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THE YANKEES OF ASIA

James M. Yard

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Kipling committed a great sin as well as an inexcusable blunder when he wrote:

"The East is East, the West is West
And never the twain shall meet."

By the swing of his verse he has fixed a tragic untruth in the minds of all English speaking peoples. His words, by the power of suggestion, have confirmed the quite natural suspicion that there is a vast and insurmountable difference between all Orientals and all inhabitants of the Western nations. There is a difference between various nationalities, of course, due to barriers of geography, language, customs, religion and the like: and in some respects there <u>is</u> more difference between a Chinese and an American than there is between an American and a Frenchman. On the other hand there are ways in which Chinese and Americans are much more alike than Frenchmen and Americans.

We must also remember that not all Chinese are as alike as two peas in a pod. How often we hear it said, "All Chinese look alike." They do not. The Cantonese are proverbially short and the men from the north are tall. I saw two presidential guards at the Palace in Peking one day who measured 6 feet, 6 inches. Some have fair faces and thin lips, while others have skins almost as black as a negro and thick lips. Some Chinese are amazingly calm and stolid, while others are as excitable as a Latin.

1052

What I am saying is that it is time to debunk that myth about the inscrutable Oriental. I have lived in China for years and I do not believe it is any harder to understand and appreciate and be friends with a Chinese than it is to understand and be friends with a Dane. That certainly is true if one deals with the Chinese in a friendly way. If one tries to work diplomatic tricks and put something over on them one will find them remarkably shrewd. I imagine it was the diplomats who created the myth of inscrutability.

If the Chinese face is more calm than the American or European it only means greater self-control, for he has the same emotions and reactions that others have. Greater self-control is only the sign ~~then~~ that the Chinese are more civilized than we. They quite often have more polish and better manners than Americans or Europeans.

In all books of travel the traditional thing has been to emphasize the difference of peoples, for that made the books more entertaining and helped the sales. It has also widened the breach between the peoples of the earth and has complicated the international situation and postponed the day of understanding and peace.

It is interesting to note a change of attitude in a man like Dr. A. H. Smith, perhaps the most distinguished of all American missionaries in China. He is a great scholar, a well-known author, a real wit, and is highly honored by both Chinese and Americans. It was Dr. Smith who first suggested to President Roosevelt the return of the Boxer Indemnity to China. When he first went to China more than fifty years ago, he wrote some highly entertaining articles for the North China Daily News (Shanghai) which were later published in a book under the title, "Chinese Characteristics". He played up

1053

the foibles of the Chinese in a most amusing way, but he at the same time emphasized the difference between Chinese and Westerners and helped to perpetuate the misunderstandings between Chinese and Europeans. He has recently said that he regrets very much ever having written those articles.

It is time to change some of our impressions.

There has been a real friendship between China and America for many years - not very intelligent on our part, I fear, but we have in a vague way seemed to sense a deep sympathy and understanding. It is a sort of national intuition. The fact underneath all that intuition, or whatever name sociologists may wish to give it, is that the Chinese are real lovers of freedom. They are the world's original democrats.

There is no caste in China. There are rich and poor, social climbers, old families and just such social divisions as we have; but it is just as true in China as in America that any boy has a chance for the highest honors in the State. There are countless stories of boys from poor unknown families, who, helped by friends (or in some cases a whole village has undertaken their support) have passed one examination after another until they at last became members of the Han-lin Academy, the greatest distinction to be won under the old Empire. I well recall the story of one such boy in the village of Lung Chuen Yi, a small town which I often visited when I was supervising some of the schools and churches in West China. His family was poor but his father managed to get him into one of old-fashioned schools for boys of moderate means. Such a school was very simple. The boys met in the home of the school master, where they learned to "recognize" the "characters" and then memorized the Classics,-"The Great Learning" and "The Four Books". The master

1054

spread the report that Wang was an unusually bright lad. He was far ahead of his years and could "jiang" (expound) the Classics better than any other boy in his school. Several wealthy families hired a tutor for him and assured him of support as long as he did well. At an early age he went up to Chengtu, the Capitol of Szechuan Province, where he passed the provincial examinations with honor; after another three years he went to Peking where he passed the examination given to aspirants for national honors. He became a well-known official and at the proper time was elected a member of the Han-lin Academy. His story was told to each generation of boys to encourage them in their studies, just as we tell the stories of Washington, Lincoln, and Franklin.

On great festival occasions, holidays, weddings and funerals, all classes mingle freely. There is usually a great feast at which rich and poor sit down together. It is the real democracy of the old days in New England. Our Republic is based on that sense of worth in the individual. China has it and that is why we believe in the Republic in China and why sooner or later a Republic will succeed in China.

In the second place the Chinese are just and lovers of justice. I do not mean to say here that there is not much injustice and dishonesty and oppression in China; there is. At the present time there is probably no more oppression in any country than there is in China under the chaotic rule of military chieftains. But time and again have I seen poor men and women pleading their cause before the headmen of towns and their chief argument which they hurled at the judge against their oppressor was "Buh gung dao", "It is unjust." And when I have dealt with servants or the bearers of Sedan Chairs if the pay seemed insufficient to them, usually

1055

their sole argument was "Buh gung dao."

There is graft and squeeze in China probably as much as in New York or Chicago or Philadelphia but there is an inborn sense of justice in Chinese very much like the same thing in the heart of an American.

They have a very keen sense of humor, which is much like ours. That is one great reason why Chinese students get along so well in American colleges. They can joke with us. Ours is a humor of exaggeration and burlesque and so is theirs. One hot day out in our compound in Chengtu some carpenters were at work. One fellow measured a piece of timber preparatory to sawing it. When he got the proper length he had to go back for his saw and had forgotten his marker. He accordingly spit on his finger, made a mark and went back for his saw. When he returned in a jiffy the fierce sun had dried his mark and he hunted for it in vain. Immediately one of his companions said, "Smell along and you'll find it."

Slang is a form of humor and the Chinese outdo the Americans in the use of their own slang. I was talking to a Chinese student not long ago and his converstaion was full of such expressions as "hot dog","he is very high hat", "I shall soon be sitting on top of the world", etc.

They are like us again in the fact that they have essentially one language. I am aware that in Southern China there are a number of dialects. At the same time I know from experience that Mandarin (the language of Peking) is spoken all over Northern, Central, and Western China. More than 75% of the people speak that language. And as we know the written characters are the same all over China. I suppose there are no other languages spoken

1056

over such vast areas as English on the North American continent and Mandarin in China.

Both Chinese and Americans are good business men. They are shrewd and thrifty. Everyone knows the story of how the thrifty Chinese absorbed the Jewish colony of Kaifeng. They proved to be better business men than the Jews - there is no other such case in history.

Some of the proverbs current in modern China well illustrate the slant toward business of the Chinese mind,-"If you cannot smile, do not become a merchant." "Easy to open a shop, hard to keep it open." "If you suspect a man, do not employ him; if you employ him, do not suspect him." "Win your lawsuit, lose your money."

The Chinese were the greatest inventors of ancient times as Americans are the greatest inventors of modern times. Here is another fallacy that needs to be attacked. I have heard it said a hundred times, "The Chinese are clever imitators but they have no creative or inventive ability." That is the purest nonsense. Every school-boy knows, but many grown-ups have forgotten that the Chinese were the first to invent gunpowder and the compass. The very dishes on which we eat first came from the Flowery Kingdom, hence the name, even until today, "Chinaware". Where would our boasted knowledge and science be without paper for books, newspapers and magazines? James Harvey Robinson says, "Our present civilization is based on paper and printing." We must not forget that the Chinese invented paper and used it for more than 100 years before any of it ever reached Europe. In the very early days they discovered how to use both wood pulp and cloth in its manufacture. They were the world's first printers, too, for they used wood blocks and movable type four hundred years before the Germans gave it to Europe.

1057

It was interesting to me to discover that in all probablity the first printed books ever offered for sale were exhibited in the shops of Chengtu - my Chinese home town on the far western borders - so remote from what we call civilization. For centuries, until modern steam presses were available, Chengtu was one of the chief publishing centers of China.

When speaking of the creative qualities of the Chinese, one must not forget the great irrigation system of West China, one of the most amazing engineering feats of the ancient world. Li Ping, a famous Chinese official divided the waters that came rushing through the western hills from the snows of Thibet. He dug irrigation ditches on all parts of the Chengtu plain, 90 miles long by 50 miles wide,and taught the people the value of keeping the banks of the main streams and ditches in constant repair. That was 100 B.C. and the system is still in first class condition.

If China was creative in that far away period, what of it? She has been asleep for two thousand years, or, at least, if not asleep, very stagnant. Can she contribute anything to the modern world? The answer to that is that China at the present time is in the midst of one of the most pregnant intellectual revolutions of history. In every line - in business, in education, in all sorts of social experiments, the greatest upheaval is taking place. The mind of the nation is in ferment. Dr. Wilbur, President of Leland Stanford, calls the Mass Education Movement in China the most significant social movement in the world today. Dr. Wu-lien-teh has made a great name as the world's authority on pneumonic plague. Dr. New of Shanghai is the leading bone surgeon of the Far East and one of the ablest surgeons to be found anywhere. The Commercial Press in Shanghai is rapidly becoming, both in the quality and quantity

1058

of its output, one of the important publishing houses of the world.

My conclusion is that the Chinese are not more queer than the rest of us, but are remarkably human and able and likable. I believe that the Yankees of America can well afford to become better acquainted with the Yankees of Asia.

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1059

RELATION OF STATE SCHOOLS TO RELIGION IN CHINA AND JAPAN.

BY

James M. Yard, Executive Secretary
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We shall discuss China first, because Japanese culture, philosophy and religion came largely from China, as will be perfectly evident when we discuss the two systems.

The chief value of this paper will be to put in print the fact that there is almost no relation between State schools and religion in China and Japan. I have searched through the books in the files and have asked prominent Chinese educators for references on the subject. Nothing is to be had.

The Chinese literati are almost non-religious. They spend their time discussing ethics and politics. As Dr. P. W. Kuo, formerly President of the South Eastern University and at present director of the China Institute of America says, "The literati or intellectuals of China have been for centuries, as nearly pure rationalists as the world has known." I suppose that is the thing that impressed Prof. Bertrand Russell and caused him to write, "I know of no other civilization where there is such open-mindedness, such realism, such a willingness to face the facts as they are instead of trying to distort them into a particular pattern." The intellectuals are of course all followers of Confucius. The question then is: Can Confucianism be called a religion? There is undoubtedly a strong religious element in it, but many modern Chinese scholars refuse to

1060

call it a religion. In their opinion, it is merely a great system of ethics.

I can do no better than to give some quotations from Dr. Y. Y. Tsu in his chapter on the Confucian God-Idea In "China Today through Chinese Eyes". "Confucius was pre-eminently a moralist. His interests were this-worldly. But he had no taste for metaphysical speculation or religious contemplation."

In a few places Confucius speaks of God or Heaven, using them apparently as religious terms, but whatever his private religious views were, in his public life as a teacher he was an agnostic and a positivest. Dr. Tsu says: "Although Confucianism professed to preserve the ancient culture and inherited the classics as sacred literature, it contributed nothing to religious thought, the germs of which were imbedded 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 tien (usually meaning simply heaven), it became no more than an impersonal moral principle or a law of the universe." Dr. Tsu quotes significant passages from Chutze, the greatest expositor of Confucianism: "Those that have neither form nor 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 man, how could we serve spirits? 'Someone asked the Master about them - he replied, honor the spirits, but leave them alone.' This is wisdom."

Dr. Tsu quotes the editor of an important educational magazine, a man of both Chinese and Western training, as saying: "The God-Idea is now discredited by the educated people. We do not believe in a personal God any more."

Mr. Z. K. Zia in his article on Confucianism, on page #160 of the Chinese Recorder for 1924, says: "The Confucian theory of ~~normal~~ moral education could never have been too individualistic. Indeed any one who wants to call Confucianism a religion has nothing upon which to base his contentions except the social aspects of religion. The Confucian formula, 'Pay due respect to the gods, but keep away from them' is another way of saying 'Give the gods a social call, but do not enter into a personal relationship with them.' Rituals, externalism, and the social aspects of religion are emphasized; communion with God, inspiration, vision, faith and hope are left untaught. There is in Confucian thought no forgiveness of sin. There is no new birth, no conversion. Sins are social; the forgiveness of sin depends upon not committing it again."

Confucius was deified by the Manchu Dynasty. His tablet was set up in the central hall of every government school. At the beginning of every term and at other stated occasions the student body came together and in a very formal way bowed before his tablet. Sometimes addresses of eulogy were delivered. The question is: Was that worship - was it a religious ceremoney? Or was it merely a memorial service.

That custom continued during the early years of the Republic but has now faded out everywhere. Something akin to it has been established by the Canton government. The picture of Dr. Sun Yat Sen has taken the place of the Confucian tablet and students and teachers bow before the picture. At the formal ceremonies patriotic addresses are delivered and Dr. Sun's last will and testament is read. Some people call this religion. In my opinion it is nationalism and only

1062

religious in so far as our Fourth of July ceremonies are religious.

The situation in Japan is very much like that of China. The picture of The Mikado is placed in the centeral hall of every school (sometimes in every schoolroom) and at stated times, students and teachers bow before it. Dr. W. E. Griffis, in his book "The Mikado" says: "That is what Shinto is today - codeless, ethicless and without dogma." "Original Shinto was simply propriative loyalty." "Shinto is not a religion in any technical sense. It is a national tradition raised to a cult."

R. A. Peery in "The Gist Of Japan" says: "According to the regulations, no one religion is favored more than another in the schools and complete religious liberty is allowed. The tendency of the higher education is against any form of religion."

Alfred Stead, in his book "Great Japan", page #133 says: "The school system of Japan contains no religious education, as the term is generally understood. In fact, it is the most valuable example of the possibility of teaching moral conduct and right living without dogma. The Japanese recognise the value of religious, not necessarily Christian, teachings, but say that it should be taught elsewhere than in the schools. They take the ground that, religion to be of value must be the result of conviction. It is impossible, they contend, that children of the tender age of six can reason out the mysteries and difficulties of religious dogmas. Confusion in the mind of the child is bound to result, and the development of the intelligence suffers by introduction of abstract and incomprehensible subleties. That a child in the primary schools can understand, for instance, the idea of the atonement for sin, clearly enough to do him good and not merely to mystify him, is incomprehensible to the

Japanese mind. In as far as religious education is made the vehicle of moral instruction, and for the development of character, the Japanese quite recognize its value, but they do not complicate these moral teachings, which may be made intelligible to the child, by abstract and sectarian dogmas and creeds."

"Professor Jinzo Naruse, the President of the Women's University, gives very clearly this attitude towards religious teachings in schools in the following passage, which it is difficult to better for directness, completeness, and lucidity. He says:-

"I strongly oppose the policy of education held by religious people, who try to teach a particular religion to the students of their schools, and who, in some cases, seem to be using education as a sort of bait for converting youths to their religion. Such policy will do harm rather than good, both to the cause of education and that of religion as well. Education and religion ought never to be confused. I cannot, however, approve of the policy of anti-religious education, resorted by non-religious men, who try to insinuate into the minds of young students the principles of atheism, and make them think that religion is nothing but superstition and illusion. Education has no right to attach religious systems, and in so doing it deviates from its proper sphere. It is not right to antagonize any religion in a school any more than to teach propaganda. We ought to avoid falling into both of these errors. Educators must have a spirit of tolerance to all religions, and allow students perfect freedom in adhering to any religion they choose; at the same time we ought to inculcate high moral principles of life, aiming at the spiritual edification of our students without interfering with their individual faiths."

All the authorities on education in Japan stress the importance of moral training, but nothing whatever is said about training in religion, or as to the relation of education to religion.

Certainly the children of Japan are taught in the Schools that the Emperor is a direct descendant of the Sun Goddess and is, therefore, divine. The greatest reverence is paid him on all occasions. No one seems to know whether this is religion or not. Very many people say of it as they do of the same phenomena in China — that it is merely a method for the creation and maintenance of an ultra-nationalism.

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TRAINING SCHOOLS AND INSTITUTES IN CHINA.

By

James M. Yard.

The need for the social side of the Y. W. C. A. work in China was never more apparent than in these days of swift change. Every month larger numbers of women leave the seclusion of their walled compounds and go out for all sorts of entertainment and social diversion. In the larger cities, women are seen constantly on the streets and are found in great numbers, in the big shops. That is entirely new. For in the old days women of the better class were never expected to be seen in public except very occasionally at theatricals.

In Shanghai there is a bank managed entirely by women, for women. And Chinese women are serving in many banks as clerks in the woman's department. The girls are also taking up stenography and occupy positions of responsibility in many business houses. The number of women physicians is increasing year by year. In large factories women serve not only as common laborers, but are found acting as fore-women and superintendents. All this will indicate the enormous field that is open for any organization that attempts to serve women in a social way.

1067

The students in High Schools and Colleges are also eager for contact with things which the Y. W. C. A. supplies. They appreciate the progressive spirit of the group in China, both Chinese and foreigners, who are guiding the work of the Association. No one understands the present intellectual awakening of China better than do the secretaries of the Y. W. C. A. That is largely the reason why they have been so successful in dealing with the leaders of the Nationalist Party. They are intelligently sympathetic with the great movement that is now on for the freeing of China from the bondage of Western imperialism, Chinese War Lords, economic servitude and nationawide illiteracy.

In order to carry on the varied activities, there are many kinds of training which need to be developed in order to provide all around professional education for its secretaries. The National Committee of the Y. W. C. A. in China, through its Secretarial Training Department is, therefore, attempting to provide such opportunities along several lines.

Perhaps the most important and valuable training which a secretary receives, she gets while actually doing her work. The secretary's hand book recently prepared by Jane Shaw Ward is most useful for the secretary in training. It contains valuable information about the Y. W. C. A., the world around, and especially in China. There are also, of course, meetings of the staff and various local conferences which do much to train and inspire the secretaries. These meetings are all most carefully planned, and are a part of the regular training of the local secretaries. There is nothing "hit" or "miss" about such work. It follows a definite

1068

schedule and works toward a known end.

There is also a Reading Course in social work and methods prepared and sent out by Yenching University. This Course has been prepared largely by some of the secretaries of the Y. M. C. A. and the Y. W. C. A. And is, therefore, of great value to the secretaries in training.

Miss Ward in particular, gave much time to it. It required not only a great deal of time for preparation of the Course, but it had to be followed out and put into motion. The Chinese faculty at Yenching is growing rapidly and once the Correspondence Course is running smoothly, they will be able to carry it on. The Department of Sociology at Yenching is famous throughout China for the excellence of its work. It is certain, therefore, that the training which the secretaries receive, either as regular students of the Woman's College at Yenching, or through the Correspondence Course, will be of the highest grade.

Institutes are held in certain sections where there is opportunity for much discussion. Lectures and instruction are given along definitely professional lines.

One of the most interesting parts of the training course is the Summer School which has developed rapidly in the last few years. This School is a cooperative enterprise, promoted by the Mission Colleges of East China.. Last year over 200 students attended the schools, of whom 13 were secretaries of the Y. W. C. A. Miss Ward, Miss McNeil, and several other foreign secretaries have given a great deal of time to each one of these Summer Schools. I happen to know that their services have been very greatly appreciated

by the management of the Summer School, which is made up of professors of the various Colleges of Eastern China.

In addition to the lectures, discussions and recitations, a conference of those engaged in social work, meets three times a week during the Summer School session. This conference provides an opportunity for an exchange of experiences and gives practical and technical help, which could never be had elsewhere. Here, the secretaries mix with representatives of other kinds of social work. They also meet several times by themselves for special discussion of their own problems.

In some cases the students pay their own fees. But in other cases the local boards pay the expenses, which are rather high.

One great value of the Summer School is that the younger secretaries see the bigness of their problem and get an incentive which later, sends them for a year of study of a more intensive kind.

According to a recent report from Miss Ward, a good part of the training fund is used for scholarships. For in addition to the help that is gained in conference and Summer Schools, it is found necessary to send secretaries to some of the Universities for special training. Arrangements are made with the various local boards for a leave of absence with pay after a certain period of work. Sometimes the National Committee makes a small loan.

The Y. W. C. A. always with its eye on the future, knows that some of its secretaries must have a wider vision than can be obtained anywhere in China. Several of their best secretaries have, therefore, been sent abroad for graduate study. Some have gone to

1070

England and others to America. There are always several Chinese secretaries in training abroad. These women are going back prepared to lead in the great movements for women that are only just beginning.

The reports from China all go to show that a very great effort is being put forth to have a thoroughly trained staff in every one of the Associations. The value of this is shown in the fact that the Y. W. C. A. has doubtless, the most advanced social program of any of the agencies at work in China. Particularly in the Summer Schools do they study very definitely, special industrial and social problems as they relate to the lives of women and children.

1071

CONFUCIANISM.

By

James M. Yard.

Is Confucianism a religion or not? There are many contenders for either position. It seems to me, however, that no system can be very religious when many even of its followers claim that it is not religious.

It is exceedingly difficult for any foreigner to penetrate into the heart of Chinese society. The enwalled family system always keeps one just outside.

We know so little of real Chinese civilization - I know not a single foreigner who has actually got into the real heart and soul of China, who actually feels and knows a Confucian scholar's conception of God and religion. We outsiders, see the evil and the superstition in Chinese religion, but not many are intimate with Chinese saints and sages. In this country Chinese students know Vare of Philadelphia and Peaches Browning, but do not know men like Professor Rice, or McKenzie of Hartford, or Bishop McConnell.

But we do know some priceless things about the great Sage and his teachings and these we shall briefly set forth.

Confucianism in its religious rites, has almost ceased to exist as a religion since the inauguration of the Republic. Yuan Shi Kai, the first president carried on imperial worship once

1072

or twice, but since then it has not been performed and I think it has ceased, unless it still exists in a few of the provincial capitals. No doubt the old literati and their families still carry out the family end of it.

But as a teaching, a code, an ideal, it is woven deeply into the heart of the whole nation.

His five cardinal virtues were kindness, rectitude, decorum, wisdom and sincerity. The prince, the leader, must be the exemplar of all these to his people. The "superior" man of Confucius was such a high minded gentleman and scholar as lived up to this ideal. Confucianism has no doubt influenced deeply, but has never appealed to the ordinary man. His talk is to rulers and about the duties of rulers. "It is a system of government."

Let us emphasize the fact that Confucius was not a creator. He says he gave nothing original - he was a conserver. He collected the widdom of the ages and passed it on, with his stamp upon it to be sure - but it was not new. The long past came to focus in him. And how great ancient China was can be measured by the greatness of his life and teaching.

The Confucian religion is a blend of the ancient nature worship and ancestor worship so far as its ritual is concerned and its theology is a further fusion of all that teaching with all the ancient teachings with those of Lao Tze. De Groot says, "it is a religion purporting to secure the good working of the Tao, or universal order. Thus naturally to frustrate the work

of the Yin and its spectres. Thus the exercise of that religion is reasonably the highest duty of rulers, whom nature has assigned to secure the good working of the Tao among men." No one knows how much of that sort of superstitious ritual is a part of real Confucianism - I think very little. For real Confucianism is a socio-ethical system - often agnostic. "It was the application of human reason to life and the assertion that in the things of the soul as in things of the mind, reason is after all, the guide which runs the least risk of leading us astray." The master said "beware of religions." And "while you do not know life, how can you know (about) death?" "Man need not concern himself with what lies beyond him; he need not adore, he need not pray to a god." At another time he said, "my life is my prayer." "Lead a good life and make no demands. To lead a good life is the prayer of the sage. He who leads a good life need fear neither Heaven, nor men, nor his own conscience."

His social sensitiveness is registered in such sayings as "All are brothers with the four seas." "Recompense injury with justice, and recompense kindness with kindness."

What high praise is this from one of his disciples: "there were four things from which our master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy and no egoism."

1074

In his doctrine of the Mean, he defines the perfect man: "It is only he possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far reaching intelligence and all-embracing knowledge fitted to exercise rule; magnanimous, generous, benign and mild, fitted to exercise forbearance; impulsive, energetic, firm and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean and correct, fitted to command reverance; accomplished, distinctive, concentrative and searching, fitted to exercise discrimination.

"Fitness of manners in all our conduct as much as justice, the knowledge of all our duties no less than humanity are celestial virtues."

I must not close without this fine summary by Hovelaque: "There is something both of the stoic and the epicurean in this refined and noble gentleman. He is an aristocrat in mind and has yet found means of making men and virtue loved as he loved them himself. That a whole race, a fourth of humanity, should have chosen him for their guide and for 25 centuries meekly followed in his footsteps is something almost miraculous. His influence in its extent and duration, surpasses every personal influence that humanity ever knew elsewhere. It constitutes the most extraordinary phenomenon in history.

"For this religion is the only one which is <u>wholly secular.</u> As I have said, no mystical or turbid elements enter into this philosophy. It addresses itself only to reason and man's social

1075

sense. No mysterious absurdity, no terrors have given this religion the majestic and awful countenance of the religions which have dominated men elsewhere. It imposes itself without the aid of any threat. It makes no supernatural promise to man. It recognizes neither rewards nor punishments. It is simply the frank and virile religion, or rather the purely human cult of humanity."

Not very many ever practiced that system in its simplicity and purity. For in spite of allthis high teaching, much of the old animism and superstition lived on and man's religious nature was fed from other sources. But I doubt whether anything more noble and idealistic for the life of a scholar, a ruler, a man of culture, has ever been conceived.so far as ethics are concerned. It is not a religion. I am more and more convinced of that. And the true scholarly followers of Confucius are as nearly void of all religion as any group that has ever lived.

1076

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FAMILY RELIGION IN CHINA.

By

James M. Yard.

The unit of Chinese civilization is the family, not the individual, not the town-meeting. It is the family - father, mother, children - that is the unit. The real religion of China is natural and simple. It is family religion. Potentially every father or eldest son is a priest and many actually perform that service (not in a professional way, but in a real way as heads of the family). That is why ancestor worship has such an immense grip on the country - it is an integral part of the one universal religion of the nation.

This family religion is a wonderful fusion of pre-historic religion with all the other ideas the Chinese have picked up along the way of their long journey, from Taoism, Confucianism, Buddhism and I suspect from the Roman and Greek Churches - some modern sects actually and definitely incorporate Christianity and have a picture of Christ in their places of worship.

In China the temporal and spiritual are one. There is no such definite divions of the sacred and secular as we have: law and religion are one. Social relationships are religious - being so ancient they are changeless and unchangeable. Everything is fixed and settled. Rites and ceremonies reign from one end of China to the other and have for centuries. As Hovelaque says, "

"they dictate, regulate, repress, punish, recompense all the acts of his life. The family is a tribunal, the father a magistrate: in theory he possesses the power of life and death over his offspring: he exercises in all its force the patria potestas of the Romans, with all its religious and civil consequences. The family is everything, the individual nothing. The day he leaves his family, or is expelled from it, he becomes a wretched outcast without rights, without ties, a living corpse.

* * * * *

"This cult, then, is the base of all Chinese civilization. The day on which its foundations are shaken, the entire fabric of this civilization will totter, just as the civilization of antiquity crumbled away when its beliefs decayed. The downfall of this cult will drag down in its ruins all the institutions which it has created.

* * * * *

"The Chinese feel this; and it is this feeling which explains their passionate conservatism.

* * * * *

"A purely human religion, without metaphysics, without mysticism, without a church, without priests other than the father of the family, without any God other than humanity; without a Heaven or a Hell, finding on this earth and within this life its principle, its ends, its sanctions and its rewards. Unquestionably it is of all solutions which man has given to the problems of

1078

existence, not indeed the highest, but the one most closely adapted to his conduct, the one which by its soundness, proved by its immense duration, has procured him the greatest sum of blessings. It is one of the most important facts of history. None is worthier of all respect, or more deserving of study and meditation."

Of course in many cases animism, superstition and fear play a great part in all this worship. It does not bring all the blessings that Hovelaque would seem to claim. Nevertheless, this family worship does bring peace and a great sense of security.

One of the great questions, produced by the present terrific social, political and intellectual revolution, is: can the chinese family religion survive? Perhaps an even more fundamental question is: can the family, that great bulwark of Chinese civilization, survive?

1079

Submitted by:

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TRANSLATIONS FROM THE CHINESE.

By James M. Yard.

ON BUILDING A HOUSE.

Hwang Lin.

Behind seven pine trees grow tall,
In front winds the brook,
Glows the sky's western wall;
Behold, majestic *Omei and - snow peaks!

SPRING THUNDER STEALS SLEEP.

Hwang Lin.

Alone on my bed I wait for dreams,
The lamp shines dimly,
The rain pours from the eaves.
How it roars!
Suddenly the whole earch heaves -
Is Heaven angry?
God orders the weather and the seasons,
Bounteous spring brings happy leaves.

On horseback in the morning
I shall rejoice in the green of the country side -
Fresh and luxuriant: trees, grass.

* Mt. Omei in Szechwan is one of China's five sacred mountains.

FRONTIERS

A Sermon ~~for~~ Looking toward Commencement

by James M. Yard

Seek ye first the Kingdom of God. (Matthew 6:33)

Thy will be done on earth as it is in heaven. (Luke 11:2)

Whoever wants to be great among you must be your servant. (Mark 10:43)

There is no room for Jew or Greek; there is no room for slave or freeman; there is no room for male and female. You are all one in Christ Jesus. (Galatians 3:28)

The bravest men and women have always been found upon the frontiers. Where conditions are hard and dangers are thick, there go the bravest souls. Our hearts thrill as we think of the risk and the exquisite agony that has attended the opening of the frontiers of the world. We think of those vast Mongol armies that crossed the Western frontiers of Asia and invaded the Eastern ~~frontiers~~ boundaries of Europe. In imagination we remember the old junks and sail with Chinese boatmen to Japan or Java or Mexico. The hearts of all adventurers are stirred by the story of Columbus, who left all the frontiers that Europe knew and crossed dark and troubled waters to find a new world. Time would fail to tell of all the brave souls who have ventured forth across wide seas into Arctic snows, over highest mountains, and through measureless miles of burning desert.

But alas! There are now no frontiers. There are no new seas, no new lands, no new rivers to discover. We know our world. The geographical frontiers have vanished. Is there, therefore, no call for bravery, no need for the spirit of adventure, nothing to call forth the real metal in one's soul? I think not. The geogra-

1081

physical frontiers may be gone, but there are great spiritual and moral frontiers that call, and call more loudly than ever. As Mr. H. G. Wells has said so truly, "Man is still only adolescent. The great tasks are still ahead. What man has done forms only a prelude to the things that man has got to do." There are still jobs for pioneers. The thrill has not gone from life. We still need pioneers in medicine: there are many diseases still to be conquered. We need pioneers in education, for there are ~~great frontiers~~ immense continents of knowledge upon which no man has ever set foot. In industry, in international relations, in family life and in many other relationships there are still vast undiscovered ~~continents~~ worlds across whose frontiers men and women of daring and courage must pass.

I therefore wish to remind you of some of these rugged, mountainous frontiers where laborers must fare forth. I desire to challenge the students of this generation to reckless bravery and sacrificial adventure. You have come to the world in a great day. You face measureless opportunities in almost every field of human endeavor. Our fathers have accomplished great things in the physical sciences. We have invented great machines, but we have not learned how to use them for the real enrichment of the human race.

The task of the present generation is a spiritual task. You must deal not so much with the physical sciences as with the social sciences. You have all the tools and all the discoveries. Can you apply them to the science of human betterment? This is a spiritual and moral and philosophic and religious task. It is your day,- the only day you will ever have. What an adventure! What are you going to do with your life?

The hardest thing in the world is to think. You are a few of the persons in the world who have been trained through years to

think. At least, I hope you have been trained to think, for that is the real end of any educational system. If you have not learned to think, and think independently and honestly, by so much do you lack education and culture. I say the hardest thing in the world is to think. The most courageous thing is to think honestly and to follow in your thought wherever truth shall lead you. There never was a period in world history when society needed honest thinking as it does to-day. In economics, in politics, in religion, we still must fight the battle for freedom of thought. Heretics are still persecuted. Do you know what a heretic is? A heretic is a man or women who thinks new thoughts. In Japan new thoughts are labelled dangerous thoughts But the only people who ever helped forward the human race are the men and women who dared in the face of opposition to think new thoughts. An English writer said recently, "The first ape who risked his standing in the community for a new idea became the father of men."

The need of the world is for men and women who can think -- and who dare to think honestly. The world is calling you to try these great spiritual frontiers. You must try them with your mind and with your spirit. You must remember that frontiers are dangerous. Not all men who go pioneering return to reap rewards of riches and fame and glory. Many die in the deserts and on the mountains, and It may require a sterner bravery to tackle these spiritual frontiers than it does to attempt the physical dangers of the wilderness. Your very education has accustomed you to lives of ~~physical~~ ease and comfort. You have not been inured to pain and struggle. I warn you that you will be persecuted, that you will be tormented, that you will pass days and nights of weariness and exquisite pain, if you actually venture on the frontiers which I shall point out.

1083

The fact that we see these vast spiritual ~~frontiers~~ countries opening before us is a new fact in human history. "Man and his civilizations have always needed re-creating and other ages have been scarcely conscious of their lack. We know our need." Awake and clear-eyed we see the need of a finer morality. Vividly are we conscious of our spiritual failure. In agony are we groping for God -- and for brotherhood.

Now may I point out to you a few of these frontiers of the spirit, on which I hope some of you will dare to go ~~as pioneers~~ adventuring.

(1) The relation between men and women. This is probably the oldest of all human relationships, but new conditions now exist and the whole question of the family has risen anew as for the first time. No men or women anywhere yet realize the vast social implications of the new place of women in human society. We have lived in a man-made world. All our conceptions of woman and her place and her powers are built up on a man-made tradition. For centuries and centuries woman has been shut in and hampered.

Suddenly, in our generation, she has been liberated and every day in every nation under heaven she is gaining a larger freedom. This is due to many causes. Probably first and most important of all is the fact that she is being educated to a larger degree. Education opens all fields to her and thus in the end gives her economic independence. Once she is economically free she will no longer be treated as a slave socially or politically. She has vast achievements to her credit in almost all fields,- in science, in education, in religion and in the arts. She has proved herself man's equal. She is still woman, she still has her own work to do, but she has a new place in the world, and with that fact both men and women must reckon.

Unthinking people deplore the increase in divorces, unmindful that women of former generations dared not, or could not, secure

1084

divorces though they lived under unspeakable conditions of cruelty and shame and disrespect. Not long ago a young woman was securing a divorce. When she told her mother the reasons, the mother replied,

"I stood much more than that from your father."

And then the young woman answered, "That is exactly it. You did stand more from my father, but it was not right that you should, and we have come to the time when I will not stand these things from any man."

That is a frontier. Will you risk it, not in the spirit of bravado, but in the spirit of service, in the spirit of science, in the spirit of Jesus Christ Himself?

(2) Another frontier is that of the relationship between the employer and the employee. Up to date a few brave souls have tried to apply the Golden Rule to industry. Others, aggravated beyond endurance, have tried to dynamite society. But the frontier has not yet been crossed, the desert has not yet been cultivated. Capitalism with proud head stalks across the land and Labor with hatred thinks of some way to crush Wealth.

What is wrong with the profit motive? What is wrong with our system of production? What about distribution? Is it cheap and efficient? What about tariff? Is it scientific and fair and reasonable? Who should control the raw materials of the world? Here are matters of vast importance which we do not yet understand, delicate relationships of which most of the people in the world are not aware.

(3) The third frontier where dangers lurk at every step is that of the relationship between the races. Here are deserts of scorn and mountains of superiority and vast floods of hatred which must be conquered. This vast and almost measureless frontier bristles with problems to which no one pretends to have wisdom enough to answer.

1085

Great nations on the pretext of racial difference shut themselves off from other races. They build great walls of exclusion. The great human need in the world to-day is for wider fellowship, for deeper racial understanding and respect. May I call to your mind that walls do not promote fellowship, that exclusion does not foster understanding, that the attitude of superiority does not make or cement friendship.

We need an immense amount ~~more~~ of fellowship among the students of the world. Let us, therefore, do all we can to promote international student fellowships and scholarships. Let us get Chinese students to America and to England and to France and ~~to~~ get American students to China and to England and to Germany. Let us promote travel on the part of business men and diplomats and preachers and editors and of ordinary men and women.

One of the most encouraging things in the world is the fact that students everywhere are facing up to this racial challenge and that they are discovering that the differences between races have been mightily exaggerated and that the achievements of the so-called backward races have been kept in the background. The Nordics have looked with from upon ~~minimized~~ the culture of all other races. We have called them "pagan" and "heathen" and all their immense accomplishments in civilization have been minimized and pushed into the background. So there are here still ~~measureless frontiers~~ vast Continental reaches where pioneers may labor.

(4) A new conception of religion is another frontier, that calls for bravery cast in a truly heroic mould. Here, surely, in the world of religion are frontiers for spiritual discovery and adventure. The world-wide revival of learning and the vast influence of science has changed many conceptions of religion. The greatest present danger is that we shall enter a generation that is swamped with materialism. The need is that we hold to the Vision Splendid and to the experience

1086

that thrills with God in the midst of an insistent materialism, of life that demands unheard of material possessions, and a materialistic philosophy that is insidious and clever. This idea is emphasized by Professor R. A. Millikan, the great physicist who isolated the electron, "The most important thing in the world is a belief in the reality of moral and spiritual values." It is also emphasized by President Coolidge, "It is not what we receive that gives us satisfaction but what we give. And it is not in acquisition but in living the life of men and in achievement that men find their true and real satisfaction as human beings."

On the other hand the new learning has made many of the old ideas and beliefs which were connected with religion utterly untenable, for example, prayer is no longer the kind of magic by means of which the faithful can secure their least desires, whether it be relief from pain, prominent position or success in business. Prayer is fellowship with God. It is the inner battle against spiritual forces. It is meditation. It is struggle. It is the experience of Jacob with the angel or of Jesus in the Garden.

The danger is that when men cease to use prayer as magic they do not take time for the longer process of meditation and communion. It takes a longer time to enter into real communion with the Divine than it does to mumble, "God keep me from danger to-day."

In this whole wonderful realm of prayer there are vast frontiers which no saint and no psychologist has ever tried.

New and bewildering ideas of God and of man have arisen as a result of our studies in astronomy, geology and anthropology. God is no longer a tribal God, sitting on a throne in the skies, wreaking vengeance on his enemies. Man is no longer a creature who has lived on the earth for six thousand years, having been created

1087

in perfection. He has been struggling for centuries and is still struggling upward toward perfection.

This whole relation of God and man, of the scriptures, theological beliefs, the authority of the church, furnishes a frontier that is baffling and challenging. Men still need a loving God. They still need a Savior from sin. They still need strength to do superhuman tasks of service to their fellow men. Such a frontier demands noble living and heroic thinking ~~and study~~. In some respects it is a very dangerous frontier, as men like Dr. Fosdick are finding out.

The frontiers are not gone. Opportunities for dangerous living are still multitudinous. But these vast moral and spiritual frontiers can be crossed and mastered only by men who have caught the spirit of Christ. Such pioneers as are needed are well described by ~~the~~ Archbishop Trench in his well-known sonnet:

"He might have reared a palace at a word
Who sometimes had not where to lay his head.
Time was when he who nourished crowds with bread
Would not one meal unto Himself afford.
He healed another's scratch, His own side bled:
Side, hands and feet with cruel piercings gored.
Twelve legions girded with angelic sword
Stood at His beck, the scorned and buffeted.
Oh, wonderful the wonders left undone!
Yet not more wonderful than those he wrought!
Oh self-restraint, surpassing human thought!
To have all power, yet be as having none!
Oh, self-denying love, that thought alone
For needs of others, never for its own!"

1088

CHINESE PATRIOTISM.

By

James M. Yard.

In America we often call it Bolshevism - especially is Mr. Kellogg prone to call it that - in China they call it Patriotism. It is something new in China, and they are proud of it and rejoice. During all the ages they have loved their families - now they love their country in a new and glorious way.

Another name is Sun Yat Semism. For the Chinese feel that Dr. Sun was the leader who set them free. He is destined to stand out as the greatest Chinese of this generation. He led the revolution of 1911 - in fact he had been preparing the way for years and had risked his life again and again. Yuan Shi-Kai and a long line of reactionaries in the north prevented the success of the first revolution. Eventually Sun lost hope and moved to the south. The present Nationalist Movement is the result of the work he did during the last years of his life.

It is the flaming patriotism and sacrificial spirit of Sun Yat Sen that is in China today, and Christians would do well to remember that Sun got that spirit of sacrifice from Jesus. Borodin is only an adviser. Sun is their prophet. Bolshevism is a rush lamp. The "Three Principles of a Free People" by Sun is the blazing torch that leads them on. His "last will and testament" is the sacred scripture of the Revolution.

1089

The present Chinese Revolution is more than a political movement. Revolution. It is a "Revolution of the mind" of a people. It is a vast spiritual experience. It has grown up dm schools and has been fastened in educational gatherings. Dr. Hu Shih, father of the Chinese Renaissance, has had something to do with it as have Bishop James W. Bashford, John Dewey, Bertrand Russell, T. T. Lew, Leighton Stuart, Harry Kingman, Eugene Barnett, Helen Thoburn and a host of others.

Its goal is "the new freedom." It aims to destroy illiteracy, to free the workers, to emancipate women and to establish "a government of the people, for the people and by the people."

New books and pamphlets are pouring from presses everywhere. Some come from the great Publishing Houses in Shanghai; others are printed from wooden type or hand presses in Chengtu. The total output is enormous. Here are some titles: "The Philosophy of John Dewey," "Why we behave like Human Beings," "The life of Sun Yat Sen," "The life of Lenin," "The Teachings of Jesus," "An outline for the establishment of a Republic."

There are doubtless raidcals in the new Nationalist government, but from Canton and Wuchang and Hankow come most glowing reports of the new kind of soldier and the new kind of official. "No longer is there cringing before the soldiers" writes one foreigner in Central China. "It is a new day for the common people, not merely in theory but in daily life. There is a difference in this city."

Some of the slogans of this new patriotism are interesting. It would not hurt America to adopt them!

1090

"The official power belongs to the people
of the Revolution."
"Set up a clean government."
"Kick out the grafters."
"Destroy Militarism."
"Care for the farmers and workers."

In at least two things the Christian Church is fortunate. First, The National Christian Council has been actually working on the problem of industry. In many places the Church Committee has been the only organization interested in the betterment of the lot of the workers. The very ablest men and women of the National Christian Council have served on the Committee on Industry - changed last October to the "Committee on the Christianizing of the Economic order" The very change in the name is significant of the reality of the thinking that is being done by the Christian group.

The other thing to be grateful for is the resolution in favor of the abolition of the unequal treaties which it passed last October. In this connection the recent comment of a group of Chinese Christians is interesting: "We are very happy that the National Christian Council has already made known its approval of doing away with all unequal treaties and has so announced itself; We back up this resolution. We do not want our Christianity established on a basis of gun-boat policy, and we especially do not approve of military force to back up the Gospel. It is because of the policy of this kind of invasion and because of the basic nature of military force, that there

1091

has come the anti-Christian purpose. Christianity can have as its basis only the personality and character of the disciple and the fruits of saving the world, the nation, and the individual, and it must be bbacked up by the disciple's willingness to sacrifice his blood."

Another quotation will show how Chinese Christians connect Christianity with their present patriotic activities: "Jesus' idea that freedom, equality, love, sacrifice, service, religion - these things and sin could never be in agreement - is fundamentally a kind of revolutionary dynamic. In the past there have been not a few of our fellow believers who have striven for the Revolution, some who have been leaders, and some who have sacrificed themselves, and today both among the officials of the country and in the Revolutionary Army they are leaders, some being soldiers and some doing other kinds of Revolutionary work; there is no want of clever men. We recognize them as good examples of true Christians, think of these former worthies and leaders who cause us to be courageous and make us ourselves strive in our burden of saving the country. We must make fundamental, in our own work for the Revolution, Jesus' revolutionary spirit of opposing the Pharisaism of his day, the ~~binding~~ bondage of old religions, the oppression of the people by the class struggle for wealth and position, even to the sacrificing of his own body on the cross."

There is nothing more important in international affairs than for Americans to <u>understand</u> the Chinese Revolution. It is of course far easier to cry "Boo, there's a Bolshevist" than to get the facts as to causes, methods, aims and purposes of one of the greatest social movements of all times. But such an attitude of reaction will be

1092

of help to neither missionary leaders nor members of the government. Chinese Patriotism is a thing to be reckoned with. Sympathy will help more than scorn, and cooperation will avail more than many corps of Marines.

893.00 P.R./6000

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WHO IS FENG?

Debunking the Hungarian, American-Army Myth.

James M. Yard.

Feng Yu Shiang is a Chinese. All the stories whether from Prague or Bridgeport alleging that he is a Czech are just so much bunk. I know Feng.

Fifteen years ago Feng Yu Shiang, then a colonel in the Chinese army, walked into my compound in Chengtu, capital of the far western province of Szechwan. He was about thirty years old. Two orderlies attended him. He was dusty and travel-worn, and his sword clattered at his side. He had been on a forced march for two weeks. For there was trouble in Chengtu, and he had been ordered to take charge of the city as quickly as possible.

Feng had just arrived in the city, and being a member of the Methodist Church in Peking, came to make a friendly call before he had even taken up his official residence at the army barracks.

He was in the city for several months and I saw him frequently. At that time he spoke no English at all. All our conversations were carried on in Chinese. During that summer of 1912, because of the depredations of bandits in the province of Szechwan, foreigners were unable to go to mountain resorts;

and though it was an exceedingly hot summer, all remained in the city.

Colonel Feng spent the month of August in the hospital in the very compound in which I had my residence. I saw him almost every day, and had many conversations with him.

In 1923 I was in Shanghai doing some publicity work and needed some pictures of Feng and his army. I accordingly asked one of my assistants, Mr. Richard M. Vanderburgh, an expert photographer, to go to Feng's camp to get some pictures, both stills and movies. Mr. Vanderburgh, who was born in China and speaks Chinese fluently, spent a week there and was on very intimate terms with him. At that time Feng was studying English every day and could speak a little. He did not speak at all easily.

When I knew Feng in Chengtu, he was a simple, straightforward soldier, and an exceedingly capable military man. The report that Vanderburgh brought back confirmed all that I had known of him, except that he had developed considerably as a military leader and was spending a great deal of time in study. He arose every morning about 5 o'clock and spent three hours studying history, English and the Bible.

Other Americans have been in close touch with Feng for many years. Before I knew him in Chengtu, he had been, a great friend of Dr. George Davis, the leader of the Methodist work in Peking, under whose influence he joined the Methodist Church in that city. Later on he became a very close personal friend of Robert Gailey of the Y. M. C. A.

We thus have a knowledge of Feng and his private life that goes back perhaps twenty years. There can be no doubt whatever, that he is a pure Chinese.

He is an outstanding figure in contemporary China, and has a very strong and interesting personality. He is a puritan in his discipline. He does not allow his soldiers to smoke or to swear about the camp. Officers who disobey orders are flogged. He is scrupulously honest in his money affairs. When he was the governor at Kaifeng, his treasurer was compelled to paste all his accounts on the walls around the governor's yamen, so that all the people might examine them.

Some hard-boiled American newspaper reporters in Shanghai delight to refer to him as the "socalled" Christian General, and to suggest by insinuation, that he is not upright. One of them told me that he knew Feng was as crooked and dishonest as most other Chinese officials were reputed to be. I demanded evidence. He referred me to the American Military Attache in Peking. Immediately I wrote to a friend of mine in the capital and asked him to call on the Military Attache at the American Legation. He did and related what the reporter had said. The Attache replied, "it is all a damned lie - I know nothing about Feng's accounts."

There is another story that illustrates the ruggedness of his character, and his courage and ability in dealing with big men. About three years ago when he went into Peking to assume control, he discovered that many of the prominent officials who were members of the Church, did not attend any of the various

1096

services that were being held in the capital. He called on one or two of them and asked, what was the matter? Various excuses were given. They were too busy, or they did not like the preacher, or the service was for the common people. After a few weeks he organized a Sunday afternoon prayer meeting at the home of one of the leading pastors in the city, and sent notices to these officials inviting them to attend the meeting. They all attended. Soon there was a scramble for tickets of admission on the part of those who wanted to get in touch with these men of influence. Feng denied all such requests saying, "this meeting is not a political convention. It is a religious service and our only object is to gather a few friends for prayer."

That is Feng.

1097

IS THERE A FUTURE FOR MISSIONS IN CHINA?

By

James M. Yard.

That depends upon two things. The policy of the Foreign offices of socalled Christian nations, and the brand of Christianity that is exported. I do not think there is any future for modernist missions, nor for fundamentalist missions, nor for Baptist missions, nor for Methodist missions. The call is for Christian Missions.

In other words, I believe that the Church of Christ is in China to stay. It will not be overturned by any present movement. We have discovered in the last five years that there is a real Chinese Church of Christ.

This Church is not antagonistic to missionaries, though it is not dependent on missionaries. It has leaders of its own. It supports many of its own pastors. Its ablest leaders are united in the National Christian Council. They have a program. They are intelligent. They are daring. They are dead in earnest.

This Chinese Church will want missionaries - not many, but a few. As Dr. David Yui and many other Chinese leaders are saying, "the greatest gift of the West to China has been the life of the missionary." They hope that this contribution of life may be continued indefinitely. There will be no future for the missionaries. That will eliminate a good many candidates. Aspirants for the job of

1098

district superintendent, or teachers who hope to become college presidents need not apply. There is a future for missions, but not for missionaries.

The fact is that for the next 10 years we shall need more money than we have ever needed before. For our emphasis in the next decade must be on education. The Church has some leaders, but she needs many more. They must come out of the schools. If it is true as H. G. Wells says of civilization, "it is a race between education and catastrophe," it is certainly true of the Church and of the State in China. They must have education. In this brilliant scientific age only educated leaders can lead. Neither inspiration nor ordination will suffice without education. Therefore, schools. Schools cost money. Consider the huge sums spent on education in America.

The Church may very quickly carry on practically all of the evangelistic work and pay for much of it. But it cannot support great Universities and hospitals which must be continued until such time as the Chinese Church can support them.

The Chinese Church has leaders. But it has not wealth. Its leaders are pastors and teachers - the class that never, in any country, has money in large amounts.

Once the present chaos is settled, the demand for schools of all kinds and everywhere, will be greater than ever. I have no idea that Christian schools will be eliminated under the new government whatever it may be.

There is no evidence anywhere of <u>local</u> opposition to mission schools or mission leaders. The people everywhere are

friendly and appreciative. Missionaries have left certain places in the far interior because of the insistance of their Consuls. In a few places radical government officials have made such terms that the schools could not carry on. But those cases are few and unimportant.

That the future of missions is wrapped up with the foreign policy of Britain and America, cannot be doubted. If we make of Shanghai an armed camp and turn the Whangpoo into an Anglo-American stream and continue by a great display of the barbarism of force, and by bombastic dispatches from crude "war correspondents" to insist on our superiority, I think there is no future for missions.

Anyone who actually knows China is aware that we are not dealing with the same nation that we dealt with from 1842 to 1900. There is a new China - aroused, intelligent, scientific, and proud as Lucifer.

Unless the Churches of the West can exert influence which will change the stupidly pagan policy of our Government in China, the Philippines and Central America, we might as well withdraw our missions from China. Christianity will be so utterly discredited that the mere presence of its "white" representatives and their aggressive propaganda, instead of winning converts to Christianity, would probably drive intelligent people to a scorn for all religion.

That is not an easy task, but it is by no means hopeless. I believe that we are making progress in our effort to Christianize international relations. I, therefore, believe that there is a future for missions in China.

A COMMENTARY ON MODERN CIVILIZATION.

James M. Yard.

The Myth Of the Individual- by Chas. W. Wood - John Day Co. N.Y.)

If you are a republican or a fundamentalist or a hundredpercenter, or belong to the Klan, stop here! You will not read the book, and you will be happier if you do not read this review.

We have been grasping for ideas and gasping for words with which to describe the futility of the civilization of our day. We are well nigh rudderless on a shoreless ocean. We are entangled in the jungles of materialism. We are smothered with wealth. We are immeasurably rich, but infinitely poor. We have unimaginable knowledge, but so little wisdom. What is the word or phrase that will express the emotion we feel as we view this modern age?

Mr. Wood, in his stimulating book, has said it all in a paragraph: "The human voice, the sacred instrument through which Man was first able to transmit his experience to his fellows, bringing into each life the knowledge of the ages, can now be projected across the seven seas: and in this supreme triumph of his genius Man finds that he has nothing to say. Usually he sings a fool ditty, tells a bedtime story or beats a tom-tom designed to mobilize the miserable into a jungle dance."

1101

And in one characteristic sentence, he gives me my text: "Everybody is very much alive, but nobody much is really living." The whole book is an exposition of the fact that no man liveth to himself, for we are members one of another. Mr. Wood has his own way of saying it: "Man cannot be an individual and be a man too."

Charlie Wood is so much more interesting than he would have been if he had just done the thing that would have pleased his dear preacher father and turned out an orthodox person. The fact is that he is one of the great preachers of the day. He is a preacher to preachers - at least to a few who are free and daring enough to understand him. How he will hate being called a preacher! Perhaps he would rather be called an engineer or a philosopher. But I will let it stand just that way.

Whatever you call him, he is now searching for truth rather than for dogma. The truth has set him free. One feels the sweep of liberty in this book like the rushing of a mighty wind. "Concededly, we disagree as to how human life shall be lived most abundantly. But it is not a matter for argument. It is a matter for discovery and demonstration."

He is free. He is not afraid of hurting the feelings of a Bishop or a Board secretary, or of any sort of ecclesiastic. He is not afraid of losing contact with his congregation, nor of being unfrocked and left without a salary.

But he is reverent. It seems to me, that he has written an amazingly Christian book, though it will never be listed as such. It will probably not even be put in the religious section of the libraries. For it is not orthodox. I doubt if Charles W. Wood ever

1102

had an orthodox moment. That probably makes him all the more valuable to an age that is prosperous and believes in the status quo.

The trouble with orthodoxy is that it cannot appreciate reverence that scorns dogma, nor devotion that flouts authority, nor religion that seeks God outside of the temple. This is not a pious book. But it is a religious book. For it deals with life in a fearless and loving way.

It is definitely a book for, and to, and about, this Machine Age. He discusses Industry, Theology, Woman, Politics, Sociology, Peace and War, and illuminates them all.

The orators, for a decade, have been telling us that we are living in a new Age. But we have not understood them. He makes us feel it. We thought the orators meant autos and electric refrigeration. He makes us see not machines, but Machine.

The fact is we are so new to this Machine Age that we have as yet almost no idea how to manage our lives. We are clumsy and stupid like a new driver - we have not yet learned how to shift the gears. It takes time to learn that.

I should like to quote the whole book, but the editor will not allow that. He has paid for other articles that must go into this magazine. Elect spirits will read the book again and again, and pass it on to their friends. If you believe in the life more abundant for all men, it is your book. If you understand that Jesus was not a Rabbi or an ecclesiastic of any kind, but a great human leader, it is your book.

1103

"He wasn't rooting for poverty. This Kingdom he talked about was rich beyond imagination." A line further on, Mr. Wood makes this comment on the Kingdom ~~x~~ that engineers will understand, "The way to have wealth is not to take it. The way to have wealth is to radiate it, to create it." And he was speaking about the Kingdom of the Creator.

His comment on what is called the materialistic age, or our materialistic civilization reminds one of the recent lectures at Columbia by Dr. Hu Shih, the brilliant Chinese Philosopher. Dr. Hu says, "~~that~~ a civilization which abolishes poverty, destroys disease, and frees woman, has wrought spiritual triumphs." Mr. Wood says, "mention should be made of the Red Cross which the age of chivalry did not know. It took materialism to organize mercy on the battle fields."

I think on the whole, that his comments on modern Industry are the most valuable. Of course the whole book is more or less about modern Industry. For no one can comment on modern civilization without discussing Industry and its endless entanglements on almost every page. He is helpful in that he separates Business and Capitalism from Industry. He says business is business and industry is industry. "The history of Industrialism to date is not the history of Capitalism. It is the history of the fading out of Capitalism.* * * Capitalism is the belief that modern Industry can be conducted on the principle of authority. * * * The Machine, however, does not give a damn for authority. A Rockefeller, a Ford, or a Soviet Government may have title to it, but it will run only for those who find out how to run it."

I must finish. The book is packed full of stimulating paradoxes and striking phrases. Through it all there is a slight humor. He views life in a sort of amused, detached way. He uses a quiet satire that stirs one's blood. It is like a self starter for one's thought processes. He thinks strange thoughts, uncannily true. This surely is a tract for the times.

Submitted by:

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THE YANGTSE AND THE HUDSON.

By

James M. Yard.

One yellow and warm - gleaming like gold
One black and cold - gleaming like steel
And the Palisades are like,
Bayonets of soldiers on parade.
Both are regal, rich, and majestic.
One rolls down the thin edge of a continent
One in the center of Asia,
Drains half a world.

At the mouth of one, a proud luxurious God - New York,
At the mouth of one, a God groaning to be born.-Shanghai.

Rivers of Destiny!

1106

MARCO POLO on his famous journey 600 years ago visited Chengtu and called it one of the fairest cities in Asia. He also said there was nothing in Europe to surpass it.

It is still a fascinating city with broad streets, beautiful temples and enticing shops filled with silks, rare old porcelains and jade exquisitely carved.

But it is changed. Motor Cars rush through the streets, there are tall buildings, an electric light plant, telephones and most epochal of all, West China Union University growing up just beyond the great South Wall.

Chengtu is the center of a population of 100,000,000 - one-fourth of all China, 1/16 of the population of the world - all of whom speak one language, free from dialects.

Chengtu is one of the great cultural points not only for China but for all of Central Asia. Therefore, whatever of importance is said or done in Chengtu will reach the important cities of Lhassa, Yarkand and Samarkand.

It is the Eastern gateway to Thibet, the Forbidden Land, that last stronghold of seclusion. Perched there on the roof of the world, Thibet has almost succeeded in keeping out all Western influence.

Gradually, however, from India and West China modern civilization is filtering in. Chengtu is the Chinese City to which Lamas, Priests and Traders come.

It is, only a truism to say that American and British Missions have no more important educational center in the Far East than West China Union University which has been at work at Chengtu for seventeen years.

1107

West China Union University has well organized departments of Arts, Medicine, General Science, Education and Theology. Some experimental work in Agriculture is also being done.

The University has fourteen buildings on a campus of 160 acres. Last year 778 made up the total enrollment of students. In 1910 there were members of the Faculty, all missionaries. In 1926 there were 86 members of the Faculty of whom 23 are Chinese. The graduates are all doing excellent work - 6 are Pastors, 1 is Principal of the University Normal School, 6 are Principals of High Schools, 14 are Teachers either in the University or in High Schools, 15 are Physicians, all but two of whom are at work in Christian Hospitals.

A non-sectarian institution, the university serves all missions at work in West China. It is the only Christian College in China west of Hankow, separated therefrom by a difficult journey of two weeks by junk or sedan chair and steamer.

Chengtu is the natural place for a great University. It has for many centuries been the literary Capital of West China, as it was in the time of the three Kingdoms (220 A. D.) one of the political Capitals. Scholars,poets and artists have lived there and their books have gone out under a Chengtu imprint. In the days of the late Manchu dynasty, 10,000 students went there yearly to take their examinations in the classics under the old system. Chengtu has been one of the chief centers in China for the publication of Mohammedan literature. The only presses printing books for the numerous tribes of South Western China are in the Canadian Mission Press at Chengtu - it is still a literary center.

It is estimated that one-fourth of the literate in China are or have been in Christian Schools and that these Schools produce one-fourth of their Country's Constructive Leadership. What is true of Chine as a whole, in that respect, is even more true of West China because of the comparatively greater lack of Chinese Schools. Hence the unquestionable importance of West China Union University.

Some pictures of the students' campus and buildings of West China Union University are presented herewith. It is hoped that these will help to make real the fact that there is a great center of Christian culture out there on the farthermost rim of rims of the world.

1109

CHINESE ENGINEERS 100 B. C.

By

James M. Yard.

"Li Ping knows how to persuade the water dragon," is the way the people in West China said it in the year 100 B. C. He had dug canals and irrigation ditches all over the great Chengtu plain in West China. He had turned a land that was a semi-desert into a Chinese Garden of Eden.

Some years before another official named Kai Ming had dug a canal through the hills at Kwanhsien to help carry off the snow waters that came rushing down from Tibet - the eastern side of the Himalyas. This had saved the people of the plain from floods.

One summer's day Li Ping in his gorgeous officialssedan chair rode out to Kwanhsien to spend a few days in the cool shade of a mountain temple. He saw the great hole through the mountains that Kai Ming had dug. He was delighted at the fine bit of engineering that had been carried out by his predecessor. But he had a new thought. He said: "Letting the water through like that is a splendid piece of work, but what a pity Kai Ming does not <u>use</u> the water instead of just letting it run to waste."

He went back to his Capital at Chengtu to ponder that subject, with the result that he worked out one of the greatest engineering schemes of the ancient world.

The Chengtu plain which he irrigated is 90 miles long by 65 miles wide. It is a table land 1700 feet above sea level, but

being as far south as New Orleans it has a semi-tropical climate. All sorts of fruits and vegetables flourish there. The total population of the plain at the present time exceeds 6,000,000. It contains 18 walled cities including Chengtu, one of the most famous of the provincial capitals of the nation.

The waters of the Min river were divided by means of an inverted "v" shaped dike, a little distance above the canal (which Kai Ming had cut through the mountains) into two main streams - the north and south rivers, as they are called. The warters of the north stream are carried through the Li Tin Shan cut, and after passing through the city of Kwanhsien are divided into the three principal streams. The most southerly of the three, called the "Walking Horse" flows directly east and irrigates the district around Chengtu. The central stream called the "Cedar Stem River" flows north east and is utilized to irrigate the district north and west of Chengtu. The "South Rush River" flows north towards the city of Penghsin and then south towards Hanchow.

This great system of canals, ditches, artificial and natural streams, forms a complex yet perfect network. The water levels are worked out with great care and skill. The current in all is steady and swift. The bunding (protection of the banks) is secure. Floods are unknown. There is always plenty of water for irrigation purposes - never too much.

Not only are these streams and canals available for irrigation, but they are also utilized to generate power required in the various industries. Flour Mills abound driven by vertically and horizontally fixed water wheels. Similar mills are used for crushing rape seed and peanuts preparatory to pressing for extraction of the oil.

The whole of the plain is subdivided into small fields - every field or series of fields having its own level (differing sometimes by only 2 or 3 inches from that of its neighbor's). This arrangement necessitates a complicated code of regulations which sanctioned by custom and long usage, determines the proportions in which the water of any one canal is distributed into its branches and the order of succession in which proprietors of different fields are allowed to make use of it. The system has been so far perfected that each rice field receives exactly at the right time a sufficient supply of running water.

Because of this fact the Chengtu plain is one of the most fertile and thickly populated regions of the earth. It is covered by fine farm houses surrounded with large groves of trees. There are many varieties - fully 50 species of trees could easily be enumerated according to Mr. E. H. Wilson of Harvard, who has spent months in that region studying its flora.

There are two main crops each year. Rice and wheat, or rape, or peas, or beans. Often two or three catch crops are obtained between the two main harvests.

The innumerable ditches, canals and streams are all well bridged. The bridges, which are mostly stone, are kept in good repair and reflect the highest credit on the engineers who constructed them.

The bunding at the head waters is composed of great basket-like arrangements of split bamboo about 20 ft. long, filled with rubble from the river bottom. These baskets are renewed every spring.

These wonderful irrigation works are almost the only

1112

public works in China that are kept in constant and thorough repair. They have never been allowed to crumble. Every year the bunding of all ditches is repaired and all silt is removed from the bed of the channels. The motto of Li Ping "shen tao tan ti tso yen" (dig the channels deep, keep the banks low), has become an established law in these parts and is rigorously carried into effect. There is an official residing at Chengtu who has charge of this entire system. He is called the "prefect of the waterways." No matter how often the government changes, he always carries on.

In February when the water is low, it is all turned from the canals and ditches into the original channel of the Min River in order that the bunding may be repaired. Early in March, after the work has been completed, the "prefect of the waterways" goes to Kwanhsien with an elaborate official escort and with great ceremony, turns the waters back into the irrigation system. His chair bearers then carry him at express speed back to the capital. If he reaches there before the waters do, it is a good omen for the coming year.

It is no wonder that the originators of such a system which has been a blessing to millions upon millions of people should have been deified. Two fine temples have been erected for them on the hills directly opposite the place where the waters are divided. The larger of the two, which was burned three years ago, was one of the finest temples in the Far East. Built in the midst of a grove of magnificent trees, the buildings, finely carved and lacquered, are most impressive.

1113

The temples climb the terraced hillside from almost the water's edge in a series of truly beautiful buildings - up up for almost 300 feet. The court yards and stairs are of stone. Bronze or iron fraziers wherein huge bundles of paper prayers flame as in an agony of devotion add to the beauty of the courts. Within, the temples are filled with the fragrance of ever-burning incense. Candles flicker on the altars. At the hour of prayer, morning and evening, the priests ring first the soft-tones bells in the lowest temple and as the sound ascends, higher bells can be heard until the whole place is filled with sweet tones as of Cathedral chimes and the exquisite aroma of incense.

At certain festival seasons, thousands of pilgrims, from all over the Chengtu plain, throng the temples and crowd every altar. Some of them travel 90 miles by wheelbarrow or sedan chair. Many come afoot. Even women with their little feet come to give thanks.

Who would not thank the Gods for never failing water and abundant crops? Some of these families have migrated from the north where famine is grim and terrible every few years because of drought; others have come from places in the lower Yangtse Valley where the floods ruin the crops and thousands starve almost every year, because of too much water. And so they throng Er Wang Miao (the temple to Li Ping's son, who completed the work his father had so well begun) and the air is thick with the incense of thanksgiving.

1114

Another remarkable piece of ancient engineering at this very spot is the Bamboo Suspension Bridge. I suppose one might call it the great great great grandfather of the first Brooklyn Bridge. It is 250 yards long by 9 ft. wide. It is built entirely of bamboo cables resting on 7 supports fixed equidistant in the bed of the stream, the central one only being of stone. The floor of the bridge rests across 10 bamboo cables, each 21 inches in circumference, made of bamboo culms split and twisted together; five similar cables on each side form the railings. The cables are all fastened to huge capstans imbedded in masonry, which are revolved by means of spars and keys. At regular intervals the cables are tightened up. The floor of the bridge is made of fir or spruce planks held down by bamboo rope on either side.

Not a single nail or piece of iron is used in the whole structure. Every year the cables supporting the floor of the bridge are replaced - they themselves taking the place of the railings. Stretching across the rushing stream in that far away part of the world, this giant bridge is most impressive.

Across that bridge come hides, furs, potash, charcoal and medicines (herbs and roots) from Tibet and back to the "Roof of the World" go porcelain bowls and vases, silk, gorgeous tapestries for gowns and temple curtains (for that superb tapestry used by Tibetan lamas is all woven in Chengtu), tea, tooth paste, cigarettes and motion pictures.

Unfortunately the name of the engineer who built the bridge is not known.

1115