Lily Soo-Hoo, First Vice-Chairman, 195 S. Professor Street, Oberlin, O.

Miss Daisy L. Law, Second Vice-Chairman, Bible Institute, Los Angeles, Calif.

Miss Pearl Wong, Secretary, Monnett Hall, Delaware, O.

Miss Helen Wong, Treasurer, 1328 Washtenau Avenue, Ann Arbor, Mich.



CHINA, with a population of four hundred millions and with unlimited natural resources, is bound to take a prominent place among the nations of the world. Electrical development will play a large part in the progress of this great new republic.

The General Electric Company has been established in China for many years. This company's products are well known for their honesty and perfection of manufacture. Many large G-E installations have proven their excellence by long, satisfactory service.

In the factories of this Company in the United States are to be found many Chinese students who are learning the latest developments in electricity. They will return to China to assist in her future advancement. These students and the hundreds who have preceded them, can attest the reliability and integrity of the International General Electric Company.

Wherever electricity can be used in your forward march of progress, the International General Electric Company, Inc., offers the services of its extensive engineering and manufacturing resources through its representatives and agents in China and the Far East.

# International General Electric NEW YORK 120 Broadway Company, Inc. LONDON 83 Cannon St.

SCHENECTADY, N. Y.

Representatives in the Far East:

Japan: Shibaura Engineering Works, Tokyo
Tokyo Electric Co., Ltd., Kawasaki
Philippines: Pacific Commercial Company, Manila
China: Andersen, Meyer & Company, Ltd., Shanghai

General Office for the Far East, excluding Japan and China: International General Electric Company, Inc., Shanghai

11-64



Vol. VII

MAY, 1921

No. 7

The Source of Genuine Happiness

By Daisy L. Law

Her Supreme Test
By Alice Wong

The Chinese Y. W. C. A. in San Francisco, California

By Ora Chang

Leadership in the Chinese Church By Y. Y. Tsu

Opportunities of Our Woman Members

A Liberal Religion for New China

15 cents a copy

One dollar a year

Published monthly during the academic year at 347 Madison Avenue, New York, N. Y.



### UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

#### EIGHT SCHOOLS AND COLLEGES

COLLEGE OF LITERATURE, SCIENCE AND THE ARTS

Full literary and scientific courses—Higher commercial courses, including railway administration and insurance—Courses in forestry and landscape design—All courses open to professional students on approval of Faculty.

COLLEGES OF ENGINEERING AND ARCHITECTURE

Mortimer E. Cooley, Dean Complete courses in civil, mechanical, electrical, naval and chemical engineering—Architecture and architectural engineering—Highway engineering—Workshop, experimental and field practice—Mechanical, physical, electrical and chemical laboratories—Central heating and lighting plants adapted for instruction.

MEDICAL SCHOOL V. C. Vaughan, Dean Four years' graded course—Highest standard for all work—Modern laboratories—Ample clinical facilities—Bedside instruction in hospital, entirely under University control, a special feature.

LAW SCHOOL Henry M. Bates, Dean Three years' course—Practice court work a specialty—Special facilities for work in history and political sciences.

COLLEGE OF PHARMACY

Two, three and four years' courses—Ample laboratory facilities—Training for prescription service, manufacturing pharmacy, industrial chemistry, and for the work of the analyst.

HOMEOPATHIC MEDICAL SCHOOL W. B. Hinsdale, Dean Four years' course—Fully equipped hospital, entirely under University control—Special attention given to materia medica and scientific prescribing—Twenty hours' weekly clinical instruction.

COLLEGE OF DENTAL SURGERY

Marcus L. Ward, Dean Four years' course—Ample laboratories, clinical rooms, library and lecture rooms—Clinical material in excess of needs.

GRADUATE SCHOOL . Alfred H. Lloyd, Dean Graduate courses in all departments—Special courses leading to the nigher professional degrees.

SUMMER SESSION

A regular session of the University affording credit toward degrees.

More than 275 courses in arts, engineering, medicine, law, pharmacy and library methods.

COSMOPOLITAN STUDENT COMMUNITY—OVER FIFTY CHINESE STUDENTS IN RESIDENCE 1919-1920—SPECIAL FACULTY ADVISER FOR FOREIGN STUDENTS—SCHOLARSHIPS AVAILABLE FOR ORIENTAL WOMEN.

THE COSMOPOLITAN CLUB, for foreign students, offers lectures and facilities for the study of international problems as well as many attractive social features.

For copy of CATALOG, SPECIAL ANNOUNCEMENTS, or INDIVIDUAL INFORMATION, address,

SHIRLEY W. SMITH, Secretary, University of Michigan, Ann Arbor, Michigan.



Vol. VII. MAY, 1921 - No. 7

### CONTENTS

EDITORIALS	Page
A Liberal Religion for New China	329
The "New Thought Movement" in China	331
Opportunities of Our Woman Members	332
CONTRIBUTED ARTICLES	
The Source of Genuine Happiness	333
Her Supreme Test	334
*The Chinese Y. W. C. A. of San Francisco CalOra Chang	339
Leadership in the Chinese Church	340
Estimating Confucianism (Continued)Robert E. Hume	344
A Chinese Story	354
The Migration of Students in the World's History  Donald G. Tewksbury	356
RELIGIOUS AND SOCIAL ACTIVITIES AT HOME	
AND ABROAD	359
WHAT THE MAGAZINES SAY ABOUT CHINA	364
ASSOCIATION NEWS	366
ACKNOWLEDGMENT OF CONTRIBUTIONS	373



Published By

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

Office: 347 Madison Avenue, New York, N. Y.

Vol. VII

MAY, 1921.

No. 7

### EDITORIAL BOARD

Che Kwei Chen, Editor
Daniel C. Fu, Managing Editor
Paul C. T. Kwei, Associate Editor
Ling Su Loh, Associate Editor
Paul C. Fugh, Associate Editor

### REPRESENTATIVE EDITORS

Miss Nyok Zoe Dong	Department
Kai Fook MokEastern	Department
Feng Shan Kao	Department
Henry P. Tsang	Department

All manuscripts should be sent to C. K. Chen, Apartment 8, 609 West 115th Street, New York, N. Y. For business matters, address letters to Daniel C. Fu, 347 Madison Avenue, New York, N. Y.

Christian China is published monthly except July, August, September and October. Annual subscriptions is one dollar, per copy fifteen cents. Postage to foreign countries, 25 cents extra.

Entered as second-class matter at New York Post Office March 19, 1919, under the Act of March 3, 1879.



Vol. VII

MAY, 1921.

No. 7

#### A LIBERAL RELIGION FOR NEW CHINA

In the reconstruction of Old China for the New-the transitional period during which the civilization forty centuries old is attempting to adapt itself to modern conditions of life, with all the blessings and evils that have resulted from modern arts and sciences,—what is urgently needed is a religion capable of preserving the morale of the people, of maintaining the fundamental virtues of living, and of satisfying the deep spiritual yearnings of the millions. It must be a religion that will break down the sway of fear and superstitions, upon which several of the religions existent in China today have long been playing, and on account of which the people, particularly the ignorant masses, have been restricted in a thousand and one ways in their daily life and their endeavor for improvement and progress. It must be a religion that will stand the acid test of intelligent examination, reasonable doubts, and rational inquiries. other words, it must be free from superstitious beliefs and practices, so that it may satisfy the spiritual needs of the most intelligent folks as well as the most ignorant. It must be a religion that will disregard minor points concerning creeds and beliefs; and will, on the contrary, emphasize most strongly the fundamentals of life. This has direct reference to the necessity of avoiding in every possible way religious conflicts on account of denominational differences, that have produced so much disturbance, turmoil, and bloodshed in Western Europe. Above all, it must be a religion that will afford no opportunity for placing unduly emphasis upon blind faith, involuntary respect, and formal obedience, all of which may degenerate into meaningless formalities or hypocritical practices. On the contrary, it should cultivate the true spirit of voluntary service, sacrifice, and love. It must be a living force that leads its followers into vital spiritual experiences.

To meet these urgent needs of the millions in the New



China, a liberal Christianity seems competent, provided that it is directly based upon the simple and fundamental principles of Jesus, as revealed by his teachings and lived by him and his true followers. For it is a religion that has for its very foundation the rich and vivid experience of a remarkable character, who has demonstrated the real meaning of service, love, and sacrifice through both his teachings and his deeds. He has shown how his perfect personality can inspire men and women all the world over and lead them to live lives of usefulness. The most familiar and striking illustration of his powerful inspiration and influence is, of course, the wonderful life of Paul, whose experience in preaching the Gospel of Christ to the Greeks and Romans in face of unspeakable hardship and stormy opposition during the stirring years subsequent to the crucifixion, have simply glorified the early history of the Christian religion.

With the fundamentals in view, it should not be very difficult to work out the details regarding the Chinese Christian church. It may not need many of the Christian rituals that have developed in the Western World and have probably served their purpose, be they Roman or Greek Catholic, or any one of the Protestant denominations. Simplicity in ceremony is the best rule to follow. It may not conform to many of the creeds that have been formulated by Occidental churches and other religious institutions. It may not have any concern with many of the Christian theologies that have been written by Western scholars on behalf of the Christian religion, although they undoubtedly shed a great deal of light on the experiences of great religious thinkers and are therefore at least of historical interest and value. Just what the real needs of the Chinese Christian church are must be discovered through the actual experiences of the Chinese Christians. All that is absolutely essential is to provide abundant opportunities for the people from the lowest stratum to the highest to hear the teachings of Christ, to know him—his personality and his power; and to accept his principles and apply them in their daily living. Above all, if Christianity is to become the religion of China, it must command the allegience of the Chinese, not through fear nor superstitions, but through their free will.



### THE "NEW THOUGHT MOVEMENT" IN CHINA

There is going on in China a movement that may prove to be of immense importance in the development of mass education. It is often designated as the Renaissance or New Thought Movement.

The Peking Government University is the center of the origin and activity of the New Thought Movement. It represents an attempt to substitute the style of the common people for the archaic style of literary writing. The difference between the two is somewhat analogous to the difference between the Anglo-Saxon tongue and the Norman French during the early days in England, when the former was the speech of the common people and the latter that of the learned.

The main purpose of the New Thought Movement in China is to create a usable and effective medium for the expression and transmission of thoughts and ideas among the common people. It is working for a great increase in the Chinese reading public.

China has had a literary style of writing from time immemorial. It has always been the common written language of the scholars all over the country, in spite of the fact that there are many dialects in the country some of which are quite unintelligible to one another. The learned have always used the common literary language for expressing their thoughts, although they may pronounce the words differently. Local phrases and expressions very seldom appear in this literary style. Hence there is hardly any occasion for misunderstanding in the matter of expressions.

But the literary style seems to be exceedingly difficult for the masses to learn. Consequently the leaders of the New Thought Movement have been making an attempt to introduce the use of the Manderin dialect as the written medium of expression. But this dialect is intelligible to about three-fifths of the people in China. If the movement of simplifying the written language is to succeed, the first step must be the extension of the Mandarin to the other two-fifths of the people, among



whom there are many divergent dialects—the Fukienise, Cantonese, and several others. Until the Mandarin dialect has become fairly intelligible to the common people in the central and southern provinces, as well as to those in the north and west, the so-called style of the common people which is based on the Manderin dialect, cannot serve as the language of all the Chinese, as the literary style has served as the language of all the learned Chinese.

### OPPORTUNITIES OF OUR WOMAN MEMBERS

We are pleased to print in this number of Christian China several contributions from the women members of the C. S. C. A. Their interest in and support for the activities of the Association is of vital importance, inasmuch as our women students, studying in the various colleges and universities all over the United States, have unusually rare opportunities to observe the status of the American women, regarding their chances for education, their responsibilities in home life, their part in economic and social welfare, and lately their share in the political affairs as the result of the adoption of the constitutional amendment providing for woman suffrage. Just what our women students should learn from them and take back to China is a question that should call for careful consideration.

What the Association is especially interested in is the religious education and experience of our woman members, who have been offered the best training any woman anywhere can obtain at the present time. For they are expected to exert powerful influences in building up Chinese Christian character, Christian homes, and Christian communities. They will have opportunities to break down superstitious practices of various kinds, to lead the movement against idolatry and idol-worship and to promote many greatly needed educational and social reforms. Their strong Christian leadership is particularly needed during the transitional period when our women, a large proportion of whom are still living in ignorance, emerge from the old tradition of seclusion to become active members of their community.



### THE SOURCE OF GENUINE HAPPINESS

By Daisy L. Law

Bible Institute, Los Angeles, Calif.

As we look around the world to-day, we find that in Europe and America there is still a great deal of confusion and unrest, as the result of unemployment, strikes, and wars, which have been constantly impending the progress in the Western World. Turning to Asia we find the riots, famines, and factional struggles are still disturbing the peace in the Far East.

Under these circumstances there seems to be good reason for pessimism and discouragement. But have we any one to whom we can turn in times of need, distress and suffering? Let us remember God and His Words. We are invited at times of heavy burdens to "Come unto me all ye that labor and are heavy laden and I will give you rest (Matthew 11:28); or at times of indecision to hear a tender voice telling us, "In all thy ways acknowledge Him and He shall direct thy paths," (Prov. 3:6); or at times of great sorrow over the loss of loved ones to know that we should "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also who sleep in Jesus will God bring with Him" (1 Thess. 4:13-14); or at times of great material need to have the assurance that "My God shall supply all your need according to His Riches in Glory" (Phil. 4:19); or at times of the lack of wisdom to find some one able and willing to give, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him" (James 1:5); or at time of weakness to know that "we can do all things thru Christ which strengtheneth us" (Phil. 4:13); or at times of loneliness to know that there is one who loves us in all times better than our mothers, "can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget them" (Isa. 49:15).



Yes, my Christian fellow students and friends, all the comfort of these precious passages are intended for us. But we can not have them except in close touch with God by our daily prayer and reading of His Word. No doubt, many of us realize the importance of it, but oftentimes we let things of minor importance crowd out our blessing from on High, and let the intellectual development stunt the growth of our spiritual life. How can we expect to be happy physically when our stomach is empty? This is the trouble with China today. How can we expect to be happy spiritually when our spiritual soul is faminestricken? Let us remember that "we can do nothing without Him." Those who are not Christians, I do hope that you will try this wonderful life and possess this unspeakable happiness. Those who are Christians, let me beseech you to perfect your happiness by your daily observance of the "Morning Watch," so that our lives may be channels of blessing to all with whom we come in contact.

### HER SUPREME TEST

By Alice Wong

Boston University, Boston, Mass.

It was during that period of Jewish history known as the Babylonian Captivity that a large colony of expatriated Jews were dwelling in the Babylonian City of Shushan. Although they were in the technical sense captives, yet their captivity was mitigated by a generous amount of freedom, and even of privilege. They were allowed in a general way to live after the devices of their own hearts, worshipping their own Jehovah, praying in their own synagogues, conducting their business enterprises without let or hindrance, and laying aside their accumulations of gold. In fact, their Babylonian masters treated them with, if anything, more consideration than they showed to their native-born subjects. Not the least of their boasts was the remarkable fact that the favorite wife of Ahasuerus, the King, was a beautiful Jewish maiden—Esther.



Thus things were gliding along quietly and smoothly in Shushan until suddenly trouble arose through personal jealousy. For reasons of his own, the King's prime minister took a bitter grudge against the Jews. In these days of simple barbarity, a bitter grudge rankling in the heart of an influential man, meant wholesale disaster. The prime minister for no reason, but to satisfy his personal spite, wheedled the careless monarch into promulgating a royal edict which stated that on a certain date every Jew in Shushan should be massacred. One can imagine the terror that convulsed the city. In place of the secure peace and prosperity which they enjoyed, the Jews were brought face to face with impending destruction. Thru the jealousy of a single unscrupulous man, their pleasant captivity suddenly assumed a most sinister aspect. What could save them from this peril? Whither might they turn for deliverance? One of their number, Mordecai, hits upon a happy expedient. It is not the King's favorite wife a Jewish maiden? Esther, the beautiful orphan, born of Jewish parents, is she not the fairest and most favored of all the queens? Esther must exert her charm to cajole the careless monarch into revoking his terrible edict.

A secret interview is arranged between Esther, the queen, and Mordecai, the Jew. The case is put before her. The Jews are in dire peril. Her duty is made plain to her. She must be their deliverer. She is the only hope in this crisis. Esther very naturally shrinks from the task, for the etiquette of that barbarious court demands that no queen shall seek the presence of her lord, unbidden. It is a life and death matter for Esther to approach the sovereign. She explains the difficulty to Mordecai. Should she seek audience with the king unbidden, she must be put to death, unless an impulse of mercy should seize the capricious monarch and he should see fit to pardon her temerity. Mordecai is asking her, in short, to risk her life. But Mordecai returns her stern answer. "Your life? What do I care for your life? The life of every Jew in Shushan is in your hands now. It depends on your heroism and your integrity. This is your chance for service. All your beauty and all your charm and all your honor will not save you from everlasting ignominy, if you deny this chance of service. This is your supreme test. If fortune has given you any influences in this world, if fate has given you any



advantage in this world, now is the time to use it. If nature has bestowed upon you any patriotism, any courage, any power, any consecration, now is your time to show it forth."

Thus did Mordecai speak boldly and frankly to the queen and his words fell upon fruitful ground. For Esther went back to her palace, and as we may discover from reading her charming story, she took her life in her hands and sought audience with her royal master, and procured from him a deliverance of her countrymen.

After all is said and done, there is the final analysis of woman's womanliness. How does she meet her supreme test? Other considerations fade and dwindle in comparison with that question. She may be gracious, beautiful, learned, winning, eloquent, philanthropic and pious. Or she may be awkward, silent, ungainly, ill at ease, obstinate, churlish and plain. But these things count for nothing at all in the sweep of time. How does she meet her supreme test? There is the analysis that reveals the woman permanently.

It is one of the tragedies of the human soul that a life of promise and ability, a life of influence and honor may be permanently ruined by ten minutes of cowardice or selfishness. She may live her life in peace and diligence, meeting obligations efficiently, filling her station with credit, and even with glory, so that all look upon her with pride and point to her with satisfaction. But suddenly comes the test—some temptation that demands every ounce of integrity, some stern duty that claims every drop of self devotion, some heavy sorrow that calls out every bit of her womanliness there is in her. All her past years have been but the training for this moment. Ten minutes of weakness now, ten minutes of selfishness or cowardice, and behold the lovely music is thrown into a jangling discord.

There is no tragedy of the soul so pitiable as that failure to endure the supreme test. Here then is the menace that haunts the life of every thoughtful conscientious being—a menace that hangs overhead like the dread sword of Damocles suspended by a hair, never entirely lost to sight, never quite forgotten. This very next hour of existence may bring to pass, all unsuspected, the supreme test of life. It may discover the breaking point in your integrity and in mine. It may suddenly offer us that fate-



ful combination of circumstances which demands of us all our integrity, all our faith, all our heroism, all our strength. Esther was fortunate in that she knew when her crowning opportunity was at hand. She could recognize it, and gather herself together to meet it.

The thought is a constant warning to every sober-minded being. For we may be well assured that the supreme test will come, the crowning opportunity, the maximum crisis. No life so meagre and humble but what has it. It does not come often—thrice, it may be; twice, perhaps; once, anyway—once to every life. Once when womanhood that is in her is put to the proof, and tried by the trial of fire.

It comes to the scholar in his quiet library, poring over ponderous tomes and cogitating wondrous philosophies. It tumbles the volume out of his hand and says: "This you believe, and this you have discovered! Well and good. The time is at hand. Rise and speak. Show forth the courage of your conviction. Expose those hidden errors. Puncture those bloated fallacies. Face this danger and ridicule. I am your supreme test."

It comes to the prodigal in moments of foolishness and debauchery. It smites the oath from his lips and says, "Have you sinned and suffered? Are you filled with remorse and selfdisgust? Have you learned the pitiable folly of your ways? Now in your filth and rags, I offer you your great opportunity to show your courage and native worth. Trudge back to your old father and throw yourself at his feet. I am your supreme test."

It comes to those living monotonous, routine lives, obscured by the heavy mantle of mediocrity that enfolds the most of us. It comes even to us and says, "Have you lived your quiet, unfamed lives in something of peace, with something of credit? Have you done your daily work these many years, tasted your simple joys, made your quiet friendships, prayed your humble prayers, served your mysterious God in such ways as you have found? It is well. I bring you here my spiritual opportunity, disguised. I bring you here a piece of unapplauded self-denial; I bring you here a heavy obligation; I bring you a common disappointment; I bring you an ordinary sorrow. It is your greatest task. The love that you have won, the strength that you have developed, the faith that you have found, the prayers that you



have prayed—you will need them all now. I am the crisis in your life, your chance to establish and glorify your womanhood and your integrity and your Christ-likeness. I am your supreme test."

It comes to all of us at least once—the opportunity to glorify our womanhood, the supreme test by which our souls may be tried and proved. And, oh, we say, if only we might know when that moment comes! If only we might be gifted with the insight which can recognize that opportunity!

There is but one way to live this life acceptably—with hourly vigilance, with minute and momentary fidelity, counting no task too small for entire faithfulness, holding no burden too insignificant for our loving and entire loyalty. These little moments that that we idly squander, these times of forgetfulness and spiritual relaxation that we so blithely waste—who knows what far flung potency lies hidden in their tiny bulk?

"One moment's toil to thee denied Stands all eternity's offence."

Beware how we deny that single moment! A life of unrelaxed fidelity, a life of unremitting effort, a life of hourly vigilance and momentary care—such must be the resolution of her who would glorify her womanhood and prove her soul.

For our life is compacted of little moments, and no one can say which of those moments are fraught with significance for us and which are barren. But out of that life of fleeting moments watchfully lived, out of the life of little things faithfully done, there meets us Opportunity, fulfilled and satisfied. Upon that life there dawns the Supreme Test, safely passed and proved.

"Who knoweth whether thou art not sent to the kingdom for such a time as this!" Esther IV:14.



### THE CHINESE Y. W. C. A. OF SAN FRANCISCO, CALIFORNIA

### By Ora Chang

University of California, Berkeley, Cal.

During the latter part of the year 1917, the first Chinese Young Women's Christian Association in the United States was established in the Chinese center of San Francisco, the Pacific gateway of America. The Association is quartered on the southwest corner of Sacramento and Stockton Street. From its doorway, Grant Avenue, the main thoroughfare of Chinatown, can be seen winding its way through the Chinese buildings, where our countrymen have their business and earn their living.

The center is a most pleasant place for rest, as there are many things provided for personal convenience and enjoyment—comfortable furniture of various kinds, well arranged for the members of the Association and visitors. Indeed, the committee who organized this center for our young women have left out nothing that they might do for personal convenience and comfort.

There is a little kitchen where one can do her cooking or be taught the art of culinary. There are sewing machines with which sewing can be taught to all those who like to learn how to make their clothes. For musical instruction piano, violin, and vocal classes are given. There are English classes where intelligent and patient teachers are on hand to teach the English language. There are also classes for the study of the Chinese language.

The girls have their clubs—the high school girls belonging to the Girl Reserves Club, the little girls to the Blue Bird Club. The former has a fine Christian leader who teaches its members the ideals of good, clean and upright girlhood. It holds dramatic performances, physical education classes, socials and Bible stuies, in every one of which the members have opportunities to do and show their very best. The Blue Birds have their meetings



for useful purposes of various nature and are given chances for all-around development.

All this fine work is taken care of by the General Secretary, Miss Myrtle B. Mills and her Chinese assistants, Esther Wong and Mrs. H. Y. Chang. They keep the center open and are on hand to give advice, aid and comfort to all who need them. The main source of income for the upkeep of the center comes from the bountiful purse of the Y. W.'s very generous friend, Miss Mary B. Tooker of New Jersey. It was due to her initiative that money was forthcoming for the establishment of the center. She is still giving her financial support as well as her personal interest, as she is now living in San Francisco. Other sources of income are derived from the National Y. W. committee, the membership dues, and donation from American and Chinese friends.

To say the least the center has been a godsend to the Chinese women in the city and year after year the increase in member grows. Thus with all the good wishes and generous support of its friends, the Association becomes one of the most important and helpful organization of the Chinese community at San Francisco.

### LEADERSHIP IN THE CHINESE CHURCH By Y. Y. Tsu

An old legend says that a farmer was once driving a cartload of hay to the market, when into a mud-hole in the road one of the wheels sank and refused to be extracted in spite of the hard pull of the horse. In his extremity, the farmer prostrated himself upon the ground and cried to Hercules for help. Hercules heard the prayer and asked the farmer what his trouble was. The farmer described the plight he was in. Thereupon Hercules replied, "Put your own shoulder against the wheel if you want it to come out of the hole," and left him.

As Christian students we are naturally much interested in the progress of the Christian Church in our own country. We are concerned about its future,—elated when some distinctive advance is made and troubled when difficulties come in the way,



and we want to see it succeed. But such good-will is too general and indefinite and will be of little service to the upbuilding of the Church, unless it is crystalized into active participation and assumption of our share of the responsibilities. In other words, unless we adopt Hercules' advice and "put our own shoulder against the wheel," the thing would not go forward.

The most serious problem that is facing the Christian Church in China today is the securing of adequate and efficient leadership. The absence of qualified and adequate Chinese leadership accounts in no small part for the slow growth of the native church and the unproductiveness intellectual and spiritual of native Christianity. Sometimes we fail to see our own inconsistency complaining of the weakness of our Christian ministry without ourselves showing an inclination to offer our talents in that service. Let us analyze the problem in the light of present-day needs a little more closely.

- 1. The Christian Religion needs oriental interpreters. Although an oriental religion, yet through its westward expansion Christianity has in the course of the centuries become identified with western culture and psychology, and now when it reaches our shores, after having circumnavigated the globe, it has on a western garb. It is westernized in its theology, organization, architecture, art and sympathies. It needs to be re-interpreted in the language of Chinese culture and national psychology. Unless this is done, the religion will remain foreign in the eyes of the people and will not grow, as it should in the soil of our social heritage.
- 2. The indigenous church calls for native builders. The hope in the heart of every convert is to see established a native church, self-supporting, self-governing and self-perpetuating, independent and yet closely and fraternally related to the Christian churches in other lands. In fact this is the goal of the missionary enterprise. The churches of the west have sent us their missionaries—the pioneer builders—and helped us to lay the foundations for the native church to be, and it is a matter of conscience and honor that we should not be mere lookers-on, "with arms hanging on our sides"—to use our colloquialism—enjoying the fruits of their labors, but should jump into the work and be builders ourselves.



- 3. The Christian Programme requires more workers. Our country has an immense territory and an immense population. It has been estimated that if we line up our people in a single file and intersperse among them all the Christians we have at regular intervals, we will find a solitary Christian at the tail end of every section of nine hundred and ninety-nine persons. It is gratifying to note that although numerically the Christian community is easily lost sight of in the vast population, yet practically it exercises a very disproportionately powerful influence for good in the national life. According to 1917 statistics, there were less than a thousand persons (to be exact 847) in the entire country, who were ordained workers in the native Christian ministry. Unless an immediate increase in the working force is realized, the Christianization of the nation will be hopelessly set back for generations.
- 4. The Christian Consciousness seeks native spokesmen. The present is a time of spiritual restlessness on the part of thinking people in the nation, while it is also a time of eagerness for self-expression on the part of the Christian community. Christians feel that outsiders misunderstand their faith, and at the same time are convinced that their religion has a positive contribution to make to the betterment and reconstruction of the national civilization. When we look around and find men and women eagerly re-examining the pages of Buddhist and Taoist sutras and devouring the latest philosophical importations, or rejecting their old faith and attempting to build up an eclectic system out of the spoils of all religions, we cannot but be impressed with the need of the church for able native spokesmen both to allay misunderstandings and to present the Christian message.
- 5. The national crisis awaits prophetic leaders. We all realize that our nation is in the midst of a great crisis, which unless adequately met and properly handled, threatens our very existence. All phases of our national life are involved, moral and spiritual as much as political and economic; consequently leaders of heroic stature and calibre are needed in all departments to solve the many problems that beset us and to lead the nation out of danger. But, if as we believe that the ultimate problem of all problems is moral, and that the bed-rock founda-



tion of national prosperity is the moral and spiritual stamina of the people, then we need above all others men of moral greatness and spiritual insight—like prophets of old—to call the wayward nation back to loyalty to the ideals of righteousness, purity and justice. What China will be twenty-five years hence will depend upon the services of such leaders.

We need not dilate further on the serious situation the nation and the Chinese Church are in to convince us that leadership in the latter is not a small man's job, but a large man's job. We value our Christian faith, but have we enough faitl in the value of Christianity for our country and nation so that we are willing to invest our lives and talents in its service? We are happy that already a few of our best students abroad have gone back to the homeland and definitely identified themselves with the ministry of the church there. Among the outstanding figures in the Christian ministry are men like Dr. W. P. Chen (Boston) of Shanghai, Dr. T. T. Lew (Columbia) of Peking, Mr. T. C. Chao (Vanderbilt) of Soochow, Mr. T. C. Woo (Rochester) of Shanghai, Dr. Cheng Ching-yi, honored by British and American universities, now directing the "Chinafor-Christ" Movement, etc., not to mention others equally wellknown in the allied services of the Y.M.C.A., Christian literature, education, medicine, etc. These men-and women tooare interpreters of Christianity to their nation, builders of the indigenous Church, spokesmen of the Christian consciousness, moral and spiritual leaders in time of national crisis. singleness of purpose, devotion and sacrificing spirit and their breadth of vision, scholarship and high character, as well as their message and their work inspire us and encourage us to resolve to give of our best to the Great Cause.

In conclusion, we who realize what a tremendously great service our missionary friends have rendered to our country and people, and how much we owe them our Christian faith and possession, do want to say a word to express our warm appreciation and affection for them. You have voluntarily left your homeland and come to ours to live among us and to teach us, and you have counted it a joy to help and see us grow in spiritual knowledge and strength and to assist us build on the foundations you have laid for us. We on our part desire nothing



better than the privilege of working with you and learning from you, as co-workers in the Master's Vineyard. Then finally, let us not for one moment forget the large company of our own countrymen who are pastors and preachers, who bear upon their shoulders the heavy responsibilities, and who often in privation and self-effacement labor on nobly for the church. Many of them have grown old in their labor but before laying it down they train their own sons to succeed them in their work. To these, the native Church owes an incalculable debt.

### ESTIMATING CONFUCIANISM

# (Continued)

# By Robert E. Hume

9. Its Founder, in so many ways a devoted and admirable saviour of his people.

Confucius had undaunted confidence in the efficacy of good government to effect all needed reforms, even to the transformation of human nature.

"The Master said, 'If good men were to govern a country for a hundred years, they would be able to transform the violently bad and dispense with capital punishment, (Analects 13.11: Legge, 1.71.)

Confucius was especially confident of his own Heaven-sent mission as a social and administrative reformer.

"The Master said, 'If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable; in three years the government would be perfected.'" (Analects 13.10; Legge 1.70.)

Confucius was able to enthuse his disciples also with a zeal and a confidence for social reformation.

"Tsze-loo, Tsang Sih, Yen Yew, and Kung-se Hwa were sitting by the Master. He said to them: 'From day to day you are saying, "We are not known!" If some prince were to know you, what would you do?'

"Tsze-loo hastily and lightly replied, 'Suppose the case of



a state of ten-thousand chariots. Let it be straitened between other large states. Let it be suffering from invading armies. And to this let there be added a famine in corn and in all vegetables. If I were entrusted with the government of it, in three years' time I could make the people to be bold and to recognize the rules of righteous conduct.'

"The Master smiled at him. Turning to Yen Yew, he said, 'K'ew, what are your wishes?'

"K'ew replied: 'Suppose a state of sixty or seventy le square, or one of fifty or sixty, and let me have the government of it. In three years' time I could make plenty to abound among the people.'" (Analects 11.25. 3-5; Legge 1.60-61.)

Confucius was able to impress strangers also with the conviction that he had been sent by Heaven on a mission of righteous reform. Especially notable is the brief interview which Confucius had, immediately after his initial failure in his own native state of Wei, with the warder of the boundary of the next State, whither Confucius was going for another attempt at saving the distressing current social situation.

"The border-warden at E requested to be introduced to the Master. . . The followers of the sage introduced him; and, when he came out from the interview, he said: 'My friends, why are you distressed by your Master's loss of office? The empire has long been without the principles of truth and right. Heaven is going to use your Master as a bell.' " (Analects 3.24; Legge 1.23.)

When Confucius was in danger of his life at the hands of a certain enemy, he continued confident that Heaven had commissioned and was preserving him; therefore he was unafraid of human vicissitudes.

"The Master said, 'Heaven has produced the virtue that is in me. Hwan T'uy—what can he do to me?" (Analects 7.22; Legge 1.40.)

During his thirteen years of itinerant preaching, Confucius was often discouraged. Nevertheless, he was never deserted by his faithful disciples, especially by Yew. And he never relaxed his persistent patriotic endeavors for reform.

"The Master said, 'My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany



me will be Yew, I dare say." (Analects 5.6; Legge 1.28.)

In that troubled situation in China in the period about 500 B. C. there were not lacking men who taunted his followers for their devotion to the unsuccessful reformer. But such taunts served only to furnish a new occasion in which Confucius could re-assure his followers that he was intent, not on withdrawing from a troubled world in order to enjoy quietude, but on remaining within the troubled world in order to help save it.

"Chang-tseu and Kee-neih were at work in the field together, when Confucius passed by them, and sent Tsze-loo to enquire for the ford.

"Chang-tseu said, 'Who is he that holds the reins in the carriage there?'

"Tsze-loo told him, 'It is K'ung K'ew.'

"Is it not K'ung K'ew (i. e. Confucius) of Loo?" asked he.

"'Yes,' was the reply.

"To which the other rejoined, 'He knows the ford!"

"Tsze-loo then enquired of Kee-neih, who said to him, 'Who are you, Sir?'

"He answered, 'I am Chung Yew.'

"'Are you not the disciple of K'ung K'ew (i.e. Confucius) of Loo?' said the other.

"'I am,' replied he.

"And then Kee-neih said: 'Disorder, like a swelling flood, spreads over the whole empire. And who is he that will change it for you? Than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?' With this he fell to covering up the seed, and proceeded with his work without stopping.

"Tsze-loo went and reported their remarks, when his master observed with a sigh: 'It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people, with mankind,—with whom shall I associate? If right principles prevailed throughout the empire, there would be no use for me to change its state.' " (Analects 18.1.1-4; Legge 1.102.)

Confucius was straitened, yet confident; reduced to destitution, yet uncomplaining; determined, yea joyous, in the course of righteousness.



"The Master said: 'With coarse rice to eat, with water to drink and my bended arm for a pillow,—I still have joy in the midst of these things. Riches and honours acquired by right-eousness are to me as a floating cloud.' " (Analects 7.15; Legge 1.39.)

Confucius and his disciples also were put in actual want and suffering because of their unappreciated efforts to help reform the troublous contemporary situation, so that those companions were moved to querulousness; yet Confucius was never demoralized nor weakened in his redemptive purposes.

"When he was in Ch'in, their provisions were exhausted, and his followers became so ill that they were unable to rise. Tzse-loo, with evident dissatisfaction, said, 'Has the superior man likewise to endure in this way?'

"The Master said, 'The superior man may indeed have to endure want; but the mean man, when he is in want, gives way to unbridled license.'" (Analects 15.1.2-3; Legge 1.83.)

Surely it was a faith religiously valuable which sustained Confucius in his great life-work, and surely it is a faith religiously valuable which has been sustained in China through the veneration for a Founder who in many ways was so devoted and admirable a saviour of his people.

10. The subsequent Chinese veneration of Confucius as divine.

It is not surprising that within the Confucian Sacred Books themselves Confucius has been lauded so highly, as is the case in the latter "Doctrine of the Mean" and "Mencius."

"He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining . . . All-embracing is he, and vast and deep and active as a fountain, sending forth in their due seasons his virtues. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him. He speaks, and the people all believe him. He acts, and the people all are pleased with him. Therefore his fame overspreads the Middle Kingdom, and ex-



tends to all barbarous tribes. Wherever ships and carriages reach, wherever the strength of man penetrates, wherever the heavens overshadow and the earth sustains, wherever the sun and the moon shine, wherever frosts and dews fall,—all who have blood and breath unfeignedly honour and love him. Hence it is said: 'He is the equal of Heaven.'" (Mencius 2.1.2.23, 27, 28; Legge 2.49-50.

Doctrine of the Mean 30.2-31.3; Legge 1.143-144. This passage recurs also as Li Ki 28.2.53-56. That document, alas, "The Record of Rites," is not contained in Legge's massive 8-volume Chinese Classics, Text, Translation and Notes; but it may be found, translated by Legge, in the Sacred Books of the East, vol. 28, pp. 326-327.

"Mencius replied: 'No! Since there were living men until now, there never was another Confucius. . . From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages; not one of them can escape me. From the birth of mankind till now, there has never been another like our Master.'

"Yew Jo said, 'Is it only among men that it is so?"

"'There is the K'e-lin among quadrupeds; the Funghwang among birds; the Tae mountain among mounds and ant-hills; and rivers and seas among rain-pools. Though different in degree, they are the same in kind. But they stand out from their fellows, and rise above the level. And from the birth of mankind till now, there never has been one so complete as Confucius.'

"When it was proper to go away quickly, he did so. When it was proper to delay, he did so. When it was proper to keep in retirement he did so. When it was proper to go into office, he did so:—This was Confucius . . . In Confucius we have what is called a complete concert." (Mencius 5.2.1.4,6; Legge 2.137-138.

But this posthumous laudatory estimate of Confucius was not shared by the Chinese people and rulers after him, even as he himself was not fully appreciated by his own contemporaries. Indeed, about 360 years after the death of Confucius, under the Ts'in Dynasty, Confucianism underwent a baptism of fire and of blood, beginning with the famous episode of "The Burning of the Books."



"In the year B. C. 212 a great Council was held in Hein-yang, to discuss the affairs of the kingdom . . . It was enacted that all classical books should be handed over to the nearest magistrate to be burned; that, if two scholars were found talking together about the classic, they were to be put to death; and that, if they were heard expressing their belief that the ancient books and customs were superior to those of today, they and their families were all to be executed. In the following year, finding that the scholars had not obeyed his order, Shi Hwang-ti ordered that four hundred and sixty of the most conspicuous of them should be decapitated as a warning to the rest."

Mcgowan, The Imperial History of China, Being a History of the Empire as Compiled by the Chinese Hostorians, 2nd ed., pp. 84-85. A brief account of the same episode is to be found in H. S. Giles, Confucianism and Its Rivals, Hibbert Lectures, Second Series, 1915, pp. 118-119.

But in Confucianism, as well as in the Christian religion, the principle has been found operative, that "the blood of the martyrs is the seed of the church." Indeed, the crucifixion of the devoted followers of Confucius led to a steadily growing appreciation of Confucius himself, so that from a date six or seven years after the attempted eradication of the Confucian scriptures and of the Confucian religion we find a progressive exaltation of the person of Confucius himself as regards his religious significance and official status.

In 195 B.C. the Emperor Kau Ti visited the tomb of Confucius in Loo, and offered a bullock as a sacrifice in his honor. Thus did the Founder of the famous Han Dynasty start to make amends for the destructive efforts of the last Emperor of the Ts'in Dynasty.

Douglas, Confucianism and Taouism, p. 159; G. F. Moore, History of Religions, vol. 1. p. 20.

In the year 1 A.D. imperial distinction was first conferred upon Confucius. In that year the Emperor Ping-ti by imperial decree gave him the title "Duke Ni, All-complete and Illustrious."

In 57 A.D. it was enacted that sacrifices should regularly be offered to Confucius both in the Imperial College and in all the Provincial Colleges.



In 89 A. D. the Emperor Ho-ti of the Eastern Han Dynasty raised him in rank, conferring upon Confucius the title "The Illustrious and Honourable Earl."

In 267 A.D. a decree was issued, ordaining that sacrifices consisting of a sheep and a hog as well as a bull should be offered to Confucius four times every year.

In 492 A.D. Confucius was canonized as "The Venerable Ni, the Accomplished Sage."

In 555 A.D. it was ordered that a temple in honour of Confucius should be erected in the capital of every prefecture in China.

"The year A.D. 740 is distinguished by the elevation of Confucius to the rank of a Prince. Hitherto in the Confucian temples the famous Duke of Chow had held the first rank, and Confucius the second. From this time the Duke disappears; and the great Sage, dressed in the robes of a Prince, takes the seat of honor with his face to the south. The position of Confucius in his temple corresponds to that of the Emperor when he is giving audience to his ministers. He invariably sits with his face towards the south. His chief disciple Yen-hwuy sits on his left hand, and the rest of his seventy-two disciples according to the place that they were supposed to hold in the estimation of Confucius."

Mcgowan, Imperial History of China, p. 314. Further details of this conferring of royal rank upon Confucius posthumously and "moving his image from the side of the hall in the Imperial College where it had previously stood, to the centre facing south, the true regal position," are given in Douglas, Confucianism and Taouism, p. 160.

Sometime in 1068-1086 A.D. during the reign of the Emperor Shintsung of the Sung Dynasty, Confucius was raised still higher, even to imperial rank, and designated with the title "Emperor."

Douglas, Confucianism and Taouism, p. 160.

On December 31, 1906 by an imperial rescript in connection with the educational reforms Confucius was raised even higher, viz. above all human level, and ranked as Co-assessor with the Confucian deities, Heaven and Earth.

"In view of the supreme excellence of the great Sage Confucius, whose virtues equal Heaven and Earth, and



make him worthy of the adoration of a myriad ages, it is the desire of Her Imperial Majesty Tzu Hsi, etc., that the great Sage shall in future be accorded the same sacrificial ceremonies of worship as are accorded to Heaven and Earth, when sacrifice is paid by the Emperor. Let the Yamen concerned take note."

Soothill, The Analects of Confucius, p. 60. The episode is recorded also in G. F. Moore, History of Religions, vol. 1, p. 22.

In January 1914 Yuan-ShiKai, the first President of the Republic of China, submitted to the Chinese Administrative Council a Bill prescribing the worship of Heaven and Earth and likewise of Confucius by the President of China.

"From the time of the Emperor Kau Ti (206-193 B.C.) to the present day, Confucius has been, outwardly at least, the object of the most supreme veneration and devout worship of every occupant of the throne. Temples have been erected to his honour in every city of the empire; and his worship, which was originally confined to his native state, has for the last twelve hundred years been as universal as the study of the literature which goes by his name. Douglas, Confucianism and Taouism, p. 161.

"To the temple of Confucius in Peking the Emperor goes in state twice a year; and, having twice knelt, and six times bowed his head to the earth, invokes the presence of the Sage in these words: 'Great art thou, O perfect Sage! Thy virtue is full. Thy doctrine is complete. Among mortal men there has not been thing equal. All kings honour thee. Thy statutes and laws have come gloriously down. Reverently have the sacrifice vessels been set out. Full of awe, we sound our drums and bells . . . On this . . . month of this . . . year I, A.B., the Emperor, offer a sacrifice to the Philosopher K'ung, the ancient Teacher, the perfect Sage, and say: 'O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past times and the present, thou didst digest and transmit the Six Classics, and didst hand down lessons for all generations. Now in this second month of spring (or, autumn) in reverent observance of the old statutes, with victims, silks, spirits and fruits. I carefully offer sacrifice to thee . . . May thou enjoy the offerings!""



Douglas, Confucianism and Taoism, p. 163-164.

The Chinese veneration of Confucius did not engage itself with the subtleties of ontological disputation concerning the mystical relation of the historic Founder to the Supreme Being, as did the Christian veneration of Jesus Christ with the Arian-Athanasian dispute over homoousion and homoiousion. The Chinese veneration of their Founder was more practical, governmental, official. It cost them more, year by year.

"In the provinces 1,500 temples are dedicated to his worship, where on the first and fifteenth of each month sacrificial services are performed before his image, and once in the spring and autumn the local officials go in state to take part in acts of specially solemn worship. According to the **Shing Meaou Che**, or 'History of the Temples of the Sage,' as many as 6 bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer and 2,700 hares are sacrificed on these occasions; and at the same time 27,600 pieces of silk are offered on his shrine.

Douglas, Confucianism and Taouism, p. 165. S. W. Williams, The Middle Kingdom, vol 2, p. 203, gives a slightly larger total number of animals slain in sacrifice to Confucius, as well as of actual temples. "Official Chinese records enumerate 1,560 temples dedicated to Confucius attached to the examination halls, the offerings presented . . . are, it is said, 62,606 annually offered on their altars."

All these facts may well raise a number of questions, such as: Was it consistent with the teachings of Confucius himself thus to offer to him religious veneration and sacrifices of slaughtered animals. Indeed, we might query: Was it worthy of Confucius, or even of the Chinese people themselves, thus to deify him who did not pray and who advised his disciples that it was the part of wisdom to keep aloof from all beings in the spiritual realm?

"Fan Ch'e asked, 'What constituted wisdom?' The Master said: 'To give one's-self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them—may be called wisdom.' (Analects 6.20; Legge 1.35.)



On the other hand, it may be asked, whether Confucius himself did not unconsciously, yet none the less truly, enunciate the very principle according to which the unquestionably greatest teacher and saviour of China was actually deified by his adoring followers:

"Tzu Kung asked: 'What would you say of the man who conferred benefits far and wide on the people, and was able to be the salvation of all? Would you pronounce him a man or moral virtue?'

"'Of moral virtue!' said the Master: 'Nay, rather of divine virtue.'

Analects 6.28, as translated in Lionel Giles, **The Sayings** of Confucius, p 60, where, however, the source reference is not given.

(It is but fair to report that the other translators, Legge, Soothill, Jennings, suggest no theological connotation in the passage. Nevertheless, Giles in his footnote supports that translation from the Chinese non-theological ethicist with a parallel from the pre-eminent Greek ethicist,—"just as Aristotle places his 'certain divine man' above the 'wise man.'")

And furthermore it may be asked: Is not this Confucian principle of service to human beings an illustration,—yea, is not the Chinese history of the appreciative adoration of Confucius a corroboration on a wide scale—of Jesus' principle (originally uttered without any theological connotation) that true greatness is to be measured by humble service to human beings?

"Whosoever would become great among you, shall be your minister. And whosoever would be first among you, shall be servant of all. For, verily the Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many."

Mark 10.43-45; parallel passage in Matthew 20.27-28.

The foregoing ten points, culminating in the Chinese veneration of Confucius as divine, will serve sufficiently perhaps to answer the first question: Whether Confucianism, which has developed this cultus, is properly a religion, and not merely an ethic. And the ten points together will serve sufficiently perhaps to help answer the chief question here being considered: What religious values have been obtained by the Chinese from



the system which has been prevailing under the name of Confucianism?

The next large question, proposed at the beginning, may perhaps be answered by means of more than a dozen subordinate specific questions, each of which might be elaborated at length, and each of which must needs be answered individually before the major problem will have been solved.

(To be Continued)

# A CHINESE STORY By C. L. Chen

Once Mr. Chen started to Hunan to see his elder brother. On the way he stayed one day at Mr. Sang's house. Sang, who was a native of Ching Hua City, was excellent in the art of boxing and fencing. As he was strong and robust, he was called the General. At that time many young men who were fond of sports, came to study under him. One of his pupils named Kao was of great physical strength and excellent marksmanship. Although he was seven years older than Mr. Chen, they were schoolmates when they were young. As they had met incidentally at Mr. Sang's house, he gave them a reception. At the same table there was another guest with a very ugly face who was a very hearty eater. This man had with him a great hammer which weighed about sixty pounds. When he sat down at the table, he made a slight bow but did not put the hammer away. The handle of it was made of iron rings which could be folded together or stretched out ten feet in length. He seldom spoke and when he was asked his name, he did not answer. They found from the few words he spoke that his pronunciation was like that of the Hunan dialect.

That night Kao and Chen and this man slept in the same room. In the middle of the night Chen heard him saying that he was going to leave. As he finished speaking, he disappeared. Chen awoke and found the doors and windows were shut and asked Kao wonderingly how he had gone out.

"When he first came here he wore neither a hat nor socks,"



said Kao. "But he had a piece of blue handkerchief wrapped around his head and two pieces of white cloth bound on his feet. He had nothing with him but his big hammer. But in the belt around his waist there was much gold. Mr. Sang and I dared not inquire where he had come from nor what his business was."

Having heard this Chen fell asleep. When he awoke in the morning he saw the man sound asleep.

One day this man said to Sang, "At the beginning I heard your name and thought you were chivalrous. As I find you are useless to me, I will leave you." But Sang was unwilling to let him go and advised him to remain.

"I often deprive robbers of their booty," said the man. "When they refuse my demand, I kill them. Once they wanted to elect me their chief but I did not allow them to do so. Consequently they hated me very much. If I stay here longer, I am afraid that trouble might come to you. I have engaged to fight a decisive battle with them in a certain place at midnight."

"I am glad to have the chance to help you. I will take my bow and arrows and go with you," said Sang.

"You'd better not," said the man, "for they are able and numerous. I do not wish you to do this for I want to protect you."

Sang was very proud of himself and wished to see the fight, so he eagerly asked him for the favor of accompanying him. Then the man was compelled to allow him to go along. When they were near their destination, the man told Sang to stand on a broken mud wall.

"Look but do not speak lest the robbers might see you," said the man.

The time was near dawn and the moon was waning. They heard a cock crow and saw the starlight on the fields. At a distance of one hundred paces, Sang described some men coming. The man descended from the wall and started to run toward them. Then he whistled several times. In a moment there were more than twenty mounted robbers gathering from all directions. In addition there were more than one hundred followers on foot carrying bows and arrows. One of the robbers holding a drawn sword, galloped to the man and said, "Why



did you kill my elder brother?" Before he had finished the sentence, the man shouted "Hammer." The robber fell dead from the horse whose head was knocked into pieces. All the other robbers circled and attacked the man. But he was very steady and brandished his hammer which knocked men and horses dead on all sides of him. He killed more than thirty of the robbers.

In the meantime, Sang stood on the wall, held his breath and looked on. He was so panic-stricken that he could hardly stay there. Suddenly the man shouted, "I want to leave." Then he disappeared and there was nothing left but the dust rising from the fields and flying towards the east. Sang, who hurried away in a great fright, has never heard or seen anything of the man since.

# THE MIGRATION OF STUDENTS IN THE WORLD'S HISTORY

# By Donald G. Tewksbury

Mr. Tewksbury of Columbia University is a sincere friend of China, particularly her students, for whose interests he is ever ready to serve.—Ed.

The spectacle of thousands of Chinese students coming to this country for study is by no means an isolated phenomenon in history. Similar movements have taken place at one time or another in almost every land. By tracing a few such migrations, not only of large bodies of students, but also of individual scholars, and noting the far-reaching results which followed in their wake, as they returned to their homelands, we can determine the more clearly and correctly the significance of the Chinese student movement that we witness to-day.

In the days of the latter Roman Republic the Hellenic influence came to be very strong. The so-called "Hellenization" of Rome that took place during this period was largely brought about by those Roman scholars, who, having studied in Greece, brought back with them the ideals and spirit of Greek culture.



The Latin poet Horace was right when he said, "Captive Greece took captive her rude conqueror." So general indeed became the custom of sending the promising youth of Rome to Greece for their rhetorical training, that we may fitly use the word "migration" to describe this whole movement. Among the number of "returned students" in those days was Cicero, the great Roman orator and scholar. Were we to go more carefully into the history of these days of Hellenic influence in Rome, we would come to appreciate the more fully the great influence which these men, trained in Greece, had on the course of Roman history.

That great Revival of Learning, known as the Renaissance, cannot be fully understood unless we take into account the part which the migratory scholars took in its rise and spread. In the first place, the great leaders of the Italian Renaissance, Petrarch, Boccaccio, Chrysaloras, and others, were men who had studied in many lands. Later, when they in turn settled in Northern Italy, and made it the intellectual center of the world, scholars and students from the Northern European countries crossed the Alps to sit at their feet. The spirit of the new Humanism was carried into Northern Europe by these bands of "intellectual scouts." Here we have an explanation of the spread of the Rennaissance to the north, which took place in the 15th Century. The story of this migration of thousands of students across the Alps and back would make an interesting study in itself. We know, for instance, that Erasmus, before he he took his place as one of the greatest intellectual leaders of his time, studied in Italy. Likewise Luther was a student in Italy in his early days. Agricola, "the Petrarch of the German lands," among other noted Dutch scholars, was a "returned student," as we would say today. Again, the humanistic movement in England was led by such men as John Colet, Linacre, Grocyn, and others, who had received their training in the universities of Italy. These few notable examples of men who formed but a part of that general northward movement will be sufficient to bring out the fact that our intellectual history is not truly intelligible until we come to appreciate the place of these student movements in the onward march of civilization and the general progress of thought.



There is another significant migration that we must speak of. Few people realize either the size or the influence of the remarkable movement of American students to Germany which came to its height in the 90's. It is estimated that fully 5,000 Americans went to Germany in the period between 1850 and 1910 for the purpose of studying in such Universities as those of Berlin, Gottingen, Heidelberg, Jena, and Leipsig. If one should take the time to list the leaders of American thought during the past fifty years he would be surprised to find how many of them were trained in Germany. In the field of education in particular one finds that the leadership has been practically in the hands of those who, like the following, were at one time students in Germany: Presidents Eliot, Butler, Hall, King, Angell, Hill, Gilman, and Hadley and Professors Ira Remsen, G. H. Palmer, F. M. McMurray, J. E. Russell, George Ticknor, E. D. W. Burton, J. M. Cattell, J. H. Robinson, and W. G. Sumner. Who can measure the influence of these men on intellectual life of America. And when we consider that these were but a part of the large number who went to Germany for their training the importance of this migration is at once apparent.

In this short paper, we have been able only to suggest or sketch in outline a few of the great student migrations of history. It has been impossible to take up other, perhaps lesser, movements, as, for instance, that of the Japanese to America in the 80's and 90's. Sufficient facts, however, we hope, have been presented to stimulate the reader to look more thoroughly into the story of these remarkable student migrations. In this way present-day student movements will become intelligible, and, in particular, the Chinese student migration will take on its true significance.



# RELIGIOUS AND SOCIAL ACTIVITIES AT HOME AND ABROAD

The Associate Editor in charge of this section welcomes any news or information concerning religious and social activities in China or elsewhere. Correspondence should be directed to Paul C. Fugh, 1207 Yale Station, New Haven, Connecticut, U. S. A.

From the March Circular of the Y. M. C. A. at Shanghai for the Student Secretaries, we learn the following news: "(1) The North Fukien Spring Conference was attended by 162 delegates representing 30 different schools. Of this number, six were government schools . . . The sessions of the conference were marked by careful attention and thoughful discussion when opportunity was offered. Interest did not lag at my point during the seven days . . . Attendance of delegates was limited to those who are workers in student associations or in work among government school students. The impression made on these men was evident in the closing meetings when a large number told of definite ways in which they expected to reform themselves and others. (2) The relationship between the student associations and the student department of the Foochow city association is remarkably good. The student department secretary makes frequent visits to the schools meeting with the cabinets. Cabinet officers are called together for conference every two months. This year instead of calling all officers of each student association in for the bi-monthly conferences, the plan is followed of calling in the chairman of some one department in each of the schools and having them discuss the questions which arise in that one department. At one time the Bible study chairmen may meet, and at the next time, the chairmen on social service will meet. Every month a report blank is mailed to 20 student associations. Nearly all of them return the blank with the information asked for. Every ten days a small magazine is published and circulated free of cost among the student associations of the province. The cost of this magazine is met by advertisements. (3) An active work is carried on among the government school



students. It is expected to have an attendance of 350 government middle school students in the Bible study classes which are held in the Y. M. C. A. building. A large number of students have made decisions for the Christian life . . . These students are all in Bible study classes. A free evening school is conducted in the building through voluntary service. The attendance this year has been about a hundred. But it is expected to increase this number during the spring term. (4) The Canton Christian College is issuing a Chinese and English weekly edition of the Student Christian Association paper. Copies of this paper can be secured by writing to the secretary, Mr. T. Y. Lee. (5) Over a hundred student delegates attended the Changsha Conference in February. Twenty-five leaders including Bishop Roots, James Yen, C. S. Chen and C. C. Liu stayed through the week of conference. Nineteen schools were represented. Thirteen students decided to enter the ministry, four of whom were from government schools. Seventeen of the twenty-eight non-Christians attending the conference made decisions for the Christian life."

Mr. Wilbur S. Shires, a teacher in the Kashing High School, recently wrote to the Shanghai Y. M. C. A. reporting the Christian work among the students of that school. The following paragraph is extracted from his interesting letter: "More than two weeks ago some of the students of Kashing High School met together and promised each other to meet regularly each morning before breakfast and pray earnestly and definitely for a revival in our school. They were inspired to do this by hearing the marvelous story of how the great revivals of Korea grew out of such a prayer meeting in a small Korean church, where at first a devout pastor and one elder of the church met together every morning, and were later joined by other Christians to pray definitely for an ingathering of souls to Christ . . . The students were faithful in prayer, and in personal work. From five to thirty students met regularly each morning together with two members of the faculty to pray for the non-Christians students in Kashing High School. . . . Some earnest personal work was done during the day by these workers. When students prayed this way, there had to be an answer, because God had said, ASK, AND YOU SHALL RECEIVE . . . After two weeks of this earnest



prayer in public and private, one hundred and sixteen boys confessed their faith and their determination henceforth to serve Christ; while forty-six of this number signified their desire to join the Christian church as soon as they could be admitted by the presbytery. An inquirers' class has been formed for the purpose of instructing these students and of leading those who have only a partial belief to full and complete faith. We hope the revival has only begun. Why can not this be the beginning of greater things? 'If you believe, all things are possible to him who believes.' "

The Chinese Students' Christian Association in France held its first spring conference at Barbyzon, near the palace of Fontainbleau on the first, second and third of April. Thirty delegates from various schools and colleges attended the conference. It has been learned that everyone who availed himself of the opportunity to attend the meeting was deeply impressed by the quiet devotions, inspiring lectures, open-minded discussions of important problems, as well as by the beautiful sceneries of the conference ground. It reminds us of the conference of the secretaries of the Y. M. C. A. for the Chinese laborers in France which was held at the same place last year.

We are glad to learn the progress of the Chinese Y. M. C. A. at San Francisco. The Christian Association for the Chinese in this city was started ten years ago. Since then it has grown rapidly. At the end of the first year, it had only 130 members; this year it has 597 members. The expenditure for the first year was 1,482 dollars in gold; last year it amounted to 10,595 dollars in gold. Recently, Dr. John R. Mott made some definite plans with the local secretaries about the erecting of a new building for the association work in that city.

The first issue of the March numbers of Millard's Review has brough us the news that Peking University has closed the School of Theology in order that both students and faculty may devote themselves to the work of distributing relief in famine districts. The seniors who expect their degrees in June will be given credit on the basis of reports, and these reports prepared as a result of their observation and work in the country should be valuable.



The new building of the National Committee of the Y. M. C. A. of China has ben completed. The dedication took place on April 12. This building, according to recent information from Shanghai, is a modern structure of five stories in re-enforced concrete, and is furnished with all up-to-date office equipment.

Regarding the Chinese Students Volunteer Movement for the ministry, we have been informed that volunteer workers have been recently appointed in 13 provinces. There are two workers for each province, one missionary and one Chinese. The Chinese is an ordained pastor who acts as secretary, while the missionary is his adviser.

We read with keen interest from some of the letters published in the April issue of the Bible Society Record how the Society is undertaking the work of printing the Gospels in the phonetic script to meet the increasing demand which has arisen from nation-wide adoption of this "simplified Chinese language:" (1) "at the last meeting of the Phonetic Promotion Committee, I was introduced to inform you of the hearty appreciation of our Committee of the action of your Society (the American Bible Society) in joining with the British and Foreign Bible Society in the work of putting the whole New Testament into national phonetic script in the immediate future . . . We believe that the speedy appearance of the whole New Testament in phonetic will give a great impetus to the use of phonetic in the churches, and thus prove a great help in the phonetic movement . . . Again thanking you for your co-operation in this great work of bringing the Word of God within reach of the illiterates of China."—From Miss S. J. Garland, head of Special Committee for the Promotion of Phonetic Script. (2) "You have been hearing for some time past of the National Phonetic Society in China and of the efforts that are being made by the China Continuation Committee to secure its general adoption throughout the churches in Mandarin speaking China in teaching illiterates. I am happy to be able to report that the whole New Testament is now in manuscript form in the National Phonetic Society, and that its publication is being



pushed with great energy by the Bible Societies. Over 140,000 copies of the Gospels and Acts have already been sold.—From the Secretary of the China Continuation Committee.

In one of the recent *Tokyo News Letters*, organ of the Chinese Student Mission in Japan, we find a few striking lines: "Just now we are faced with another problem—a moral one. Many of the students have imbibed half-baked socialistic and Bolshevist ideas on the relation of the sexes, scorning the marriage tie and ignoring all abservance for the protection of girls."

The Chinese Department of the International Committee of the American Y. M. C. A. in Europe held its third annual secretarial conference at Montmorency, one of the beautiful spots in the vicinity of Paris, in the second week of April. As a matter of fact, the number of the Chinese laborers in France has been greatly reduced during the last twelve months. In spite of its diminished personnel and limited finance, this branch of Y. M. C. A. is devoting its full energy to bringing about the best result from probably the last year of its work.



## WHAT THE MAGAZINES SAY ABOUT CHINA

# Old China and New, by John Dewey. Asia, May, 1921.

In writing of this country—China—faced as it is with the most difficult problem of reconstruction any civilization has ever known, Mr. J. O. P. Bland selects a small group of individuals as being personally responsible for most of its woes. The group he selects to bear the burden of responsibility he calls "Young China," specifically those who have experienced the destructive effect of western education. And to meet all evils, Mr. Bland has a panacea. It is international foreign control of governmental finance. "But though reform of financial administration is indispensable and can be secured only thru foreign control over a period of years, it is only one of a multitude of factors in the change of Old China into a China adapted to modern conditions. New China is not a fad or device of a few half-baked enthusiasts. It is a necessity unless China is to rot, and unless its rotting carcass is to become in the end a menace to the peace of the world. The notion that, by mere introduction of western economy, China can be "saved," while it retains the old morality, the old set of ideas, the old Confucianism—or what genuine Confucianism had been petrified into -and the old family system, is the most utopian of sentimental idealisms. Economic and financial reform, unless it is accompanied by the growth of new ideals of culture, ethics and family life (which constitute the real meaning of the so-called student movement of today) will merely shift the sore spots. It will remedy some evils and create others. Taken by itself it is a valuable practical measure. But it is the height of absurdity to use a stick with which to beat the aspirations of men and women, old as well as young, for new beliefs, new ideas, new methods of thought, new social and natural science—in short, for a New and Young China."

# "The Far Eastern Deadlock" by John Dewey. The New Republic, March 16, 1921.

"The key to peace in the Far East exists at the present time in America." The lock is the relations of Japan and America. There are two keys which are being tried and which will not



fit. They are buying Japan off and nagging her. The argument for the first course is based on the belief that the natural outlet for the Japanese population lies in Asia, particularly Siberia, Manchuria or Shantung and that the world in general and America in particular should look with a benevolent neutrality upon the efforts of Japan to establish herself on the continent. The difficulty with this policy is due to the fact that "Japanese methods on the continent have been such as to arouse the profound distrust and hostility of every people with whom the Japanese have come into contact," and their continental operations are "of the exact nature which all over the world have sowed the seeds of ultimate war." There is also the fact that the United States has no need of buying Japan, as "the idea of Japan with its few narrow gauge railways, few forests, few mines, relatively few factories and shortage of food supply, waging a successful war with any first class industrial Power is simply silly." The second course consists in the failure of the United States to adopt a clear constructive policy thru drifting and diplomatic opportunism making a separate issue out of every matter which comes up, never facing fundamental issues so as to arrive at an understanding regarding them, and thus coming in the end to an irritating course of mutual pin-prickings and blockings which is the most dangerous of all courses.

The essential move in breaking the existing deadlock is to obliterate the treaties connected with the Twenty-One Demands which China was forced to accept in 1915. "The cancellation of everything connected with the Twenty-One Demands is the only way to put the relations of Japan and China upon a friendly footing. Securing this friendly relation betwen these two Oriental countries should be the animating purpose of American opinion and action. Then the lock will begin to give."



# **ASSOCIATION NEWS**

#### WOMEN'S DEPARTMENT

I have been asked by Miss K. B. George of the National Y. W. C. A. to announce to all the Chinese girls in this country that the area secretaries of the following three regions will be glad to give any information or help that the Chinese girls may like to secure.

- 1. Atlantic Coast Area, which serves all the girls in this part of the world. Miss Susan Mendenhall, 509 West 121st Street, New York, International Club for Women Students; Telephone, Morningside 7800, Miss Mendenhall's extension.
- 2. Central Area, Chicago and the Middle States. Miss Margaret Brown Moore, 1320 East 57th Street, Chicago.
- 3. Pacific Coast Area. Miss Henrietta Thomson, Young Womens' Christian Association Building, University of California, Berkeley, California.

What our members have done toward the famine relief is well illustrated by the following news items.

# Bryn Mawr College

A Chinese dinner was served and contributed articles such as purses, dollies of fine Chinese embroidery and the like were sold by Misses N. Z. Dong and F. K. Liu for the benefit of the famine relief. Over \$450 has been collected for the relief.

## Mount Holyoke

An earnest apeal by Miss S. Y. Ting in the Holyoke Chapel brought in over \$200 for the relief. She asked each student to contribute ten cents to the fund. With the assistance of Miss Kyung she was able to collect contributions from the different halls on the campus.

#### Boston

Miss H. W. Yung of Wellesley, Miss S. W. Sheung of Boston University, and Miss Rose Hsuing of Mt. Ida School, took part in the play entitled "Chung Hua Ming Kwok," presented



before the Chinese merchants of the City, which brought in generous contributions for the relief.

## Cornell University

An entertainment, a bazaar and tea garden were given by the members of the Cornell Chinese Students' Club for the benefit of the famine relief on April 29 and 30. Misses Rose Lau and Eva Chiu were in the play "Transitional," written by Miss Ling and Mr. Wong.

These are only a few of the illustrations of the activities of our members in the relief work.

T. N. Kwong

## UNIVERSITY OF CALIFORNIA

Many recent events which have taken place in the University of California are of special interest to the Chinese.

One of the outstanding events is the Roy Service Campaign of April 4, 5, 6, 7, 8, 1921, which was conducted by the men students of the University to raise \$5,000.00 for the salary, allowances and personal expenses of Roy Service. Roy Service is a graduate of the University of California in 1902 and has been a Y. M. C. A. worker for fifteen years in China. He is now working in Chengtu, which is the capital of Szechuan, the farthest west province of all China and borders on Thibet. He is opening a Boys' Department of the Chengtu Y. M. C. A. with 10,000 average monthly attendance. He has reported the extension of the regular program of Boys' clubs to the Government Schools located in Chengtu, the capital of the Province; these government schools enroll 23,000 students. Ten new centers of the Boys' clubs and playgrounds were opened in the city. The boys' work of Chengtu is carried on by forty trained volunteers from the West China University and by six paid Chinese employes. The entire cost of about \$50,000.00 is paid locally. Only the salary of the foreign secretary is paid abroad.

Service has established to date, nineteen industrial schools and poor boys' schools, giving training in typesetting, agriculture, soap-making, etc. These schools are both day and night schools, some for adults; some for boys. In addition to all this,



Service has carried on the regular Y. M. C. A. program for the city of 2,000,000 plus, initiated oratorical, athletic and industrial contests, promoted successfully the West China Students' Conference, continued the development of playground policy for the city, carried forward personal and city sanitation campaigns, acted as executive secretary for famine relief, and imported a Professor from Pennsylvania State College to inaugurate a policy of water power development for the Province and to plan a system of roads and transportation. Szechuan Province is not in famine. It has a surplus, with inadequate transportation facilities and plenty of undeveloped waterfalls, trails and paths with no roads, outside of the city.

Szechuan Province is one of the largest and richest provinces of China. Under the Inter-Allied Government loan, America is to assist China in developing this territory. The Continental railways to be financed by America, is to run through this province. Now the richest undeveloped territory of the country, soon all China and the rest of the world will be benefited by its development. The University of California is busy on the job of human development for the Province, the inhabitants of which are its greatest resources.

President D. P. Barrows of the University said, "Few men in the world are dealing with greater opportunities or influencing more deeply the future order of the work than such men as Mr. Service. The activities to which he has devoted his life should be a matter of constant interest to us all."

John R. Mott said, "Among the many beneficent influences flowing forth from the University of California, I know of none more far reaching or more highly multiplying than the constructive and truly statesmanlike work under the direction of R. R. Service—among the coming leaders of Western China. This undertaking which so practically and so profoundly affects the ideals, character and efficiency of the young men and boys of that people is worthy of the generous support of every member of this University."

The 1921 Campaign is the fifth annual Roy Service Campaign and the second for his entire budget as a solely California Representative. The success of the 1920 Campaign made it possible to provide this sum for the first time. Last years'



campaign netted \$5,300.00—\$4,300.00 from students and \$1,000.00 from F. P. Nutting, U. C. '00. The 1921 Campaign was a tremendous success: and it exceeded the \$5,000.00 mark. The results amounted to \$5,100.00! The Chinese students of the University had contributed over \$350.00 toward the campaign.

After the campaign was over, a banquet was held for the 200 workers in the Roy Service Campaign, in which the Chinese men students acted as waiters.

Another interesting episode is the opening of three Chinese classes for the young people of Berkeley at the beginning of this year. Three of our fellow-Chinese students, Messrs. P. H. Wang; C. Wan; and K. S. Hor, have volunteered their services to teach two hours a week. There are about thirty pupils in these classes. These three men are rendering great service to their country by teaching the young people here Chinese, because Consul C. H. Chu has told us once that Chinese should learn Chinese as well as English. Many of the Chinese who are born in this country do not have the opportunity to learn Chinese when they are young. We hope that this good service will be continued by the other Chinese students in the future.

The Japanese and the Chinese students of the University of California played a basket-ball game for the benefit of the Famine Relief in China. The Chinese students canvassed the whole campus by selling tickets for the game. We were all very excited before the opening of the game, because both teams were well-matched. At the end of the first half, the score was 4 to 4. Then the second half became very exciting because the Chinese made several field goals in succession. The final score was 6—13 in our favor. Both teams had played a good game. The line-up of the Chinese was as follows: Edward Chew, captain; Widson Ding, Oliver Chang, Y. Chin-Low and James Mah. Emma C. Tomwye

# BALDWIN-WALLACE COLLEGE Berea, Ohio

The local Chinese Students' Club at Baldwin-Wallace College has seven members, all belonging to the C. S. C. A. Al-



most every one of them is interested in Christianity and possesses a strong Christian character.

On Friday evening, February 11, the Club held a social, to which members of the Faculty and their wives were invited. The program included devotional exercises by Vice-Pres. Grover, addresses by Mr. D. C. Tsien, and Pres. Storms, our National Song, and Games and refreshments. Commenting on the entertainment, the Berea Enterprise says: "All pronounced it a delightful evening."

On February 18, a committee of three, Mr. L. H. Chen, Mr. D. C. Tsien, Mr. D. M. Yu, was appointed to take charge of a campaign to raise additional funds for the famine relief. It decided to give a play, and after six weeks of hard work, on April 7, the members assisted by Miss Minnie C. Chan of Oberlin College staged a Chinese play, entitled "the Rainbow." The program consisted of many attractive items besides the play. It was a success both from an international as well as from a financial standpoint. A sum of \$125.26 was raised, and sent to the Relief Committee of C. S. A. Regarding this affair, the College Exponent made the following remark: "Our Chinese boys boys surely did do some good dramatic work on this evening. They and Prof. MacLean, who directed the play, certainly deserve the hearty congratulations from every person in Baldwin-Wallace."

This year we have been favored by the visits of Messrs. Daniel C. Fu, and Lum K. Chu and Dr. T. C. Shen of the C. S. C. A., and "Dad" Elliott. We have had discussions with them on many life problems.

DONALD C. TSIEN

#### **MICHIGAN**

We, Michigan Chinese Students, felt responsible as well as privileged to give our support to the University S. C. A. and the C. S. C. A. In January, the S. C. A. of the University conducted a financial campaign for which we voluntarily gave an amount of over \$40.00. Although this sum was not very large, yet it shows our appreciation of what this organization has been doing for us. The University "Y" has furnished and kept a room for us as a club room in the past two years. When our C. S. C. A.



secretaries came, they were invited to stay in the "Y" guests suite.

For the financial campaign of our C. S. C. A., about a hundred circular letters were sent out by the local committee. Although it did not satisfy our expectation, many American friends showed their kindest help and interest in our work. We never fail to tell others about President Emeritus H. B. Hutchines of the University who is always interested in the general affairs of the Chinese students. With the cooperation of many enthusiastic Christian Chinese, we have at present obtained over \$60.00, although some more is still expected to come.

Sometime ago students of the Chicago City Club sent out circulars to some leading Americans of different professions inquiring of their opinions and conceptions of "What is your idea of God?" and "Why do you believe in God?" Upon receiving these inquiries, Minister L. A. Barrett of the First Presbyterian Church spoke on these questions in Sunday services, inviting all the Chinese students of the University to hear his answers to the questions. We were profited very much by his wonderful sermons.

On the fifth of April, the Woman's Missionary Society of Detroit Presbytery held a conference at the First Presbyterian Church, Ann Arbor. In the evening service, we were asked to give a pageant representing some feature of our Chinese social The church was beautifully decorated with embroidered Chinese characters and figures from Dr. R. W. McCandless, who had spent a large part of his life in Hainan, Kwangtung, as a missionary physician. The pageant was short, but interesting. It brought the audience from the view of an old country school to the civil examination ground. Finally we led them to the Go-Lucky-Way of choosing a bridegroom and the wedding ceremony. The decoration of the chapel was so harmonious and looked like a wedding hall that with no other necessary provision excepting a wedding feast would make the occasion perfectly real. We owed a great deal to Mr. and Mrs. K. Van Evera of Hangchow, China, in helping us to make it so entertaining.

The State of Michigan, under the auspices of the American China Famine Relief Committee, had issued a large number



of Chinese Life Saving Stamps. We feel that it is our duty to dispose of five thousand of these stamps for the noble cause. This, of course, will add \$150 more to the amount of \$2,137.41 we had previously raised for the same purpose.

In the evening of the eighth of April, all the Chinese students were invited as guests to Mr. and Mrs. H. B. Earhart's country home several miles from Ann Arbor. Dr. A. W. Stalker and Miss Ellen W. Moore of the First Methodist Episcopal Church kindly arranged about ten automobiles to take us over there with great convenience. The host and the hostess were very hospitable and the country atmosphere was indeed pleasant. We had games and Chinese music by some of our "vocalists." In the later part of the evening Dr. Stalker gave a short talk, assuring us of the readiness and willingness of many Americans to open their homes to us so that we may cultivate friendship with the best type of Americans and thereby learn the best of the American home life and above all, the religious life upon which the great republic of America is founded. Thus we were able to carry home with us the great fundamentals of a great nation. We were also able to inform our American friends about the truth of China, her old civilization and new achievements as well as the need of mutual help between the two republics. We enjoyed the social so much that the entire evening passed like a glimpse. We then sang our "Yellow and Blue" before leaving the home of our kind and generous host and hostess.

CHO-KWAN LAM



# TO OUR FRIENDS

who because of their interest in the welfare of the Chinese students in America and their friendship and love for China, have given so generously to carry on the work of the Chinese Students' Christian Association in its little efforts to contribute to the uplift of China's youth upon which her greatness and salvation in the coming day is dependent, the Central Board wishes to express their heartfelt gratitude and appreciation.

Thus far we have been able to compile the following list of contributors, in which we regret that there are omissions and mistakes. We shall be glad to correct them when notified.

Alfred S. H. Lee, Treasurer of C. S. C. A.

### CONTRIBUTORS

NEW YORK CITY:—Mrs. G. F. Crumbie, \$100.00; George W. Perkins, \$25.00; Hon. I. C. Suez, \$20.00; Miss Clara F. Chassell, \$20.00; G. M. Fisher, \$10.00; T. H. P. Sailer, \$10.00; Daniel C. Fu, \$10.00; C. K. Chen, \$10.00; Miss Mary Colgate, \$10.00; Egbert M. Hayes, \$10.00; K. C. Li, \$10.00; Mrs. Ma Soo, \$10.00; Richard C. Morse, \$10.00; Y. D. Zia, \$10.00; Miss Marguerite James, \$6.00; Miss Marion Butters, \$5.00; Keats S. Chu, \$5.00; Miss A. Gregg, \$5.00; Clarence H. Hamilton, \$5.00; M. Ho, \$5.00; George Irving, \$5.00; Chaplain Raymond C. Knox, \$5.00; Alfred S. H. Lee, \$5.00; Dr. J. W. Jenks, \$5.00; Miss Florence P. Linicus, \$5.00; C. P. Ling, \$5.00; Miss G. H. Newhall, \$5.00; John W. Nipps, \$5.00; T. F. Tsiang, \$5.00; Y. Y. Tsu, \$5.00; Edward W. Wallace, \$5.00; L. C. Wilson, \$5.00; A. D. Helser, \$3.00; Roger H. Williams, \$2.00; Herman C. E. Liu, \$2.00; Miss Jessie Dodge White, \$2.00; W. M. Danner, \$2.00; P. C. Hau, \$2.00; Louis Sik, \$1.00; Timothy Y. Jen, \$1.00; Donald Tewksbury, \$1.00.

BROOKLYN, NEW YORK:-Philip Ritter, \$10.00.

TROY:—Miss Alice Ward, \$20.00; Miss F. B. Jillson, \$10.-00; Prof. A. M. Greene, \$10.00; Dr. P. C. Ricketts, \$10.00; Johnson Kuo, \$5.00; Prof. James McGiffert, \$5.00; Prof. E. R. Cary, \$5.00; E. S. Hsieh, \$5.00; H. Su, \$5.00; K. C. Yu, \$3.00; S. P. Huang, \$2.00; P. C. Lin, \$1.00.



POUGHKEEPSIE:—Mrs. Wm. B. Hill, \$10.00; Miss Grace Medes, \$1.00.

SYRACUSE:—F. H. Lee, \$6.00; C. C. Chien, \$5.00; Miss Edith T. Chen, \$2.00; T. K. Chow, \$2.00; F. C. Chou, \$2.00; Miss Marjorie E. Hung, \$2.00; C. C. Tong, \$1.00; T. C. Wang, \$1.00; H. E. Dang, \$1.00.

ITHACA:—Mrs. George R. Williams, \$100.00; E. L. Nichols, \$5.00; A. D. Helser, \$3.00; W. M. Wilson, \$2.00; H. A. Moran, \$2.00; V. A. Moore, \$2.00; K. P. Pao, \$1.00; Mrs. P. W. Wood, \$1.00; K. F. Sun, \$.50; K. S. Wang, \$.50.

SCHENECTADY:—M. H. Pai, \$2.00; H. S. Lin, \$2.00; V. T. Sun, \$2.00.

ROCHESTER:—Miss Lucille A. Cobb, \$5.00; Lew Tong, \$5.00; Mrs. O. J. Price, \$10.00.

DOBBS FERRY:-Mrs. Harrison Serrell, \$5.00.

MOUNT VERNON:-Judson A. Doolittle, \$5.00.

PEEKSKILL:-Mrs. H. D. Lawrence, \$2.00.

ALBANY:-Y. C. Ma, \$2.00.

WASHINGTON, D. C.:—H. E. Sao-ke Alfred Sze, \$20.00; Dr. U. Y. Yen, \$10.00; Dr. G. T. Chao, \$10.00.

BALTIMORE, MD.:—Eugene Levering, \$10.00.

PENNSYLVANIA:—Dr. H. S. Drinker, \$10.00; Mrs. H. S. Drinker, \$10.00; H. E. Eckfaldt, \$6.00; H. F. Thomson, \$5.00; J. B. Reynolds, \$5.00; C. Y. Hou, \$4.00; M. O. Fuller, \$3.00; Dr. N. M. Emery, \$2.00; C. C. Ma, \$2.00; J. Mark Frey, \$2.00; H. G. Payrow, \$1.00; S. A. Beck, \$1.00; C. K. Yu, \$1.00; T. G. Hsu, \$1.00; Y. S. Hwa, \$1.00; Eugene Lee, \$1.00.

BOSTON, MASS:—Mrs. L. S. Johnson, \$10.00; Mrs. Russell Sturgis, \$10.00; Mrs. W. R. Bullard, \$5.00; K. C. Liu, \$5.00; H. Y. Lou, \$5.00; Dr. Norton A. Kent, \$3.00; Mrs. Marie D. Page, \$3.00; C. H. Hu, \$2.00; Dr. Z. D. Zau, \$2.00; Miss Z. L. Tai, \$1.00; T. H. Chiu, \$1.00; Chen Bark Kee, \$1.00; T. C. Chen, \$1.00.

CAMBRIDGE:—Y. T. Chou, \$3.00; L. Chu, \$3.00; Y. C. Chen, \$3.00; Miss Marion A. Kendall, \$2.00; S. M. Lee, \$2.00; T. B. Tsang, \$2.00; T. W. Chen, \$2.00; P. T. Kwe, \$1.00; S. Y. Lew, \$1.00; Z. Z. Li, \$1.00; K. C. Li, \$1.00; F. C. Ede, \$1.00; S. L. Yang, \$1.00; S. Seeto, \$1.00; H. Y. Tsui, \$1.00.

ANDOVER:—S. K. Y. Chang, \$1.00; C. K. Chien, \$1.00; J. Kung, \$1.00; T. Y. Lee, \$1.00; F. C. F. Lin, \$1.00; K. Look,



\$1.00; C. H. Lou, \$1.00; Q. Q. S. Sheh, \$1.00; A. K. I. Sun, \$1.00; K. F. Tsai, \$1.00.

SOUTH HADLEY: -Miss Harriet M. Alleps, \$5.00.

NEWTON LOWER FALLS:—Miss Helen B. Colder, \$5.00.

NEW HAVEN, CONN:—Prof. H. W. Farnam, \$20.00; John Barrow, \$10.00; Mr. and Mrs. S. E. Gruman, \$10.00; S. S. Day, \$10.00; Bradford Cragin, \$8.00; W. Clark Brockman, \$5.00; Prof. H. B. Wright, \$5.00; Peter Lin, \$3.00; C. C. Hsiang, \$3.00; H. H. Sling, \$2.00; Paul C. Fugh, \$2.00; G. B. Rich, 3rd, \$2.00; Addison Young Kwei, \$1.00; P. F. Shen, \$1.00.

HARTFORD:—Prof. E. W. Capen, \$5.00; Prof. Lewis Hodous, \$5.00; Miss Selma Eugene, \$5.00; A. C. Y. Cheng, \$5.00; R. G. Bristol, \$3.00; R. H. Ritter, \$2.00.

PRINCETON, N. J.:—T. J. Preston, \$5.00.

TRENTON, N. J.:-S. C. Kong, \$2.00.

PROVIDENCE, R. I.:—Miss Clarie L. Freethey, \$5.00; Mrs. William Dunlop, \$5.00.

NUTTSVILLE, VA.:-Miss Fannie H. Robinson, \$1.00.

ANN ARBOR, MICH.:—Mrs. F. H. Miller, \$10.00; Mr. and Mrs. Fleming, \$25.00; Mr. C. J. Nieh, \$20.00; Mr. A. Boxwell, \$5.00; Dr. and Mrs. McMillen, \$5.00; Miss C. J. Fleming, \$10.00; Mrs. M. D. Hubbard, \$10.00; Rev. A. W. Stalkner, \$5.00; Women's Department, Michigan Members, \$25.00; other contributions, \$53.00.

DETROIT:—Sent in by Committeeman E. L. Tom, \$20.00. GRAND RAPIDS, MICH.:—Mr. Same Yoke, \$2.00; Mr. Chang Ping, \$1.00; Mr. Lam Fi, \$1.00; Mr. Geo. Lam, \$5.00; Mr. Hurry L. Lam, \$5.00; Mr. K. C. Lam, \$5.00; Mr. Henry Y. Lum, \$5.00; Mr. Woo Dak Sing, \$2.00; Mr. Chin Ging, \$2.00; Mr. Chan Hop, \$2.00; Mr. T. E. Hoy, \$2.00; Mr. Jacob F. Jimeno, \$5.00; Mr. Lum Yu, \$5.00; Mr. C. L. Lum, \$5.00; Mr. Jong Lum, \$2.00; Mr. Chin Sing, \$2.00; Miss Mary Chubb, \$2.00; Mr. G. L. Daane, \$10.00.

LANSING, MICH.:—Mr. D. W. R. Hoadley, \$5.00; Mr. J. N. Shu, \$6.00; Mr. Sen Yu, \$6.00.

CHICAGO:—Mr. O. A. Wright, \$50.00; Miss Harriet L. Kemper, \$5.00; Chung Kay, \$5.00; Mr. Toy Don, \$10.00; Mr. Frank Yuan, \$5.00; Mr. Sam King, \$5.00; Mr. Geo. Jung, \$5.00; Mr. Yen Jow, \$1.00; Mr. Standly Kan, \$1.00; Mr. Louis Hong,



\$1.00; Mrs. M. Shirk, \$10.00; Mrs. A. C. Dickinson, \$2.00; Womens Circle of Woodlawn Baptist Church, \$10.00; Chinese S. S. of Bethany Bible School, \$24.59; Mr. Caeoll H. Suddler, \$2.00; Mrs. E. I. Harris, \$1.00; Mr. and Mrs. F. A. Garlick, \$2.00; Mr. M. MacDonald, \$10.00; Woodlawn Baptist Sunday School, \$5.00; Englewood Baptist Church Chinese S. S., \$22.00; Mr. H. W. Kung, \$2.00; Mr. S. J. Sherer, \$4.00; Mr. D. G. Lai, \$1.00; Mr. B. E. Lee, \$1.00; Mr. Y. K. Wong, \$2.00; Mr. P. S. Kao, \$1.00; Mr. C. S. Li, \$1.00; Mr. F. Y. Kung, \$50; Mr. D. C. Fong, \$3.50; Mr. P. D. Carroll, \$4.00; Mr. and Mrs. J. H. Giffin, \$4.00; Mr. Eng Lai, \$2.00; Mr. Howard Moy, \$2.00; Mr. C. E. Chang, \$2.00; Mrs. Thomas Nicholson, \$2.00; Mr. M. A. Henick, \$5.00; Mr. F. G. Gurney, \$2.00; Mrs. J. E. Shelley, \$3.00; Mrs. E. R. Boyer, \$1.00; Mrs. J. A. Fryar, \$1.00; Mrs. W. Laycock, \$1.00; Miss J. Hutchison, \$4.00; Miss Ruth E. Elfstron, \$5.00.

OHIO:—T. M. Liu, \$30.00; Dr. George A., Huntley, \$9.00; John P. Davies, \$5.00; Miss Hattie B. Bastian, \$5.00; Mrs. E. R. Graves, Columbus, \$5.00; Mr. T. K. Wong, \$2.00; Mr. D. C. Tsien, \$1.00; Mr. H. S. Liang, \$1.00; Mr. D. M. Yu, \$1.00; Mr. H. W. Fung, \$2.00; Mr. Richard Shan, \$4.00; Mr. C. P. Hao, \$1.00; Mr. Leo Chee, \$1.00; Mr. Dip Louie, \$2.00; Mr. Y. H. Peng, \$2.00.

Contributions from Cleveland, \$200.00.

Other contributions from Delaware, \$8.50.

Other contributions from Oberlin, \$26.50.

NOTRE DAME, INDIANA:—Mr. S. Velasco, \$2.00; Mr. P. Velasco, \$1.00; Mr. P. S. Ting, \$1.00; Mr. C. K. Ong, \$1.00; Mr. O. Tan, \$.90; Mr. A. MacLeish, Glencoe, Ill., \$10.00.

ILLINOIS UNIVERSITY:—Prof. I. O. Baker, \$10.00; Dean E. Davenport, \$10.00; Dean K. C. Babcock, \$10.00; Rev. J. C. Baker, \$10.00; Rev. J. M. Page, \$7.00; Pres. David Kinley, \$5.00; Mr. H. H. Baily, \$5.00; Mr. H. H. Ki, \$5.00; Dr. W. H. Adolph, \$5.00; Rev. G. V. Metzel, \$5.00; Prof. H. H. Stork, \$5.00; Mr. H. E. Wilson, \$5.00; Mr. D. K. Malcolmson, \$5.00; Mr. S. C. Wang, \$4.00; Mr. K. W. Wong, \$3.00; Mr. P. K. Wong, \$3.00; Mr. D. F. Bracken, \$3.00; Miss Katherine E. Seelye, \$3.00; Mr. Wm. S. Hsu, \$2.00; Mr. George T. T. Yeh, \$2.00; Mr. H. C. Euyang, \$2.00; Mr. W. H. Chao, \$2.00; Mr. K. S. Lo, \$2.00; Prof. E. S. Boyer, \$1.00; Mr. T. C. Chen, \$1.00; Mr. Will C. Chung.



\$1.00; Mr. K. C. Chen, \$1.00; Mr. K. H. Lin, \$1.00; Mr. H. Holing Chiao, \$1.00; Mr. S. D. Tung, \$1.00; Mr. H. K. Li, \$1.00; Mr. S. L. Liang, \$1.00; Mr. H. H. Tai, \$1.00; Mr. V. D. Tsiang, \$1.00; Mr. K. S. Yuen, \$1.00; Mr. H. S. Chang, \$1.00; Mr. C. J. Chu, \$1.00; Mr. C. D. Hayes, \$5.00; Mr. R. J. Malcolmson, \$3.00; Mr. T. C. Ma, \$2.00; Mr. T. Y. Tsou, \$1.00; Mr. Y. P. Kuo, \$1.00; Mr. C. F. Chou, \$1.00; Mr. S. I. Liu, \$1.00; Mr. F. C. Ling, \$2.00.

TENNESSEE:—Egbert W. Smith, \$10.00; Mr. and Mrs. J. J. Mullowney, \$4.50; other contributions, \$9.00.

MISSOURI:—Bickley Smith, \$10.00; Miss M. L. Gibson, \$5.00.

N. DAKOTA:—Miss Ina R. Johnson, \$10.00. IOWA:—J. H. Dunlap, \$1.00.

CALIFORNIA:—Lew Hing, \$75.00; Chan Don Poke, \$30.-00; Pe Chun, \$15.00; Mark You Nan, \$15.00; Chan Git, \$10.00; Chung Hong, \$5.00; Lee Boy Loy, \$5.00; Shanghai Low, \$5.00; Oriental Cafe, \$5.00; Geo. T. Tolson, \$2.00; Miss Anne W. Brewer, \$5.00; Western Department Benefit Concert, \$143.00; other contributions, \$176.00; Ying King Lim, \$5.00; Young Ko Kay, \$2.00; Cuyler Wong, \$5.00; S. L. Chang, \$1.00; Mah Yit, \$1.00; Chang Lock Chun, \$1.00; Pond Tan, \$1.00; Wong Sun Ning, \$1.00; Jue Quan, \$1.00; Ko Quong, \$1.00; M. Q. Fong, \$5.00; Gee Bock Chung, \$3.00; Jue Do Dye, \$3.00; Gee Do Ying, \$1.00; Chew Moy Kim, \$3.00 Chew San Sue, \$1.00; Chew See Hou, \$.50; Yin Ma Fang, \$1.00; Lee Hong Han, \$1.00; Lee Tung Chu, \$1.00; Tom Kai Dan, \$2.00; Jung Duck Gan, \$1.00; Lum Dai, \$1.00; Goon Sue, \$1.00; Lee Kim Gone, \$1.00; Wong Loy Yun, \$1.00; Gee Sian Hong, \$1.00; Gee Kim See, \$1.00; Lee Gin Lick, \$1.50; Chan Bing, \$2.00; Woo Fay Woo, \$1.00; Wong Wing, \$1.00; Lee Chung, \$.50; B. Y. Louis, \$1.00; Chung Shew, \$1.00; Louis, \$.50; Q. S. Quan, \$.50; Gee, \$1.00; K. K. Wong, \$.50; Wong Don, \$1.00; B. L. Jee, \$1.00; Wm. Day Lee, \$1.00; Dick Dang, \$1.00.

CHINA, with a population of four hundred millions and with unlimited natural resources, is bound to take a prominent place among the nations of the world. Electrical development will play a large part in the progress of this great new republic.

The General Electric Company has been established in China for many years. This company's products are well known for their honesty and perfection of manufacture. Many large G-E installations have proven their excellence by long, satisfactory service.

In the factories of this Company in the United States are to be found many Chinese students who are learning the latest developments in electricity. They will return to China to assist in her future advancement. These students and the hundreds who have preceded them, can attest the reliability and integrity of the International General Electric Company.

Wherever electricity can be used in your forward march of progress, the International General Electric Company, Inc., offers the services of its extensive engineering and manufacturing resources through its representatives and agents in China and the Far East.

# International General Electric NEW YORK 1:0 Broadway Company, Inc. LONDON 83 Cannon St.

SCHENECTADY, N. Y.

Representatives in the Far East:

Japan: Shibaura Engineering Works, Tokyo
Tokyo Electric Co., Ltd., Kawasaki
Philippines: Pacific Commercial Company, Manila
China: Andersen, Meyer & Company, Ltd., Shanghai

General Office for the Far East, excluding Japan and China: International General Electric Company, Inc., Shanghai

11-64



## Christian China

Vol. VII

JUNE, 1921

No. 8

UNIVERSITY OF ILLINOIS IBRARY

**Summer Conferences** 

Our New General Secretary

Religious and Social Activities At Home and Abroad

Association and Personal News

What the Magazines Say About China

15 cents a copy

One dollar a year

Published monthly during the academic year at 347 Madison Avenue, New York, N. Y.

## UNIVERSITY OF MICHIGAN, ANN ARBOR, MICHIGAN

#### EIGHT SCHOOLS AND COLLEGES

COLLEGE OF LITERATURE, SCIENCE AND THE ARTS

John R. Effinger, Dean Full literary and scientific courses—Higher commercial courses, including railway administration and insurance—Courses in forestry and landscape design-All courses open to professional students on approval of

COLLEGES OF ENGINEERING AND ARCHITECTURE

Faculty.

Mortimer E. Cooley, Dean Complete courses in civil, mechanical, electrical, naval and chemical engineering—Architecture and architectural engineering—Highway engineering—Workshop, experimental and field practice—Mechanical, physical, electrical and chemical laboratories—Central heating and lighting plants adapted for instruction.

MEDICAL SCHOOL V. C. Vaughan, Dean Four years' graded course—Highest standard for all work—Modern laboratories—Ample clinical facilities—Bedside instruction in hospital, entirely under University control, a special feature.

Henry M. Bates, Dean Three years' course-Practice court work a specialty-Special facilities for work in history and political sciences.

Two, three and four years' courses—Ample laboratory facilities—Training for prescription service, manufacturing pharmacy, industrial chemistry, and for the work of the analyst.

HOMEOPATHIC MEDICAL SCHOOL W. B. Hinsdale, Dean Four years' course—Fully equipped hospital, entirely under University control—Special attention given to materia medica and scientific prescribing—Twenty hours' weekly clinical instruction.

Four years' course—Ample laboratories, clinical rooms, library and lecture rooms—Clinical material in excess of needs.

GRADIATE SCHOOL

GRADUATE SCHOOL Alfred H. Lloyd, Dean Graduate courses in all departments-Special courses leading to the higher professional degrees.

E. H. Kraus, Dean A regular session of the University affording credit toward degrees. More than 275 courses in arts, engineering, medicine, law, pharmacy and library methods.

COSMOPOLITAN STUDENT COMMUNITY—OVER FIFTY CHINESE STUDENTS IN RESIDENCE 1919-1920—SPECIAL FACULTY ADVISER FOR FOREIGN STUDENTS—SCHOLARSHIPS AVAILABLE FOR ORIENTAL WOMEN.

THE COSMOPOLITAN CLUB, for foreign students, offers lectures and facilities for the study of international problems as well as many attractive social features.

For copy of CATALOG, SPECIAL ANNOUNCEMENTS, or INDIVIDUAL INFORMATION, address,

SHIRLEY W. SMITH, Secretary, University of Michigan, Ann Arbor, Michigan.



## Christian China

Vol. VII.	JUNE, 1921	No. 8
	CONTENTS	
FRONTISPIECES:		Page
		388
	on Silver Bay	
EDITORIALS:		
Summer Confere	ences	391
Problems Before	Our Returning Students	392
	ent	
Reciprocity Betv	veen NationsL. S.	L. 394
SUMMER CONFER		
	Ir. Elmer Yelton	
	Ir. T. F. Tsiang	
	or. T. C. Shen	
ANNOUNCEMENT	T. F. Tsi	iang 402
CONTRIBUTED A	RTICLES	
	ucianism (Concluded)Dr. Robert E. Hu	
Fibres that Build	Up One's Character from A to Z . Paul C. Ft	igh 423
RELIGIOUS AND	SOCIAL ACTIVITIES AT HOME AN	ND
ABROAD		426
WHAT THE MAGA	ZINES SAY ABOUT CHINA	434
ASSOCIATION NE	ws	436
PERSONAL NEWS	<b></b>	442
SUPPLEMENTARY	LIST OF CONTRIBUTORS	447
Dr. Y.Y. Tsu, Ec	ditorial Staff of Christian China, Central Exe	cu-
tive Board of t	the C. S. C. A	402



### Christian China

Published By

THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

Office: 347 Madison Avenue, New York, N. Y.

Vol. VII.

JUNE, 1921

No. 8

#### EDITORIAL BOARD

Che Kwei Chen, Editor
Daniel C. Fu, Managing Editor
Paul C. T. Kwei, Associate Editor
Ling Su Loh, Associate Editor
Paul C. Fugh, Associate Editor

#### REPRESENTATIVE EDITORS

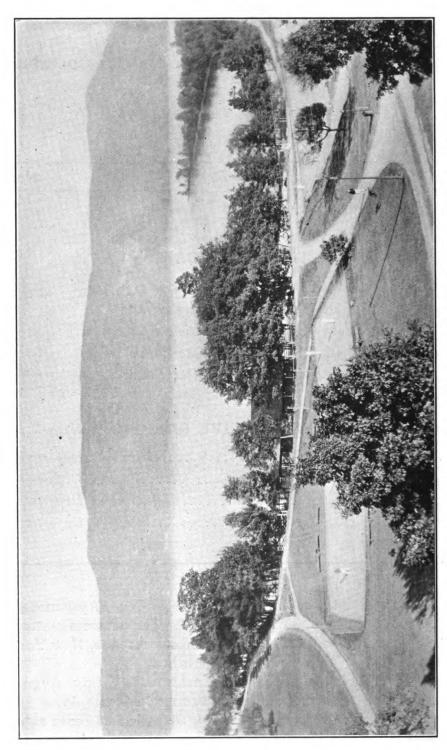
Miss Nyok Zoe Dong	Department
Kai Fook MokEastern	
Feng Shan Kao	Department
Henry P. Tsang	Department

All manuscripts should be sent to C. K. Chen, Apartment 8, 609 West 115th Street, New York, N. Y. For business matters, address letters to Daniel C. Fu, 347 Madison Avenue, New York, N. Y.

Christian China is published monthly except July, August, September and October. Annual subscription is one dollar, per copy fifteen cents. Postage to foreign countries, 25 cents extra.

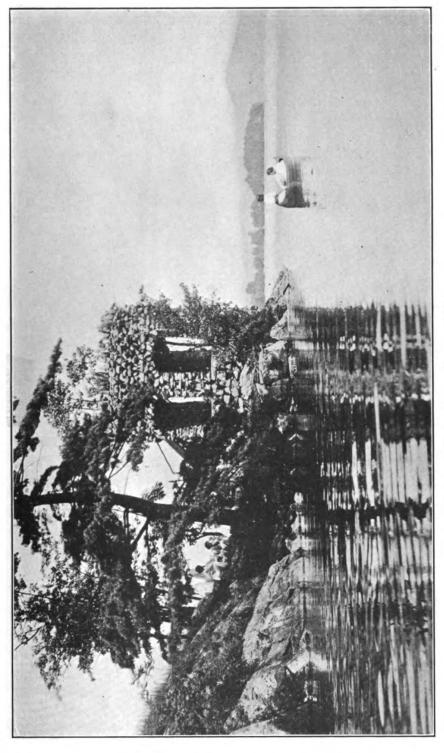
Entered as second-class matter at New York Post Office March 19, 1919, under the Act of March 3, 1879.





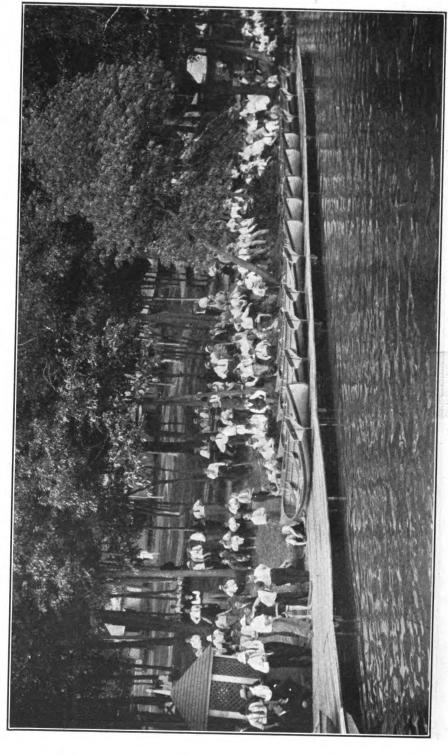
THE BOAT HOUSE WHERE THE CHINESE DELEGATION MET LAST SUMMER

Digitized by Google



A BEAUTY SPOT AT SILVER BAY

Digitized by Google



LAKE GENEVA

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

## Christian China

Vol. VII.

JUNE, 1921

No. 8

#### THE SUMMER CONFERENCES

Our students are now offered the opportunities to attend the various summer conferences under the auspices of the Young Men's Christian Associations and the Young Women's Christian Associations for the interests of college students in America. The spots on which these conferences will be held are carefully selected summer resorts of unusual beauty. Many of us remember the wonderful scenery around Lake George, often called the Switzerland of America; or the picturesque Lake Geneva; or the glorious woods and waters at Seabeck. They surely are ideal places for meditation, recreation, and rest.

To our students the conferences afford opportunities to come together from many college communities at the close of an academic year for a brief period of time to enjoy friendly open fellowship of a rare kind. We shall share with one another our religious and spiritual experiences that have led us to a fuller realization of the meaning of service and real purposes of life. We shall face our personal, national, and international problems, and endeavor to prepare ourselves to solve them. We shall discuss with open-mindedness and frankness what Christianity can contribute in the re-making of China, and the nature of its contribution. We shall try to discover the forces that will lead our country to become a powerful factor for international fairness, righteousness and truth.

Moreover, we shall have occasions to hear many helpful messages on the various phases of our life-problems from leaders of world-wide reputation that have had a great deal of valuable experiences in trying to solve them. We shall meet men and women from many parts of the world, and do our share as representatives of our country in furthering international understanding and good-will. We shall live for a few days in a quiet, friendly, and inspiring atmosphere, that may widen our outlook and clarify our vision. Let us all make an effort to utilize these opportunities of the conferences and endeavor to strengthen our faith in our country, humanity, and God.



#### PROBLEMS BEFORE OUR RETURNING STUDENTS

As the summer approaches, when the colleges close for the year, many of our students will complete their studies and plan to return to China. Some have been in America only a year or so, others have been here two, three, or more years. But all of them must be full of hope and cheer, as they look forward to their happy family reunions and their opportunities to serve their country.

With these bright expectations before them, our returning students must be prepared to meet many serious and difficult problems, as they go out of their intellectual communities and begin to face the hard facts of our country. First of all, in the field of politics, our ship of state, confronted with internal turmoil and external aggregation, has been for years under corrupt influences, from within and without. This is the time of all times that our honest and intelligent citizens throughout the country should do their very best in helping our people to establish an efficient and stable government, without which there can be no prosperity or happiness. Every possible effort must be made to guard against temptations from the politicians and militarists for personal power and wealth at the expense of our national interests. These temptations have already led many astray, though they held high ideals and lofty purposes, during their college days. Secondly, in the realm of industry and commerce, there are thousands of openings for service in the development of our practically unlimited resources, which have been lying idle for centuries. Nothing seems more important than the restoration of our country upon a sound economic basis. Here comes the danger of overestimating the value of money and underestimating the value of man. At the threshold of industrialism, the problems of preventing a terrific struggle between labor and capital are before us. Their right solution will mean the happiness of our present and future generations. Only under intelligent guidance and wise regulation can a socially just and economically sound society evolve out of the gigantic changes that our country must pass thru, if it is to survive. Thirdly, in the sphere of morality, there is a great necessity for guarding



against the danger of demoralization, particularly during the transitional period when the old virtues are apt to pass away before new ones come to take their places. Temptations for personal and public sins are strong and inviting. Many a highly educated youth has been ruined on account of selfishness, dishonesty, and immorality.

These difficult problems, the right solution for which demands every ounce of strength in character and personality, become interesting, as we think of the higher purposes of life. Let us remember in this connection a remark made by one of our delegates at the Silver Bay Conference of last summer. In his decision to follow Christ and to live a life of service and righteousness, he told our delegation at the last meeting of the conference, he was aware of a great many difficult problems before him after his return to China. But, he continued, life would not be worth living, if it had no hard and fierce battles to fight and to win.

#### CAMPING

We like to make a suggestion to our fellow-students regarding the spending of the coming summer vacation. After a year's work in college, every one of us needs rest and recreation. One of the best ways to refresh ourselves is to live out-of-doors for a while. We go back to nature, so to speak. To camp in some place where we have opportunities for swimming, rowing, tennis, baseball, and other forms of sport, will be beneficial to our health and prepare us for the coming year. The Y. M. C. A. will provide many summer camps for the young people in this country. They will be held sometime in July or August on places suitable for camping. In most cases it will be possible for our students to join their camps and take advantage of their guidance.

#### AN ANNOUNCEMENT

Christian China begs to announce that with this issue it completes its publication for the academic year 1920-1921.



#### RECIPROCITY BETWEEN NATIONS

The present world situation is singularly peculiar in that there is so much talking of the League of Nations, international understanding, cosmopolitanism, and all the rest and yet at the same time so little action of real international comity and friendship. This state of affairs forces one to conclude that there is no international alchemy by which we can produce "golden action" out of "leaden purpose." The age of international peace and good-will will not arrive so long as the spirit of the golden rule does not reign among the nations.

The spirit of the golden rule can be characterized by the word "reciprocity." Tsze-kung, one of Confucius' disciples, once asked of the Master: "Is there one word which may serve as a rule of practice for all one's life?" The Master said: "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."

The principle of reciprocity, while personal in implication, is international in application. The way that each nation wants to be treated by another nation may be expressed in the following terms: (1) Do not exploit or do damage to me, if you do not want yourself exploited and damaged. (2) Do not molest and hamper my national development, if you do not want yourself hampered in your development. (3) Do not be indifferent to my national misfortunes, if you do not want yourself treated with indifference in your misfortunes.

The idea that a nation should abstain from any course of action which, however, much to its own advantage, will work injustice to or inflict damage on a neighbor nation, is very little practiced if it is at all understood. Witness the innumerable wrongs that the nations have done to one another in violation of this principle: The wars of aggression and acts of vandalism against the weaker nations, the denial of the legal rights of the small nations just because they are small, the exploitation of the backward nations by the more advanced ones for the benefit of the latter regardless of the welfare of the former, the invasion of the undeveloped nations by trades such as in opium or morphine, and so forth through a long list. If such crimes as steal-



ing, robbery and murder are not tolerated among the people of any civilized community, why should similar crimes on the part of the nations be not condemned in this civilized world?

Secondly, the idea that one nation should not blockade the development of another nation just because the latter is weaker is likewise shamelessly disregarded. It is said that the present world needs one thing as badly as anything else: "a recognition of the individuality and rights of each nation to develop its own national life along the lines of its own genius and ability without restraint or molestation from another nation." This is indispensable for the simple reason that the progress of the world depends upon the freedom of each and every nation to develop its own civilization and make its own contribution to the total welfare of the world. Yet how far are we from this ideal? One of the so-called first-class powers has been attempting for years to lay violent hands on the life and genius of a weaker neighbor, and because of its superior brute force is virtually saying to the latter: "You shall not live your own life, but shall accept my ideals and subordinate your own independence to mine." Is such attempted national murder the basis of world peace and prosperity? Are the world's interests to be served by the killing of other civilizations? Does force or material greatness confer the right of international control?

Lastly, the idea of extending sympathy and help by one nation to another on account of the latter's national misfortunes is still as foreign to the minds of most nations as ever, although these same nations may be ever ready to demand such privileges from some other nations. Many nations experience unexpected disasters such as bankruptcy, civil war or famine. Any nation endangered by any one of these disasters may be driven to ask for help from other nations out of dire necessity. More than one of the big Allies who fought against Germany are now bankrupt on account of the war. One of them is begging to be exempted from the debt that she owes to the United States. This is no place to discuss the question of the legitimacy or illegitimacy of such demands. But if that nation should ask for relief from her debt to the United States because of her insolvency, why should not she also think of returning some of the indemnity funds that she annually receives from a third nation who is



much more bankrupt than she is? Can it be possible that the idea of international help and sympathy applies to herself but never to others?

It is plain then that the golden rule has not yet become the recognized law of nations. However, there can not be "one morality for the family and another for the family of nations." The nations of the world must render justice to one another and cherish in their hearts a spirit of kindness and desire for one another's welfare and embody it in their conduct. Unless this is done, there can be no peace and prosperity in the world.

L. S. L.



May 9, 1921

To the Chinese Students in America:

The Committee on Friendly Relations among Foreign Students finds pleasure in extending to Chinese students throughout this country an invitation to attend the various student summer conferences. In recent years our students from other lands have provided an increasing percentage of the attendance and have held an increasingly important place in the program of these conferences, which are now truly international in their composition, outlook and purpose. The Chinese students, by reason of numerical superiority over other groups as well as a happy faculty of comradeship, have been familiar figures on the grounds of Silver Bay, Lake Geneva, Estes Park and Asilomar, where they have maintained the highest standards of the Chinese student body and have made an invaluable contribution of good cheer and moral earnestness to the conference life.

May I express the hope of our Committee that every student who can possibly do so, attend the conference in his region this year. Never have we had more critical need of all that these assemblies can give. A confused world is groping for able and disinterested leadership. China and China's destiny hang on the free dedication of her sons and daughters to the solution of her problems. There will be vision and resolute acceptance of responsibilities when these hundreds of young men come together this summer. China's plight may appear more desperate as the facts are faced but her loyal students will realize the dignity and the honor of their call to rescue her. Contact with men from other lands that are at grips with similar problems stimulates faith and hope and courage, and we shall learn to think in terms of the whole world's needs. Earth and sky and air will refresh tired minds and rekindle drooping spirits during these ten days of outdoor life together.

The Friendly Relations Committee offers the usual subsidy of one half of the conference bill for board and lodging to every Chinese student who attends the entire conference. If there



are further obstacles to be removed the student should talk to the local YMCA student secretary or write to our office. Personally I look forward with great eagerness to the privilege of meeting many students that I have come to know in the colleges throughout the country.

Faithfully yours,

(Signed) ELMER YELTON
For the Committee on Friendly
Relations Among Foreign Students.

To the Men in the Eastern Schools, Dear fellow-students:

In the latter part of June, the Y. M. C. A. will hold a religious conference at Silver Bay, to which the best religious thinkers of America have been invited and to which we are privileged to send one hundred delegates. I cannot let this occasion pass without emphasizing one or two points.

It seems to me that no man should go through life without facing the problem of religion squarely. I am not so anxious that all Chinese students in America should be adherents of this or that particular religion as I am that all should feel that they have done full justice to this important interest of life. An honest atheist is preferable to a half-hearted and half-convinced Christian. At Silver Bay, the atmosphere and the program of daily life are so arranged as to favor such a concentrated and systematic effort for a man to achieve a clearer definition of his religion.

It is sometimes objected that at these religious conferences the speakers and leaders are partisan and too emotional. In part, this objection is well-founded. These men are frankly Christians; they are there to present the claims of Christianity. But we are not forced to accept everything they say. For my part, I would urge my fellow-students to preserve their scientific habits of thought at Silver Bay. This religious battle, like every other battle of life, must be fought with a man's own energies in the first place and only secondarily with the help of others.



whether its present methods are efficient enough. To this discussion, I invite not only the contribution of Christian students but of all students. The officers have drawn up a tentative program for the delegation meetings, but an opportunity is reserved for the delegates to initiate features.

It would be most gratifying to the men whom you have selected to be executives to be able to welcome a full and enthusiastic delegation at Silver Bay.

T. F. TSIANG

Chairman, Eastern Department, C. S. C. A.

June 1, 1921

To the Students in the Central States,

Dear fellow members:

In the midst of tests and examinations, have you ever stopped to think of going to somewhere to take a breath of relief after the commencement day? If so, what is your place of preference?

Lake Geneva has been selected as a ground for the Student Summer Conference of the Middle West section of the United States for many years. Year after year, it is always over-crowded with delegates from all the colleges of the section. The reason for this is not only that the alluring beauty of the summer lake shore eases the over-functioned mind but also that the instructive experiences imparted from the men of world-wide reputation arouse a spiritual endeavor which has been kept undeveloped throughout the year.

The description of the Conference and its ground can be found elsewhere, and there is no use for me to go into detail. However, I do like to testify with emphasis that it is an ideal place "for a change" after a year's work in school.

Inasmuch as the number of our Chinese delegation is limited, it is impossible for all of us to be there. The only way we



can arrange will be to extend the privilege to those who will apply early. Nevertheless, it is my sincere hope that all the different localities of our Mid-western Department will be represented.

It is an unusual pleasure for me that I have been able to work together with you for this year. Although I have never had a chance to get acquainted with you all, yet I am looking forward to meeting some of you at the Conference.

With best wishes to all for a successful examination and a pleasant vacation throughout the summer, I am,

Very sincerely yours,

(Signed) T. C. Shen Chairman, Mid-Western Department, C. S. C. A.



#### MY PERSONAL EXPERIENCE AND IMPRESSIONS OF THE Y. M. C. A. CONFERENCES

#### M. H. Pai

I have attended two Y. M. C. A. conferences in succession since the year 1919, and the Student Volunteer Convention at Des Moines. I missed the Y. M. C. A. conference in the summer of 1918. I still remember the circumstances which prevented me from attending it. I joined the cooperative course of electrical engineering conducted by the Massachusetts Institute of Technology and the Lynn plant of the General Electric Company, and had to begin to work early in June. It was therefore impossible for me to attend the summer conference of that year, which took place in the middle of June.

The following summer, I was able to attend the summer conference which was held in Northfield, Mass. The beautiful scenery around the conference ground elevated my ideals and opened my heart. The cordiality of friendship and the challenges of the various speakers of the conference made me conscious of the fact that my life should be of usefulness to the world. China can achieve unity and command respect if we serve her unselfishly, and wholeheartedly. The nations of the world can come together in a spirit of cooperation, if their leaders utilize their efforts and influences in helping one another and respecting one another. As the conference was about to close, my mind became confused, and then gradually enlightened as to the meaning of life. Finally I decided to join the company of Christ and to live under his guidance.

Last year the conference was held in Silver Bay for the first time. The beautiful conference ground, the spirit of friendliness, and service, and the opportunities to get in touch with some of the world's leaders strengthened my faith in man and in God. I was very glad that two of my friends made the same decision as I did the year before.

This summer the conference will be held again in Silver Bay. I earnestly hope that my fellow-students will make an effort to be there and get the most out of it.





DR. Y. Y. TSU

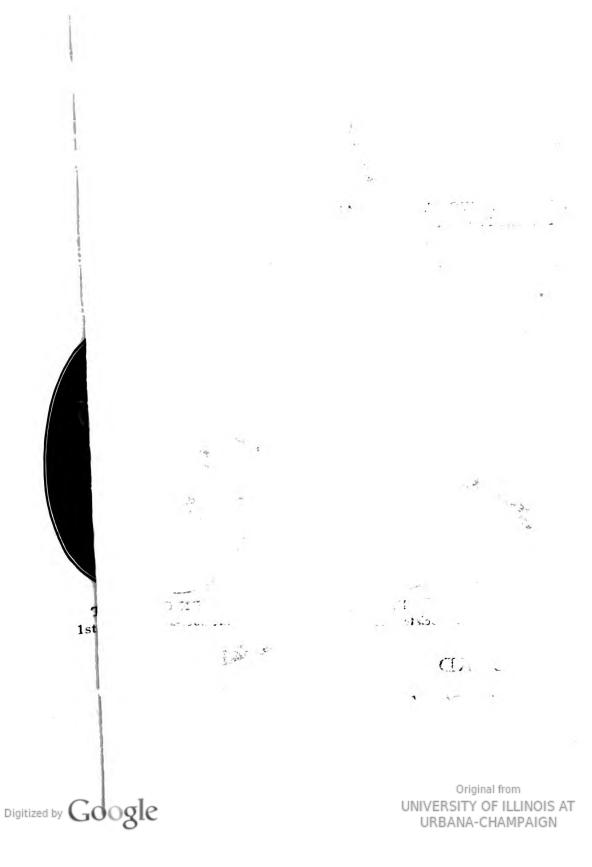
#### ANNOUNCEMENT

The Central Executive Board wish to announce to the members and friends of the Association that Dr. Y. Y. Tsu has been invited to become the General Secretary for a term of two years, beginning with this summer. Dr. Tsu has accepted the invitation.

By training, experience, and character, Dr. Tsu is eminently qualified for the position of General Secretary. He received his B. A. from St. John's University in 1907. In 1909, he came to the United States to do graduate work; three years later, he received simultaneously the degree of B. D. from the General Theological Seminary and the degree of Ph. D. from Columbia University. Immediately upon his return to China, he was invited to become Professor of Sociology and Comparative Religion in his Alma Mater. In the spring of 1920, Union Theological Seminary honored him with a graduate fellowship, where during the past year, he has been pursuing researches in Soci-

Digitized by Google

Original from
UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN



Digitized by Google

).

ology and Religion and speaking frequently before American audiences. Besides his brilliant doctor's dissertation on "The Spirit of Chinese Philanthropy," Dr. Tsu has made numerous translations of important and useful books.

Dr. Tsu's experience has not been confined to the academic world. While he was Professor in St. John's, his advice and leadership were frequently sought by many public organizations. The World's Chinese Students' Federation claimed him as one of its Directors. The National Committee of the Y. M. C. A. of China included him in its Executive Board. The China Continuation Committee, the most important general Christian body in China, had him for a member. The Chinese Boy Scout Association honored him with its Presidency. Previous to Dr. Tsu's administration of the Scout movement in China, there were two rival organizations, one foreign, one Chinese. Dr. Tsu reorganized the entire movement, unifying it under Chinese management and control. Its recent progress has been due, in a large measure, to his leadership.

Dr. Tsu's interest in the Chinese Students' Christian Association in North America dates back to the days when it was first founded. While he was a graduate student in Columbia, he served as the Associate Secretary of the Association. His vision of the large possibilities of the Association has led him to relinquish for a time the many opportunities awaiting him in China and to assume for a term of two years the General Secretaryship. For this, the Central Executive Board wish to express their gratitude, on the one hand, to Dr. Tsu for the sacrifice he is making, and on the other, to St. John's University, whose Council have generously accommodated the Association by granting him an extended leave of absence.

The position of the General Secretary is an exacting one, requiring as it does both spiritual and intellectual leadership and executive ability. The Central Executive Board feel satisfied that in Dr. Tsu they have a man with all the requisite qualifications. The position of the Christian Church in China has reached a most critical stage. The C. S. C. A., constituting the single largest field where the future leaders of the Church, lay and clerical, must be recruited, occupies a strategical point. Dr. Tsu's acceptance of the General Secretaryship is an event of the



greatest importance in the history of the Christian movement.

The Board wish to take this opportunity to express their gratification with the way that Mr. Daniel C. Fu has performed his duties as General Secretary during the past year. Mr. Fu was asked to finish the two-year term of Mr. K. C. Lee. By his fine Christian spirit and his ever-readiness to serve his fellow-students in all ways, large and small, he has happily exemplified the spirit that members all wish to characterize the Association.

T. F. TSIANG, President.

#### ESTIMATING CONFUCIANISM

(Continued)

By Robert E. Hume

#### Defects of Confucianism

In general it might be stated—perhaps it should be stated—the defects of Confucianism are limitations or perversions, rather than wickedly bad features. They represent faults of omission, of retardation, of insufficient development, rather than faults of flagrant commission.

1. Is not the lack of a supreme personal deity, who is adorable and accessible for all people alike, a serious defect in Confucianism?

Of course Shang Ti, where that phrase occurs, represents a personal Supreme Ruler, more or less ethical. And of course, Ti'en, Heaven, where that phrase occurs, represents a distinctly Moral Law or Order, even though chiefly impersonal. But neither Shang Ti nor Ti'en is an object of love, devotion, communion for the Chinese people at large.

2. Is not the actual polytheism of Confucianism a serious defect?

The Shu King, or Confucian "Book of History," starts almost at the beginning with narratives of worship of numerous deities by the Emperor (Shu King 2.1.3; Sacred Books of the East, 3.39). And not only originally, but also throughout its entire history, Confucianism has sustained the worship of Heaven



and Earth, of various nature-deities and of departed ancestors. Has it not been a serious defect that China has not been thoroughly unified, either governmentally or religiously, either in the human or in the divine realm?

3. Is not the severing of personal religion from official religion a serious defect in Confucianism?

There are parts of the prayer offered by the Emperor of China at the Altar of Heaven in Peking on December 22, 1539, which are unimpeachable, yea which are thoroughly and beautifully Christian:

"Thou hast vouchsafed, O God, to hear us; for, Thou as our Father dost regard us. I, Thy child, am unable to show forth my feelings. Honourable is Thy great name. . . . The great and lofty One sends down His favour and regard, which we in our insignificance are hardly sufficient to receive. . . Men and creatures are emparadised, O God, in Thy love. All living things are indebted to Thy goodness; but who knows whence his blessings come to him? It is Thou alone, O Lord, who art the true parent of all things. . . . Thy sovereign goodness is infinite. Great and small are curtained round by Thee. . . . With great kindness dost Thou bear with us, and notwithstanding our demerits dost grant life and prosperity. Spirits and men rejoice together, praising God the Lord. What limit, what measure can there be, while we celebrate His great Name! Forever he setteth fast the high heavens, and shapeth the solid earth. His government is everlasting. All the ends of the earth look up to Him. All human beings, all things on the earth, rejoice together in the great Name." Quoted in extract from Legge's The Religions of China, pp. 47-51; Legge's The Notions of the Chinese concerning God and Spirits, pp. 28-31 (where the original Chinese text is given along with this translation); Soothill's The Three Religions of China, pp. 282-285; C. H. Robinson's The Interpretation of the Character of Christ to Non-Christian Races, pp. 194-195.

The parts of this historic prayer of the Emperor of China which are quoted, are very beautiful from the Christian point of view, although certain parts which have not been quoted are not so admirable. Nevertheless, even this much of a theistic



approach is confined to only person, viz., the Emperor, and that too only once a year, viz., on the night of the winter solstice, December 22nd. Is it a sufficient religious satisfaction to grant this privilege exclusively for the official cultus, and to deprive the common people from all approach to the Supreme Ruler?

## 4. Does not Confucianism lay an excessive emphasis on self-saving?

Heaven (whether the impersonal Ti'en or the more personal Shang Ti) is declared in the Confucian Classics to dispense rewards and punishments. But Confucianism offers no divine love and assistance. Confucianism does develop a certain admirable virility of character.

"The Master said: What the superior man seeks, is in himself; what the mean man seeks is in others." Analects, 15.20.

Nevertheless, Confucianism does not promote social service. Do not the Chinese people, as well as all other nations, need some help from a divine saviour, comforter, friend, helper, teacher, Father-God? And will not the religion which most adequately satisfies the needs of all men promote abundant human helpfulness, especially the helpfulness of the superior man to the inferior man who does not possess the initial strength of will which was possessed by Confucius?

#### 5. Is not the ethic of Confucianism too prudentially decorous and not enough enthusiastically dynamic?

Confucianism consists largely in an obeying of rules of propriety, which was characteristic also of the Mosaic Judaism with its original Ten Commandments. Confucianism does not liberate each individual's inner store of power for the progressive attainment of a large personal and social ideal. Particularly did Confucianism fail to give to each individual that vital touch with the Supreme Being which furnishes the most potent motive for mighty achievements. Confucianism's own scriptures exult in the completeness of its system as a code of procedure:

"All complete is its greatness! It embraces the three-hundred rules of ceremony, and the three-thousand rules of demeannor." Doctrine of the Mean, 27.3; recurring in the Li Ki 28.2.38 (SBE 28.323).



Did not Taoism make an incisive critique on Confucianism's excessively legalistic ethics, and point out constructively the need of connecting each individual with the great cosmic source of power, even a Supreme Being?

"The three hundred rules of ceremony could not control men's natures; the three thousand rules of punishment were not sufficient to put a stop to their treacherous villainies. But he who knows how to clean the current of a stream, begins by clearing out its source; and he who would straighten out the end of a process, must commence by making its beginning correct. Is not the Great Tao the Grand Source and the Grand Origin of all things?"

Part of the inscription on the stone tablet which in the year 586 was placed in the Temple of Lao-Tze at his birth-place, The Texts of Taoism, Appendix 7.5; SBE 40. 315.

And will not the most enthusiastic dynamic for ethics be the religious faith in a God Who is Himself perfectly holy, Who requires all human beings to be good, and Who moreover helps all human beings to be good?

## 6. Is not Confucianism's treatment of the moral evils of life quite inadequate?

Although there do exist many people who are naturally kind, self-controlled, generous, progressive, yet there exist even more people who are handicapped by personal and social evil Indeed, does Confucianism contain a sufficiently tendencies. powerful ethic to enable a normally vigorous young man with bursting powers of many kinds, including his sexual potentialities, to control and to direct his powers towards the best development of himself and for the welfare of society? Does not China need a power far more drastic than the sage advice to observe propriety in all social relationships? Along with the optimism which Confucius cherished, must there not be a much deeper analysis of, and remedy for, the terrible moral evils which afflict the human individual and human society? Must not the complete religion be at once more incisively condemnatory of moral evil and also more aboundingly confident in a righteous God, as is expressed in the Bible (Jeremiah, 17.9-14, English Revised Translation):

"The heart is deceitful above all things, and it is desper-



ately sick. Who can know it? I the Lord search the heart . . . to give to every man according to his ways, according to the fruit of his doings. . . . Heal me, O Lord; and I shall be healed. Save me, and I shall be saved. For thou art my praise."

Just in order that Confucianists may more fully attain the ideal of personal moral rectitude, must there not be a more searching examination of the human heart's tendencies both towards good and towards evil? And then does not China need the assurance of divine help for every human being to win victory with selfishness and sensuality, in order that every human being, both female and male, "shall be perfect, as your Heavenly Father is perfect" (as Jesus taught, Matthew 5.48)?

## 7. Does Confucianism offer adequate treatment for physical evils?

Every organized historic religion in the world has offered some theoretical and practical solution of the problem of evil. Buddhism avers that everything is evil; one of the three fundamental characteristics of "being" is miserableness. Hinduism avers that nothing is evil; both good and evil are humanly relative, and essentially illusory. Confucianism is far from being pessimistic; it sees very little evil either in human nature or in the whole environing nature. Confucianism has never addressed itself to the task of overcoming the physical ailments of mankind. Christianity, on the other hand, both in the person of its Founder and in the person of its first great expander and expositor, Paul, and also in the person of Peter, who may be regarded as the chief of the first Twelve Apostles of Jesus,—all these early leaders of the Christian religion gave to it a powerful start through the actual healing of diseases. And throughout most of its history Christianity has set itself to the vast effort of overcoming all sorts of physical, as well as mental and The Confucian Book of History, the Shu moral, ailments. King, commences its record from a date which is to be fixed at about 2,356 B. C. with the first Ruler Yao.

"He was reverential, intelligent, accomplished and thoughtful,—naturally and without effort. He was sincerely courteous, and capable of all complaisance. The bright influence of these qualities was felt through the four



quarters of the land, and reached to heaven above and earth beneath. He made the able and virtuous distinguished, and thence proceeded to the love of all in the nine classes of his kindred, who thus became harmonious. He also regulated and polished the people of his domain, who all became brightly intelligent. Finally, he united and harmonized the myriad states; and so, the black-haired people were transformed. The result was universal concord. He commanded Hsis and Hsos, in reverent accordance with their observation of the wide heavens, to calculate and delineate the movements and appearances of the sun, the moon, the stars and the zodiacal spaces, and so to deliver respectfully the seasons to be observed by the people. . . .

"The Ruler said, 'Who will search out for me a man equal to the exigency of my affairs?'

"Hwan-tau said, 'Oh! the merits of the Minister of Works have just been displayed on a wide scale.'

"The Ruler said: 'Alas! When all is quiet, he talks; but, when employed, his actions turn out differently. He is respectful only in appearance. See! The floods assail the heavens! . . . Destructive in their overflow are the waters of the inundation. In their vast extent they embrace the hills, and overtop the great heights, threatening the heavens with their floods, so that the lower people groan and murmur. Is there a capable man to whom I can assign the correction of this calamity?'

"All in the court said, 'Ah! Is there not Khan?'

"The Ruler said: 'Alas! How perverse is he! He is disobedient to orders, and tries to injure his peers.'

"The president of the Mountains said: 'Well, but—! Try, if he can accomplish the work!'

"Khan was employed accordingly. The Ruler said to him, 'Go! And be reverent!'

"For nine years he labored. But the work was unaccomplished."

In his foot-note on this passage, Professor Legge, the translator, explains that "The Hsis and Hsos seem to have been brothers of two families, on whom devolved the care of the calendar"—which calendar, by the way, has continued in use



from that date until the establishment of the Republic of China in the year 1912 A. D. Shu King 1.1-3; SBE 3.32-35.

Thus according to the records of the Confucian Classics China has been struggling along for over four thousand and two hundred years against the floods and famines which even to the present time have been so disastrous, while moral defects of the subordinate administrators have frustrated what efforts have been made by a central government which has been amply reverential, but helpless before the moral as well as the natural evils which have confronted its efforts for the welfare of the nation. Nowhere in the history of the world have men who lived under a nature-worship succeeded in overcoming the great obstacles in nature. Are the natural difficulties in China too great for engineers to cope with? Does China need merely a more scientifically and industrially competent organization in its government and commerce? No doubt better technical knowledge and skill, operating with a larger financial capital, will be needed for combating the disease, floods, famines and other depopulating forces in China. But what would be more empowering to such efforts than the religious faith that a wise, powerful progressive God has left for men who will respond to His own creative plans for some genuine constructive work to be accomplished for the benefit of great masses of mankind within the realm of material nature as well as within the realm of man's moral nature?

8. Do not the Chinese need far more of the distinctively religious elements in their general world-outlook and life-program than they have obtained from Confucianism?

Confucius himself would seem to have undergone during the various vicissitudes of his life a genuinely religious experience, even though on the whole he was not what might most properly be called a religiously-minded person. However, both in the case of the Founder, and in the case of most of the followers, does not the Confucian religious system contain only a slight element of characteristic religion, whereas every person really needs a distinct conscious relation with "a power not himself which makes for righteousness" (to use Matthew Arnold's famous definition of religion)? The obviously human elements of Confucianism are, in many respects, admirable. Confucianism



has not fostered the inhumanities of man towards man, the extensive cruel animal bloody sacrifices and many other defects which have offset the higher degree of intellectual and emotional developments in a religion like Hinduism. But even with regard to the humane elements in Confucianism, are they not too completely human? Is not the fact that two other religions (one indigenous, and one imported) have been flourishing conjointly along with Confucianism, to be explained by the interpretation, not that the Chinese are three times as religious as any other people, but that Confucianism gives to its followers only a fraction (perhaps more than a third) of the religious satisfactions which the Chinese do properly need? Do not the Chinese properly need some sense of personal relationship with the Supreme Cosmic Being (Tao, Way), such as Taoism teaches? And do not the Chinese also need some comforting sense of a future life and a historic Founder who is in some measure at least a loving, winsome, gracious, faith-engendering saviour with a redemptive world-outlook, such as Buddhism has presented? Along with wise counsel, do not the Chinese need more than Confucianism gives to them of God,—more of a manifest revelation from God, more of human yearning for God, more of a God who yearns for men? And along with a great superior, superintending, cosmic God, do not the Chinese, along with all other humans, need even more an Immanuel, "God with us," a God who has become incarnate for us men and our salvation? Are not all of these needs genuine religious needs which the other prevailing religions of China have been more or less manifestly fulfilling? What religion will give to China the fullest satisfaction of her religious, as well as her ethical, needs?

9. Is not the negative form of the principles of "the Golden Rule" a notable instance of the weakness, as well as of the strength, of Confucianism?

Full appreciative report of this point has been presented as Point Six under Part I above, among the "Merits of Confucianism." However, although the existence of this feature in Confucianism constitutes a certain strength, is not the form in which that principle of reciprocity has been formulated five times in the Chinese Classics a clear case of Confucianism's relative deficiency, i.e., in comparison with a religious system which



teaches that same principle positively and constructively. Arithmetically, Confucianism has a larger number of references in its chief writings to this matter of proper reciprocity. Nevertheless, qualitatively Confucianism stands on exactly the same level as certain passages in Hinduism (Mahabharata 5.1517b and 12.9248b), in Judaism (Tobit 4.14-15), in Zoroastrianism (Dadistani Dinik 94.5; SBE 18.271) and in Greek Philosophy (Isocrates' Niocles 61b; and Plato's Laws 913 A, Jowett's Dialogues of Plato, 5.299), all of which wisely prescribe an abstaining from treating other persons in a manner which the person himself would not desire for himself. Indeed, the claim might be made that Confucianism's unvarying negative injunctions have been surpassed in form by the positive statements at this point which are to be found in three other religions and philosophies, viz., in Buddhism (Sigolovada Sutta), in Zoroastrianism (Dinkard 19.53; SBE 37.51) and in Greek Philosophy (Aristotle, as reported in Diogenes Laertius' Lives and Opinions of Emiment Philosophers, Aristotle 5.2). However, even in those three positive occurrences, a limitation is explicitly imposed upon the application of the principle, viz., that it applies only in the case of friends or of good persons. The contrast with Christianity is striking. Nowhere else in the history of religions and philosophies has the principle of what is popularly called "the Golden Rule" been formulated as a broad, positive, constructive principle without exceptions or limitations,—not merely as delightful reciprocity towards friends, nor as a discreet abstention from misbehavior judged even by one's standards. Jesus Christ alone among all the religious teachers and Founder of Religions enunciated the principle universally for all men to exercise towards all other men, both towards enemies and towards men. More difficult and more important than simply enunciating is the actual conduct of the teacher under provocation. No one else among the Founders of religions has exemplified the principle of the Golden Rule so consistently and under such extreme difficulties; even towards those persons who caused his unjust execution Jesus showed unresentful, unvindictive, generous, patient, forgiving love. But there is one more wonderful feature of Christianity's Golden Rule beside its actively forthcoming unrestricted universality and beside the concrete application by



the triumphantly suffering Jesus. What can be the underlying theory, and the actually empowering reason for the efficacy, of so generous world-wide conduct as Jesus enjoined?

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." (Matthew 7.12).

Only once elsewhere among the religions of the world has the principle of universal good will on the part of humans been connected up with the divine way of acting, and that lone instance occurred in the land of China, in the teachings of a contemporary of Confucius. It was Lao-Tze, the Founder of Taoism, who concluded a description of the great cosmic principle with the following wonderful moral insight:

"It is the way of the Tao to act without . . . to conduct without . . . to taste without . . . to consider . . . and to recompense injury with kindness." Tao-Teh-King 63.1; SBE 39.106.

But Taoism's Tao is an impersonal principle, which for the most part is inactive, being described in negatives. And in connection with this point it should be noted that Confucius was asked concerning the validity of such an ethical principle, and that Confucius explicitly repudiated it.

"Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?'

"The Master said: 'With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness.'" Analects 14.36.1-3.

In contrast with the best which is to be found in all other religions, how unique is Jesus' principle of active, universal good will? And—still more important—how unique is Jesus' religious reason for such an ethical principle!

"Ye have heard that it was said . . . But I say unto you: Love your enemies, and pray for them that persecute you, that ye may be sons of your Father who is in heaven. For, he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . Ye therefore shall be perfect, as our Heavenly Father is perfect." Matthew 5.43-45.

Neither Confucius nor any other Founder of a religion nor



any other non-Christian religious teacher has ever dared to say that human beings should follow the Golden Rule in their own conduct for the reason that God himself is exercising a universal, unrequiting, serving, suffering and triumphant good will.

10. Is not Confucianism defective by reason of its lack of a program of special amelioration, especially for the uplift of the lower groups of society?

Confucianism does indeed propose a certain definite program for the instruction and improvement of the individual. Indeed, Confucianism is hardly inferior to any religion in insistence upon perfection as the goal for every individual, although its particular conception of the perfect ideal differs decidedly from the ideal of other religions. Specifically and comparatively, a Confucianist might well inquire,—where among the sacred scriptures of the world is there a document propounding a practical aim which is loftier, or broader, than that of "The Great Learning" as represented by the following sentences at the beginning, in the middle and at the end:

"What the Great Learning teaches, is:—to illustrate virtue, to renovate the people, and to rest in the highest excellence . . . From the Emperor down to the mass of the people, all must consider the cultivation of the person the root of everything besides . . . In a State, gain is not to be considered prosperity; but its prosperity will be found in righteousness."

The Great Learning, Ta Hsio, the opening sentence; paragraph 6; and the very last sentence; Legge 1.112, 113, 123.

Certainly there is no sacred scripture which so repeatedly sets forth the ideal of "the Superior Man," as do the various books within the Confucian scriptures. Furthermore it may be recognized that none of the religions of the world have formulated so much of a program for the governmental administration of the people than has Confucianism. Indeed, it might almost be ventured that the historical and exhortational portions of the Confucian scriptures affirm more frequently than do any other sacred scriptures the principle that the proper success of any nation depends upon the proper observance of Heaven's laws for the good of men, that Heaven's favor has actually been visited upon the land when the rulers have sought the welfare



of the people, and that recurrent punishments from Heaven have fallen upon wicked rulers' reigns. No sacred scripture in the world has described and justified so many needed and successful popular political revolutions as are to be found in the Shu King, or Confucian Book of History.

Nevertheless, is not Confucianism too largely individualistic? Does not the admirable "superior man" need to be further socialized? Confucianism teaches that religion consists essentially in proper inter-personal relationships, yet should the ideal religion for China or for any part of the world be content to leave four-fifths of the people in the intrinsically inferior position which is maintained in all except the last one of Confucianism's Five Relationships (i.e. the ruled, the children, the wives, and the younger brothers being looked down upon by the more or less domineering, self-complacent rulers, parents, husbands and older brothers,—only friends being regarded as on an equality)? Should not the finest kind of religion teach that every superior person is superior only in so far as he exercises superior ability to serve? Confucianism does indeed teach that the inferior should serve the superior, but should not service be universal? Should not service be re-interpreted, as Jesus reinterpreted it, so as to be the badge of superior worth, instead of being the badge of a menial or an inferior? Should not service be represented as something more noble, more joyous, more extensive, more divine than Confucianism represents it? To inquire very specifically,—will China attain its highest development until the people there come to hold a belief that it is their religious privilege and duty to help uplift those classes which at present are socially inferior, yea to serve every community, the whole nation and humanity at large?

## 11. Does not China need a religion which teaches a higher regard for women than Confucianism teaches?

In general, the summary is safe,—that the position of womanhood in China under Confucianism is much higher than the portion assigned to woman in certain other religions, like Hinduism and Mohammedanism. A Confucian mother exercises a very marked influence over her sons and family. Judaism, according to the Fifth Commandment of its Mosaic Decalogue,



puts the mother on an equal authority for requiring obedience rfom children along with the father:

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Exodus 20.12. with its parallel in Deuteronomy 5.16.

Confucianism is not one whit inferior in requiring from children an equal obedience to both father and mother. Indeed, is not Confucianism somewhat superior in that it stresses the motive of love to both parents, instead of the subtly self-benefiting motivation which Judaism proposes?

"As they serve their fathers, so they serve their mothers, and they love them equally." Hsiao King, Book of Filial Piety 5, SBE 3.470; translated also in Ivan Chen's **The Book of Filial Piety**, p. 19.

Nevertheless, the general position of woman in Confucianism is the position of general inferiority. The Confucian ideal of "the superior man" is described with many virtues which are admirable. But the only ideal of "the superior woman" in Confucianism is the following passage from Mencius:

"At the marriage of a young woman her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words: 'You are going to your home. You must be respectful. You must be careful. Do not disobey your husband. Thus to look upon compliance as their correct course, is the rule for women." Mencius 3.2.2.2; Legge 2.85.

Except for prescribing the proper appellations for the wife of a Prince, the only reference which Confucius makes to the female sex in the Analects is distincly uncomplimentary:

"The Master said: 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'" Aanalects 17.25; Legge 1.100.

The current Chinese notion that female offspring are undesirable has scripture basis in the Confucian Book of Poetry, where the birth of daughters is an inauspicious prophesy, but

"Then shall the diviner glad reply

. . . that Heaven will send you sons." Shi King 2.4.-



5.7; Legge's The She King, or The Book of Ancient Poetry, Translated into English Verse, p. 223.

The estimation on this point in the Yi King, or Confucian Book of Changes, is summarized in the Translator, Professor Legge, as

"showing a woman living retired, and only able to peep as from her door. . . . Ignorance and retirement are proper in a woman." Commentary foot-note on Yi King 1.20.2; SBE 16.101.

The Li Ki, or Rules of Propriety, is naturally the one among the Confucian scriptures which contains the most explicit and most extensive rules concerning the position of woman in this system. In that document there are to be found repeated declarations assigning an inferior position to woman:

"Male and female should not sit together in the same apartment, nor have the same rack or stand for their clothes, nor use the same towel or comb, nor let their hands touch in giving and receiving. A sister-in-law and a brother-inlaw do not interchange inquiries about each other. Outside affairs should not be talked of inside the threshold of the women's apartments, nor inside or women's affairs outside of it. When a young woman is promised in marriage, she wears the strings hanging down to her neck. (The allusion to the particular mode of coiffure appropriate for a Confucian young woman who is betrothed, is explained by the Translator in the accompanying foot-note: "These strings were symbolic of the union with, and subjection to, her husband to which she is now pledged.") When a married aunt or sister or daughter returns home on a visit, no brother of the family should sit with her on the same mat, nor eat with her from the same dish. Even the father should not occupy the same mat." Li Ki 3.31-35; SBE 27.77.

Mencius, the greatest later expositor of the teachings of Confucius and of the earlier Confucian scriptures, makes a remarkable exception to the general explicit prohibtion against any man even touching any woman who is not his wife or daughter. A certain disciple questioned the rigorous universal application of the rule. Mencius allowed only one single ex-



ception, and that only for the emergency of saving the life of one particular degree of female relationship.

"Shun-yu Kwan said, 'Is it the rule that males and females should not allow their hands to touch in receiving or giving anything?"

"Mencius replied, 'It is the rule.'

"Kwan said, 'If a man's sister-in-law be drowning, shall he rescue her with his hand?'

"Mencius said: 'He who not so rescues a drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving, is the general rule. However, when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency.'" Mencius 4.1.17.1; Legge 2.106-107.

Fidelity to one's partner in life is certainly a most commendable virtue. But is to be commended only in the case of the inferior, i.e. the wife, not in the case of the superior member of the pair, i.e. the husband, as Confucianism teaches?

"Faithfulness is requisite in all service of others, and faithfulness is specially the virtue of a wife. Once mated with her husband, all her life long she will not change her feeling of duty to him. And hence, when her husband dies, she will not marry again." Li Ki 9.3.7; SBE 27.439.

The ideal of a woman being cared for by father and older brother, by husband and sons is an admirable ideal so far forth. But does such a relationship necessarily involve permanent and helpless subservience, as is explicitly prescribed by Confucianism.

"The woman follows and obeys the man. In her youth, she follows her father and elder brother. When married, she follows her husband. When her husband is dead, she follows her son." Li Ki 9.3.10; SBE 27.441.

"A girl at the age of ten ceased to go out from the women's apartments. Her governess taught her the arts of pleasing speech and manners, to be docile and obedient, to handle the hempen fibres, to deal with the cocoons, to weave silks and form fillets, to learn all woman's work, how to furnish garments, to watch the sacrifices, to supply the liquors and sauces, to fill the various stands and dishes with



pickles and brine, and to assist in setting forth the appurtenances for the ceremonies. At fifteen she assumed the hair-pin. At twenty she was married, or—if there were occasion for the delay—at twenty-three. If there were betrothal rites, she became a wife; and if she went without these, a concubine." Li Ki 10.2.36-37.

Religion should very properly teach that a woman should be concretely and variously useful, not merely a toy, not merely ornamental. But is the highest religious ideal for a woman to be merely a skillful menial, to look forward to wifehood as the chief function, and to include concubinage, as Confucianism teaches?

Of course religion, as well as science, recognizes that there exist various differences between man and woman. Nevertheless, must religion sanction such a disparaging estimate of woman as being the inferior,—as Confucianism teaches?

"If no distinction were observed between males and females, disorder would arise and grow." Li Ki 17.1.32; SBE 28. 104.

Neither Confucius nor Mencius had a concubine; that fact marked a certain definite improvement upon current customs in China. On the other hand, neither Confucius nor Mencius said a word for the uplift of woman. Mencius had an unusually fine mother. But both Mencius and Confucius were unhappy in their married lives, and perhaps for that personal reason failed to see any good in womanhood. With regard to Confucius, modern European scholars differ on the question, whether he divorced his wife.

Says Sir Robert K. Douglas, Professor of Chinese at King's College, London: "As has befallen many another great man, Confucius's married life was not a happy one; and he finally divorced his wife." (—Confucianism and Taouism, p. 26.) Says Professor Legge, Professor of Chinese in the University of Oxford: "It is not true, however, as has often been said, that he divorced his wife before her death." (—Article on "Confucius" in the Encyclopaedia Britannica, eleventh edition, vol. 6, p. 910.)

The crucial passage for the settlement of this question is Li Ki 2.1.1.4 (SBE 27.122). And there it is a linguistic prob-



iem in exegesis. In his foot-note on this passage Prof. Legge explains: "If I am correct in translating the original text by 'your predecessor, the superior man,' in the singular and not in the plural, and supposing that it refers to Confucius, the paragraph has been erroneously supposed to favour the view that he did divorce his wife." The paragraph in question undertakes to explain how it was that Kung-fu-'tze's great-grandson did not perform any mourning rites for his deceased mother, and concludes with the sentence: "It was in this way that the Khung family came not to observe mourning for a divorced mother; the practise began from Tze-sze (who was a grandson of Confucius)."

Apart from the personal experiences and ideas of one or two influential leaders in Confucianism, this system nowhere in its chief scriptures allows that a woman is capable of attaining ethical greatness. Is not the Confucian ideal of a "superior man" too narrowly masculine? Does not China need a religion which teaches a higher regard for woman than Confucianism teaches?

However, we should not fail to recall that China, as well as Great Britain and other countries, have had women rulers. China has had Empress-Dowagers before the one who came so disastrously to world-prominence in connection with the Boxer Uprising of 1900, and after whom there was only one weak-short-lived Chinese monarch before the establishment of the Republic of China in 1912.

## 12. Does not China need a more democratic religious ideal than Confucianism teaches?

Four out of the Five Relationships into which Confucianism analyzes all human life are the relationships of a superior and an inferior person. Without pressing the arithmetic too far, it may thus be deduced that Confucianism would seem to allow only one-fifth of human life to be lived on a level with other persons, viz. the relationship of friendship. And there are indeed some beautiful sayings among the reported teachings of Confucius on the cultivating of good friendships.

"Cultivate the friendship of the good." Analects 1.6; Legge 1.14.



Tsze-kung asked about the practise of virtue. The Master said: 'The mechanic who wishes to do his work well, must first sharpen his tools. When you are living in any State, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.'" Analects 15.9; Legge 1.84.

And yet, even as is indicated by the previous quotation, is not the Confucian ideal of friendship too aristocratic in its tone, too self-benefiting in its motive? Did not Confucius interpret the simple, common democratic ideal of friendship in a decidedly undemocratic application?

"The Master said: 'Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself.'" Analects 9.24; Legge 1.49.

China has never had a hereditary aristocracy, except for the descendants of Confucius himself. But the aristocracy of learning was maintained by Confucius himself, and was imposed by him upon all subsequent China. This is not as hate-engendering or tyrannical as is the caste-system of Hinduism. Yet the literati in China have been as aloof and non-serviceable to the lower classes, as the Brahmins have been in India. And see how this ideal of exclusive, superior reserve in Confucianism was linked up by its Founder with the undemocratic conception of friendship.

"The Master said: 'If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid. Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself.'" Analects 1.8.1-3; Legge 1.14.

This must be recognized as a frank attempt at an ethic of righteousness, but is it not too self-regarding, self-benefiting, proud and haughty a righteousness to serve the political ideals which have been accepted in China for the national regeneration under a republican form of government?

When Confucius was requested by an earnestly inquiring disciple to express in a word his central ethical principle, Confucius indicated by his hesitating reply stating the difficulty (if not impossibility) of the attempt to effect so concise a formula-



tion. Nevertheless Confucius did give his central ethical principle both in a word and in an explanatory sentence.

"Tsze-kung asked, 'Is there one word which may serve as a rule of practise for all one's life?'

"The Master said: 'Is not reciprocity such a word? What you do not want done to yourself, do not do to others.'" Analects 15.23; Legge 1.86.

Jennings, in his Confucian Analects, A Translation, with Annotations and Introductions, 175-176, renders the Chinese word "shu" by the same English word "reciprocity."

Leonard A. Lyall, in his **The Sayings of Confucius**, Translated, p. 85, renders the crucial word and its sentence "Fellow-feeling perhaps."

Lionel Giles, in his **The Sayings of Confucius**, A New Translation of the Greater Part of the Confucian Analects, p. 69, offers the translation "charity" and in a foot-note the alternative "loving-kindness."

Ku Hung-Ming, in his **The Discourses and Sayings of Confucius**, A New Special Translation, Illustrated with Quotations from Goethe and Other Writers, p. 138, renders "charity," and in a foot-note explains "The modern fashionable word 'altruism."

W. E. Soothill, in his **The Analects of Confucius**, pp. 747-748, renders "Sympathy," and explains in his commentary: "As understood by the Chinese, it means less than Charity in I Corinthians XIII. At any rate, it indicates the high-water mark of Confucian morals."



## THE FIBRES THAT BUILD UP ONE'S CHARACTER FROM A TO Z

With Selections From J. M. Scott's "Thought Etchings"

By Paul C. Fugh

- A—ction. Every good action that has a pure soul in it—and motive is the soul of deed—may be fruit grown in a thicket; but it must be, and is, fruit grown on the bough of goodness.
- B—ravery. Bravery may shrink and tremble in the wake of some impending battle, but in it the quivering muscles harden into unflinching steel. The true test of character is in what is done in the trying hour, not in what is promised to be done.
- C—heerfulness. Cheerfulness is the sparkling sun-silvered stream that sings through the heart's fields of toil and fruitfulness. Cheerfulness is a sunshine factory, where is woven a robe of silver beauty for the draping of life.
- D—uty. Every duty is a door in the pathway of progress, which opens to the touch of a faithful hand, and reveals the new pathway smoothed of gladness and fringed of beauty. Duty loved and duty done are the wings by which the soul flies into heaven.
- E—nthusiasm. Enthusiasm is powerful like the breath of spring that makes everything new and thrilled with the tides of successful life.
- F—aith. Faith in the unseen Holy is an instinct, by which character weaves an eternal home-nest amid the branches of the tree of life.
- G—entleness. Gentleness is the sweetest virtue; it is like the gleam of sunshine on the dark cloud; it is like the fragrance of the flower striking up from the dark mould; it is like a strain of music enrapturing the ear; it breaths benediction.
- H—ope. Hope may seem as weak as ropes of mist, but nevertheless it is as strong as the earth's magnet, and draws each man's world in its wake and guides every ship of enterprise over the stormy and uncertain sea of life. It is the gravitation of character, and fixes it in the heaven of destiny.



- I —ntegrity. Some surfaces are so compact, so hard and resisting in their polish, that dust is easly wiped off them and never hurts; such surface is integrity of character, the dust and mud of the world are easily wiped away from their harmless contact. But others are soft and permanently uglied by the dust. And so the soft and policy-grown character is permanently marred by the dust of life. Integrity cannot be bought; it must be woven by the individual hand out of life's everyday opportunities.
- J—oy. Joy is sweeter than her double happiness, and is born out of the soul's marriage with eternal right. Like the sea beneath all the storms that beat upon her, there are the unfathomed depths of peace, which sorrow can never reach and rob of its pleasureful calm.
- K—indness. Kindness is the breath of Christ's love in the soul; and it mellows prejudice as the sun melts ice.
- L—ove. Love doeth more than unite hearts as the iron chain unites one vessel to another. It blendeth hearts, groweth them together in vital oneness, as vine and branch are grown into and out of each other in power of life. How beautiful that thus the soul is united to Christ and takes into it the tides of His life and the fruited blush of His beauty!
- M—ercy. Mercy is the pulse of God making man Christlike.
- N—earness. Nearness to God means power with God; and power with God means likeness to God.
- O—bedience. Obedience to righteous law is the strong eaglewing of eternal freedom.
- P—erfection. The end of physical perfection is in the destroying hands of decay; but moral perfection is crowned with eternal life.
- Q—uietness. Quietness hears the faintest sigh of a brother's heart, and speaks the word of balm. But noisiness cannot hear a loud groan even for its own clamor, and so never blesses a brother's need with hand of help.
- R—ighteousness. Righteousness is the only freedom in God's universe; it unfetters all man's powers, and gives them the fellowship and moral power of God Himself.



- **S—elf-help.** The boys or girls whose powers are not trained into self-help are rudderless, sailless boats, which drift with a tide that dashes the helpless floats of its bosom on the wrecking-rocks of the shore.
- T—ruth. It is truth in character that conquers the world. What Jesus was, is the inspiring heart and Godlike power of the Christian religion.
- U—nselfishness. The deed of selfishness chars, but the unselfish doing makes a blaze that illuminates not only the lives of others, but a man's own heart.
- V—ictory. The way to eternal moral victory is the present day conquered to the soul's noblest aspirations.
- W—illingness. Willingness is the way to knowledge. None is so ignorant as he who has no desire to know; as he who is wrapped in the cerements of his prejudices and satisfaction with present attainments. To have a heart ready and willing to know and to do, is the beginning of wisdom, and a beginning most propitious.
- X-mas Good Cheer. Christmas comes but once a year,

And when it comes it brings good cheer;

- Y—outhfulness. Youthful enthusiasm is the warm sun that clothes thought with beauty and power; let no winter of disappointment steal away its warmth.
- Z—eal. The zeal of each man for the things of himself is a microscope and telescope in one,—a microscope in exaggerating his own aims, a telescope with the big end to his eye in measuring the importance of all other things.



## RELIGIOUS AND SOCIAL ACTIVITIES AT HOME AND ABROAD

### By Paul C. Fugh

One of the March issues of the Millard's Review has called our attention to how the Y. W. C. A. makes progress in China, as it informs us: "According to 'the Blue Triangle in China,' the annual booklet published by the National Committee of the Y. W. C. A. at Shanghai, the earliest association of the Y. W. C. A. started in England in 1859 when Florence Nightingale was stirring the imagination of half a world with a new conception of serving womanhood. The largest association sprang from the new opportunities which came to American women just after the Civil War. The Association in China got its impetus in the revolutionary period which is still at its liberating work of unbinding women's feet and unshackling their minds. It was in 1903, that the World's Committee of the Y. W. C. A. sent the first trained secretary to answer to such a request. In 1906, a National Committee was formed, and since then the Y. W. C. A. has gone ahead by leaps and bounds until today it covers a wide field in China and touches many cities and a large number of women."

Rev. Frank D. Learner has worked for ten years with his wife under the China Inland Mission at the Chinese city Sining on the frontier of Tibet where are the homes of seven or eight different races of people. One of his many interesting descriptions of his trips across the border of Tibet was published in the April number of the Bible Society Gleanings. "Among such people," as the veteran missionary tells his tale, "we bring out our Tibetan Gospels published by the Bible Society......As they listen to our message, someone will ask a question: 'How long is it since the Lord Jesus Christ came into this world?' 'About 2,000 years ago.' 'Then why didn't you come before?' 'Why has not the Gospel come sooner to this land of Tibet?'.... The printed Gospel goes to places where the Christian preacher



cannot go. It goes right through Tibet where we have not been able to penetrate. Out of the 311 million books which the Society has issued, many have perished; but the majority of those books are in the homes of far-away people."

The far-reaching work of the British and Foreign Society in North China and Mongolia was fully described by Miss Hansen, a missionary of the Society, in the April issue of the Bible in the World. According to her report, outposts are maintained on the edge of the great desert of Gobi, and ministers are sent to the nomads in the wilds of Central Asia. The Society has recently established a centre at Kalgan to look after this work. "At this remote centre," as Miss Hansen wrote in her letter, "our Society has a depot. Last year more than 250,000 volumes went into circulation from Kalgan, and were distributed far and wide along the south border of Mongolia." As a matter of fact, the Society have printed a large number of Scriptures in Chinese, Mongolian, Kalmuk, and Tibetan in order to meet the demands of these different races.

A "week of evangelization" such as has become a regular feature of the missionary work in some parts of China was arranged at Hengchow, Hunan, some months ago. The following paragraph is quoted from Rev. T. P. Tindall's letter to the C. M. S. Gleaner of the April issue: "This seemed to be a special opportunity for a united effort.....and we worked the city in districts. The men of our congregation were divided into groups of three or four, one of whom acted as leader. A small sub-district was alloted to each group, and every house and shop was visited by the group; tracts were distributed and preaching and personal work were carried on where opportunity afforded. Each sub-district was visited daily during the week by a different group of workers. Thus the message was emphasized sixfold. Day by day, the workers meet for prayer and to report the day's doings. For a fortnight before the week of evangeli-



zation, they had met daily for prayer. The proceedings of the week were concluded by a great united procession of Christians and adherents from all the missions in the city.....Since that time of special effort, certain of our Christians seem to have had a new zeal for souls and have been bringing others to church.

In regard to the "China for Christ Movement," the China's Millions, organ of China Inland Mission, remarked in one of its recent numbers that prominent Chinese Christians like C. T. Wang, Poling Chang, Fong F. Sec, and David Z. T. Yui were all connected with the Chinese Independent Churches.

That the universal free education in China has begun to make its way is told in the March number of The Church Missionary Review. "The Ministry of Education has made another effort to enforce universal free education for Chinese children. The province of Shansi, having a most enlightened governor, is ahead of the other provinces in education, and the Ministry of Education has collected facts from Shanghai and issued a general order that the plan there used is to be a standard for the rest of China. Schools are to be established in the following order: 1921, in provincial capitals and commercial ports; 1922, in district cities and large towns; 1923, in towns and villages with more than 500 homes; 1924, in centres with more than 300 homes; 1925-6, in centres with 200 or more homes; 1927 in villages with more than 100 homes; 1928, in villages with less than 100 homes."

From time to time, references have appeared in the daily press and magazines about the Chinese Christian General Feng of Honan. A recent account which describes General Feng's camp is found in the May issue of *The C. M. S. Gleaner*. "Of the 11,000 men in his camp, 4,000 are members of the Christian Church. Five colonels are Christians, and it is General Feng's hope that all the men under his command may be brought to Christ. Forty Bible classes conducted by forty Christian officers are held daily, so that any soldiers who wish it may be able to atfend at least once a week."



Mr. P. S. Chung, the Y. M. C. A. secretary with the Chinese laborers in the eastern section of France just sent us a copy of his report of camp work at Belfort. The following lines quoted from the report which is highly interesting are here introduced to our readers: "When I first came to Alsace, I found opium smoking and gambling both very common practices in almost all the Cantonese camps. I found that all the laborers held a very indifferent attitude towards the Y. M. C. A. However, it took only a few weeks to have their opinion gradually changed when our first regular rendezvous was established and the photography classes were formed. At the time my headquarters were moved to Belfort, I had ten different groups of laborers in all to look after. Consequently, in order to unite these people in spirit, I started first a semi-weekly news sheet and afterwards a weekly. The paper soon became popular in all my camps. Some laborers said it was like seeing me when reading it. Besides carrying my message to all the laborers through the weekly, I visited them and kept up correspondence with their leaders as often as I could. The moral influence of the Y. M. C. A. therefore, has gradually grown wider and wider and I think we are enjoying the fruit of victory at present. In November, an evening class and a news reading club were started with a consistent membership of twenty-five in Wettztein in spite of the fact that they had to live in dugouts on the old battlefields. Shortly after this, Belfort, Cernay, and Munster, all followed suit with excellent results until today these four places each maintain a hut operated practically altogether by the laborers themselves. When I visit the Cantonese camps now, I am unable to find any more gambling and opium smoking. More than half of the men in these groups either have joined the classes or study individually. They are opening their eyes to their future and many of them consulted me about the plans they intend to carry out on their return home. I was told again and again that several laborers who never could read and write a single Chinese character several months ago are now able to write home simple letters. Some men have really studied till even after midnight every night without one exception. Now I can roughly estimate that 30% of the 260 Cantonese are able to read the newspaper quite well and 5% can write very present-



able letters. Ninety out of the 260 have bought nearly 100 copies of the 'General Knowledge' textbook which is an advanced course of the 600 characters. We have issued eight teacher's certificates and fifty diplomas for the graduates in the 600 characters classes.....Those who have been the most notorious in smuggling opium into the camps are now our strongest helpers on the committees. One of the teachers was an opium smoker as well as a secret opium merchant several months ago. In January, he began to quit his bad habit and harmful business and has become a good worker for the Y. M. C. A." Mr. Chung is now directing the Y. M. C. A. work in the Marseille region. From there he wrote us: "We have at present 2,250 laborers here. The hut is always full. The canteen is kept busy from 7 a. m. till 10 p. m. Every night there are from 500 to 700 men entertained by theatre. The laborers sent about 5,000 francs home every day."

## SOME NEWS ITEMS REGARDING THE DEDICATION OF THE NATIONAL Y. M. C. A. AT SHANGHAI

March 20, 1921. Friends of the National Committee of the Young Men's Christian Associations of China will be glad to learn that the dedication of the National Building at 20 Museum Road, Shanghai, will take place on April 12. This building which has been completed, only recently, is a modern structure of five stories in reenforced concrete with all up to date office equipments.

The National Executive Committee, at its monthly meeting on March 17 appointed the following committees to make preparations for the occasion.

Committee on program and invitations, chairman, Dr. Fong F. Sec; committee on arrangement, chairman, Mr. S. C. Chu; committee on reception, chairman, Mr. N. L. Han; and committee on finance, chairman, Mr. C. C. Nieh.

April 2, 1921. The dedication of the National Headquarters Building of the Young Men's Christian Associations at 20 Mu-



seum Road will take place on April 12. The committees on dedication announced yesterday that Charles R. Crane, United States Minister to China; Chengting T. Wang, lately delegate to the Peace Conference; Dr. Po-ling Chang, President of Nankai University, Tientsin; C. F. Hsu, Commissioner of Foreign Affairs, Shanghai, and other friends who were asked to take part in the dedication service have all kindly accepted the invitation.

The corner-stone of this national building which has just been completed was laid on June 4, 1919. The history of the building, however, dates back much earlier. In 1910 Mr. F. S. Brockman, then general secretary of the National Committee, called the attention of the International Committee of North America to the need of a national headquarters building for the Association movement in China.

In October of the same year Mr. William H. Taft, then President of the United States, invited a number of friends of the Association to a conference. There Dr. John R. Mott, general secretary of the International Committee of North America, presented the needs of the Association in both Asia and South America. In response to his request Miss Helen Miller Gould, now Mrs. F. J. Shepard, subscribed G\$50,000 towards the national headquarters building for China. At about the same time Mr. Charles M. Stimson of Los Angeles gave G\$40,000 to purchase the land for the erection of the building. After this, Chinese friends of the Association such as ex-President Li Yuanhung. Dr. Wu Ting-fang, Mr. Tang Shao-yi and many others also came forward to assist and contributed large sums of money amounting to about Mex. \$40,000. Later on the International Committee of North America also made a gift of G\$30,000 towards the fund.

The national movement, which will be directed from this national building, was incorporated by the Ministry of Interior in Peking in the First Year of the Republic as a Chinese institution with a board of directors, known as the National Executive Committee, composed of Chinese citizens. The movement had its humble beginning only 26 years ago. Today it has 31 city Associations and 184 student Associations, scattered all over the country. The business to be handled at the headquarters has



grown so rapidly that a large building is required to accommodate it.

This building was completed and taken over from the contractor last January. It has six floors, well equipped with mechanical devices, elevator, automatic intercommunicating telephone system, etc. The National Committee occupies the second, third and half of the fourth floors. The ground floor is rented to the Chung Mei Trading Corporation, the Hua Feng Cotton Mill, and the Hip Hing Land Investment Company, while the floors from the fourth upward are occupied by the National Bible Society of Scotland, the Presbyterian Mission Press, the Agency of MacDonald & Co., Montgomery Ward & Co., the Associated Mission Treasurers, and the Construction Department of the Methodist Episcopal Mission (South).

April 12, 1921. The dedication service for the new building of the National Committee of the Young Men's Christian Association of China will take place at 4:30 p. m. today. Dr. Fong F. Sec, chairman of the National Executive Committee, will preside. If the weather permits, the service will be held in the roof garden of the building; otherwise in the library. The programme is as follows:

Hymn

Prayer by Rev. A. P. Parker, D.D.,
Welcome addresses by Dr. Fong F. Sec and Mr. C. C. Nieh
Reading of congratulatory messages
Dedication song
Address by Dr. Po-ling Chang
Response by Mr. David Z. T. Yui, M.A.
Dedication by Rt. Rev. H. J. Molony, D.D.

Before the dedication service the building will be open to inspection by the guests at 3 p. m. The halls of the lower floors where the National Committee has its offices will be decorated by congratulatory messages in the form of scrolls and tablets from President Hsu Shih-chang, ex-President Li Yuan-hung, Ministers W. W. Yen, Fan Yuan-lien, ex-Minister Yen Hsiu, Generals Wu Pei-fu, Yen Hsi-shan, Li Hou-chi and many other public men as well as from various city and student Associations



throughout the country and the International Committee of North America.

The service will be followed by a dinner at 7:30 p. m. at the Great Eastern Hotel when the toast will be proposed by Hon. Chengting T. Wang and addresses given by Hon. G. R. Crane, United States Minister to China, Hon. C. F. Hsu, Commissioner of Foreign Affairs of the Kiangsu Province, and other distinguished guests.

The meeting of the National Committee which was called to meet yesterday evening was attended by members from all parts of the country as distant as Sian and Taiyuan. These members will attend the service and dinner today. Messrs. E. G. Robinson and Charles R. Scott of the International Committee of North America will also be present.

**Ѕнин**ѕі Нѕй



### WHAT THE MAGAZINES SAY ABOUT CHINA

My Chinese Marriage, I. In America, by M. T. F. Asia, June, 1921, pp. 487.

A sketch of the romance of a Chinese student with an American schoolmate told by the latter.

Saving China, by J. O. P. Bland Asia, June, 1921, pp. 499.

"So long as the deep-rooted patriarchal family system obtains, and China continues, as a result of that system, to produce three generations to Europe's two, so long must plague, pestilence and famine continue to adjust the inexorable balance between a redundant population and a limited food supply.".... "I deny that the intellectual and cultural reform which lies close to the heart of the student movement in China is a force in any sense capable of organizing or directing any national movement calculated to increase the well-being of the masses or to protect them from new perils of change."....."I hold that China can be saved from political disruption and brought into satisfactory adjustment to her environment only by building gradually on the old foundations and adding modern conveniences and appliances, wherever practicable, to the venerable edifice of her indigenous civilization, but leaving intact the original structure of the House Celestial, surely the noblest and oldest monument of human wisdom that has come down to us from the wreckstrewn past."

### The China Consortium,

The Nation, June 1, 1921, pp. 799-804, and June 8, 1921, pp. 824.

Correspondence relating to the organizing of the Consortium and complete text of agreement among the banking groups.

Industry in the Developed Countries, by Bertrand Russell Atlantic Monthly, June, 1921, pp. 787-795.

Undeveloped countries have been of three kinds: (1) those without any population to speak of, like America and Australia before the settlement of the whites, (2) those with a thick barbarous population like Tropical Africa, (3) those with a thick civilized population like China. China may follow one of three



examples: (1) India, developed with foreign capital, (2) Japan, developed by Japanese with strong nationalistic feeling, or (3) Russia, developed communistically.

"The conclusion of the argument is this: that the development of industrially backward nations is in no degree desirable, but is unavoidable owing to the greed of other countries; that if it is done by foreign nations, it involves as a rule oppression, though not always; while if it is done by the backward nation itself, it involves a very intense militarism in order to prevent foreign interference, that, if it is to be done by the backward nation itself, it is probably better done communistically, since in that way some of the evils of capitalistic stages of industry can be avoided, and the necessary enthusiasm can be more easily generated; and that, although national communism affords no guaranty of place, it is probably more likely than capitalism to lead on to an international control of trade and of raw materials which would ultimately bring about the cessation of wars.".... "if I had the control of Chinese industrial development, I should look to America and in a lesser degree to Great Britain, rather than to Russia. And I should endeavor to avoid a too great subjection to any foreign nation, with a view to the gradual acquisition of Chinese industry by the Chinese. Meanwhile, I should not forget the desirability of Communism whenever the international situation made it possible.

## The Religious Outlook in China: A Reply, by Chang Hsin-Hai, Atlantic Monthly, June, 1921, pp. 840-848.

"But the fact that it (Christianity) happens to be the Western religion has, of course, given it an added impetus. It is by virtue of this prestige that it is turning out "converts in different parts of China; but it is difficult to say that these converts have really been won for the cause of Christianity, for the principles which Jesus had in mind." "The missionary school, in its anxiety to vindicate the principles of Christianity and the superiority of Western civilization, gives the young men a one-sided education, consisting of a smattering of things European or American, which makes them fit for little more than to become intermediaries between Chinese and foreigners in business transactions."



### ASSOCIATION NEWS

### NOTES FROM THE FIELD

### Frank W. Price

University of Illinois has one of the strongest Christian groups among Chinese students in America. Of the eighty students from China at this institution, over twenty are Christians and engaged in Christian service. I was privileged to spend a few days with these men in March and shall not soon forget the inspiring fellowship with them. A strong Friday evening Bible Class has met all during the year, and on Sunday morning a circle of Christian men comes together for comradeship and prayer. Mr. K. W. Wong has been a splendid, tireless leader in the Christian activities and many others have been enthusiastic workers. During my short visit, I met severai times with the Christian group, spoke to the Club, was the guest of the Ya-li Alumni Club of ten students and had the happy experience of unhurried conferences with nearly forty different students. I was impressed with the warm cordiality and fine spirit of the Illinois Chinese men, and with the powerful influence which a band of sincere Christian men can exert. Mr. C. D. Hayes, one of the secretaries of the Illinois Y. M. C. A., who spent many years in China, is a valued friend of all the Chinese in the university. In the churches and in the town are many other American friends whose homes are open to our students.

A recent letter from Illinois brings fine news: "Rev. J. C. Baker has been giving some very fine talks to the Friday Circle on the 'Sermon on the Mount.' Last night we brought our meetings to a close with a little banquet together at which three students gave brief talks on the meaning of the Circle discussions to them, each from a different viewpoint. We also called for voluntary remarks. Dr. Baker closed with a ten-minute talk bearing on the problems brought out by the students and closed with the statement that the man who finds only a creed or doc-



trine in Christianity and fails to find the great personality, the Master from whom the doctrine came, falls short of the greatest value in Christianity. There were 26 present."

During the evening a committee consisting of H. K. Lee and W. H. Chao and S. D. Tung were chosen to carry on the work of the Friday Circle next year. The Sunday morning Circle has been meeting regularly. We think we shall plan to continue it through Summer School.

The Spirit of the Master has been working in the lives of men here and we look forward confidently to even greater things in the year ahead."

Mr. C. F. Chow, the President of the Chinese Students' Club of Illinois, and also President of the Cosmopolitan Club there, plans to return to China this summer.

Mr. S. C. Wang, brother of Dr. C. C. Wang of Peking, is one of the new students at Illinois this year.

I spent April 9 and 10 in Boston and met with a large number of the students there. The Christian Association under the leadership of Dr. C. H. Hu has been having interesting and well-attended meetings every other Sunday. A Committee has been formed to recruit delegates for the Silver Bay Conference, and a strong Boston delegation is expected. On April 12-14, Dr. Sherwood Eddy gave a series of special addresses to the student body at M. I. T. which was well attended by Chinese students. Dr. Eddy also spoke one evening to a special meeting of Chinese students at Phillips, Brooks House, Harvard. Speaking of the Eddy meetings, one student wrote, "The Eddy meetings at Tech proved to be the most successful meetings ever held. They produced a wonderful influence on the student body as a whole, in a silent, peaceful manner."

The last meeting of the Christian circle was held for Sunday afternoon, May 22, out-of-doors in the woods near the home of Professor Kent at Belmont.

Between May 12 and 16, I visited the Chinese student groups at Philadelphia, Pennsylvania State College, Pittsburg, Baltimore and Washington, chiefly in the interest of the Silver Bay Conference, and spent delightful and helpful hours with



many men in these different centers. My sincere tanks are due to all those who entertained me so warmly and made it possible for me to meet many of the students.

At Philadelphia, I found a number of Chinese students practicing for a play, "The Willow Pattern Plate" to be given May 17-18 at the International Students' House May Festival. The proceeds of the evenings were to be for the improvement of the International House which serves the foreign students of Philadelphia.

The Chinese Student Club of Philadelphia has, through its entertainments and meetings addressed by students, raised over seven thousand dollars for the China Famine Relief.

Six Lieutenants from the Chinese Navy have been spending two months in Philadelphia before returning to China in May. They came to the United States two years ago at the invitation of the Navy Department in order to study in American Navy Yards. They have been at the U. S. Naval Proving Ground, Indian Head, Md., and at the Navy Yard in Washington. Lieut. Y. C. Tsen is the leder of the group and the other members are Lieutenants H. C. Lin, S. C. Tsen, K. H. Yin, P. C. Lee, C. C. Wong.

Mr. Chu Pin has been taking charge of the work for Chinese of Philadelphia at the First Baptist Church since Mr. Henry Honlin Chu left, and is still being assisted by Mr. H. S. Chou, Mr. Irving Lee and others. The "Bulletin of the First Chinese Baptist Church and Associated Chinese Sunday Schools of Philadelphia" which these men have been editing, is now being printed instead of mimeographed. The "Bulletin" is an attractive little magazine of thirty pages, half in English and half in Chinese, and contains editorials, news from China, special contributed articles, and news items from the different Sunday Schools.

Last year seven Chinese students from Philadelphia attended the Silver Bay Conference, and a strong delegation is being planned this year.

Pennsylvania State College is quite a distance off from the great trunk lines, set down among hills in the heart of Pennsylvania. To reach it, I rode a bus for one hour and a half from Tyrone on the Pennsylvania Railroad. "Penn State" empha-



sizes c.m. vits engineering and agricultural courses and serves largely its own state. Of the 4,500 students last year, less than two hundred came from outside of Pennsylvania. Consequently it is very difficult for foreign students to enter and only four men from China have been studying there this year. Mr. U. Tong who was local representative for the C. S. C. A. has now left on account of ill health. The other members, Messrs. Ho Tien Yiu, Eugene Li, Hwa Ying Sang have entered well into the life of the school. They will be represented at Silver Bay. Mr. Frank Olmstead, the General Secretary of the Y. M. C. A., and Professor W. D. Crockett are among their good friends among the Americans.

At Pittsburg I was met with the characteristic Pittsburg cordiality and spirit of which I have heard so often. The Pittsburg Chinese Students' Club is small but it has always been very active and has done a great deal through its yearly entertainments and monthly social meetings to promote better understanding and friendship between China and America. Mr. K. M. Shen, active President of the Club, gave me the opportunity to meet and speak to the members at a Saturday night meeting. Our Pittsburg fellow-students either study in Carnegie Tech and Pittsburg University or hold positions in the Westinghouse Electric Company or other companies in and near the city. For this reason they are widely scattered and find it difficult to get together. But I met one student who had come one hour and a half by train from his room in a nearby town to the meeting—such is the loyalty to the Club.

I found three Christians at Pittsburg, one of them the Secretary of the Club, Mr. T. Nih, and many who were much interested in the purpose and activities of the C. S. C. A. We hope they will be represented at Silver Bay. All of the Christian students have united with churches since coming to America. Many students have been very active in helping with the education of Chinese residents in Pittsburg. They assist in a Chinese Sunday School at the Second Presbyterian Church, and also direct and finance a school in Chinatown, where English, Chinese and the Mandarin dialect are taught. There are over one thousand Chinese residents in Pittsburg.

The Chinese Club keeps a list of over sixty American friends



who are invited during the year to different social meetings. The list includes business men, professors, pastors and managers in the Westinghouse Company.

Mr. Mo-lin Ho has now left Pittsburgh and his address is The Great China Corporation, Less Bldg., 19 S. Wells St., Chicago.

Mr. George J. Chow, one of the Christian Students at Pittsburg, has now moved to New York City.

Baltimore has nineteen Chinese students, including three ladies. Eight of this total number are Christians. With some of these and other splendid men in the Club, I spent an interesting few hours on Sunday, May 15. Mr. M. J. Bau, President of the C. S. C. A., 1918-1919, has completed his Ph.D. thesis to which he has been devoting most of his time this year. Baltimore and Washington are both far away from Silver Bay, but we hope they will not fail to be represented by some who can bring back the inspiration of the Conference to their groups next year.

Last year most of the Chinese delegates at Silver Bay came from four large centers—Boston, New York, Philadelphia, Cornell. This year we hope these places will not lessen their delegations, but that many other groups will also be represented, in order that the inspiring influences of the Conference may spread far and wide, and the spirit of the C. S. C. A. be greatly quickened next year all through the East.

### STANFORD UNIVERSITY

We have a real Christian spirit in our Club here at Stanford. We are afraid that we will not be able to find such a deep brotherly feeling elsewhere when we go away for the summer.

Practically every one of our Club is a member of C. S. C. A. We always go to the University Bible Discussion Group and to the University Memorial Church on Sundays. Thru these channels we have learned much about the life of Christ.

We have tried to help our working Chinese thru educational and social meetings. Special address on "Chinese Immigration in the United States" by Mr. L. S. Hsu, another one



on "The Twenty-One Demands" by Mr. N. Y. Yue, another on "Student Strike in China" by Professor Wheeler of Peking University have been delivered to them.

We have entertained many American friends in the socials and other forms of entertainment through which we have bettered our friendly relations. We have also continued our work for the Famine Relief. Dr. Simmon, chairman of the American Relief Committee and Mr. Hsu, secretary, have been striving hard with the rest of us in this campaign. We have already raised \$5,000.00.

We have had a very good time this year. Let us hope and pray for our coming year.

LEONARD S. HSU



### PERSONAL NEWS

Jennings P. Chu has just been appointed Research Scholar of Teachers' College, Columbia University, for the year 1921-1922. Mr. Chu will continue to teach Chinese language and literature at New York University next year.

T. H. Chang of the U. S. Military Academy, West Point, will this year spend his summer at Camp Dix for practical military training.

The University of California has recently succeeded in raising from its students and faculty members a sum of \$5,500.00 to support Roy Service, '02, for his Y. M. C. A. work in Chengtu, Szechuen, China.

K. S. Jue, former Chairman of our Western Department, and Miss Emma Tomwye, a student in the University of California, have recently announced their engagement.

Dr. K. H. Li, of the Children's Hospital, Philadelphia, expects to finish his work in July and sail for China in August. Dr. Li is a graduate of the Medical School of the University of Pennsylvania, Class of 1919. Since his graduation he has served one year's interneship at Philadelphia, studied Children's diseases at Harvard, and taken practical training along his special line at the White Haven Sanitarium. He may go back by way of Europe.

Upon invitation of the Peking Government Professor Paul Monroe of the Teachers College, New York City, will leave for China to make a special study of the Chinese educational systems and methods. The Chinese Student Club of Columbia University gave him a farewell party.

M. Ho, formerly of the University of Chicago, is now the New York agent of the Chung Mei Trading Corporation of Shanghai. He has his office at the Woolworth Building, 233 Broadway.



Hon. T. C. Chu, former Chinese Consul-General at San Francisco, has left for Europe to become the first Secretary of the Chinese Legation in London.

\* \* \*

Announcement has been made of the engagement of Miss Grace E. Kan, of the Girls' Normal School, Hangchow, to Mr. S. C. Lo, of the Union Theological Seminary, New York City. Miss Kan has recently come over from China as a special delegate to attend the Golden Jubilee of the Women's American Baptist Foreign Missionary Society which will take place in Des Moines from June 21-22, 1921.

\* \* \*

J. Sun has received his Ph. D. in Mathematics from Syracuse University. He was recently visiting in the East in preparation for his return to China this summer.

\* \* \*

F. C. Chou will receive his Ped. D. (Doctor of Pedagogy) from Syracuse University this summer, and will probably go back home to teach at Peking University. His Doctor's dissertation is "Universal Education in China."

\* \* \*

Ernest S. Hsieh has been elected President of the International Club of the Rensselaer Polytechnic Institute, Troy, New York. Mr. Hsieh is also the local representative of our Association in that Institute.

\* \* \*

Dr. G. Q. Dealy, Professor of Sociology in Brown University, has arrived in China to be connected with the faculty of Shanghai College as its visiting professor.

\* \* \*

Dr. S. H. Chuan, Director of the Army Medical College in Peking, has been appointed by the Government as a special delegate to attend the International Congress of Military Medicine and Pharmacy which will be held in Brussels, Belgium, this coming June. Dr. Chuan is a brother of S. J. Chuan, former General Secretary of the Association, who is now in Paris to do Christian work among the Chinese students in Europe.



Stephen C. Mark has recently delivered several addresses on China before large American audiences on the Pacific Coast.

Richard D. Dang, Recording Secretary of the Western Department of our Association, is now serving as secretary for the Chinese Flood and Famine Relief Committee in San Francisco.

K. T. Chao, formerly of Cornell, is now with the American Locomotive Company in Schenectady, New York. Mr. Chao has recently met an accident, while working in the factory.

Charles K. F. Tsai is this year the Captain of a soccer football team at Phillips Academy, Andover, Mass.

Telly H. Koo, of Harvard, recently spent two weeks in Washington, D. C., to study manuscripts in connection with his thesis for Doctor of Philosophy.

C. Y. Chang of the Teachers College, New York City, and C. H. Meng, a returned Y secretary from France, sailed together for China on the S. S. Nanking on May 5.

K. P. Pao, has been elected a member of the Tau Beta Pi at Cornell University in recognition of his excellent scholarship.

Miss Jessie D. White, Candidate Secretary of the Woman's American Baptist Home Mission Society, New York City, is much interested in the Chinese girls in this country. She always likes to meet the Chinese girls and help them in every way possible, as she travels from one institution to another over the country.

The wedding of Mr. P. C. Chang and Miss S. T. Tsa took place at the Union Theological Seminary, New York City, on Tuesday morning, May 24. It was attended only by a group of close friends of the bride and the bridegroom.

John Wu, a student in the University of Michigan, has been appointed to a student's fellowship offered by the Carnegie Endowment for International Peace for the year 1921-1922. Mr.

Digitized by Google

Wu is not yet decided as to which institution he will attend.

T. F. Tsiang, President of the Association, made a trip to the Middle West, where he spoke at a number of large cities in the interests of the China Famine Relief.

Miss T. N. Kwong will finish her work at Cornell University this summer and expects to be in New York City for further study next year.

Charles D. Hurrey, General Secretary of the Committee on Friendly Relations, who has been traveling in South America and Europe since last February, will be in New York City about the 20th of June. He will be present at the Silver Bay Conference, Lake George, New York.

Dr. K. S. Latourette, of Denison University, will become Professor of Missions at Yale University next year to succeed Dr. H. P. Beach who will retire on account of his advanced years. Dr. Latourette is to teach a Bible class for the Chinese students at Silver Bay this summer.

Wing Mah, Teaching Fellow in Political Science in the University of California, is now a candidate for Ph. D. He has already submitted his Doctor's thesis to the Faculty.

Lee W. Pond will receive his M. A. from the University of California this summer. He expects to sail for China immediately after the university closes.

K. C. Li of Massachusetts Institute of Technology recently spoke before a large audience of American business men and foreign students in Boston on the friendly relations between China and the United States of America.

Philip W. Chen has returned to the States after sixteen months' service with the Chinese laborers in France.

Howe C. Ho, formerly of the University of Chicago, is now teaching at the Baptist Academy, Swatow, China. He has just



been engaged to Miss S. K. Fu, a "co-ed" at Shanghai College, Shanghai.

William Hung is now back in New York City again after an absence of three months. He can be reached by addressing to the Board of Foreign Missions, 150 Fifth Avenue, New York City.

F. C. Ling, of the University of Illinois, expects to attend both the Lake Geneva and the Silver Bay conferences this summer.

Henry P. Tsang is the secretary of the Chinese Students' Alliance Conference for the Western Section which will be held in Berkeley, Calif., this summer. Mr. Tsang has well represented our Western Department this year through many interesting contributions to Christian China.

Miss Helen Huie of Cornell Medical College is expecting to sail for Peking, China, in June. Her engagement to Mr. Paul C. T. Kwei has recently been announced.



### SUPPLEMENTARY LIST OF CONTRIBUTIONS

Women's Missionary Society of M. E. Church, South Norfolk, Va., Mrs. Lee Brith, President, \$25.00; Dr. P. F. Price, Lexington, Va., \$25.00; Miss Rose Y. Liang, Norton, Mass., \$20.00; Miss Wai Sheung Siu, Boston, Mass., \$10.00; Misses Mabel and Lillian Chen Fong, \$2.00; Miss Kim-Ki Yap, East Northfield, \$1.00; Miss Nora T. Hsiung, Newton, Mass., \$1.00; Miss Rose T. Hsiung, Newton, Mass., \$1.00; Miss Alice M. Boring, Wellesley, Mass., \$5.00; Miss Hei Wan Yang, Wellesley, \$1.00; Miss Julia T. Hu, Wellesley, \$1.00; Miss Pao Kong Yang, Wellesley, \$1.00; Miss Rose H. H. Lau, Ithaca, N. Y., \$5.00; Miss E. S. Chu, Ithaca, \$3.00; A. D. Helser, Ithaca, \$3.00.

Other Ithaca contributions from Women's Department, \$41.00.

LOS ANGELES:—Miss Elizabeth Clapp, \$15.00; Misses Anna and Juniper Schrall, \$5.00; Mrs. Jackson, \$5.00.

DELAWARE:—Mr. Edward L. Rice, \$2.00; Mr. T. G. Duvall, \$2.00; Mr. Graunstrong, \$2.00; Professor W. E. Smyger, \$2.50.

OBERLIN:—Mrs. A. S. Conklin, \$5.00; Miss Harriet Morley, \$5.00; Miss Caroline Miller, \$10.00; Miss Effie W. Morley, \$2.00; Mrs. Nuie, \$1.00; Miss Evangeline E. Stenhouse, \$1.00; Mr. W. S. Fung, \$1.00.

Other contributions from Women's Department, \$88.00.

Mrs. Maude N. Morey, \$10; Mr. M. A. Henich, Chicago, \$5.00; Mr. F. G. Gurney, Chicago, \$2.00; Mr. and Mrs. Boynton, Chicago, \$1.00; Mr. C. C. Hsiang, New Haven, \$3.00; Mr. C. A. Young Kwei, New Haven, \$1.00; Mr. Howard C. Kelley, Baltimore, \$10.00; Mr. A. W. March, Evans, Colo., \$5.00; Mr. Elmer Yelton, New York, \$5.00; Mr. Fan Li, New York, \$2.00; Mr. P. F. Shen, Urania, La., \$1.00; Mr. R. R. Reeder, Raleigh, N. C., \$5.00; T. T. Tao, \$0.50; Mrs. M. W. Abell, Toledo, Ohio, \$30.00; Sterling Abell, Toledo, Ohio, \$10.00.



HINA, with a population of four hundred millions and with unlimited natural resources, is bound to take a prominent place among the nations of the world. Electrical development will play a large part in the progress of this great new republic.

The General Electric Company has been established in China for many years. This company's products are well known for their honesty and perfection of manufacture. Many large G-E installations have proven their excellence by long, satisfactory service.

In the factories of this Company in the United States are to be found many Chinese students who are learning the latest developments in electricity. They will return to China to assist in her future advancement. These students and the hundreds who have preceded them, can attest the reliability and integrity of the International General Electric Company.

Wherever electricity can be used in your forward march of progress, the International General Electric Company, Inc., offers the services of its extensive engineering and manufacturing resources through its representatives and agents in China and the Far East.

# International General Electric NEW YORK Company, Inc. LONDON 120 Broadway Company, Inc. St.

SCHENECTADY, N. Y.

Representatives in the Far East:

Japan: Shibaura Engineering Works, Tokyo
Tokyo Electric Co., Ltd., Kawasaki
Philippines: Pacific Commercial Company, Manila
China: Andersen, Meyer & Company, Ltd., Shanghai

General Office for the Far East, excluding Japan and China: International General Electric Company, Inc., Shanghai

11-64



(Owned by the National City Bank of New York)

Head Office: 60 Wall Street, New York

Capital, Surplus, and Undivided Profits U. S. \$14,000,000

-BRANCHES-

China

India

Japan

London

Java

Philippines

Straits Settlement

San Francisco

Panama

Santo Domingo

Spain

Lyons

### LAKE FOREST COLLEGE

Twenty-eight miles north of Chicago

OPPORTUNITY FOR CLOSE CONTACT WITH TEACHERS
DORMITORY LIFE AND COMMONS

President H. M. Moore and Mrs. Moore will welcome the attendance of Chinese Students

Address
THE PRESIDENT'S OFFICE
LAKE FOREST, ILLINOIS





### Canadian Pacific Ocean Services Ltd.

Largest and Fastest Steamers Across the Pacific

Empress of Asia — Empress of Russia 30,625 Tons Displacement

Vancouver-Shanghai......14 Days Vancouver-Hongkong ..... 20 Days

First. Second and Third Class Accommodations.

All Third Class Berths in Enclosed Cabins Excellent Service-Moderate Fares

Empress of Japan 11,000 Tons Displacement Monteagle 12,000 Tons Displacement Twin Screw Steel Steamship with Modern Accommodations. Food and Service Unsurpassed.

> Any Canadian Pacific Agent will cheerfully give full information.

C. E. BENJAMIN Passenger Traffic Manager, Montreal, Canada

## HARRY EMERSON FOSDICK'S

### "The Meaning of SERVICE **NOW READY**

Hundreds of Thousands have been helped and inspired by Fosdick's messages on Prayer and Faith. They will find this new book timely, virile, impressive.

Handy, pocket edition volume, printed on THIN paper, bound in art leather cloth, round cornered. PRICE, \$1.25.

A WORTH WHILE GIFT

FOR ALL OCCASIONS

A SPECIALLY BOUND SET of Fosdick's three "Meanings"—Prayer—Faith—Service The THREE books, uniformly bound in cloth, with morocco ridge, gold stamped, gilt top, with silk marker, encased in an attractive carton.

......

\$5.00, postage paid  THE announcement of a NEW "Everyday Life" Book

by FOSDICK is an event of moment to the Christian world.

FOSDICK'S trilogy on the meaning of Christianity—
"The Meaning of Prayer"

"The Meaning of Faith" \$1.35

and NOW
"The Meaning of Service" \$1.25



At your Bookstore ASSOCIATION PRESS or from us

347 Madison Ave., New York

### CHINA MAIL STEAMSHIP COMPANY, Ltd.

### SAN FRANCISCO

Performing a passenger service of unusual excellence

### TO THE ORIENT

S. S. NANKIN	S. S. NANKING—(New)					15,000 Tons
S. S. NILE						14,000 Tons
S. S. CHINA						10,200 Tons

For Full Particulars Address
H. N. THOMAS - - - - General Passenger Agent

SAN FRANCISCO, CAL.



Above is the "chop" (trade-mark) registered in China by Asia Banking Corporation Asia Banking Corporation announces the opening of a

### San Francisco Office

in the

### Robert Dollar Building: 301 California Street

The establishment of this office on the Pacific Coast, which is made necessary by the steadily growing volume of the Corporation's business, is one more indication of the healthful expansion of American enterprise in Far Eastern trading. The Corporation is uncommonly well fitted to serve American business interests engaged in trade with China and all other sections of the Asiatic Continent in every requirement of foreign banking:

Branches in the Far East SHANGHAI HANKOW
PEKING TIENTSIN HONGKONG CHANGSHA
CANTON MANILA SINGAPORE

### ASIA BANKING CORPORATION

Head Office: 35 BROADWAY, NEW YORK

San Francisco Office: 301 California St. (Robert Dollar Bldg.)
Capital \$4,000.000 Surplus and Undivided Profits more than \$2,000,000



- THE COLLEGE offers courses in Languages, Science, Mathematics, Philosophy, History, etc., leading to the A. B. degree.

  THE COLLEGE OF FINE ARTS offers Courses in Architecture, Belles Lettres, Music Painting, and Design.

  THE COLLEGE OF MEDICINE offers a four years' course, with a prerequisite of two years' collegiate work. Library of over 10,000 volumes. Several hospitals, institutions and dispensaries for clinical work.

  THE COLLEGE OF LAW offers a three years' course with LL. B. degree when preceded by one or more years collegiate work. Instruction is by text-book and case system, and faculty is drawn from practicing attorneys of Central New York.

  THE COLLEGE OF APPLIED SCIENCE offers courses in Civil, Electrical, Mechanical and Chemical Engineering. Complete Laboratories for practical work.

- tical work.

  THE TEACHERS COLLEGE offers teacher-training work in Music, Art, Physical Education and Pedagogy, leading to the B. S. degree.

  NEW YORK STATE COLLEGE OF FORESTRY offers a four years' course preparing for practical or research work. State Ranger School at Wanakena; Summer Camp at Cranberry Lake. New building with every equipment. Tuition free to New York State students.

  COLLEGE OF AGRICULTURE offers four years of theory and practice of farming. University Farm with pure-bred stock. New building perfectly equipmed.
- equipped.

GRADUATE SCHOOL SCHOOL OF ORATORY HOSPITAL SCHOOL OF NURSING

LIBRARY SCHOOL SUMMER SCHOOL SCHOOL OF HOME ECONOMICS

Registrar, Syracuse University, Syracuse, N. Y.

### THE COLLEGE OF MISSIONS

INDIANAPOLIS, INDIANA

INDIANAPOLIS, INDIANA

The Ninth Year

A Graduate School for the Special Preparation of Missionaries
Courses in the Science and History of Missions, the History and Comparison of Religions, Missionary Apologetics, Introductory Courses on China, India, Japan, Latin America and Philippines; Oriental literature, Linguistics (including Phonetics and Languages of Mission Fields), Sociology, Tropical Medicine and Hygiene, besides a full curriculum in Biblical Literature, History and Theology.

Over 100 graduates now at work in India, China, Tibet, Japan, Belgian Congo, British East Africa, Mexico, Argentina, Philippines, Porto Rico, Cuba, Nineteen Colleges and Universities represented this year in the student body.

RESIDENTIAL COEDUCATIONAL INTERDENOMINATIONAL Apply for catalog and further information to CHARLES T. PAUL, President WALLACE C. PAYNE, Registrar COLLEGE OF MISSIONS, INDIANAPOLIS, INDIANA

Digitized by Google

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

## When You Go Home---

There will be books and other personal effects to pack and ship, steamship reservations to be made, financial arrangements to think about. Perhaps you will be glad to know that one organization, the AMERICAN EXPRESS COMPANY, can care for all these matters to your complete satisfaction.

TRAVEL: The Travel Department of the American Express Company are agents for the various Trans-Pacific and Trans-Atlantic steamship lines, and can secure accommodations for you at exactly the same price as you would pay the steamship company. Furthermore, we can arrange your railway tickets and hotel accommodations in any city, both in this country and in China. We make no charge for these services.

SHIPPING: The Foreign Department will arrange all shipping details for you, sending a wagon to call for the goods, issuing a Through Bill of Lading to any port in China, and arranging insurance if desired, thus relieving you of all worry in connection with the shipment.

MONEY: AMERICAN EXPRESS TRAVELERS' CHEQUES, the accepted form in which to carry funds when travelling, completely protect you against loss or theft, and at the same time may be readily cashed when needed.

For any of these services, call at the local office of the American Express Company or write to American Express Company, 65 Broadway, New York, for attention of Mr. Tom Z. Wang.

## American Express Company OFFICES IN CHINA:

HONGKONG: 11 QUEEN'S ROAD, CENTRAL. SHANGHAI: 8 KIUKIANG ROAD.





A Poor Setting Spoils Many a Good Jewel. Your Strongest Sales Arguments Lose Their Effectiveness If Executed in Poor Printing. Ours Is The Highest Type of the Printing Art.—Ask Christian China.

A Complete Plant

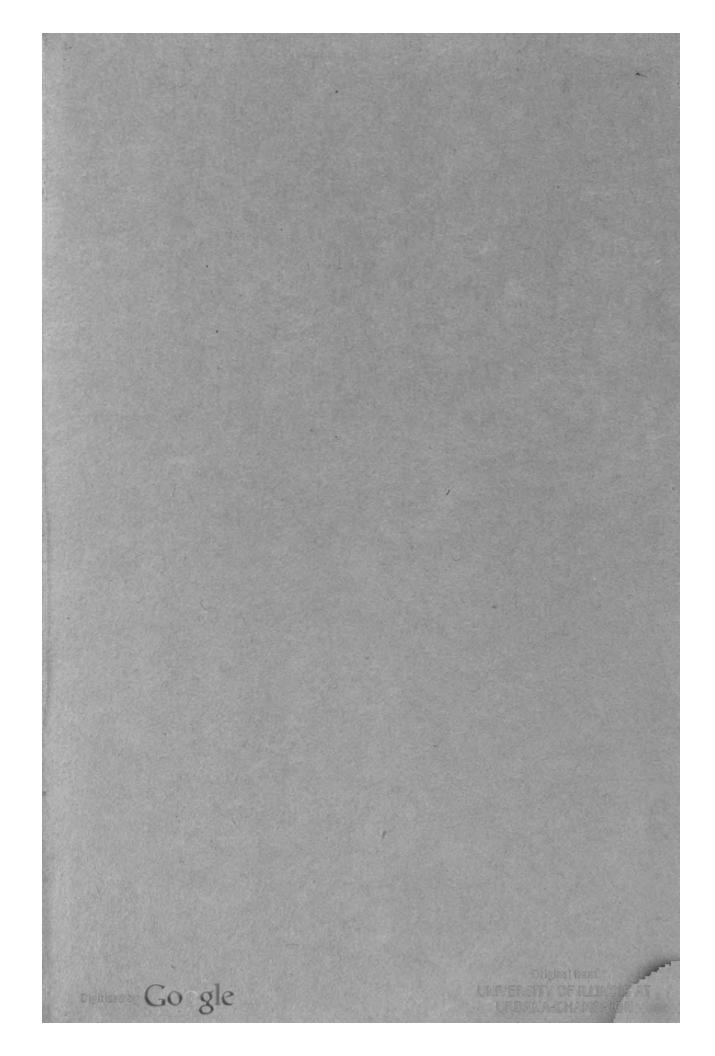
Alliance Printing Corporation
110-114 WEST 32nd STREET, NEW YORK CITY
TELEPHONE WATKINS 5457-5458

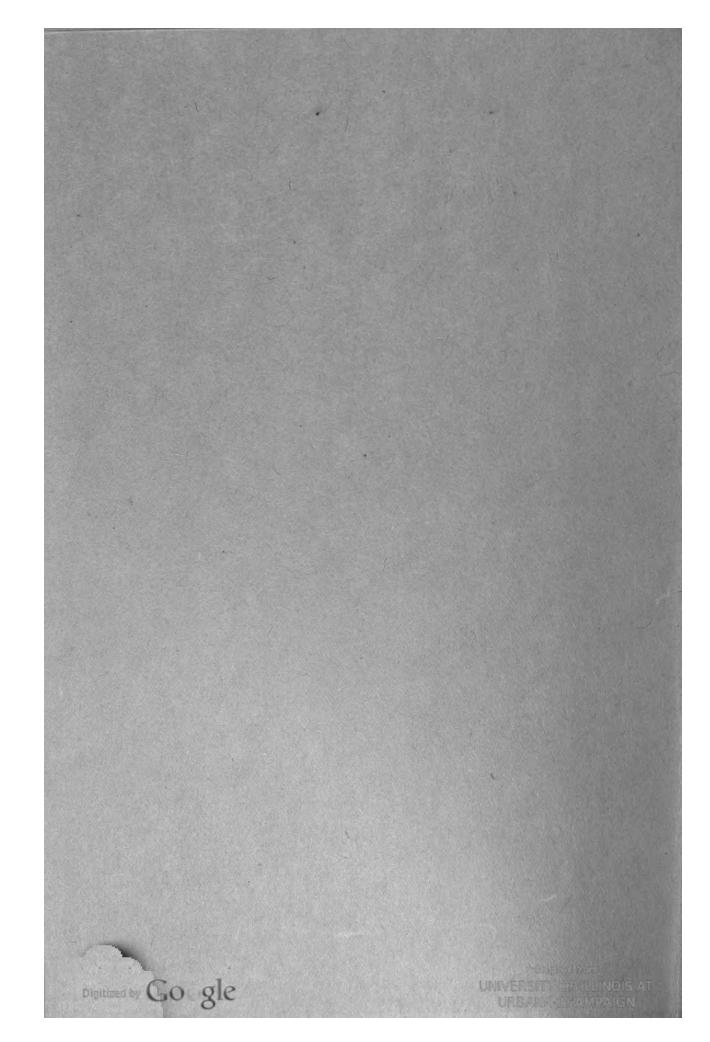


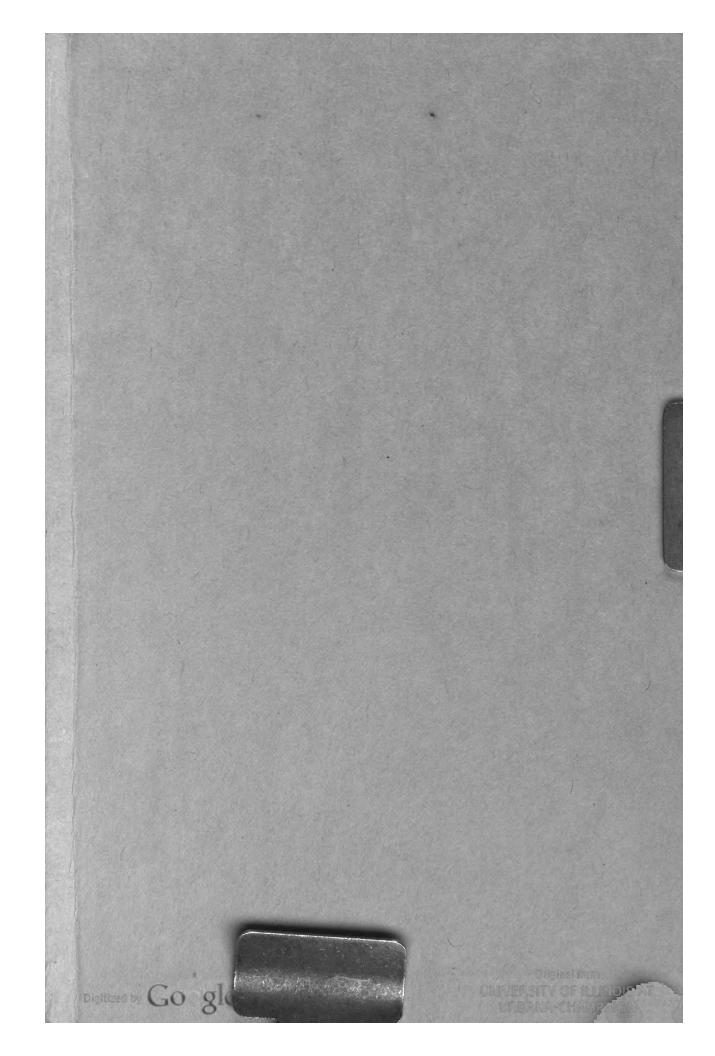
Digitized by Google

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN











Digitized by Google

Original from
UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN