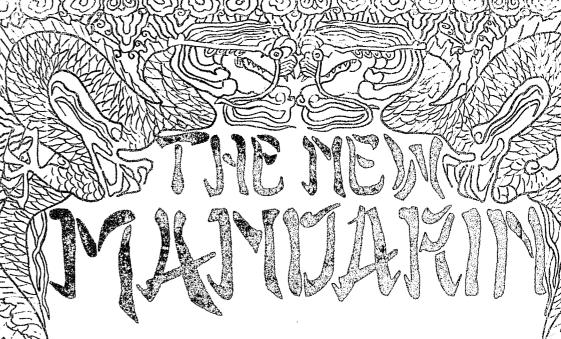
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JANUARY, 1926.

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THE RENAISSANCE NUMBER

Western Students of Chinese Culture
J. Leighton Stuart, D. D.

The Fight Against Illiteracy in China Ph. de Vargas, Ph. D.

Two Poems of China.....Dorothy Rowe

The Yenching School of Chinese Studies

Musings of an Immature Missionary

China and Cultural Reciprocity

The New Tide of Chinese Affairs

America - A Scotsman's View

Book and Magazine Mention

Campus Comment

The Peking Union Medical College

The Peking Union Medical College offers a fiveyear course in medicine, including one year of interne service. The requirements for admission conform to those of New York State Board of Regents, under which the institution is chartered, and to the regulations of the Chinese Ministry of Education.

Entrance examinations are held in Peking in August. Applications for admission must be received before August 2.

For further information address:

THE COMMITTEE ON ADMISSIONS,

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The Mew Mandarin

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Vol. r.

JANUARY, 1926

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Contributors

Dr. J. Leighton Stuart is one of the leading foreign educators in China and is the president of Yenching University, Peking. He has recently returned from the United States where he gave numerous addresses on Sino-American relations bearing upon the present crisis in China.

Dr. Philippe de Vargas is associate professor in the department of history of Yenching University and is considered one of the best informed scholars on the Chinese Renaissance. During the past term he has given a course of lectures on the Chinese Renaissance in the Yenching School of Chinese Studies.

Dorothy Rowe (Mrs. Benjamin Franklin March) is a well known authoress of Peking whose poems of Chinese life have been published widely. Her most recent book of Chinese stories for children, titled THE RABBIT LANTERN (Macmillan) has just appeared in China book stores.

Mr. Paul Johnson's contribution to this issue is the first of a series of articles which THE NEW MANDARIN expects to publish dealing with student reactions to things Chinese. He is a graduate of the University of Chicago and of Boston University, has specialized in philosophy, and is under the Methodist Episcopal Board.

Mr. T. Ralph Morton is a Scot, in China under the Irish Presbyterian Mission, and has a master of arts degree from Glasgow University. He is a contributing editor of THE NEW MANDARIN.

The editorial and business staff of THE NEW MANDARIN are fortunate to have had the services in the publication of this issue of Mr. and Mrs. Leonard M. Outerbridge, who arrived from Bermuda after the opening of the fall term. Mrs. Outerbridge, whose skillfully wrought Chinese dragons appear on the cover and who is responsible for other art decorations, is a graduate of Queen's University and has specialized in art at the Ontario College of Art and in the University of Chicago. Mr. Outerbridge, business manager of THE NEW MANDARIN, is a graduate of Wabash and of Queen's Theological College. He was formerly in charge of the Department of Agriculture in Bermuda and recently was lecturer in tropical agriculture in the University of Chicago.

Mr. C. Walter Young, editor-in-chief of THE NEW MANDARIN, is a graduate of Northwestern University and of the University of Minnesota, where he has been instructor in political science. He is the first Willard Straight Fellow in Chinese under the Institute of International Education of New York.

Western Students of Chinese Culture

J. Leighton Stuart

President of Yenching University

This article is to be a plea for a better understanding alike of the Chinese language and of Chinese life on the part of those foreigners who are now planning to live among the Chinese than has been the tendency in recent years. There have always been a few in consular and other government service-notably among the British-who become Chinese scholars. In the early beginnings of mission work, when conditions made possible a leisure conducive to such studies many a missionary became proficient in speaking and reading Chinese, and a few even in the more difficult and much less important art of writing it. This has been especially true of those from Great Britain and other European countries, and specimens of their type can still be found. German and Japanese merchants have always realized the value of knowing the speech and social customs of the country, the latter of course finding this comparatively easy. But the British commercial tradition has been in general that of superior isolation from the life and ignorant contempt for the culture of the Chinese people, and traders from other lands have in the main without resistance adopted this attitude. The ultimate explanation of the disastrous shooting incident in Shanghai on May 30th would seem to be that a large foreign community had been living for decades on Chinese soil, amid multitudes of Chinese, but with no intellectual or social contacts with them, no appreciations of their ancient civilization, no interest in the new currents of thought that are producing so violent a ferment among them. Its significance for the rest of us lies in the fact that it has revealed in high lights what is more or less of a characteristic foreign weakness in relationships with the Chinese and the ugly possibilities in consequence.

The Missionary Occupation of China

There have always been some American missionaries and a few in other callings who have mastered a creditable knowledge of Chinese life and learning Perhaps our adaptability and friendly instincts also serve us in good stead by compensating for limitations that would otherwise be more noticeable. At any rate, missionary work has in recent years involved so much organized and rigidly scheduled activity that its maintenance has seemed more imperative than the need of new arrivals for systematic study or for leisure in which to become familiar with the people themselves. The urge to evangelize as broadly and as rapidly as possible, reinforced by our American ideals of size and speed, of energy and efficiency, have combined to develop standards of success and of stewardship that-however admirable in other respects-have been destructive of any efforts to become acquainted in an unhurried way with the history, environment and racial traits of those whom we are trying to benefit. The Christian Movement has apparently come under the spell of the American passion for salesmanship. We are here "selling" religion and education and social service with all the skill and the desire for practical tangible results shown in the selling of oil and manufactured products. We admire the ability to "put things across" and carry out elaborate programs. The old military figures of conquest and occupation, which have colored our hymns and been so prominent a note in missionary appeals at home, still influence our thought somewhat, but they have given way to the dominating virtues and values of a commercial age. But whether inspired by the anology of conquering armies or of successful salesmanship. the ideal has been one of aggressive achievement in which any more study than was required to get a working knowledge of the language would seem to be a waste of good time and, withal, rather selfish. All this has been aggravated by the frequent emergencies created by illness and other causes, thus requiring new comers to fill vacancies or perform tasks that still further reduced the time that would otherwise have been allowed for study.

Perhaps another not inconsiderable factor in rendering missionaries thus curiously indifferent to better attainments in Chinese scholarship can be found in certain racial characteristics of the Chinese themselves as well as in the circumstances of their association with us. The Chinese are naturally courteous and loath to cause embarassment to those with whom they have dealings. Inaccuracies in speech and ignorance of what are to them important items of knowledge will rarely be commented on. It would never do to let us lose face by bringing such unpleasant issues to our attention. The general prestige we have hitherto enjoyed as foreigners, the consideration due to quests from far-away and vaguely known regions, and the economic relationship that not infrequently has obtained between us and those Chinese with whom we come in closest contact, have combined to accentuate this kindly reticence. We tend to live in blissful unconsciousness of shortcomings which our Chinese friends do not fail to observe and to discuss among themselves. And we have been too busy with our primary interests to care very much even when we had reminders. Furthermore, especially among students, there has been an eagerness for western learning and a recognition of the advantages to be gained by studying under us, together with a lack of respect for their own cultural heritage, which have lulled us into greater indifference to our own limitations. We have had so much to give in a variety of ways that it has not been appreciated either by the Chinese or by ourselves how much we ought to get from them:

The New Tide of Nationalism

Now, however, we are in the midst of a somewhat rude awakening. It almost seems to have come overnight. The surging tide of Chinese nationalistic self-consciousness has suddenly broken upon us, bringing an impassioned revulsion of feeling in favor of their own culture, a resentment of what seems to them like our denationalizing influence upon those with whom we have dealings, and of the whole political, commercial, religious and cultural exploitation of China by foreign countries. Our artificial prestige has gone. Many of them are as competent in western scholarship as are we in our respective special sub jects. The old quantitative conceptions of mission work are rendered obsolete by all the modern processes by which news and knowledge are being transmitted everywhere, and by the capacity the Chinese have displayed for appropriating for their own whatever in western culture seems to them to have value. The present emphasis in every phase of our work must be upon quality.

Study of Chinese Culture a Necessity

The application of this general argument to the standards for young missionaries would seem to be quite obvious. They should be allowed more time for language study and other preparation for working with the Chinese people than has generally been the case in recent years. There are a few whose task will be specialized teaching in English or other duties where a knowledge of Chinese is less important, or whose term of service is uncertain. Even for these the more they can know of the every day speech of the people around them, the more will they enjoy their life in China and the less of a barrier will there be between themselves and the Chinese of all classes, including those who can speak English. But for the majority who intend to do their work through the medium of the Chinese language and in the form of imparting spiritual truth or the nourishing of religious life a good grounding in Chinese knowledge is essential at the outset, and it ought to be the starting point for constant growth. It is a much more farreaching issue than merely the ability to

teach the distinctive principles of Christian faith and to carry on with the people in ordinary intercourse. Are the conventional Chinese phrases for Christian belief and practice really satisfactory? Do they convey the same meaning to them as their English equivalents do to us, and can some of the misconception which you will certainly find be cleared away by explanations more faithful to the spirit of the original or more in harmony with Chinese mental processes? Will wider reading about China's age-long past and in the writings of those who have at once revealed and moulded the thought-life of this people bring more of the imaginative sympathy and insight so needed in your task? In your association with them will your ability to think, as well as speak, in terms that they can understand encourage them to give you their confidence in a way that will enable you the better to understand them in turn and thus neutralize by so much the tragic lack of mutual appreciation so common between even well-disposed Chinese and foreigners? Would it seem too much a counsel of perfection that each one of you should be able to read the Chinese newspapers and current literature generally, especially since the style is now so greatly simplified, and is there any better process for keeping up with what they are thinking about and why they hold the views they do on vital issues of the time? Is the not uncommon inability to do so due to our lack of intellectual capacity and the actual difficulty of Chinese composition or is it because of a false emphasis upon the things we are led to put first? If the latter, has not the time come for a revaluation of values in the use especially of a new missionary's time?

Three Years Language Study

More specifically, I venture to suggest that instead of one year of language study there should be three, and that these should permit in addition much cultural study of Chinese civilization. If remonstrance should be made that the mission boards could not afford such extravagance the simple reply is that this would be their most economical course. Missionaries are the most expensive item in their budgets. Meanwhile

the demand for better equipment is everywhere being urged, and there is a growing realization of the advantages in employing more Chinese with considerably increased expenditure. A very limited number of new missionaries, in whom, because of the already big investment, enough more be put to make them really valuable in the present rapidly changing conditions, is the very way to avoid waste. Fewer missionaries, but these of the very best and with adequate preparation, however tedious to them and disruptive of mission programs; then, enough money reserved for an increasing number of high-grade Chinese with the financial implications of such a policy; and finally, the sort of equipment for both that will win respect and make their efforts effective—this seems to be the clear lesson of recent tendencies in China.

In trying to commend to you this ideal I am aware, of course, that the Christian evangel can be expressed by a quality of spirit that radiates triumphantly despite all linguistic and racial obstructions. There are men and women missionaries known to all of us who are with splendid unconsciousness of their saintly service spelling the message of God to men in words so simple that all can understand. Christianity is above all things life, and life may be recognised and imported independent of the best technique of language schools.

Again, what has been said of mission work seems to me essentially true of governmental and commercial relations with the Chinese people. The international conferences now holding in Peking will be fruitful or otherwise largely as the psychology and general background of the Chinese people are understood. Trade is after all dependent upon good will and happy human relations.

And, in conclusion, may I add a somewhat personal word? In what has been written above one who has been out here long enough to look back over his own failures and the experiences of his contemporaries has been trying to speak simply and from the heart to those who are facing a career challenging alike in its problems and in its potentialities. Some such freedom as has been suggested

through succeeding years is what I should have coveted for myself and for my colleagues. How much of the present anti-Christian agitations might have been avoided had missionaries been more sensitive to Chinese currents of thought is an interesting subject for speculation. But as one who is a glaring instance of of China.

for inital study and for constant growth the way in which we get entangled in our own mechanisms to the point of having no time for personal culture as to things Chinese, as a victim of the process and a warning to others, I appeal to you to create by your own ideals, rigidly held to, a new conception of the presentday function of those who come from the West to live among and serve the people

Chinese Social Renaissance

"The exciting part of the transformation of China will take place in our time. In forty years there will be telephones and moving-picture shows and appendicitis and sanitation and baseball nines and bachelor maids in every one of the thirteen hundred hsien districts of the Empire. The renaissance of a quarter of the human family is occurring before our eyes and we have only to sit in the parquet and watch the stage."

EDWARD ALSWORTH ROSS—CONCLUDING PARAGRAPH IN THE CHANGING CHINESE, WRITTEN IN 1910.

The Literary Revolution of China

"The time has long been ripe for this revolution; two thousand years of collective effort in linguistic revision and ten centuries of literary activity in the living tongue—these are the real factors which have made such a rapid success possible. The common sense of our people has for twenty centuries been unconsciously but steadily and incessantly preparing for this day. The literary revolution of the last five years is no more than a culmination of twenty centuries' historical evolution."

WRITTEN BY DR. HU SHIH IN 1922

Sun Yat-sen-The Great Reformer

"I do not derogate the leadership of the great men of any country when I declare that within a hundred years Sun will be known as the greatest reformer of all time. First of all in his humility we find the foundation of his greatness. As gentle as the Nazarene, he was as humble as the lowliest Publican."

JUDGE PAUL LINEBARGER, AUTHOR OF SUN YAT SEN AND THE CHINESE REPUBLIC, IN THE $CHINESE\ STUDENTS'\ MONTHLY\ (U.S.A.)$

The Fight Against Illiteracy In China

SOME OF THE DIFFICULTIES ARISING FROM THE LANGUAGE SITUA-TION AND THE WAYS IN WHICH THEY ARE OVERCOME. THE THOUSAND CHARACTER MOVEMENT.

By Philippe de Vargas, Ph. D.

The Difficulties.

The problem of popular education, difficult in any country, is of a peculiarly baffling complexity in China. Not to speak of the hugeness of the task-90% of the population are illiterate—nor of the economic, psychological and moral difficulties, there are several obstacles which lie in the nature of the language situation in China. These obstacles shall be here enumerated as they appeared before the recent reforming movements.

- I. Wen-li (文理 or 文言), the admirable classical language in which the rich literature of China has been composed in the past, and which is common to all parts of the country, is very different from the spoken language-about as much as Latin is from Italian-and requires many long years of study before any intelligent reading in it can be done.
- 2. Since educated people have always read and written the classical language, the spoken language (pai-hua 自話) has been despised and neglected; it has thus remained unfit for literary use, lacking richness of vocabulary, precision and elegance. In the traditional view, an education in the spoken language is no education at all; thus it has no prestige able to attract illiterates.
- 3. The spoken language is not the same over all the country. The differences in pronunciation and in idiom between the different mandarin-speaking regions, although considerable, are not such as to prevent the general use by 300,000,000 people of the same literature in their common spoken language. But one fourth of the population of China, including some of the most active and progressive provinces, do not use mandar-

in but speak a variety of dialects which are unintelligible from one section to the

4. While most of the non-mandarin dialects can be written only with great difficulty, because they include too many words for which no character can be borrowed from the classical language, there has fortunately always been a small amount of writing done in mandarin. But the Chinese characters used in writing down mandarin are so complex because of their ideographic nature, and so numerous (a minimum of 3,000 is required for current reading), that the learning of reading and writing, even in mandarin, is too difficult and too long a process for the average peasant or artisan.

The Solutions.

All these difficulties are now in fair process of being solved.

- 1. The obstacle arising from the difficulty of the classical language was simply swept aside in 1919 when the literary revolution led by Dr. Hu Shih overthrew wen-li from its position of sole literary medium; since then, most of the writings which have been published in China have been in mandarin (northern pai-hua), the spoken language of the majority of the Chinese people. Because of the success of the literary revolution, those concerned with popular education can afford henceforth to neglect altogether the classical language and all the difficulties connected with it.
- 2. The lack of prestige of the spoken language and its insufficiency as a medium for educational work could be remedied only, as Dr. Hu Shih has pointed out, by actually doing literary work in the spoken language. The popularity of pai-hua among writers and the

educated classes generally since 1919 already has completely changed the situation in that respect: the large amount of literature now available in the spoken language makes the study of the reading of pai-hua thoroughly worth the while and attractive for the illiterates.

3. The difficulties resulting for a national popular education movement from the differences in spoken languages must be handled delicately. Dialectspeaking people would naturally resent being too much pressed to give up the speech of their fathers. However, the growing national consciousness of the Chinese people in recent years is creating a deep desire for national oneness, and as a result of it the dialect-speaking parts of China are spontaneously adopting mandarin as a second language. Formerly all officials had to know it; now wide circles of people are learning it as the national language (國 語). The popularity of kuo-yü in the southern coast provinces increased greatly as a result of the literary revolution. To help southerners in the pronunciation of mandarin, the national Ministry of Education promulgated in 1918 a set of 39 phonetic symbols, the Chu Yin Tzu-mu (注音字母, indicatesound letters), which, written alongside of the Chinese character, indicate the "standard" national pronunciation. These 39 symbols, increased to 40 in 1920 constitute what foreigners call the "phonetic script". A "Dictionary of Standard Pronunciation" (國音字典) gives in phonetic script the officially correct sounds of 8,000 characters.

These helps can be used also for correcting the differences in pronunciation between the mandarin of several regions, e.g. Peking, Hangchow, and Hankow. Up to the present, however, these differences do not seem to bother the Chinese very much, and they are not felt as bindrances to the common use of identical materials and methods of popular education.

As to the differences in idiom between the mandarin of a region and that of another, they will disappear gradually, as they have done in Western countries, when a standard vocabulary and grammar will have been established by a pai-hua literature read by all. This is a case in

which popular education must come first, and the difficulty will be solved afterwards.

4. The greatest of all the language difficulties, at least in the eyes of a Westerner, is the complexity of the writing system. Efforts along several different lines have been and are being made to eliminate entirely or to reduce appreciably this obstacle to literacy.

A. The more radical reformers have attempted to dispense altogether with the traditional Chinese writing system, in which the words are represented by picture-signs or ideograms, and have used phonetic alphabets. Beginning in 1850, protestant missionaries did a great deal for popular education in the south-eastern coast provinces by writing the local dialects phonetically in Roman letters. It seemed to many that this method could be applied also to mandarin. In 1904, a committee of the (Missionary) Educational Association of China published a "Standard System of Mandarin Romanization", and, soon afterwards, portions of the New Testament were printed in it. (A description of the system, and the spelling of 10,000 characters in Standard Romanization, are given in Part Two of Soothill's Pocket Dictionary.) This attempt has not met with large success. But the fight along that line is by no means over. It has now been taken up by modern Chinese scholars. Mr. Chao Yuan-jen has invented a new system of romanization, in which no diacritic marks are used, thus making possible the use of the ordinary font of English type and of the regular typewriter. Professors Ch'ien Hsuan-t'ung and Lin Yti-t'ang of the Peking National University are strongly in favor of this radical solution of the problem by the use of the international alphabet.

Another radical solution is the use of altogether new phonetic signs derived from simple Chinese characters. One such system was invented by a Hanlin scholar, Wang Chao, and to a certain extent, came into use. Dr. Sidney G. Peill of the London Mission at Tsangchow has promoted this system in North China and has found it extremely helpful and successful: an illiterate if well taught can learn to read in nine days according to this Kuan-hua



One of the posters designed to enlist the interest of the educated in the Thousand Character Movement. Text: "Our blind brothers, their suffering is incomparable. The wonderful medicine which opens their eyes, what is it? Mass Education."

(The illustrations accompanying this article are kindly furnished by the National

Association of the Mass Education Movement.)

tzu-mu system (官話字母).

When in 1918 the Chinese government was about to promulgate the set of 39 phonetic symbols intended to indicate the standard pronunciation of Chinese, it occurred to protestant missionaries that this system constituted the best possible alphabet, since it was the result of very painstaking work by native scholars and since it had government backing. The China Continuation Committee appointed a Phonetic Promotion Committee and soon primers and Gospels were issued in the phonetic script. In 1921, the entire New Testament appeared in it. Missionaries have found the system extremely practical, and a very large number of Christians have learnt to read in it. However, the Chinese leaders of the Protestant Churches have never become very enthusiastic supporters of this movement. The system was devised by the government only to indicate the pronunciation and not to replace the character, and no publications exclusively in the phonetic have been issued apart from those of the Protestant Church.

More in accord with the original intention of the government and similar to the Kana system in Japan, is the use of the phonetic script as an auxiliary to the reading of the Chinese character. Books are printed in the usual Chinese writing, with the phonetic spelling by the side of each character, and the illiterate who has learnt the phonetic system is able to find out by himself the sound of each word. In the Peking district from 1916 on and in Shansi, under the energetic leadership of governor Yen Hsi-shan, from 1919 on, there have been carried out intensive campaigns for the instruction of the people in the National Phonetic Script with a view to their using literature of that sort. It is probable that if the phonetic script stays at all, it will rather be in the guise of an auxiliary to character than as an independent writing system. The Missionary Phonetic Promotion Committee has apparently realized that, and in 1924 it has issued the Four Gospels in character and phonetic side by side.

B. The less radical solutions of the writing problem preserve the Chinese ideographic characters and attempt simplification along one or the other of two

lines.

First, by replacing the more complicated characters by others easier to read and write; e. g. using 声 for 學, 边 for 邊 別 for 劉, 礼 for 禮, 儿 for 邊 別 for 劉, 礼 for 禮, 儿 for 邊 comparable to former mis-spellings of Western words which are now recognized by some as simplified spellings. This simplification of Chinese characters is quietly winning its way in the usage of modern-minded people, but it has not yet attained such a development as would considerably change the outlook for popular education.

The second line of approach (which can be combined with the first) is still less revolutionary. Beyond the adoption of the spoken language as that to be read and written by the people, there is no fundamental change. A selection is made however, amoug the characters and only a limited number of them are taught to the illiterates, a special literature being prepared for their use on the basis of the small vocabulary which they have studied.

The pioneer in this line has been Professor Tong Tsing-en (黃景安) of Shanghai Baptist College who about 1913 selected 600 of the most important characters, composed a primer teaching them and started a movement which by the spring of 1918, had resulted in 400 schools instructing illiterates according to this method. This happened before the literary revolution, so the aim was naturally to enable the students to read the classical language. Later the movement died out, but it had shown the direction to be followed.

The present "Mass Education Movement", based on a thousand character primer, has its origin in Mr. Y. C. James Yen's (Yen Yang-ch'u 宴陽初) experiences in the educational work of the Y.M.C.A. among the 200,000 Chinese laborers serving with the allied armies in France from 1917 to 1920. Mr. Yen started a paper for them, "The Laborer's Weekly" (駐法華工週報), in the simplest style of the spoken language, On his return to China as a secretary in the Educational Department of the National Committee of the Y.M.C.A., he con-

ceived the idea of making a selection of the thousand most commonly used characters in *pai-hua*, and of using these as the most practical vocabulary which could be taught to illiterates within a minimum time and at a minimum cost.

In February, 1922 the Association Press at Shanghai issued the first edition, in two little volumes, of the "People's Thousand Character Course" 平民千字課, A subsequent edition gave a number of the characters in their simplified forms referred to above; but protests against this too radical step led to its abandon. After varied experiments it was found that the best arrangement of the characters was in four booklets, each containing 24 lessons and taking one month's study at the rate of six one-hour lessons a week. The primer as now published by the Y.M.C.A. gives the pronunciation of each new character in the National Phonetic Script. (Since then, other thousand character primers, in which the selection of characters is not exactly the same, have been published by the Commercial Press. the Chung Hua Book Company, and other concerns.)

The first large-scale popular education campaign was carried out by Mr. Yen, under Y.M.C.A. auspices, at Changsha from March to July, 1922. An elaborate scheme of publicity by posters, proclamations of the governor, mass meetings and a huge parade, resulted in the enrolment of 2,000 people. 120 voluntary teachers taught classes each evening. 1,200 boys and men out of the 1,400 enrolled attended the classes to the very last day of the four months' course and took the final examinations. 967 were successful and were given a certificate of 'Literate Citizen" 識字國民 by the governor of the province himself at a very impressive graduation ceremony. Since then, several other campaigns have been held in Changsha, the ultimate goal being to make the city 100% literate. Other large campaigns were organized by the Y.M.C.A. at Chefoo, Kashing and Hangchow. After the campaign, continuation schools providing another four months' instruction were conducted.

The Y.M.C.A. having demonstrated the soundness and the practicability of the method, the movement was then taken over by a larger body of educators. On August 25, 1923, the "National Association of the Mass Education Movement" (中華平民教育促進會總會) was inaugurated, Madame Hsiung Hsi-ling being elected its president, and Mr. Yen becoming its general secretary. This association conducted large campaigns in Nanking and the Wuhau cities. In August, 1924, a national office was established in Peking at 22 Shih Fu Ma Ta Chieh.

Although the work of experimenting and of arousing popular interest was naturally easier in the cities to begin with, the leaders of the movement were equally or even more interested in the development of popular education in the rural districts. Every city which carried on a campaign undertook the spread of the movement in the surrounding country, and assisted in the organization of district and provincial associations for mass education. Provincial associations have already been organized in 24 provinces or special administrative areas.

In October, 1924, Dr. Paul C. Fugh started the Department of Rural Education in the national office. The first large campaign among a rural population was that undertaken by the Chinese churches connected with the American Board Mission in the Paotingfu area under the leadership of Mr. Hugh W. Hubbard, during the winter 1924-1925. In it 5,600 people were taught by 400 volunteer teachers.

In the spring of 1925, Mr. Hsüeh Tu-pi, the right-hand man of Marshal Feng Yu-hsiang, having become governor of the Peking district (Ching Chao), started a vigorous Thousand Character movement in the whole of the metropolitan area. A large campaign will eventually take place in the city of Peking, but to begin with, the main effort has taken place in the surrounding rural districts, where already 600 schools have been organized with over 10,000 students.

On March 1st, 1925, the National Association launched a paper for rural graduates of the course under the



The Thousand Character Primer, Commercial Press edition. At the right, the first lesson: "Studying" The new characters given in each lesson are reprinted at the bottom of the page.—At the left, the cover of the second booklet.



Some of the dailies and monthlies published by provincial and local Mass Education Associations, for the graduates or for the workers in the movement. The second from the right is the first number of the "Soldier's Weekly", issued August 8, 1924, for soldiers in the Mukden ar.ny having just completed the first booklet of 250 characters.

name "The Farmer" (慶 尺). It gives articles on agricultural subjets, hygiene and citizenship. On November 6th, 1925, another paper, "The New Citizen'' (新 民) was started, aiming to supply the needs of the city people who have taken the Thousand Character course. Each of the papers is published every ten days. A single copy of "The Farmer" costs one copper; the yearly subscription, including postage, is 15 cents. The price is double for 'The New Citizen''.

A good deal of reading matter based on the Thousand Character course has been prepared already, notably a "Commoner's Series", published by the National Y. M. C. A., which includes short textbooks on history, geography, sanitation, arithmetic, and letter writing.

The Thousand Character Movement is arousing enthusiasm throughout China in a degree much greater than any preceding movement against illiteracy. The chief reason for its success seems to lie in the fact that the Thousand Character course is not a blind alley, but a gateway into the totality of Chinese literature, for the citizen who has mastered the thousand characters can, helped by the graduated texts which are provided for him, hope eventually to master the three or four thousand characters which will enable him to read any of the numerous books now available in the modern spoken language; and if he has special ability and energy he will find no insurmountable barrier between him and the rich treasures of China's classical literature. The brilliant and devoted men and women who are leading this Mass Education Movement can look forward with confidence to a very large measure of success, the consequences of which for the future development of true democracy in China cannot be overestimated.

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Two Poems Of China By Dorothy Rowe

The Temple Of Chao Chin Lu

Winnowing wings of old doves hurrying; Twitter of young birds Still in their nests; Sometimes the rumble of one dove grumbling; These are the sounds Where the Great Buddha rests.

Crumbling walls of an old temple shelter him; High, fretted windows Give him their light; Sometimes the glory of one candle glittering; All these are fair In the Great Buddha's sight.

Unborn Snow

The sky is heavy with the weight Of unborn snow, And grey and dull. She looks with listless eyes At pigeons that against blue skies Were white as bits of down But now are black, Like steel etched birds Upon a smoky sheet. She looks uncaringly At willows that were green one far off day But now are dull as charcoal trees Against a burnt out sky, She wonders wearily About the green tiled arch Above the doorway of a king. How can it be so bright When all around is dim? And is the grey road mourning That it wears tints of mauve to-day? Sad world and dull, And all because the sky is heavy With the weight of unborn snow.

Editor's note.—It is a privilege for us to be able to print in this first issue of THE NEW MANDARIN these two hitherto unpublished poems by Dorothy Rowe who is known widely for her verse on Chinese themes. Her latest book of Chinese stories for children THE RABBIT LANTERN (Macmillan) has received very favorable press comment.)

The Yenching School Of Chinese Studies

For the past several years it had become increasingly apparent that the structural and curricular confines of the North China Union Language School of Peking were such as to handicap seriously efforts of its directors to offer cultural courses in Chinese history, philosophy, art and institutions, which effective training for missionary work and understanding of the civilization of China required. The answer to this need is the Yenching School of Chinese Studies. Since its organization in 1910 the North China Union Language School has enrolled nearly two thousand students in various language study courses and in limited lecture series on Chinese history, geography, philosophy and the arts. There is ample experience, therefore, upon which to found a school unique among all educational institutions in its principal object of endeavoring to interpret China to the

The Yenching School of Studies was in its chrysalis state even before the Great War when, through the generosity of Mr. Charles Freer, an investigation was made by Mr. Langdon Warner in Europe and in China, as well as in the United States, with reference to the possibilities of establishing a school in Peking to interpret the culture of China. Although checked by the outbreak of the war the plan was continued in the mind of Dr. Lucius C. Porter of Yenching University and Dr. Kenneth Scott Latourette of Yale University, and a proposal was made for the establishment of an institution in Peking along lines similar to the American schools of archaeology at Athens, Rome and Jerusalem. This plan also failed of realization though it was apparent in the minds of the initiators of the scheme that there was both in America and Europe a keen interest in the establishment of such a school.

The outcome of these preliminary plans for founding a school for research in Chinese civilization is the Yenching School of Chinese Studies, which, though receiving inspiration as to curricula from these previous projects, is the co-operative enterprise of Yenching University (Peking) and the North China Union Language School-which latter institution has enlarged into the school of Chinese studies. The new institution is controlled by a board of directors representing various mission boards, which formerly supported the language school, the Young Men's Christian Association, the Young Women's Christian Association, Peking Union Medical College, Yenching University, the British and American Legations, and the British and American Chambers of Commerce. In its point of view and essential character it is decidedly international.

The constructon of the new building of the Yenching School of Chinese Studies was made possible by the combined efforts of mission boards and private agencies and individuals to furnish funds for purchase of the new site and equipment. The mission boards represented in the school are the American Board Mission, the American Methodist Mission, the American Presbyterian Mission, the Church of England Mission, and the London Missionary Society. Other institutions such as the Young Men's Christian Association, the Young Women's Christian Association, and the China Medical Board of the Rockefeller Foundation have assisted in the project. Among the private contributions generous sums were received from the wife of the late Willard Dickerman Straight, former consul general of the United States at Mukden, Manchuria, from Mr. Cyrus H. McCormick, Mr. E. S. Harkness and Mr. John D. Rockefeller Jr.

In October, 1925, the school began its autumn session in an entirely new plant, located on the site of the once spacious palaces and garden courts of Prince Yi. Within the walls of the Yenching School of Chinese Studies are 26 mcu of land on which have been erected numerous buildings at a cost of Yuan 700,000. The fifteen buildings of the institution include a main class room building, which houses the library and a well-planned auditorium which seats approximately 500 people, two hostels for resident students and transient missionaries, these joined by a kitchen unit which serves both hostel dining rooms, a group of three faculty residences adjoining the hostels, and a

central heating plant.

Nowhere in Peking, with the possible exception of the truly unique sino-foreign buildings of the Peking Union Medical College, and possibly nowhere in China, are there more modern buildings better constructed to serve the purposes of a particular educational enterprise. Within the main lecture hall, besides the administration offices, the library, and the auditorium are a large lecture room and numerous general class rooms where group instruction in Chinese is given, while there are individual class rooms for every student where instruction in the language can be given to the best advantage. The hostels, each of which has a spacious dining room, reading and reception rooms, are furnished with single rooms and suites, while shower baths and nurseries add those touches of completeness which make life at the school far from unpleasant or inconvenient. Anyone who has labored under the task of attempting to learn the Chinese language will realize that there are sufficient obstacles in the road to knowledge without the imposition of additional impediments by way of December draughts and Peking dust. The facilities now offered for language study at the Yenching School of Chinese Studies cannot be surpassed elsewhere in China, not the least of which advantages are in the modern equipment in class room, library and residences.

The library of the school, housed

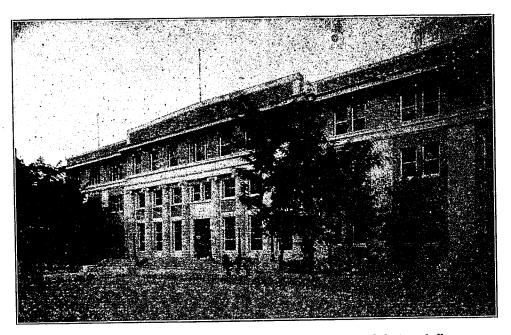
in the East Wing of the main building, is the hub of the work of the institution for its collection of books on sinology is already the best of its kind in China, and is furnished with reading tables to facilitate convenient use of the stacks. Besides its extensive collection of rare volumes on China's contacts with the West and on Chinese arts, the library contains a considerable number of provincial and local histories, the twenty-four dynastic histories, and all the important works in English, and some in French and German, on Chinese calligraphy, painting, porcelains, bronzes and other arts. Practically complete files of the leading journals and magazines on Asiatic affairs, including such works as the "Chinese Repository," the "Chinese Recorder," and the "Journal of the North China B anch of the Royal Asiatic Society," are available for research purposes. A separate balcony room is given over entirely to books in Chinese. The library has adopted a policy of endeavoring to purchase at once whatever books of value are produced in sinology and to this end has encouraged the recognized sinologists of Peking who make use of the stacks to assist in selecting authoritative works as soon as they are available for purchase.

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The Curriculum Of The School

The curriculum of the Yenching School of Chinese Studies may be grouped conveniently into two categories, the one including the courses designed to teach the Chinese language, both the spoken and written colloquial, and the literary language or Wen-li, the other comprising the courses dealing with various aspects of Chinese civilization including history, government, philosophy, art and literature. The entire curriculum is under the general direction of Mr. William B. Pettus, principal of the school, who is a recognized authority on the phonetic method of language instruction.

In the departments of Colloquial Chinese and Literary Chinese the faculty is composed almost entirely of Chinese, including 20 class teachers in colloquial language and over 50 THE NEW MANDARIN



The Main Building, containing the auditorium, the library and lecture halls. Private class rooms for individual instruction occupy the second and third stories.



View of the faculty residences and the rear of the auditorium from the main campus. All of the buildings of the Yenching School of Chinese Studies are constructed of grey brick with white concrete buttressing.

private tutors. The direct or phonetic method of instruction is used exclusively in these classes. Professor Y.L. Fung is supervisor of the courses in the literary language. Facilities are now offered in the school for those who wish to specialize in the literary language in anticipation of carrying on research in Chinese literature, in-

stitutions or the arts.

Many more courses are now being offered in the school on cultural subjects than were possible in the North China Union Language School. Mr. Arthur W. Hummel, professor of Chinese history, gives entire time to instruction in the school in courses dealing with the outline history of Chinese civilization and in interpretation of Chinese social institutions. Dr. Philippe de Vargas, professor of history in Yenching University, offered during the autumn term a course in the Chinese Renaissance, while Dr. Lucius C. Porter, dean of the Yenching School of Chinese Studies and professor of philosophy in Yenching University, lectures in Chinese philosophy and art. Mr. Benjamin F. March, who is the librarian of the school of Chinese studies, gives a course in bibliography on China. In addition to these courses others are being given during the autumn quarter in character analysis and writing by Dr. J. H. Ingram, and in Chinese geography by Mr. W. Sheldon Ridge. Two class periods a week are reserved for additional lectures given by specialists in various subjects relating to Chinese culture. During the winter and spring quarters the faculty of the school plan to offer several more advanced courses in Chinese subjects the foundations for which are being laid in the more elementary courses offered the opening term. It is indeed fortunate for the Yenching School of Chinese Studies that it is located in Peking where opportunities for co-operation with such institutions as Peking Union Medical College, Yenching University, and Peking National University make the scope of its curriculum at once scholarly and practical and in which city it is possible to secure the services of many of the leading sinologists of China.

Musings Of An Immature Missionary

Two months a missionary! A fraction of a second in old Cathay where time is reckoned in cycles! Surely this is inexperience. And daring to speak! This is the recklessness of immaturity. But is maturity merely waiting for the weight of years to descend upon one's shoulders? Is it not rather the growth of adventuring into larger experiences? If Tennyson had lived two months in modern China would he have chosen his famous "fifty years in Europe"? Immature as these first days in China find us they give promise of growing experience beyond measure.

China has first of all been to me an adventure in honesty. On the other side of the world inaccuracies and misunderstandings are, bound to arise by necessity of being half a planet away. Nothing so corrects these long distance myths and telescopic views of China as actually arriving on the ground and seeing for onesself. But once here the problem is only begun. The eye sees and the ear hears and the nose smells (!) but to the mind it is primarily confusion. First impressions are apt to be surface depressions. But there come glimmers of light, and then the quiet touch of deeper impressions. Looking beyond the dirt we come upon new worlds of values, and things Chinese take on fairer proportions. It was surprising to note in those first days how many people were wearing colored glasses, but as in the parable of the mote and the beam it never occurred to me that I might be looking at China through colored glasses. When visitors came to the Emerald City in the Land of Oz a pair of green glasses was locked upon the head of each. In the interest of plain honesty is it not better for us take off the glasses of Western prejudice and see China steadily with the naked

eye? Is it fair to measure China by Western yardsticks and assume that the right can be only that to which we are accoustomed? Are the Chinese an uncivilized people living in the fourteenth century simply because other things seem more important to then than material convenience?

Coming to China has meant also an adventure in humility. It is commonly accepted in thinking circles today that the Chinese have a contribution to make to our Western world. But only by standing face to face with the vast culture of China can one begin to grasp the immensity of the learning that here awaits us. The language itself is a lifetime's assignment of human interest and yet it is but the threshold to a world of virgin soil to the Western seeker for truth. How frankly the Anglo-Saxon scorns any poor unfortunate who is ignorant of his language and culture And yet how amazing is the ignorance of the average Anglo-Saxon in this great culture of the Orient. In fact it is not only ignorance but what the old negro called igNORance. May there not be some ratio between these two kinds of ignorance and the difficulty Christianity seems to have in reaching the educated classes in China? Are we as eager to learn as we are to teach? Are missionaries equipping them selves to meet educated Chinese on their own level? Have we come half way to the Chinese when we have crossed the ocean? Physical proximity means nothing without the bridge of common interests. How can we meet the Chinese half way until we are are as well versed in their culture as we expect them to be in ours?

Being in China is proving to be an adventure in friendship. The association with one's own people is always gratifying and the life within the language school mingling with friends from

different parts of the world is an education in itself. But this is another chapter, for that privilege is not limited to China. It is the adventure in Chinese friendship that is the direct contribution of China to our lives. The subtle, inscrutable oriental, the secret workings of whose psychology hides behind a mask impenetrable, is a tradition that has been completely shattered for me by the Chinese themselves. Never have I found more open faces, more responsive eyes, more laughing lips than on the streets and in the shops of Peking. These people have the time to be friendly, the naturalness to be democratic, the frankness to understand and be understood. The Chinese have the stuff that friends are made of. Two students from different universities in Peking have each given themselves to me in a friendship that challenges the highest levels I have known. It has been worth coming for these experiences alone if for no other. Why are we here if not for friendship given and received? What greater responsibility and privilege than the high calling of a friend? And yet to love the Chinese as our Christian duty misses the point entirely. No self respecting man wants the impersonal, artificial love of a philanthropist. Who wants to be my friend because I think he needs my friendship? What do the Chinese think of us when we wall ourselves up in compounds and sally forth to find them only when we think they need us? True friendship is on the level. Will there not always be a place in China for the true friend? With all their genius for friendship, with all their hunger to be understood the Chinese, in the words of T. T. Lew, "cry out for fellowship with such as these."

Living in China promises to be an adventure in following Jesus. Among the churches of the West there is a tendency to gravitate into a few set formulae and procedures for following Jesus. It is customary to unite with a church, to teach a Sunday School class or perhaps lead a meeting at regular intervals. There is nothing to criticize in these Christian forms except that they are forms, and conse-

quently in danger of becoming formal. The human mind does seem to dig grooves for itself that it is in continual need of being rescued from to maintain its spontaneity and growth. Man needs a mission; the formal needs to become missionary. For when a missionary lives up to the full measure of his meaning, he follows Jesus into new paths, and his following becomes not a routine but an adventure. The very impact of meeting new questionings and fresh criticisms, of seeing other ways of living and worshipping, of having to define and re-define one's personal motives, one's personal religion and one's personal Master force a missionary to break new ground. When a man comes representing Christ and the "Christian" civilization at one and the same time there is a problem. He is the problem whether aware of it or not. Glaring contrasts and inconsistencies may have easily escaped him in the protective coloring of his home-land, but against the pattern of another civilization and psychology it stands out in bold relief. If I may have been a passive militarist in America how can Î escape being an active crusader for peace in China today? If the comfortable security of blatant racial superiority went unchallenged at home how can I let it pass in the face of Chinese facts before me? If the worship of material things was sugarcoated by the love of convenience and efficiency and achievement in the West how can it raise its head before the Eastern love of the spiritual values? If the right to a high salary and a semi-luxuriaut standard of living seemed reasonable in the wealthier centre of the world how can we follow Jesus among China's poor without praying for the courage of greater sacrifice in following him?

In a class of government university students outside Ch'ien Men we were discussing Confucius. One student said, "Confucius saved a world by giving advice!". No generation has been lacking in those ready to give advice, and among advisors of all ages few have advised better than Confucius. But does advice ever save a

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world? We call Jesus Master because continually created and recreated he did more than advise. He found the men's faltering freedom. The path of key to life in God and lived what he a Christian missionary in China proexperienced of God so that men saw God mises to be the adventure of following

Paul E. Johnson

At Peitaiho

THE NEW MANDARIN

Green water of a China sun-shot bay, Looking out to the Land of the Morning-Calm; Green water breaking, to white long foam-lines, Level and successive, Dying on the wet brown sands. Far out, blue of the deepest sea, Goat-herd winding across the nearer beach, Singly following the Chinese shepherd. Cloud-crowned mountains across the bay, Half-hidden, half-revealed, In a green-blue haze, caught from the sun and sea. Steamer-smoke, floating off above the distant island-port; Sea-breeze, blowing freshly inland, Bearing hints of far places, and strange odours. Steady wash of incoming wave—ominous, soothing, discordant. Bay of green water - - - sun-shot.

T. A. Bisson

Ideals and Culture Contacts

"Here then is the true conception of the interrelation of colour: complete uniformity in ideals, absolute equality in the paths of knowledge and culture; equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own race-purity and race-pride; equality in things spiritual, agreed divergence in the physical and material."

Sir Frederick Lugard Quoted by Valentine Chirol in The Occident and the Orient.

Chinese Emphasis On Personality

"Tseng Kuo Fan is probably one of the greatest men that China ever produced. His high moral standard, his military achievement and his literary attainments can hardly ever be equalled. His bravery, persistency, his perfect sincerity and utter unselfishness are not the only qualities that are commendable." This is one of the passages found in his diary:

(The original Chinese version appears opposite.)

"Look at the glorious ancient sages! They are just like any other man. Small and insignificant as I am, Born also of my parents. I am richly endowed With wisdom and bliss. Abandon what is endowed and be easy Will result in nothing but disaster. I count my thoughts of regret up to a thousand. This will be the last. Things passed are passed. But from now on I will carry righteousness with my shoulder, And let it be resolved: As long as my last breath still lasts I'll not slacken."

From a collection of poems and writings I have been making I have selected this to offer in The New Mandarin. It was selected, originally written for me in Chinese, and translated by Dr. H.Y. Wu, M.D., Pennsylvania, examiner for the Asia Life Insurance Company, formerly my colleague in Hopei University in Paotingfu.

Benjamin March.

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會文正公立志懲

America-A Scotsman's View

"And, behold, it was a land flowing with waffles and iced drinks".-- Anonymous.

It would seem that the proper study for the foreigner in China is America if by that name we can speak of the southern portion of North America; for he will certainly find her subjects more evident and more difficult to understand than the inhabitants of China.

It is a great and rather terrifying privilege for a European to assist at the first introduction of a swarm of young Americans to educated men, civilised ideas and an old nation. It is hard not to be filled with admiration for these young people: they are so virile and healthy and innocent, and to the product of the effete and decadent European civilisation they should be as refreshing as a drink of clear spring water after the boiled water of Peking.

But the European is sold to his vice and he cannot see as he ought. To him the virility is mere animality, the healthiness mere childishness and the innocence mere ignorance. We had expected to hear from these lips on which is the breath of youth the secret of this new life. The lips, indeed, opened, the eyes grew tense and out came a platitude. And Europe, who in her fear of platitudes born of ignorance prefers hatred and irony born of knowledge, turned away in despair.

But probably we are wrong. We are old and gray and done. We have learned the art of living: that it is to see life as a game in which all the parts must be played with distinction rather than with zest. We pretend that we are not animals, that food is only necessary as a luxury, that

money is unmentionable, that life is a great pretence. Those young things are surely right. To the Frenchman how "gauche;" to the Scandinavian how unsteady; to the Englishman how impossible. No matter; they are keen and they are gushing and they are free from the European's morbid love of privacy. And so we turn in wonder and in joy to those who do not know life as a game, who talk of their food as their "eats" and discuss it as a civilised man discusses literature or drink, who are on speaking terms with his digestive organs. The Englishmen, of course, is shocked; but then he has had the misfortune to learn manners, and manners do hide the animal in man.

Here you see the natural life, life that is easy. From the cradle they graduate by easy stages to the grave; for by such a name do they designate expulsion from successive institutions. And the only disease from which they do not seem to be immune is one from which Europe is so hardened by fast living as to be spared, The American is always having reactions. He falls all along the line. He reacts to people, to food, to lectures, to sunsets; indeed, he is so busy reacting that it is little wonder that he never manages to take a step forward. But beyond this childish ailment life brings its gifts as peremptorily to him as to a young lion. Six weeks (sometimes four) after leaving college he marries, for in his healthy animal state he does not see marriage as a wild gamble, not having learned how to question things. And so he is saved from the miasma of inaction which Europe calls contemplation and America calls death and he is saved too from the uncomfortable ressibility of becoming a Shakespeare or a Leonardo Da Vinci. And doubtless he has chosen the easier path.

They have escaped from civilisation, from the love of appearances. They are not so sensual as to have regard for comliness or for colour. Their thoughts are not on dress or the artifice of beauty, and boldly they display their indifference. The wemen think it not strange to adopt the dress of men. And this pacific people dresses its coy maidens in clothes which we at the age of six wore in those days when the Navy was a subject of polite conversation. But we wore that dress with a feeling of dignity and pride. We, at least, knew the sea from our birth and we were proud to share in that century old mourning by wearing that black silk scarf. But these coy maidens who never knew the sea till they came to Chira insult the memory of a dead Nelson by flouting a red scarf! Truly they have freed themselves from the tyranny of dress: they need pay no court to its meaning nor to its beau-

And the men are almost as manly. They have no desire to offset the good-liness of the human body. Rather, when they play games they clearly confess why they are reluctant to claim that they have as yet ascended from the clumsy, if agile, apes.

And they are honest about money. While Europe thinks that it is the part of a gentleman only to spend money, they confess openly their love of making it. And knowing that it is the first step in the graduation of a millionaire to sell papers in the streets, they all take at least that step.

Foor old effete Europe sitting in her shabby drawing-room, refusing to consider her overdraft, believing it to be not quite the part of a lady to be eager to make money or to confess to a love of feed and putting stress above all on manners and appearance; there she sits while her nephews and nieces play with her ornaments and squabble over her curios, till she is glad to buy reace by letting them take them away to play with at home.

But she still has her wits about her, and she never played a cleverer trick than when she told America that her old friend Liberty was dead and sent her statue as a memorial. And America had grace enough to know the meaning, even if it did not know the original, of the saying: "Nil sine bonum de mortuis."For certainly they do not talk much about Liberty. But with other curios they have brought over Democracy and Europe is not sorry to lose her, the pampered jade, now that she has still Liberty alivetho' in rags, in her cellars. "Democracy" is ever on their lips. It is the seal warranting any questionable action. You go to lunch. You get a ticket put into your hands: it is the number of your table. That is what the professors call bureaucracy, in this case certainly not benevolent, and what we know better as damned interference. But that's what they call Democracy. For this chance assorted group will boast of "How democratic we are!" as they did in my hearing. And that's the way in which they elect committees, tho' in this case the names are taken out of the autocrat's head instead of from his hat. To be given your company at table, to be given your representatives on committees, and, presumably, to be given your wife, is efficiency, and may be expediency and for all we care may be called Democracy. Of course it works, it works as smoothly as a modern prison, than which there is nothing more "democratic". But, thanks be, we have Liberty still, and can be what we like as grown men even if we cannot be virile or healthy or innocent.

But perhaps their greatest glory is to be freed from history, from the necessity of seeing themselves as the fruit of centuries. Not having any thing in their own land that deserves the name of history they think of anything old as a curio, something that can be bought and put in a museum. The world that lies to the East and the West of them is for them simply a giant curiosity shop and its peoples merely custodians. It never occurs to them that Rome is still a living city, that the Crusaders are not dead, that the inhabitants of the

islands of Scotland are not guides to curios but the not far distant descendants of heroes. They insult Europe as they insult China by calling what is older than the memory of man quaint.

But that is their great glory and their chance: they are freed from the tyranny of fact and the laws of thinking. They need never be exact. Knowing nothing of tradition they need never think of hurting other's feelings. They may create, divide and unite nations as they will, like a boy with boxes of toy soldiers; for to them a Frenchman is not a man of a definite culture but a man who eats frogs and a Scotsman is only a man who wears a kilt for the benefit of Americans. So you will find that every American has as his friend a Scots-Irish. Unfortunately the Scots-Irish are so fond of America that they never leave. Otherwise we might learn how they have managed to unite two peoples who have quarrelled for centuries.

They have had the gift of youth. The world has been lying at their feet now for several generations. "America's youth is her oldest tradition" was said some time ago now. And she has not yet grown up nor does she claim to have. Like a precocius child she has not developed. Too careful of her own youth she has been brought up in a forcing house. They are all hot-house plants unable to endure the free air. The colour has dried in their cheeks and their blood is stale, and they cannot stand strength in food or drink. I doubt whether they will ever come into their inheritance, or have strength to kick the ball when at last they do see that it is at their

T.R. Morton

(Editor's note-The next issue of THE NEW MANDARIN will print an American's answer to Mr. Morton's diatribe.)

From the Chinese Point of View

Some years ago The Frankfurter Zeitung printed the following lucid description of foreigners in Shanghai given by a Chinese observer. We do not venture to say how many Chinese hold the view to-day.

"We are always told that the countries of the foreign devils are grand and rich; but that cannot be true, else what do they all come here for? It is here they grow rich. They jump around and kick balls as if they were paid to do it. Again you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. Yet the women are to be pitied, too. On festive occasions they are dragged around a room to the accompaniment of the most hellish music."

China and Cultural Reciprocity

At a time when the air is surcharged with talk of tariff reciprocity for China, when not only in missionary circles but among business men there is talk of reciprocal treatment of the Chinese residents in the countries of the We t, it is but natural that there should be some who, anticipating the time when China will have attained to political equality among the states of the world, are looking forward to the inevitable need for reciprocity in things cultural. So far China has been going to school to the West. Particularly since the coming to China in 1807 of that great pioneer of Protestant Christianity, Dr. Robert Morrison, the Chinese have been studying in the class rooms of the foreigner. Today the Chinese who have studied in the West can be numbered in the thousands. Among these are many who, having been trained alike in the methods and thought of their own land and that of Western countries, are re-evaluating and re-interpreting what they have been taught is the "civilization" of the West.

Reciprocally, what is the West doing to interpret China and the Chinese? Is it possible that in this process of teaching the instructor has learned nothing from the student? Is there any real effort on the part of a large body of Western students to re-evaluate and re-interpret their own institutions in the light of a knowledge of a culture other than their own?

The pronouncements of two outstanding leaders of British thought at the last annual dinner given by the Central Union of Chinese Students in Great Britain and Ireland on the occasion of the Double Ten holiday might well be read by all who have hitherto regarded China as a land of oddities and contradictions of interest solely to curio-crazed collectors and sensational journalists. The two speakers were H.G. Wells and Bertrand his respect for your sanity would

Russell. The latter, after referring to his own profitable though short residence in China, stated he believed that each country, his own and China, had in its culture something which the other would be the better for assimilating. In no uncertain terms he declared that a spirit of nationalism was desirable of acquisition by the Chinese only if it be defined in terms of a deep respect and loyalty for the culture upon which alone any permanent nationalism must be based—a thought reiterated by Mr, Wells when he asserted that Europe "is sick with the disease of intense nationalism" and cautioned the Chinese to "take all the gifts you can from Western civilization, but don't catch the disease".

Mr. Wells, after frankly stating that he would like to "apologise to the Chinese students and China for the attitude of his (our) country towards their aspirations and for certain dreadful and brutal incidents" made the following pronouncement:

"The thing that has been most present in my mind this evening, on seeing this great as-sembly of Chinese students mustered in London, learning our literature, becoming intimately acquainted with our thought, assimilating everything that our civilization has to give, is that in China at the present time one might look in vain for one tenth of such a gathering as this on the part of English students studying the conditions of life an I things in China. People used to say forty or fifty years ago that the Chinese were conceited, but it is we, I think, who are backward and illiberal people. What really I feel when I see this body of students here is how little our young men are doing to learn anything of Chinese thought and of Chinese tradition."

Ask the average American as you see him in a subway station or on an elevated platform what is his idea as to the essential characteristics of "American culture" and it will be the exception to receive a reply more definite than a blank stare. If perchance permit of an answer to your question he is likely to respond by indulging in that most current species of thought whose chief characteristic is rationalizing, thus bringing him to the conclusion that it is the political and social democracy which is the summum bonum of American culture. (Shades of Richard Croker and Charles Murphy!) If accosted by a similar question the average Britisher would probably think of the moss on baronial tombstones.

Some of us at least are willing to admit that in the United States we have not climbed the golden stair to the seventh heaven of political and social democracy. With all our emphasis upon "individualism as an ideal, what actual power has a voter to choose his national chief executive when his choice is practically limited to one of two men, each chosen in secret caucus, by a coterie of party mentors, the November election carrying out the farce by an archaic electoral system which may destroy the decisive value of a majority of the popular votes cast? And the revelations brought to light some years ago by each of two commissions of the national government appointed to investigate conditions of labor in the coal fields of Colorado and of West Virginia, where laborers are still cogs in a machine produced by the industrial revolution, all combine to show how far we are removed from the ideal of individualism reputed to be our standard of social action.

I do not mean to infer that we in the West have no culture. I merely wish to inquire how many of us "know what it is". And, knowing what it is, do we hold towards it a feeling of respect which is of finer mould than a boast? To the degree to which the teachings of Jesus Christ have permeated our social system and have expressed themselves in concrete social institutions we have a civilization of which we can be proud. Nor are we without culture in art, literature, philosophy and knowledge of the means of securing human happiness. But we have been propogandists and it is the common failing of the pro-

pogandist that he is so enthused with the worth of his cause that he forgets the values it, represents. Probably one of the greatest benefits of studying the civilization of China is the critical attitude which one is then impelled to assume with respect to the institutions of the West. The result is a re-evaluation and a re-interpretation of what otherwise might have gone unchallenged.

For one whose interest in China has not passed the ten year milestone and whose residence in the orient has not seen the third, it would be presumptuous, indeed, to do other than hazard opinions as to what are the real values in the culture of China. I have however, a deep respect for the opinions of others who have made either a study of cultural values in general or of Chinese institutions in particular their life work. What are cultural values? Mr. Bertrand Russell has given us his conception of them in THE PROBLEM OF CHINA in this one sentence: "The main things which seem to be important on their own account, and not merely as means to other things, are-knowledge, art, instinctive happiness, and relations of friendship or affection." After asserting that efficiency is all too often respected for its own sake in the West without adequate regard for the value of the ends secured, he frankly says of the Chinese that: "They have a civilization superior to ours in all that makes for human happiness." It is not necessary to agree with him to warrant our attention to it as a statement of a man whose erudition in the field of labor sociology is respected, at least by many.

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The emphasis which the Chinese have always placed on the value of the arts antedates the historicity of the accounts of the people themselves. In the production of porcelains and bronzes, in architecture and in painting, the Chinese excelled when the people of Europe wore skins and lived in caves. We of the West often seek to match our scientific and mechanical achievements with the art achievements of the East as if they were capable of comparative evaluation. We refer to the scientific West as if it had always been thus, entirely oblivious of the fact that

"if all the scientific knowledge of the world up to the death of Newton were put together more than half of it would have been acquired during Newton's own lifetime." Newton died in 1727. It is not impossible that the Chinese themselves may some day be as scientific as we are. A view of one who has lived long in China may here be to the point Mr. W. Sheldon Ridge, lecturer in the Yenching School of Chinese Studies some years ago said:

"Against the art development of the Chinese may be set the scientific development of the West; but the balance is indubitably on the side of the Chinese. Between Archimedes and Bacon there was practically no advance in science that added to the comfort of mankind in the West, no discovery that ameliorated the lot of the people... It may for practical purroses be said that up to the end of the seventeenth century there was nothing to choose between Europe and Asia from the point of view of scientific achievement."

The part which the great philosophers of China, from Lao Tzu and Confucius before the Christian era to Hu Shih and Liang Ch'i-ch'ao to-day, have played in Chinese history is fairly well known in the West. There is difference of opinion as to just how much effect these philosophers have had on political institutions. At a time when it is the popular thing to proffer new constitutions and electoral systems for Chinese modelled after Western originals it is at least stimulating to observe a view of the late Dr. Paul S. Reinsch, that:

"In Chinese custom, practice, and philosophy there is found a sufficient basis for a development of representative institutions. Though some attention has been paid to this by reformers, I believe that institutions might well be directly based upon these Chinese elements with only such reference to foreign practice as will point the way to further development."

With due disrespect for the era of political selfishness which reigns in

China to-day may it not be possible that there is in Chinese history a precedent and in Chinese institutions and thought an indigenous foundation for a form of government which will enable China to work out her own political problems with but a minimum of foreign ideas? And it is not impossible that the West can learn from China even in politics. It is not particularly difficult to see some relationship between the Tea Pot Dome scandal and the Confucian principle of government by precept,

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The role which China will play and is now playing in world politics was forecasted by an American secretary of state, Mr. John Hay in a statement which has since become classic. "Whoever understands that mighty Empiresocially, politically, economically, religiously—holds the key to world politics for the next five centuries." It is altogether probable that within a half century the Western nations will have been confronted by cultural forces from the Far East which, if not of sufficient magnitude to be characterized as the elements of a new renaissance, will yet have influenced deeply their thought and institutions. Certainly there is on the horizon, in the curricula of educational institutions at least, the emergence of a far from superficial interest in China and her culture. We may well heed the caution of those who would encourage the student to steer a course midway between the Scylla of overenthusiasm or sentimental and superficial appreciation of Chinese culture and the Charybdis of minimizing that culture. But that caution should not serve to blind us to the shortcomings in our own civilizations. Doubt is the first step in the learning process.

C. Walter Young.

The New Year

Beneath this blanket of snow doth lie

Mysteries manifold, hidden from the eye:

Until in God's good time

The blade and blossoms lift their heads in faith unto the sky.

Into the days of this New Year I do not ask to see. Wonders of Love untold are here unrevealed to me Lying within its portals.

For Love is like the snow—a beautiful canopy.

The remnants of last summer's flowers

Now sleep beneath God's snowy bowers.

A lesson wondrous

Of how the God of Love doth also watch o'er us:

Wiping away all vestige of the past.

Making hearts anew, so that an halo is cast

By the Love of Him

Who doth transform our hearts so not one be lost.

I look upon the snow, a mantle of peace so pure:

My heart sees much beyond its strange allure:

Yea! It is His promise revealed—

Though thy sins be as scarlet, they will be no more.

The flowers of our springtime this night
Still live beneath their covering of fleecy white,
To blossom again full soon
In the radiance of God's love and warm sunlight.

Oh let me feel the sunlight streaming o'er the hills!

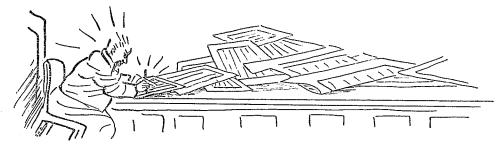
May I keep the faith of flowers now asleep neath snowy rills,

To awaken at His bidding,

To live, to bloom, to love—to shed joy where God wills.

Leonard M. Outerbridge

From the Inner Court



THE NEW MANDARIN, the publication of which begins with the present issue, is a quarterly magazine edited bythe students of the Yenching School of Chinese Studies. In one sense the inheritor of its forerunner the MANDARIN, the more popular bulletin of the students of the North China Union Language School, it is an attempt to preserve the valuable traditions of its predecessor while enlarging its scope to include certain of the more cultural aspects of Sino-foreign contacts as they affect the student. For the views expressed in the quarterly the student editors and special contributors are solely responsible.

endeavored to serve a two-fold purpose. Essentially a student organ, the magazine aims to reflect the life and thought of the students in the Yenching School of Chinese Studies by mirroring their reactions to things Chinese, and by recording the more whimsical aspects of their attempts to adjust themselves to China—and to each other. (There are fifteen nationalities represented in the school!) The more serious phase of the dual policy of THE NEW MANDARIN concerns itself with interpreting the life of a great people now in the middle of the main stream of a tremendous cultural renaissance.

The Renaissance Number

Those who have observed the tide of affairs in China the last decade in

particular will need no explanation of why the present issue of THE NEW MANDARIN, which seeks to touch upon certain phases of China in flux, is termed the RENAISSANCE NUMBER. Page limitation prevents more' comprehensive attention to many intriguing aspects of the rebirth of a culture consciousness, of survivals of the old, and of expressions of the new, consequent upon the impact of Western ideas and institutions, as they appear in China to-day. A select few articles, however, dealing with these subjects are printed in this issue in anticipation of other similar contributions in coming issues. The sections dealing with "THE NEW TIDE OF CHINESE AFFAIRS" and "BOOK AND MAGA-ZINE MENTION" contain materials which may be of interest as reflecting present-day thinking on Chinese culture.

The editorial staff wish to express their sincere thanks generally to all who have assisted in producing this issue of the quarterly, and particularly to Dr. J. Leighton Stuart, president of Yenching university and to Dr. Philippe de Vargas, of the history department of that university, for the care which they have given to the preparation of the two leading articles published herein. Dorothy Rowe (Mrs. Benjamin. F. March) deserves our gratitude for her contributed poems.

The Next Issue

The March issue of THE NEW

MANDARIN, besides including the sections on "THE NEW TIDE OF CHINESE AFFAIRS" and "BOOK AND MAGAZINE MENTION", in addition to campus comment, will contain two articles by faculty men of the Yenching School of Chinese Studies, one on the library by Mr. Benjamin F. March, the librarian, and another by Mr. Arthur W. Hummel, professor of Chinese history. It is the intent of the editor to secure contributions to the subsequent issues from Chinese leaders in education whose point of view should be of real interest to readers of the quarterly. The editor will be glad to receive contributions

from alumni of the North China Union Language School and those interested in the welfare of THE NEW MANDARIN and in the purposes it represents. If those who submit manuscripts for publication wish them returned return postage should be included when the manuscripts are sent to the editor. THE NEW MANDARIN is financially self-supporting, is supported solely by the student body and subscribers, and is in no wise subsidized. The success of this enterprise will depend entirely upon the interest taken in it by the student body and by its readers.

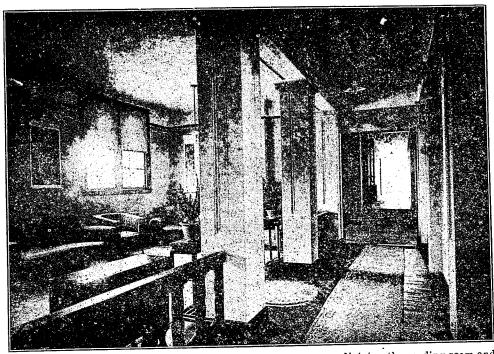
- The Editor -

The Chinese Renaissance

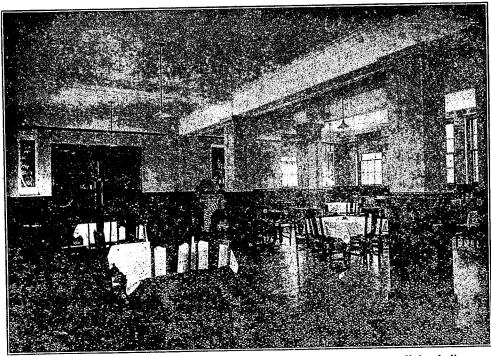
The Renaissance in the West was in its inception a revolt against the shackles of ecclesiasticism and a return to the sources of the Western intellectual tradition, of which the European mind had for centuries been disinherited. The Western renaissance, while not literally a rebirth, was yet a return to a free spirit of an earlier time, and a fresh start in the career of reason that was to lead eventually to science and democracy and a radical transformation in man's whole view of life. The spirit of the Renaissance was no new thing. It was the recovery of a dormant impulse which had existed in the West before and existed nowhere else in the world at the time. A similar radical transformation affecting the foundations of Chinese society, it may be remarked, is taking place at this moment in a country which ten centuries ago was the most civilized nation on earth. This is a truly amazing phenomenon for the student of society."

William S. A. Pott, professor in Chinese Political Philosophy

THE NEW MANARIN



Interior of the West Hostel showing the reception room adjoining the reading room and dining hall. The two hostels are built on identical lines and are equipped with modern furnished single rooms and suites, with nurseries, reading and lounging rooms in each.



The dining hall of the East Hostel. Kitchen unit adjoining the two dining halls serves both. Private dining rooms may be used by the residents upon occasions when entertaining guests.

The New Tide of Chinese Affairs

The National Language Movement

New morentum has been given in China to the movement to establish Kuo Yü as the uniform national spoken language, a preparatory conference having been held in Shanghai in October to discuss steps to be taken. During the month of January, 1926, it is planned to propolate information regarding the national language by means of stering committees in all of the leading cities of the country, by use of lecturers, and by the dissemination of literature in the form of books and pamphlets. The leading Chinese bok publishers have been requested to place on sale at low prices published material dealing with the spoken language.

Ssu K'u Ch'uan Shu

Ch'ien Lung's great Encyclopedia, in Chinese called Ssu K'u Ch'uan Shu, which was completed in 1772 A.D. is now to be reprinted by the Commercial Press of Shanghai. The significance of this feat may by evident from the fact that there are extant at the present time but three original copies of the Encyclopedia one at Peking, and two others at Mukden and Jehel, and a fourth at Hangchow, the latter being a copy of the original; the complete set contains 36,000 volumes, each about eighteen inches in length and twelve inches wide, bound in sets of six, and protected by binding boards of Persian cedar. The whole set has been transcribed by hand, and, according to the China Journal of Science and Arts, "m y be compared to the best monuscripts of the Middle Ages in Eurore, when pious monks copied the writings of the early Church Fathers." It is proposed to reproduce therty sets of the Eucyclopedia of the same size as the original and of exceptional quality at a cost of \$10,000 the set, and smaller sets at \$3,000 each, which latter will be placed on the market for sale. It is said that the work of reproduction will probably take about ten years.

Queues and Bound Feet Under Ban

One of the governors of Shantung seems to be rather discriminating in his choices of what Chine e custom shall survive. Recently he has issued orders compelling all mest to cut their queues and all women under thirty years to unbin I their feet. Heavy fines have been imposed for violation, and the time of grace since the order having passed, fining has begun. In view of recent disturbance in

Shantung it is likely that the queue-cutting parties have been suspended. (hina is changing; soon queue-pulling contests will be relegated to back yard altercations between feminine contestants in Western countries.

Revival of the Chinese Classics

That there is a well-defined movement in China for restoring the classics to a greater place of influence in the life of the nation is evidenced by the efforts of the Minstry of Education to reintroduce the study of China's ancient books in the public school curriculum. Mr. Ching Hsing-yen, former minister of education, is one of the leaders in this movement. Orders have been issued to the effect that, beginning with the fourth year students in all Chinese primary schools, one hour a week shall be devo ed to reading of the classics of Confucius and Mencius, and that this cou se shall be pursued until the end of the third year of their higher primary course. In Shantung province this movement seems to be especially welldefined as evidenced by the order of the tupan to the educational commissioner to cease English teaching in all elementary and middle schools after October 10th, and to substitute for it the teaching of the classics. The avowed aim of this mandate is to reinstate the teaching of Confucian thought as an antidote for the harm engendered by Western influences and to instill respect for law and order in the youth. In this connection it is interesting to note that Mr. Kuo Chuen-yen, millionaire magnate of Hongkong, is reported to have given the sum of Yuan 200,000 for rebuilding the Temple of Confucius at Chifu. Mr. Yen Sheng-kung, (ldest of Coofucius' descendants, accepted the gift in behalf of the Chinese interested in restoring the temple and in dredging the two historic rivers, Chu and Sse, to the gradual filling of which popular superstition attributes the decline in the importance of the Chinese classics.

Civil Service Examinations

In view of the present tendency among Chinese politicians to devise institutions of government modelled after Western forms which have no foundation in the nation's own experience it is noteworthy that a civil service examination system modelled in part upon the more practical foreign systems has been applied recently in Hunan province. Mr. Chang Tiai yen, philosopher, author and calligraphist, at the request of General Chao Heng-ti, governor of Hunan, has instituted an

examination system in the province to secure "a high type of official, modern man, yet of the character and standard of the old scholarly official who produced the best days in China." (N.C.D.M.)

organized agency at the time of the World's Student Christian Federation conference held in Peking in 1922, has not entirely died out appears in a meeting of the Arti Christian Federation held in Peking National University

At the 10th regular session of the Commission on Drafting a National Constitution held on September 16th a proposal to include in the new constitution a provision for a Bureau of Examination to be in charge of examining all graduates of educational institutions and officials in the service was defeated.

Anniversary of Feng's Coup d'Etat.

On November 5th the Chinese celebrated the first anniversary of the expu'sion of the former Manchu Emperor Hsuan T'ung from the imperial palace in Peking, in commemora-tion of which a memorial tablet was erected in the palace museum. During October the domestic quarters of the last emperor were thrown open to the public for the first time, and quite prematurely, in fact, judging from the unkempt and far from presentable appearance of the once imperial lodgings The date November 5th marked the first anniversary of Marshal Fen; Yu-hsiang's coup d'etat in Peking. It is reported that an attempt is being made by the Ch'ing Household Reorganization Commission to restore all Manchu property and buildings now occupied by govment departments.

Militarization of China

Among the resolutions adopted by the National Education Association of China held at Changsha from October 12th to 27th one is of particular interest as illustrating a tendency apparent in the minds of students everywhere, namely, that the conference recommend that a course of military training be introduced into every school of China. It is pertinent to mention in this connection that at a recent convention of the Chinese Students Alliance in the United State; resolutions were passed favoring the adoption of military training in Chinese schools. In Peking National University the students since last summer have been drilling an hour daily and in numerous manifestos declared that only by so doing is it possil le for the Chinese to overth:ow the tuchun system and also to free themselves from the yoke of foreign aggression in China. At Tsinghua College military drill has continued for some time only recently interrupted by a demand on the part of the students that the military commands of the officers be given in Chinese. In view of the historic dislike of the Chinese for use of force in settlement of international controversies it is not impossible that this present move ment toward universalizing military training will be fraught with significant results in the

Anti-Christian Movement

Evidence that the Anti-Christian Movement, which had its inception as an

Student Christian Federation conference heli in Peking in 1922, has not entirely died out appears in a meeting of the Arti Christian Federation held in Peking N tional University in November. Resolutions were adopted opposing the regu'ations of the Ministry of Education recently promulgated which permit the Christian mission schools to be registered. A manifesto was issued calling upon the people to unite in opposition to Christianity and appointing Christmas Day as a time for holding a demonstration. This action will recall the demonstrations held in various place a year ago protesting against compulsory chapel attendance and teaching of religion in the mission schools A quotation from a circular issued by an organization styling itself the "Anti-Christianity Union of Peking" contains this paragraph of interest to missions: "The churches, missionary schools and other missionary endeavors are considered the pioneers of for ign imperialists and interfere with the sovereignty of our nation while entrancing our people and blocking the progress of racial revolution." At the meeting of the various anti-Christian groups, mostly students, held in Peking on December 16th, it was resolved to carry out a three day campaign from the 24th, to the 26th, to o pose furtherance of all Christian activities among students. Purely peaceful methods demonstration were urged.

Par Asiatic Movement

Under the leadership of the Japanese an All-Asiatic Conference to be held in Shanghai next spring, probably in April or May, has been arranged. This proposed meeting of the All Asiatic Association, which was formed in Japan shortly after the passage of the Johnson Immigration Act of 1924 by the United States Government and which was a protest against all anti Japanese legislation abroad, has for its avowed purpose the cementing of friendly relations between all Asiatic peoples in order that they may present a united front against what is asserted to be British, American and other foreign aggressive political and cultural penetration of China. To what degree the movement is political and to what degree it aims to bring about a consciousness of culture similarity between the peoples of China and Japan remains to be seen. Delegates are expected from China, Japan, Siam, Mongolia, Afghanistan and India. Attempts are being made to secure delegates from the Philippines, Burma, Ceylon, Straits Settlements and Cochin-China. In view of the recent declaration of Maruel Quezon, president of the Philippine Senate, that his countrymen should recognize that they are orientals and that their lot should be cast with the other Asiatics, it appears that the Pan Asiatic movement is gaining ground there. This Pan - Asiatic Movement is but one of several means by which the people of the Far East, particularly the Japanese and Chinese, are attempting to bring about a consciousness of identical cultural and political interests.

Book and Magazine Mention

Nowhere in Peking-probably nowhere in China-is a library on things Chinese more frequented than is that of the Yenching School of Chinese Studies. In the tombl ke stiliness of aisles between book stacks (broken only by the put-put of typewriters in the cataloging department) bobbed heads, in quest of "Audacious Angles on China" or perhaps "A Lute of Jade", exchange furtive glances with diplomats and technical advisers who, of an evening, may be seen perusing in MacMurray's "Treaties and Agreements" the details of the Boxer Protocol governing communication between Peking and the sea. Young missionaries, each in search of the latest news concerning the action of the boards "back home" in regard to "special privileges"; potential oil kings, in quest of statistics as to the fluctuation of the special currency or some report of the Chruese Bureau of Economic Information; research students from Glasgow and Oxford, Minnesota and Harvard, seeking out materials for their studies-blow Peking dust off the"back files" or wear out the "current numbers" of periodicals in three languages.

Now a call for Reichwein's "China and Europe: Intellectual and Artistic Contacts in the Eighteenth Century" (Knopf, N. Y. 19.5, not yet ca'aloged; then a request for Dorothy Rowe's "The Rabbit Lantern" (Macmillan, N. Y. 1925), twelve realistic tales of childhood in China, colorfully illustrated, and with an introduction by Dr. Lucius Chapin Porter, professor of philosophy in the school. ("I will gnarantee that whoever samples any one of the author's stories of Chinese children will not lay the book down until he has read the whole series", wrote Dr. Porter. We tried it and found him right.) A student of politics calls for R. T. Bryan's "An Outline of Chinese Civil Law" (Commercial Press, Ltd. Shanghai, 1925), and Professor William S. A. Pott's "Chinese Political Philosophy" (Knopf, N.Y. 1925), both of which are too new to have arrived before Peking was cut off from the sea by the most recent exchange of military compliments near Tientsin. And so, from the shelf of new arrivals, he selects something in different vein probably Stephen King-Hall's "Western Civilization and the Far East" (Scribner's. N. Y., Mathuen, London, 1924), which ran the gauntlet just before the current melee d'am-

On the reserve shelves is a list of titles bearing on the Chinese Renaissance, placed there by direction of Dr. Ph. de Vargas for the course of that title, among them: "The Changing Chinese" by E. A. Ross (Century,

N. Y. 1914); "The Problem of China" by Bertrand Russell (Unwin, London, 1922); China Awakened" by Dr. M. T. Z. Tyau (Macmillan, N. Y. 1922); "China's Challenge to Christianity" by Dr. Lucius C. Porter (Missionary Education Movement of the U.S. and Canada, N. Y. 1924); "China To-day Through Chinese Ryes" by Dr. T. T. Lew. Dr. Hu Shih, Dr. Y. Y Tsu, and Dr. Cheng Ching-yi (Student Volunteer Movement, London, 1922); and "China in the Family of Nations" by Dr. Herry T. Hodgkin (Geo, Allen, London, 1923). Across a reading table are the China Year Book: 1924 and the China Mission Year Books which contain additional articles on the Renaissance.

Of current magazine articles, as of books, it may be said with Francis Bacon: some are to be tasted, others to be swallowed, and some few to be chewed and digested. The reviewer has preferences of his own-"k'ou wei pu i yang". But a fair test of tastiness may be the discussion which the respective articles evoke. Most of the purloiners of periodicals are missionaries not all. At least the missionaries' views are most articulate. What are they and the students generally reading?

"The Life" (monthly published by the Life Fellowship Y. M. C. A. Peking) last July is ued an English number, which, because of the several articles contained therein on Christianity and the present crisis in China, deserves premier mention. No single article has stimulated more discussion in the missionary groups, than John L. Child's "The Evolution of a Missionary's Thought". We quote from one whe, though not a missionary, felt that the thirty six pages were well worth the reading. "This contains the record of a shifting of emphasis in viewpoints in over ten years of service in the Y. M. C. A. in China. It is quite fearless and will be a starting point for much discussion in mission circles. The slight divergences from it in minds whose main trend has been similar will eventuate in a clear-cut statement at some date in the future, probably." Dr. Lucius C. Porter's article "Spiritual Exchanges in China" is written in fascinating style, without philological verbiage more or less to be expected of the philosopher, and condenses into small compass his view of the five principal spiritual contributions that China has made to the West. Dr. Frank Rawlinson's "The Next Step in the Christ-ianization of the World" (Peking Leader reprint, No. 17) might well be read correlatively. On the subject of an independent Chinese church Dr. Henry T. Hodgkin writes

with authority: "The Church in China at the Crossroads" (International Review of Missions, October, 1925). In the July issue of the same review there appeared an article from the point of view of the Chines and of the home base, by Harold Balme and E. H. Hawkins, respectively, Probably nowhere can be found in brief compass more ma erial on the problems that are agitating Christian missionaries who . think than in The Chinese Recorder (Shanghai).

Three problems, a new nationalism, a new rationalism, and the ease and comfort with which missionaries live, are given by Dr. Hu Shih as the obstarles to the Christian movement in China: "The Present Crisis in Christian ment in Chioa: The Fresent Crisis in Constian Education" is the title of the translation of his article which appears in the Educational Review (July, 1925) Dr. Hu Shih pleads for a higher type of missionary personnel, favors concentration of funds in a few great education. tional institutions such as the Peking Union Medical College, and has stimulated some thought by his statement as to missionaries: "Some come to China as teachers because they cannot earn a living at home, some come for recreation, some to have a good time, some to secure Chirese curics.

"Chinese Co-operation in Mission Schools" by Mr. Y. S. Tsao, president of Tsing Hua College. (Educational Review, October, 1925); "Education and Nationalism" by Dr. Paul Monroe, in the same issue; and "Reconstruction of the Chinese Rural Elementary School Curriculum to Meet Needs in China," by Dr. Paul C. Fugh (Chinese Social and Political Science Review, October, 1925), will be of interest to missionary educators. The medical missionaries and nurses will tind instructive reading in an authoritative article by Mr. Roger S. Greene, chairman of the China Medical Board of the Rockefeller Foundation, whose paper "Public Health and the Training of Doctors and Nurses in Ghina" is well worth the reading by anyone (International Review of Mis-ions, October, 1924). "Health", in the June, 1925 issue of the quarterly, has two articles of merit for medical missionaries, "Public Health Education in Relation to the Mission Hospital" by Dr. John Kirk, president of the China Medical Missionary Association. and "Medicine as a Life Work" contributed by Mr. Chen Pao-shu, a Chinese student in the P.U.M.C.

The two best articles we have seen dealing with the anti-Christian movement in China are one by a Chinese, the other by an Englishman. For the underlying causes of the movement, the purpose and its organization, Mr. T. Z. Koo's contribution "The Anti-Christian Movement in China" in The Student World (quart. N. Y. July 1924) is especially valuable. Under the same title Mr. Ivan D. Ross of Wuchang, where student demonstrations this year again are assuming proportions, gives details as to the history of the movement, particularly since December, 1923 (Contemporary Review, London, August, 1925).

Politics is the citizen's problem-also the missionary's, say those who are of the ilk of Dr. Rawlinson. That the mis-

sionary is a problem of politics is incontestable. The October and November numbers of The Chinese Recorder, especially in editorial comment, contain pointed question; and answers which missionaries everywhere in China are now discussing. "Christian Missions and the Treatics", "Christian Aliens and the New Situation"-special privileges for missionaries, extraterritoriality, these come within the scope of the opinionative articles, the substance of which furnished leaven for the lump of missionaries in the Yenching School of Chinese Studies when the author of them addressed the student body last October. For the case against fo eign protection of Chinese Christian converts evidence appears in The China Weekly Revie & (Shanghai, November 28th, 1925). A brief resume of important treaties bearing on the subject is to be found in an editorial by Dr. M. T. Z Tyau in The Chinese Social and Political Science Review (Peking, October,

The smoke is slowly clearing from the Shanghai incident of last May, the publication of statements made by the international judges who conducted the "judical inquiry" having revealed evidence which long ago should have been made public. But face saving is not exclusively a Chinese pastime. The whole nasty situation was a problem in social pathology-in prejudice and misunderstanding-say three sociologists, whose articles evidence the sociologists point of view, and ring with condemnation of a policy of being too quick on the trigger. The best informed article of the three trigger. The best informed article of the three is "Christians at the Crossroads" by Professor John S. Burgess of Yenching University (Survey Graphic, October, 1925) who relates the whole incident to the "rising tide of national consciousenss". Mr. Henry Ward's article "The White Boomerang in China" is overnamed. He has little sympathy with "the patronizing superiority of the west that is firing China to end "special privilege" and scores the "pose of infallibility" which foreign consuls and municipal officials assumed following the shooting incident. His article "The Meaning of Shanghai" (The Nation, July 22nd, 1925) presents much the same point of view. Frank dissatisfaction with the British action at Shanghai is voiced by Mr. Bertrand Russell in "The Chinese Crisis" appearing in The New Orient (N. Y. quart. July, August, September, 1925).

Just as we "go to press" the November issue of the Chinese Students' Monthly arrives from the United States. This is the finest issue of that magazine we have seen in years. The new editor, Mr. Chao Ying Shill, now a student in H .rvard, deserves the credit for outlining for that magazine a concerted editorial policy which in previous years it has sadly lacked. This number is devoted almost entirely to articles dealing with the life a d teachings of Confucius and is the first in the series of special numbers to be published during the coming months.

Lest we leave the impression that China's past is forgotten in the urge of the present, mention should be made of scholarly papers

by two lecturers in the language school which though not of recent writing, have significant bearing on the Chinese Renaissance, and therefore noted. Professor Arthur W. Hummel's contribution under the title "The Case Against F. rce in Chinese Philosophy" (The Chinese Social aed Political Science Review, April, 1925) merits attentino by anyone who would seek to understand the great change that is coming over the China which has begun to do the goose step. Dr. Ph. de Vargas, who combines the happy faculty of presenting his materials in fascinating form, with that fine historic and qualifying sense which marks the scholar, has drawn some in-

structive parallels between the Chinese Renaissance and its European prototype in his paper in two issues of The New China Review (April and June, 1922), a publication which unfortunately has been discontinued. We shall look torward to Dr. de Vargas' article on the Christian Religion in the Chinese Renaissance which is to appear in the January number of The International Review of Missions. We are fortunate to publish his thorough description of "The Fight against Illiteracy in Ghina" in the present issue of the THE NEW MAN-DARIN",

-The Editor-



THE NEW MANDARIN

SOMETHING FOR MISSIONARIES TO THINK ABOUT

Dr. H. S. D. Garven, a medical missionary now a student in the Yenching School of Chinese Studies, in an evening class of Chinese students of the National University, asked the question: Does God exist, and if so, what is His nature? The answers which these students gave are interesting alike for the light they throw upon the attitude of mind of Chinese students towards things religious, and for the searching and critical view which they express, They display a pronounced rationalistic characteristic which Dr. Hu Shih points out in THE EDUCATIONAL REVIEW (July, 1925) is one of the chief obstacles to mission work. The answers follow:

"God cannot be seen, cannot be heard, therefore why should I believe that God

"There is no God but Christ used this idea of God because it was useful in getting people to do good.'

"How can God exist when he cannot rescue us from misery?"

"Why does God allow good men to have no reward for their good deeds and bad men to enjoy plenty?

"Who were God's parents?"

"There is no God except the God in the heart of every man,"

"I believe in morality, and there is no need for me to believe in God."

"There must be many influences controlling the world, not one."

"It is not God that began the world; the world began the idea of God."

THE NEW MANDARIN

Campus Comment

Personals

Besides the numerous missionaries in the language school under the auspices of the well known mission boards of the United States, Canada, and the British Isles, there are many students from other continental European institutions in China under various auspices. The Yenching School of Chinese Studies is decidedly international in its complexion as will appear from the interesting personalities mentioned hereunder. The school is increasingly giving attention to special language courses for legation student interpreters, army language officers and business men; language students from each of these groups are now registered. The Asiatic Petroleum Company and Mitsubishi Bank are among the business concerns represented, while the Chinese Salt Inspectorate and the United States Army have students in the school.

Mr. Carlos Brossell, who is the only Belgian student in the School of Chinese Studies, is connected with the Chinese Government Salt Inspectorate. He ha; been a barrister in Brussels and holds the degree of docteur en droit from the University of Liege.

Dr. and Mrs. Hugh S. D. Garven of Kilmarnock, Ayrshire, Scotland are students in the language school this year preparatory for their work under the United Free Church of Scotland at the Mukden Medical College. Dr. Hugh Garven holds an advanced degree in medicine from Glusgow University and has studied in the Universita de Pavia, Italy. He will become professor of physiology at Mukden Medical College. Dr. Isobel Garven is also a trained physician and surgeon and formerly was house surgeon in the Royal Samaritan Hospital for Women in Glasgow.

Three United States Army officers who are stationed in Peking are studying the language in the School of Chinese Studies. Captain John W. Carroll, captain of cavalry, has had training at the U. S. Military Academy at West Point, New York, and at Georgetown University. Lieutenant Helmer W. Lystad, a graduate of West Point and a language officer, and Captain C. A. Hutchinson are also stationed here.

Mr. S. Toda is our only Japanese student. He is a graduate of Doshisha University, Kyoto, one of the well known Christian universities of Japan, and is connected with the Mitsubishi Bank Mr. Friedrich Wagner, from Chemnitz, Germiny, is also a bank employe, who plans to work in China.

Dr. Fred J. Williams, an advanced student in the language, represents Australian civilization and Esperanto. He was at one time a medical missionary in New Hebrides and is now in China under the London Missionary Society. Dr. and Mrs. Williams and their little baby daughter reside in one of the hostels Dr. Williams is an absolutaly impressible propagandist of the international language movement and is firmly convinced that in a comparatively few years Esperanto will be recognized throughout the world as the second language for all educated people. During his stay in Peking he has made friends with quite a number of Chinese Esperantists as well as with Esperantists of other nationalities. This hobby is proving to be a valuable means of helping to promote international understanding. We hear that as a result of Dr. William's efforts several other language school students are taking up Esperanto.

Mr. B. J. Melnikoff, who lives in one of the hostels, is the only Russian student in the school. He is attached to the Peking consulate of the Union of Socialist Soviet Republics and has been stationed in his government's service at Moscow, Chita and Vladivostok, and has studied at the Oriental Institute in Moscow.

Among the Scandinavian students in the language school, of whom there are several, are Rev. and Mrs. Nils Dahlsten, of the Nyhutton Theological Seminary, Sweden; Rev. Aksel J. Sorenson, who has studied at the University of Copenhagen, and the School of Oriental Studies in London; Rev. and Mrs. Hans P. Hansen, of Copenhagen; Miss Rachel Ystrom, of Olso, Norway, a trained nurse who has studied in Norway and Denmark; and Miss Doris Swedberg, of Stockholm, Sweden, whose work is in religious education. Several new missionaries of the Danish Missionary Society began work in Chinese after the opening of the last quarter.

Being house warden in Bryn Mawr College and being the youngest member of the Presbyterian board Mission are two very different things, according to Margaret Speer, who now asks permission to attend social affairs instead of granting it. Miss Speer is the daughter of Robert E. Speer, president of the Presbyterian Board of Foreign Missions and of the International Committee of the Y. M. C. A., and of Margaret Bailey Speer, president of the National Board of Y. W. C. A.

Although her laboratory is hardly big enough to turn around in, Gertrude Jacobus still expects to carry on her pathological work in blood testing and analyses at Tunghsien, where she will be the head nurse in the American Board Mission Hospital.

There is one question that the Y. W. C. A. secretaries wish they could answer: "Where will you be stationed next year?" They must wait for appointment by the Chinese National Committee of Y. W. C. A. There are seven secretaries now in the language school; Ella Bennett and Florence Pierce, who are specialists in student work; Mildred Owen in girls work; Helen Scott in religious education (she has just returned to China for a second term). Josephine Brown in rural community problems Elizabeth Culver in general social problems (she has been connected with the Association in India for a number of years); and Faith Williams, who was reared in Nanking where her father is vice-president of Nanking University, and who expects to do work amnog Chinese students. and also to continue her studies in music.

To spice the life of mid-morning chapel services the student body last quarter were treated to a lively international debate in which Mr. T. R. Morton, representing the Scottish point of view, and Mr. C. Walter Young, stumping for the American, indulged in whimsical combat over the intricacies and peculiarities of the "American Language" and the "English Language." Mr. Morton one morning presented a paper on: "An Introduction to the Study of the American Language" which drew forth an expression of opinion from Mr. Young, who retorted on: "King's English and Archaicology". It need hardly be said that the cheering was quite distinctly on

national lines. The rival cases later were published in the PEKING LEADER of December 20th, 1925.

Miss Lois Kathay Johnson, little daughter of Mr. and Mrs. Paul E. Johnson, has the distinction, to begin life with, of being thefirtchild born of parents who reside in the new hostels of the Yenching School of Chinese Studies. How Mr. Johnson had self-possession enough to keep from announcing the fact in chapel is a mystery, for as chairman of the chapel committee he has been compelled to say many things about speakers of much less import.

Delightful entertainments have been given the students in morning musical numbers during the quarter. Mr. Sidney Gamble, president of the student body last year and now with the Y. M. C. A., sang a series of baritone solos; two officers of the Salvation Army furnished a "brass and wind" program; Viss Toft, a graduate of a conservatory of of music in Copenhagen, sang several songs in Danish; while Miss Franks intoned one of her musical treats on the carpenter's saw.

Dr. Yamei Kin, whose presentation of Chinese shadow plays at the Peking Institute of Fine Arts who has met with exceedingly favorable comment, brought a company of experts in this art to the language school auditorium one afternoon. Her explanation of the development and technique of the art served well to vivify this type of drama, which though related to the puppet show, is quite distinct and in origin unique with the Chinese. The company of actors which she brought later, and who presented several comic Chinese sketches also met with very cordial response.

Though no "lao hu" occupied the center of the stage at the annual Christmas party given the Chinese language teachers and their families on December 12th, there was amusement galore of another type, from magicians and sword dances to "sawed music" and lantern slides. The corridors of the main building were actually jammed with the Chinese guests who milled and mixed with returned "grads" and students. Politely conspicuous among the guests was "Dearest" who with his cohorts corrected our "sheng yin" as we labored to be understood.

Christmas Vacation At The Yenching School Of Chinese Studies

Below are published three impressions of Nanyuan, the base hospital of the troops of Marshal Feng Yu-beiang, which was improvised for the wounded who returned from the dreadful fighting around Yangtsun and Peitsing near Tientsin for the two weeks preceding Christmas. Dr. H. G. Wyatt, president of the student body, in particular was instrumental in organizing the medical and relief corps which voluntered, approximately fifty in all, to render aid to the hundreds of wounded treated daily. A partial list of the students of the Yenching School of Chinese Studies who attended the wounded at Nanyuan during the Christmas yacation fellows.

Doctors: Alice B. Brown, Alta Sager-Green, Janet S. Mackay, Hugh S. D. Garven, Isobel M. Garven, Paul E. Loudenslager, Edward F. Parsons. Hugh L. Robinson, Fred. Williams, Henry G. Wyatt, Arthur Swain, Alexander Vanderburgh.

Nurses: Misses E. Story, Ruth Bracken, Buchan, Margaret W. Cochran, Gertrude I. Jacobus, Annie R. Edmanson, Helga Hoffman Madson, Hilma C.H Madelaire, Winnifred P. Moxon, Vera I. Radley, R. Rassmussen; Mrs. D.K. Faris, and Mrs. Alexander Vanderburgh.

Lay Volunteers: Misses Erva Moody. Ruth Wylie, Elizabeth Culver, K Williams. Alice J. Stryker, Ingrid Thompson, Bernice B. Perry, Josephine Brown, Maud Toft, Mary Wilson; Mrs. Ada P. Woodberry, Mrs. Aurora L.H. Koon; Messrs. Earle J. Woodberry, Wilbur S. Shires., T. Ralph Morton, A. J. Sorenson, E W. Fondell, Roy O, Tasker, Victor Koon, Paul E. Johnson, Henry H. Welles, D. K. Faris, and L.M. Outerbridge.

With Feng's Wounded at Nanyuan.

"Another two hundred wounded coming in to-night, and a thousand will arrive in the next two days."

The weary doctor looked up from the ragged wound he was examining in the crowded receiving room to receive this latest news. There was nothing to do but to laugh and say "Oh, let them all come": for the hospital was already full of untreated cases. The wounded were huddled together in sitting or lying postures waiting to be dressed and assigned to a ward. They kept up a low moaning like the bleating of a flock of sheep. One fellow

with half his face shot away was necessarily silent. Another, with a chest wound, was coughing and gasping for breath. Those with broken hones protested violently whenever they were moved. They had come down from the front without splints. Most had been two or three days getting down by train and rickshaw, and were very thankful to have reached a haven of rest where they might receive a little attention,

The Chinese armies had certainly fought a war in our modern sense around Tientsin, and this too in the dead of winter. Some four thousand wounded arrived at Nanyuan in a few days. In answer to an appeal the Peking Union Medical College, the two Methodist hospitals. The Salvation Army, and a large number of the Language school students went down to help. There was little in the way of materials, and any organisation was improvised on the spot

The wards were only sheds with paper windows. Some had wooden beds; others had straw-covered k'angs. The wounded lay in lines closely together in their blood-bespattered clothes. Owing to the great numbers the attention they received was the most primitive.

But perhaps the operating room afforded the most appalling sights. A slaughter house is nice in comparison. As only the most critical cases could be dealt with for the first few days, amputations and major operations were the order of the day.

It was all very strange. This terrible aftermath of suffering and death is an inevitable consequence of war. But it was strange to find Chinese and foreigners working together at a time like this, fighting death, for we had been threatened again with anti-Christian demonstrations in Pening on Christmas day. It was also strange to realise that many of these wounded were Christians. Some were quite young, all were stalwart and good natured. Almost everyone carried a reading book of Chinese characters. Some wore wristwatches, Strangest of all perhaps was to realise that one great factor which caused these men to fight was the necessity of getting a living and supporting those at home.

Christmas day was the last of those really bad early days at Nanyuan. "A merry Christmas" sounded almost a mockery: though we all did our best to bring good cheer to those around us, May China hear the Christmas message of good will.

Dr. G. H. Wyatt

Sidelights from the Operating Room

Nanyuan will always be a very sad memory to those of us who worked there. There we had to face the terrible results of modern western warfare which we foreigners must always bear the shame of introducing into China.

One of the saddest things was the very large number of cases in which the terrible nature of the shot wounds necessitated amputations of limbs. All the time one could not help wondering what these poor unfortunate boys-for many of them were not out of their teens-were to do afterwards in a country like China where human life is cheap.

Another sad feature was the havoc that frostbite was working among the wounded. It added its toll to the long list of amputations. One poor boy was brought into the operating room: he was so badly frostbitten that he would lose both hands and both feet. One of the Chinese doctors told him so and said that they would like to take him to the hospital in Peking where he would have better care. He replied that if he was to lose his hands and feet he would rather stay at Nanyuan and die.

Of the 700-800 cases which have passed through our hands in the operating room, one other recurs to my memory. It was that of a little boy of only eleven years who had been pressed into service to carry ammunition and who suffered from several shrapnel wounds and an ugly face wound.

Another case worth recalling was that of a seriously wounded prisoner who had been unable to escape with his companions and on being brought to Nanyuan he refused to speak and to eat tearing lest he might be killed or, poisoned.

The way in which the wounded men bore their pain was wonderful. We can hardly imagine what some of these men suffered. Some were carried in stretchers for miles with severe chest and abdomen wounds. Others were brought in rickshas with shattered legs and arms.

It was good to see the Chinese members of the Peking Union Medical College staff working so skillfully and so untiringly on behalf of their wounded countrymen.

Dr. H. S. D. Garven

An Impression of Nanyuan

Nanyuan—how its horrors have haunted us! But there is more than pain and anguish there. The receiving room is crowded. A soldier is brought in too faint to speak; on his blood spattered name-slip one reads "Captain." Another passes up. Face lacerated by barbed wive, gaping pussy gashes four days old. "Lieutenant." Many more officers come and go. The query—"Why all these three and four day old wounds?" The answer is simple. The night before wounded privates of the same company had been admitted. The officers have followed a day later.

A party of five enter. One of them, an officer, is badly wounded—a stretcher case, The other four hobble along as best they can. They are quartered in the same ward, A shortage of bedding means one quilt only for each man. The stretcher case is laid on his k'ang. The other four gather around. Two spread their quilts over him, and go to seek what rest they may without any covering The other two, while bearing painful wounds themselves sit up all night with the badly wounded man's head in their laps. What devotion!

The smoking dingy cil lamps, the groans of suffering, the moins of the dying, pain, desolation, horror, are everywhere. As the zero hour approaches some souls pass on to their Eternal Rest. The black night passes as a grim nightmare only more horrible in its gripping reality. The shuddering chill of the grey dawn creeps across the sky. With vitality low and hearts despondent, the willing workers have battled all night against terrible odds. Slowly the ruddy light of cheerful day breaks over the waking camp. A marvellous change is wrought; passing through the wards one sees happiness and smiles. Some are singing hymns, others reading their testaments. The moaning has almost ceased and it seems a new place.

Impressive incidents are found on every hand. In this hospital with over 2000 soldiers, the writer, who visited every ward twice, saw three lighted cigarettes and no gambling. Most of the men had money. New clothes were being provided for all. Biscuits, note books, reading material, and other things were supplied to while away the long hours.

Here a group of wounded soldiers singing together "Praise God from whom all blessings flow"; there an officer, with very painful wounds. He did not cry aloud,—softly, while his body was wracked with pain, he prayed to the One Who gives strength.

Thus we catch many glimpses of heroism, life and Christ. It transforms much that is sordid and difficult and flashes to China a great message of hope and fortitude.

D. K. Faris

School Of Chinese Lecture Series

Were we, who are all beginners in the study of the language, able to speak Chinese, we would only now be ready to begin our study of China. And were this a kindergarten we would be given each day only what we could assimilate. A college, on the other hand, lays out a bigger feast than we may ever hope to eat; for we must have refused to learn many things before we come to see what knowledge really is. And, indeed, we are here in this school not so much to study China and things Chinese as to learn how to study in after years. We must be hounded into humility by the amount that we are supposed to know. For, truly, knowledge must be topheavy to attain a balance.

So in the few spare hours, in the cdds and ends of a hurried life, we hear of centuries of history which cannot be touched in the regular history lectures, and of phases of Chinese life that cannot find a place in the ordinary curriculum. To the student of a few months wrestling with the language the attempt seems like being asked.

"To hold infinity in the palm of your hand And eternity in an hour," even though he may at times be glad to escape

into richer fields.

Before the banquet of fact and theory we are perhaps appalled. There are so many dishes and we have but one set of inadequate implements, our minds. Some of us, perhaps, get exhausted before we are satisfied and none of us ask for more.

This is not an official report; therefore, we need not try to give a list that is either full or ordered. Rather it is an attempt to indicate the lines along which our minds were meant to run. But rerhaps we can make the distinction between those whose interest was in the truth of fact and those whose interest was in honesty of thought. And the distinction is not a distinction of truth but a difference in way of thinking. Those of the first class were eager to give us a clear statement of historical and natural facts, to give us good straw with which to make our own bricks. The second class showed us how they made their bricks, not that we should copy but that we might learn the nobility of the art of the builder, that we might learn honesty of workmanship.

Of the first class the lectures on the Geography of China by Mr. W. Sheldon Ridge were outstanding as well for the vivid manner of their presentation as for the subject itself. We learned much of China of her physical characteristics, of her peoples and of those natural resources which postulate for her a great future; we learned, too, how rich in interest is the study of geography. And in

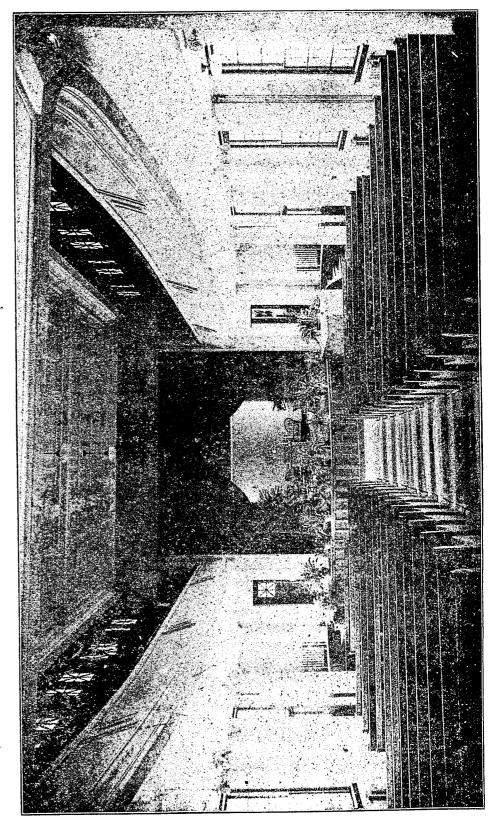
the same order of those who instructed us in facts we may place Dr. Stanley K. Hornbeck, technical delegate to the customs conference who spoke on the history of Chinese tariffs, Mr. Grover Clark, editor of the Peking Leader, who also spoke on the customs, and Dr. Arthur H. Smith, of the American Board Mission, who gave us useful advice as to books on

But while without facts we can do little, and to provide those facts is the main purpose of the School, yet it is the interpretation of those facts by the laws of an individual's thinking that is the more real because the more hazardous. The element of caprice and uncertainty enters, so that in the end we are left with the feeling that personality alone determines the interpretation of the facts.

The pride of place must be given to Dr. Frank Rawlinson. Whatever our own views are on points of theology and morals we must all thank him for giving such a course of lectures as did honour to the opening of the new buildings. The more he surprised us or even shocked us the more adequately was his purpose fulfilled. For he stood before us as the ex onent of honesty of thought and of the conviction that nothing is more sacred than truth. And wherever that spirit is found all man must reverence, whatever their own opinions.

It would be poin less to give a synopsis of his lectures, using his own expressions, but there may be some value in giving an indication of the spirit of approach which he advocated and which was even more valuably evident in his method. Many of us had never thought about these things and so were very sure of our own opinions. Dr. Rawlinson's course was a rebuke to us all especially to those of us who in our ignorance resent the invitation to think, But with the passage of the weeks more and more do we come to understand, as our prejudices change slowly to that doubt which is the only sure foundation of knowledge.

Dr. Rawlinson gave us useful facts and a br lliant arraying of them. But the value of his lectures lay not there. With every statement of fact we were unconsiously led to make a spiritual test. And in the end what he did was to leave us with a question to solve for ourselves: What is the basis of religion? Religion for so many of us means so many contingent things. It is so much a part of our life that we think that if our ethics and cur civilizati n and the rest of it are found wanting the foundation of our religion is thereby imperilled. Though he never expressed it in so many words, what Dr. Rawlinson did was to free religion in our minds from any identification of it merely with politics or morals, until we were made to see that if it meant anything it



five capacity of approximately ideal lecture hall.

was purely of the spirit. And it is only as such that it can dare to discard much of the old ways of Europe and dare to welcome the ideas of China. And that spirit will rejoice to find much that it misunderstood to be truly noble and it will rejoice to find that it has aroused older forms of religion to a purer expression of the human desire for God, for it knows that its success is measured not by statistics nor by continuity of form but by the reality of a spiritual relationship.

His course took us over the whole field of religious thought in China. It began with a comparison of the civilization of China with that of the West and showed us that fair comparison was never a pitting of what is perfect against what is imperfect. We were led from that to an investigation of the position of the Church in China with its problems of adjustment and control. As the obstacle and the stimulus of the church we next heard of the Anti-Religion Movement and of the revival of religious feeling both inside the three religions of China and in eclectic ways. And the course ended on an investigation of Chinese thought upon morals and upon God.

All along we were presented with challenges. Some were problems that we met on first landing in China and to give some sort of an answer in our first day, problems of manners. And these seemingly trifling problems rest on a much wider one, the problem of our appreciation of a way of life fundamentally different from our cwn. This will lead to specific problens in whatever work we are in China to do and, for those of us who are missionaries, that resolves itself into our attitude to our fellow Christians of China, whether or not we are to play the part of the Jewish Christians of old. To these questions we dare not give an easy answer now and perhaps some of us are inclined to think that there is no problem for us till we reach our stations. We forget that by that time we will have formed our ways of thinking. And that for us the problem is crucial now and is this: shall we set out to seek for opinions of our own at the cost of appearing vague and indefinite or shall we with a mock humility say that these problems are not for us and so slip back into an opinionated ignorance?

And so we were left with the feeling that as civilized peoples we were not perfect and quite unfitted to judge China. We were made to face the question whether we were ready to give up the comfortable idea that we are here to preach ready made politics and ethics; to give up the soothing joy of domination which so often goes under the name of altruistic assistance; and in the end whether we were willing to rest our whole action on the conviction of the truth of our religion which, if it is true, will not need any support from the buttressing of law and will grow only the stronger with the winds of criticism. Can we dare to believe that our religion is not ours but all men's because it is God's?

That was our introductory course of lectures and some of us felt lost and some of us felt pleased and all of us felt that we wanted confirmation. And those speakers who have followed have either strengthened or implanted

the truth of Dr. Rawlinson's ideas in the mind of all. Bishop Grose, of the Methodist Episcopal church, nade the same appeal along more personal lines. Dr.Y.Y.Tsu showed us with what a charitable grace an educated Chinese Christian could welcome the spirit of Gcd in Buddhism or wherever it stirs the hearts of men. The only regret that his speech caused was that we had not greater opportunity in the school of hearing Chinese speaking on intellectual and religious questions. For from them we can all learn freedom from our weak thoughts and inherited opinions. Mr. Arthur W. Hummel in two extra-curricular lectures gave us an extremely at le description of the literary renaissance and a plea which combined leasen with conviction for the proper valuation of the greatness of Chinese thought.

If the policy of the school were to give an adequate account of China, past, present and tuture, it has tailed as it must fail. It exists to teach us the larguage and, even more, to introduce us to the study of a civilization. And in three ways: firstly, to give a sure foundation of fundamental fact; secondly, to convince us of the size of the problem that faces us of getting to knew that country, especially to show us how we, by our traditions and by the very reason of our being here-no matter what our business-are involved in that problem; and, lastly, to instill a right attitude of mind. That cl course it cannot teach, far less give. An attitude is never given; it is attained only through stnie. And the soreness of that struggle is the measure of the success of this school The number of times we are offended or surprised or caused to think is the measure of our education. And for that the clash of mind and opinion is necessary, as long as they are one with the general aim of the school, a mind ready to appreciate the truth. So as we are mixed of race and denomination, our trachers are mixed of race and opinion. Out of that freedom comes the strengthening of the

Perhaps at times we wished for peace; prehaps at times we grew tired of problems and perhaps we grew inured to the praises of China, but if at the end we came away convinced that having arrived in China we had not begun to find her, and, with a mind believing that she is worth tinding, were willing to believe that the road of travel is better than any arrival, then assuredly it was not in vain.

We had two lectures on the position of the foreigner in China during the last hundred years from Mr. B. Lennox Sinipson, better known to most by the name Putuam Weale on the backs of books. Mr. J. E. Baker, adviser to the Ministry of Communications, so lost us in the maze of railways and of strategy that we thought we were reading Belloc in the old and bitter days. And equally we were listening to a master who saw things clearly and whose vision brought some order into the chacs of our minds. Dr. J.C. Ferguson talked to us on "Porcelain" and—better—taught us how to handle it.

According to the latest dramatic theory it is fitting to end on the comic and not on the tragic note. And so we with Chinese Comedy:

with the shalow plays and the short comedies introduced by Dr. Yamei Kin, who delighted all by the lucidity of her description. We recognised a few worls in the comedies and we appreciated the buffoonery, though the slashing of the castanets grew irritating to our unaccustomed ears. But the shalow plays had a more distinctive beauty to offer, the charm of colour and the artistry of movement with an intelligible story. And we came away rather ashamed of the one art that we have brought to China, for here in addition to all the accessories of the cinema we had beauty.

And perhaps it is best for us to let our minds rest here. In art we are tree. Here superiority ha: no place and "imperialism" is unknown. We may not always understand but we are always able to respect. And respect is the beginning of wisdom and it will not be a bad thing for us if our respect for China starts in a respect for her art, for art rather than philosophy or religion would seem to be the basis of her life. And perhaps in the dim future it will be thro' Art that men will find union with themselves in God and the world be saved. Who knows? T. R. M.

Winter Quarter Courses

Mr. William B. Pettus, principal of the Yenching School of Chinese Studies, has recently announced several new courses to be given during the winter term. One which merits special mention is to be given by several Chinese scholars, some of them professors in the National University, each lecturer presenting certain phases of Chinese life and thought in which he is specialized. A variety of subjects will be treated by these lecturers, some of the proposed topics being: Racial Characteristics, Confucianism, Early Scientific Spirit, Taoism, Political Concepts, Buddhism, Lunguage and Culture, Literature, Poetry, Music, Painting, Theater, and the Ancient System of College Education. This course has been characterized as "one of the few attempts of serious Chinese scholars to present to Westerners their own estimate of their

the Ancient System of College Education. This course has been characterized as "one of the few attempts of serious Chinese scholars to present to Westerners their own estimate of their national culture." The lectures will be given on Thursdays at 4:30 p.m.

Besides the continuation courses in the language, the general lecture course on China given on Tuesfays and Fridays, courses on Chinese art, philosophy and bibliography will be repeated or continued. Dr. Porter will offer a course in a Survey of Chinese Thinking to be conducted on a lecture-discussion basis, and another on the Religious and Philosophical Ideas of Mo-Ti. Mr. Brandt will conduct classes in elementary and advanced Wenli, while Mr. Humpal will direct an historical seminar. Contemporary Student Thought in China is the title Hummal will direct an historical seminar. Contemporary Student Thought in China is the title of a lecture-discussion course directed by Mr. P. C. Hsu, of Yenching University, which will be of particular interest since the subject matter and the fact that the course is offered by a Chinage will compand it Mr. Figure Course as the Philosophysis of Chinage True to be given in Chinage will compand it Mr. Figure Course as the Philosophysis of Chinage True to be given in Chinage True to the or particular interest since the subject matter and the last that the course is offered by a Chinese will commend it. Mr. Fung's course on the Philosophy of Chuang Tzu, to be given in Chinese, is offered to advinced students. Conversation classes will be given to part-time students who are unable to register for a regular language study course; these will be given on Mondays and Thursdays.

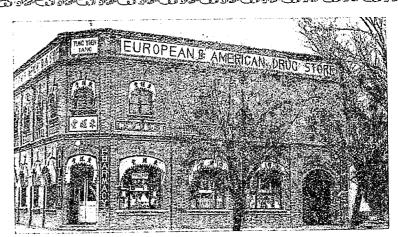
Social Life

The old adage, "All work and no play makes Jack a dull boy" still holds good and language school students find themselves more able to tackle Chinese for having taken time off language school students find themselves more able to tackle Uninese for having taken time off to laugh and roup together. Every serious thought was left behind the night of the kid party-and such a motley group of children was never seen before. There was much rivalry and exhibition of skill—not over Chinese idioms. One's whole aim in life was to discover the name pinned on his back, to guess the chirales, to knock a balloon over the enemies' line, to get the biggest etick of candyl Perhaps the night party was to discover part don't be the biggest stick of candy! Perhaps the nicest part of the party was to discover next day that the very solemn stranger seated next in class was after all only the little boy or girl you had teased

the night before. Hallowe'en brought its usual array of black cats and witches. The dining room was decorated with tiny Jack O'Lanterns cut from persimmons. An elaborate cave of horrors with ghosts and death scenes, Blue Beard and his wives, past and present, made even the most gnosts and death scenes, blue Death and his wives, past and present, made even the most scornful shuller. John Brown's body was once again taken from his grave with many groans. Expert fortune tellers, rope walkers, dancers, hypnotists demonstrated their art. Cat racing proved to be the most fascinating of games, so great was the enthusiasm that whole families were divided and even refreshments were passed by.

As has been the custom in previous years on the third Wednesday of the month the language school was at home to its many friends. The hostesses Mrs. Pettus, Mrs. Hummel, Mrs. Porter, Mrs. Collins, Dr. Brown, and Miss Williams were assisted by the students in showing the guests through the buildings. The next "at home" will be during the month of

Besides these affairs there have been numerous inform il "sings," "candy stirs," and daily afternoon tea brings groups of congenial folks together. The social committee is planning sightseeing trips to be taken under the leadership of persons who can give interesting details of the places. Mildred Owen



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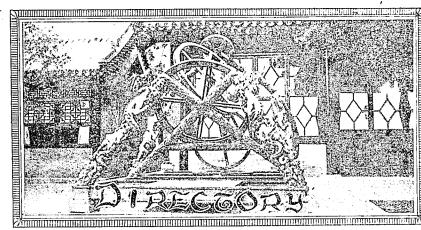
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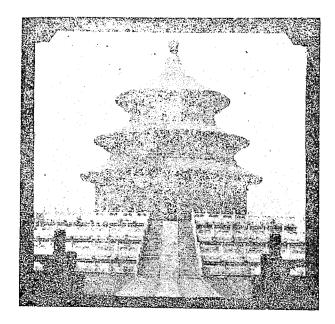
Athletics

Athletics at the Yenching School of Chinese Studies is primarily recreational rather than competitive. Exceptional facilities are to be had in the outdoor volley ball, basketball and tennis courts on the campus, and in the handball floor (used also for squash ball) in the power building. For this excellent indoor floor Mr. Sidney Gamble is responsible, the fact that it is used continually attesting to its value. During the autumn weeks intramural tennis tournaments, both singles and doubles, were held, the four clay courts, and the concrete court particularly, being crowded after class hours. In spite of the rather stinging cold both men and women have turned out for outdoor basketball, Mr. Fondell, a letter man from Macalester College, directing the men. No competition with outside teams seems likely as facilities for indoor practice are

Philanthropy Fund

Following a custom established in the North China Union Language School, the students of the Yenching School of Chinese Studies pool their gifts to charity in a philanthropy fund from which doles are made to selected organizations who present a statement of their needs to the committee in charge. Miss Margaret Speer, chairman of the committee, in a special chapel service explained that those organizations who had no regular means of support were given special consideration by the committee in awarding the percentages to be granted them. Students who wished to specify the purposes for which their own contributions were to be given were permitted to indicate such preferences on their pledge forms. Besides a small contingency fund, a portionments were voted to the following organizations: Chinese Christian Church, Community Service Groups, Old Peoples' Relief, Peking Christian Student Work Union, the Salvation Army, Student Volunteer Movement, Y. W. C. A., Y. M. C. A., Tuberculosis Hospital, China International Famine Relief, "Life" Magazine, Mrs. Kuo's School, and the Peking Home Finding Association for Infants.

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MARCH, 1926.

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THE MARCH NUMBER

Influence of Chinese Painting on the West John C. Ferguson, Ph. D.

Council of Elder Statesmen for China Y. S. Tsao, President, Tsinghua College

Some Differences between East and West Grover Clark, Editor, The Peking Leader

Yenching School of Chinese Studies Library Benjamin March, Librarian

Social Conditions in Northwest China

New Tide of Chinese Affairs

Watts O. Pye of Shansi Arthur W. Hummel

Afternoon Tea — Peking Stella Fisher Burgess

Essay on Briticism

Book Reviews

The Peking Union Medical College

The Peking Union Medical College offers a fiveyear course in medicine, including one year of interne service. The requirements for admission conform to those of New York State Board of Regents, under which the institution is chartered, and to the regulations of the Chinese Ministry of Education.

Entrance examinations are held in Peking and other selected centers in June. Applications for admission should be received before June 1.

For further information address:

THE COMMITTEE ON ADMISSIONS,

Peking Union Medical College,

Peking.

The Mew Mandarin

5 T'ou T'iao Hutung, Tung Ssu P'ai Lou PEKING

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A Council of Elder-Statesmen for China

Y. S. Tsao

President of Tsing Hua College

Mandarin asked me to write an that all men are equal, the article on the subject of the old authority of China based Elder-Statesmen of China, I upon the divine right of the thought that he wanted some- ruler has been absolutely thing old for the new. As the word Mandarin may mean that the Chief Executive of either an official or the official language as spoken by the officials of the Imperial days, I had to consult the columns of "From the Inner Court" to learn that The New Mandarin is the successor of *The Mandarin* which was a popular bulletin of the students of the North China Union Language School. According to the policy as announced by the editor, "The more serious phase of the dual policy of the magazine concerns itself with interpreting the life of a great people now in the middle of the main stream of a tremendous cultural renaissance," so I came to the conclusion that he neither wanted a historical account of the institution of Elder-Statesmen as found in the political history of China nor a biographical account of the various old statesmen of China. Personally, the writer is interested in the formation of a Council of Elder-Statesmen for China.

In a country like China where the family system has played an important part in the development of its political and social institutions, the word "Elder-Statesmen" connotes authority, mellowed sagacity and moral courage. As China is in the "middle of the main

When the editor of The New ernment stands for the ideal broken down, with the result China could be chased out of Peking or virtually imprisoned at will. Besides, since the whole country is hastily adjusting itself to the new order, there is a lack of mellowed sagacity and enlightened conservatism to check the mad rush of radical tendencies and constant changes which are leading the country from bad to worse. In the realm of moral control, the spectacle is appalling in the extreme because the old system of moral training has been battered down and in its place there is nothing new. To the students of the Yenching School of Chinese Studies, and their friends, here is a definite challenge as the Rev. Mr. Richards of Tientsin recently asked in a sermon "What are we here for?" Or, in other words, "Can you contribute something to China in her present needs quickly enough to take the place of the old authority, conservatism and moral courage?"

In a recent article Mr. Hummel has analyzed the fundamental philosophy which guided the thinking men of China and he bewails the fact that the morality built upon the word li has been pushed stream" beset with engulfing out or superseded by somewhirlpools at every turn, the thing new which cannot take above-mentioned qualities must root. Is anybody in a position be represented by an organized to improvise something that body. Since a Republican gov- can take the place of the old adapted to Chinese conditions and will supply the needs of the time? As there is no foreign or Chinese prophet nor any great moral philosopher on the horizon, we are faced with a critical situation impossible of solution. At the same time as we are all aware of the fact that moral leaders are born or developed but never made to order, it is the opinion of the writer that there should be an interim measure provided. This measure I shall call "The Council of Elder-Statesmen."

THE NEW MANDARIN

According to the principles laid down by Viscount Bryce and Koo Ting-lin (a Chinese political thinker who lived about three hundred years ago), the responsibility of providing a better conscience for a community was laid upon the shoulders of the educated class of society. Such spokesmen of public opinion are still scarce in China with the result internecine warfare, party strife and intrigue, acts of lawlessness and corruption continue to be enacted without any combined and determined challenge from any organized body of conscientious men with regard to principles of right and wrong. It is therefore suggested that a small body of men of unimpeachable character and attested integrity be appointed by the Government or elected by the public bodies to form a Council of Elder Statesmen. It should be they have courageously held their duty to investigate all public policies carefully and without being contaminated by then to approve or impeach new fangled ideas of no real them fearlessly in the interest of the people. As their combined opinion will be respected would have the courage to act ernment or War Lords will been set for the nation that is

philosophy which can be eventually have to take their counsels to heart. As their appointment once made is meant to be for life with a befitting honorarium of say ten thousand dollars per month for their maintenance, they can readily afford to be sufficiently out-spoken to lead and guide public opinion. As a suggestion ten men, like Yen Hsiu, Chao Erh-Sen, Chang Chien, M. T. Liang, Tang Shao-Yi, Tsai Ting-Kan, Sah Chen-Ping, Chu Ching-Lan, Wang Ta-Hsieh, Fan Yuen-Lien, W. W. Yen, etc. would be quite adequate to give their unanimous opinion a moral force upon momentous questions of policy. These ten men supported by an able secretariat can study all questions and from time to time pronounce their opinions, and whenever necessary they may be moved to a region of safety where the authorities are not antagonistic to fearless criticism. The total cost of such a Council will not amount to more than two million dollars a year. How cheap it is to buy a conscience, a teacher and a leader for the four hundred millions of China!

I call this Council an interim measure because half of these gentlemen belong to the old order but they have all found themselves morally and stand for some definite principles. They know what is meant by the old "kingly rule" as contrasted to "tyrannical rule", on to their moral principles value, and they also appreciate what the democratic ideal should be. When sufficient by the whole nation, no one weight of their opinion has in the middle of the main contrarily to their will and been gathered, a standard of perhaps even the Central Gov- public morality would have

with such an articulate national spasmodically pass a rew reconscience, the President or solutions, the Bankers' Associa-Chief Executive, the Cabinet tion demands guarantees when Ministers and the provincial approached by the Government authorities will be able to con- for loans, the President occentrate the authority of the casionally raises a feeble voice Central Government and to na- which is hardly heard beyond tionalize the finances of the the walls of Peking. The country without much dif- politicians and publicists often ficulty. Upon the formation of try to evolve policies of some this body, new inspiration will kind which are generally disbe felt by all men in power regarded by the men in office and authority. Furthermore, or power. The idealistic studhonest and capable men will be able to accomplish more under such circumstances, ambitious men will keep to the straight and narrow path, questionable men will reform under the criticism of righteous elders and wicked men will never be able to practise their nefarious tricks for any length of time without detection.

The writer does not claim any originality for the idea of the Council, because Japan has a Council of Elder Statesmen and only recently a Higher Diplomatic Council was appointed by the Chinese Government which speaks with au- voice is raised in the interest thority on questions of inter- of the people and to support national relations and no one the dignity of the Central Govexcept a few extreme radicals ernment which is supposed to have challenged their opinions. represent the four hundred Historically speaking, even as millions of China. early as the T'ang and Ming ganized for the purpose of teachings of China's hoary most foreign countries, the Rump Parliament has disap- lined. peared, the Courts are starved, February, 10, 1926.

stream. When once provided the Chambers of Commerce ents form the only solid body which makes public demands before the Tien An Men of Peking and agitate against men in power, but as on numerous occasions they have been made the cat's paw by unscrupulous politicians, their declarations have lost their ring. At present, political rumours and newspaper reports form the major portion of public opinion which neither satisfies the reading public nor performs the function of guiding current thought on questions of public policy. It is, therefore, high time that some authoritative

To clean the Augean stable dynasties there were Political of China's political life many Councils and Privy Councils, things are wanted but in the while in the Ch'ing Dynasty, opinion of the writer, the first there were Grand Councillors and foremost is the rectifying and a Board of Censors, all or- of the heart according to the guiding and watching the Gov- sages. As in the reformation ernment and its officials. In of an individual, moral regeneration is the sinc qua non Parliament, the Church, the of all other efforts, so must a Court, public organisations and nation search into its heart. Of publicists are vigilantly watch- all the moral forces operating ing the workings of a de- upon China, as yet there is mocratic government. China at none that can reach so deeply present has no parliament, the as that which has been out-

Influence of Chinese Painting on the West

John C. Ferguson, Ph. D.

It has been a recognized founders of the Northern and custom among Chinese artists since the beginning of the T'ang dynasty to copy or reproduce the works of those who lived at an earlier date. The landscapist Li T'ang who formed a connecting link between the Northern and Southern Sung dynasties followed so closely the method of Li Ssuhsun of the T'ang dynasty in placing figures in landscape that the Southern Sung Emperor Kao Tsung playfully referred to the striking resemblance of Li T'ang to T'ang Li (i.e. Li of the T'ang). Wang Hui of the late Ch'ing dynasty used the fine delicate strokes of Wang Wei of the T'ang dynasty combined with the general style of Tung Yüan of the Sung. Chao Mêng-fu of the Yüan dynasty reproduced a painting of "Eight Horses" originally made by P'ei K'uan of the T'ang. Li Kung-lin of the Sung made a copy of "The Female Preceptress" of Ku K'ai-chih. These are all examples of fourth century. Two of these readily recognized, but the priests (Buddhist), and it was derive inspiration for their they came. There were two creative work must as often be others that are recorded to ing as Tiao Kuang-yin and to determine the common ori-Huang Ch'uan, of bird painting gin of these Buddhistic paintas Pien Luan, of figure painting ings which are found in China

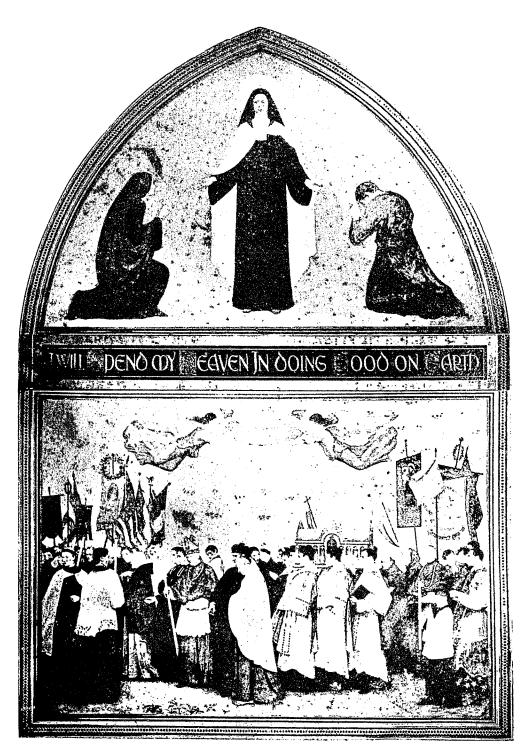
Southern Schools is seen in all their successors. Later painters may have been attempting original sketches—hsieh i, but even these were permeated with an inventiveness which, though seeming to be their own, was in reality borrowed from their great predecessors.

The interaction of artistic forces may be easily traced in the history of pictorial art in China. Also the influences which came from abroad have been carefully recorded and may be accurately traced. Weich'ih I-seng was a native of Khotan who produced a Buddhistic painting "The Heavenly King"—T'ien Wang Hsiang. He lived in the eighth century and was the first artist to introduce chiaroscuro into China.

According to Chinese records there were other forknown influence which can be are said to have been foreign sources from which artists not known from what country unknown to themselves as are have come from India. It is the reasons of behaviour ob- thus possible to connect early scure to an individual. The Chinese religious paintings with subtle unseen effect of the work contemporaneous work in Cenof such masters of flower paint- tral Asia and North India and



A SUNG DYNASTY PAINTING OF KUAN YIN DONE IN THE STYLE OF WU-TAU-TZU OF THE T'ANG DYNASTY



MURAL DECORATION BY AUGUST VINCENT TACK IN THE PAULIST CHURCH, NEW YORK

and Central Asia. So much for what has come to China from as Wu Tao-tzu, of landscape painting as the acknowledged the outside nations.

The influences, on the other hand, which have gone out from China have been remarkable. Central Asia, Thibet, Annam, Siam, Korea and Japan have learned the best parts of their pictorial art from China and freely acknowledge their indebtedness. However, it has only been during the last few decades that Chinese art has become known to the Western nations. Whistler was the first great artist over whom Oriental art cast its spell and in whose later work it was reflected. His nocturnes revealed the mystic suggestiveness which he had learned to admire in Japanese and Chinese paintings. Tryon also was touched by this mysterious new power. Many living artists have been stirred to new conceptions by the sight of Chinese paintings which are now on view in all the great museums of Europe and America but it is as yet too early for us to have records of the way in which they have worked out on canvas what they have learned. There can be no doubt that in the art records a few decades hence there will be free acknowledgement of the influences upon Western paint-

and Central Asia. So much for ing which have come from what has come to China from China.

The illustrations given herewith afford an example of this tendency of the East to influence the West. A few years ago I brought to the attention of my friend Augustus Vincent Tack, a distinguished New York artist, the beauties of a painting of Kuan Yin. This painting was done in the Sung dynasty in the style of Wu Tao-tzu of the T'ang. The colors of the halo have become maturely beautiful and form one of the best examples of blending known to the world. The flow of the draperies, the poise of the figure, the benignity of the countenance, the posture of the small attendant, the arrangement of the hands —all combine to make this religious painting a striking example of high inspiration. Mr. Tack was captivated by it and the extent of the influence, conscious or unconscious, upon him may be seen by comparing it with his recent mural painting in the Church of the Paulist Fathers, New York. An illustration of this Tack painting is given, showing it complete with the figure of St. Theresa and one of her attendants. It is in this part of the great mural painting that the influence of the Chinese painting of Kuan Yin and her attendant Shan-ts'ai is clearly evident.

The Yenching School of Chinese Studies Library

Benjamin F. March

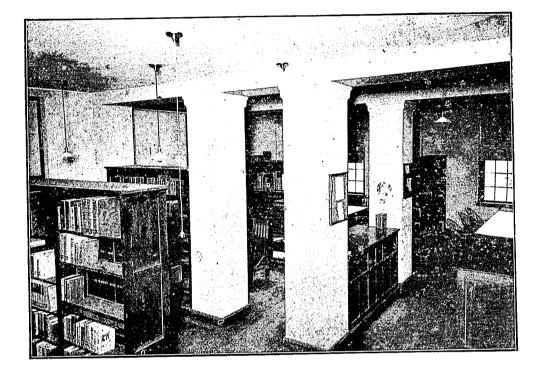
Librarian of the Yenching School of Chinese Studies

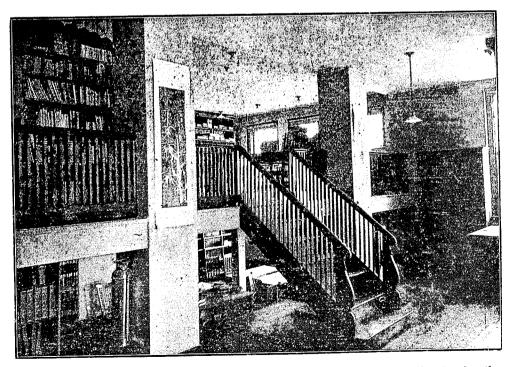
another class next to these. As to those who are dull and

it." To put men in Confucius' other function than to assist them in the second class.

duction and interpretation of a special type of knowledge,

Confucius said: "Those born to a few definite subjects, with the possession of know- which are readily classified in ledge are the highest class of two or three main divisions. men. Those who learn, and The most obvious distinction so, readily get possession of is that between the books in knowledge, are the next. Those Chinese and the books in forwho are dull and stupid, and eign languages. The Chinese yet compass the learning, are collection is fundamentally a working collection. The library of the School cannot hope to stupid and yet do not learn,- rival in extent or comprehenthey are the lowest of the siveness the larger public, private and university libraries Once, when asked to lecture with which Peking is so richly to a club of students on "How endowed; and since the books to learn English", I prefaced in these other libraries are my more serious remarks by available to the students of the saying that the best way to School it is not necessary for learn English was to be born us to duplicate much of the in an American or English material contained in them. family. After the lecture one The aim in the Chinese section of the most serious of the is to provide those books which students came to me, and, are essential to the various recalling my introduction, said, types of work being done here, "I am sorry, Mr. March, but or with which it is important I do not understand how to do or desirable for the students to have at least a casual acquaintfirst class is quite beyond our ance. Toward the latter end power, but the library has no the library has recently acquired a number of new books men to readily get possession which give us practically all of of the knowledge that will put the titles included in the lists published by Hu Shih and Since the School of Chinese Liang Ch'i-ch'ao of the neces-Studies is devoted to the intro- sary working collection for a Chinese scholar. We have the most important source and it is but natural that the library reference books for the study of the School should be cor- of the classics, including some respondingly specialised. Con- interesting reprints of old sequently we find that the col- variant versions. Recently there lections are distinctly limited was ordered from Japan the





Interior views of the Library of the Yenching School of Chinese Studies showing the circulating and research sections.

Tripitaka in Chinese, which is efforts to the accumulation of the most complete basis for the as complete a collection as scriptural study of Buddhism possible. Though we are still in China. For the students of far from our goal we hope history we have the twenty- eventually to include in this four official dynastic annals, and a number of provincial and local chronicles. For students of art there are representative and inclusive works on painting, calligraphy and ancient bronzes, as well as books on architecture and dancing. Not only the older sources and references are available, but also many of the most important modern productions of contemporary leaders. The most important current periodicals are likewise available. One man's entire time is taken by the Chinese section, and his services as research assistant have been invaluable to many scholars.

The foreign collection in the library is separated into two main divisions - general books and books on the Far East. We need pause but a few minutes now in our survey of the general section, which is especially rich in works on education, biography and church history, and the history of missions. The most important part of the library, and that to which the most attention is devoted is the collection of foreign books on the Far East. This is divided into four main classes, China, India, Japan and Korea, and the books in each class are identified by having the letter C, I, J or K marked above the classification number on the backs. Of these four classes the China section is the one of most interest, and the basic . collection to which everything else must be related. In this field we have no friendly rivals or great established predecessors in Peking upon whom we the Y.S.C.S. library some-

new edition of the Buddhist can draw, so we must bend our class every available valuable title. This section demands great attention, for in it we plan to be unique, if indeed we have not already attained to that distinction so far as China is concerned. The Y.S.C.S. library is to become the ranking library in its special field of sinological bibliography.

The present collections include beside the standard works, references, and the like, some items of interest to both the scholar in search of source material and the collector in search of book rarities. There are, for example, the "Collection of Voyages" edited from the Earl of Oxford's library, and published in 1745; Ogilby's translation of Nieuhoff's "Embassy to China" published in the second edition in 1643; and Staunton's account of Macartney's expedition, published in 1797. There are such classics as Morrison's dictionary and S. Wells Williams' "Middle Kingdom" in the original editions. And from these we may come to modern times and find such works as A. von Le Coq's "Die Buddhistiche Spätantike in Mittelasien" with its superb reproductions of old mural paintings; the exhaustive and now rare collection of photographs of the "Imperial City in Peking China" prepared by the Imperial Museum of Tokyo: and the sumptuous "Catalogue of the George Eumorfonoulus Collection of Chinese Pottery." It is rare indeed that the student of Chinese culture cannot find in interest.

on Asiatic subjects are by no nearly complete files of many of these, including the "Journal of the North China Branch of the Royal Asiatic Society,' the "T'oung Pao," the "Chinese Recorder', and others.

To many people the change from the North China Union Language School to the Yenching School of Chinese Studies was one in name only, which accompanied a notable but not especially significant change in site. This change, however, was in reality a rebirth, and nowhere is it more apparent his own negligence. The books than in the library. With the may be kept in the borrower's same foresight that long ago visioned the future of the clusive of the time occupied in School, William B. Pettus re-transportation, which gives the cognized that knowledge of the language was not enough; the same privileges as are acand set about collecting a corded to the resident readers. library. It grew rapidly, crowding to the limit the small for the shelves, to assist in the quarters available for it in the ready acquisition of knowledge. old buildings. At times it there has been marked imdrifted without much supervision; and at times it had the services of such a librarian as Miss Emma Lelong Mills, who got most of the then accumulated collection catalogued and in order. Now the library demands the services of a cialises in China. With the help librarian, an assistant librarian of Mr. C. D. Henry Ch'en, in charge of the Chinese section, an assistant librarian in charge of cataloguing, and three library assistants. At present these posts are filled respectively by the writer, Mr. Y. C. Fu, Mrs. Allan A. Hunter, Mr. T. M. Kuo, Mr. T. Y. Mao and Mr. Y. L. Yin.

With the change in the School and the moving of the library.

thing in his particular field of books into more adequate quarters it became necessary, While special attention is in order to increase the accessgiven to books, current periodi- ibility of the books, to make cals and journals bearing some technical changes in the administration of the library. means neglected, and the The rules regarding the borlibrary boasts of complete or rowing of books and the methods of charging them and keeping records were changed, but now as formerly anyone in China is welcome to use the library without charge so long as the few essential regulations are observed. When "anyone in China" is mentioned that is exactly what is meant, for the library will lead any regularly circulating book by mail to any regularly enrolled borrower, and the borrower pays only the postage and whatever fines may become due as a result of possession for three weeks, exoutport borrower practically

In the preparation of books provement during the last few months. Books are classified by the well-known and widely used Dewey system, but since that system has America for its center it is not entirely adequate to a library that spelibrarian of the Chinese Political and Social Science Association, exact extensions of the classifications are being worked out to include accurately all of the works on China. In this way numerous errors as well as makeshifts will be avoided, and one more step will be taken to increase the usefulness of the

library is at once the center of museum has some good originthe work of the School, and als in stone and bronze and the means of its widest extenof books among outport bor- and scope. Chinese paintings rowers, but also to various in- may now be approached in a dividuals in Peking who are independent scholars of high rank in the realm of Chinese culture. Of these it is necessary to mention only one or two, such as Baron A. von Stäel-Holstein and Mr. E. T. C. Werner, who make regular use of the library, in order to show how the School reaches through the library, far beyond its classes and lectures. Because of its interest in the dual problem of giving vocational students a sound introduction to China and graduate students and independent scholars the maximum assistance in their interpretation of Chinese culture there is no kind of book within its province that the library will not get, and often special books of a very highly esoteric nature are bought for the almost exclusive use of one scholar or a small group.

For those who are new in China a course in the bibliography in English on China is offered during the fall term of every year by the librarian, in which selected hooks are described; suggestions are made on reading, conserving results and purchasing books; and each student prepares a special bibliography on some topic of interest to him.

One phase of the development of the School, and especially of the library, as a center of research, is the collection of the materials for the study other three.

It has been said that "the of Chinese art. The School pottery, but to acquire a sufsion." This latter phrase re- ficient collection for extensive fers not only to the circulation research is beyond our means scholarly manner through the excellent reproductions which are being published in both China and Japan. Some of these are mounted in the forms of the originals and are surprisingly like actual paintings. Of these reproductions the library is acquiring a number. For the study of sculpture there are rubbings, of which we have now over 2000, including all of the stones in the Pei Lin in Hsian, and the principal monuments in Taian, Nanking and elsewhere. In the study of pottery, bronze and similar arts photographs are useful. But it it not enough to buy pictures: the library has excellent photographic equipment of the most approved type for the making of its own illustrations.

> This is no place to enter upon a discussion of the library rules or methods, anyone interested can find them out by inquiry. The important thing is the aim to have the collections adequate, and to make them usable. In this connection, remembering that the main function of the library is to make it possible for men readily to get possession of knowledge, the librarian offers the services of himself and the library staff, and the freedom of the library shelves to any who will use them, in order that we may open single corners of many subjects and help students themselves search out the

Afternoon Tea - Peking

Stella Fisher Burgess

Three square meals, And then comes Tea:-Thin slabs of toast suggesting jam, And scones to be with butter crowned; Or, lacking these, the mystery Of sandwiches with savory tang. Honied walnuts, condiments, Pastry, tarts, and macaroons, Dulcet cakes with contents of the sugar-bag Applied with careful artistry; Gay voices floating through Ambrosial whiffs of pungent tea, Mellifluous coffee; Well-nourished men, over-nourished wives.

I wonder if he's at it yet, That old man I saw as I rode here? His toil-warped hands caressed the willows Growing by the city's moat, While furtively his fumbling fingers Clutched the tenderest twigs and tucked Them in the gunny-sack beneath his arm. Willow Leaves you know, Boiled with bark of elm In a discarded tin Can ease that gnawing, grinding pain. And add a little fuel To the flickering embers of an old man's life.

Another cup? Yes, two lumps, please. Another slice of cake you've only just begun?

for the Differences Some Reasons Between the East and the West

By Grover Clark

Ι

Both the single person* and fermation of any sort of social organization, and still more for the development of civilization. The group consists of single persons, and it depends on the activity of its constituent members for its continuing existence and for getting the necessary work done. Nevertheless, groups of various sorts are real social units, as distinct from the single persons which compose them. The single person depends on the group for all those things-language, skill in special arts or crafts, education in the broadest sense-which make up his social as opposed to his physical heredity. Without individuals there would be no groups. Without group organization and membership in some group, the single person would be at best only a very slightly more intelligent animal than the gorilla.

*I have used the somewhat cumbersome term "single person" instead of the more convenient "individual" in discussing conditions in general and more specifically in the Oriental countries because "individual" connotes far more than merely one man.

Looked at from one of several possible points of view, the development of human society the group are essential for the has been a process of working out in various ways the basic problem of the relations of the single person and the group. Among some peoples the group has come to be so strong, as opposed to the single person, that it, rather than the single person, has become the basic social unit. Among other peoples the single person has won the predominant place, and while the group has been maintained it has been distinctly the servant rather than the master of its component members.

It has seemed to me that an analysis of the differences in the relations between the group and the single person, as they appear in the civilization which we know as Eastern and Western, offers an illuminating approach to the problem of understanding the differences between those civilizations.

term which means a single person, but they have none with the connotations of the English word "individual"-because, it seems to me, the difference of the relative position of the single person as against the group in China and in the West, which point The Chinese have, for example, a is dealt with in the article.

Π

In making such an analysis, two questions at once arise: what are the differences in the relations between the single person and the group; and: how did those differences arise? These questions can be answered very briefly. In the East, the group—the family, the guild, etc.—has been dominant, and the single person has had to buy his right to live by conforming to the group's dictates. In the West, the single person has been the basic social unit, and the group has had to buy the allegiance of the individual by giving him a large measure of freedom.

These differences have come about as a result of the fundamental economic conditions under which the social types and social forms have developed which have been dominant in developing the civil-zations of the East and the West as we know them to-day.

Under the conditions which existed for thousands of years, certain types of people were socially most valuable - different types in the East than in the West — and generation after generation there has been the weeding out of the socially disadvantageous and the encouragement of the socially useful type. The consequence has been the development, in each case, of a general racial tendency toward the production of a relatively larger proportion of people who thought and acted in a certain way.

III

eloped that have made the Mongolia, India and the east-

Eastern and the Western civilizations; and, what sorts of persons have been socially advantageous in each case?

The peoples who have built up what we know as Eastern civilization, for thousands of years have lived chiefly by agriculture. In this they were like the people who created the Egyptian civilization, and the earlier civilizations of the Mesopotamian valley as well as the early civilizations in South America. And it is significant to note that there are many close parallels between the civilization and forms of social organization of the East to-day and of these Mediterranean and South American civilizations, both as they were in the days of their glory or as they still are.

In contrast with these agricultural people, the races which in comparatively recent times have built up modern Western civilization got their living by hunting and pastoral occupations. They worked out fairly uniform forms of social organization, adapted to the conditions of their life. Substantially the same sort of social organization was created by the hunting and pastoral peoples to the north of China, by the nomadic Arabs and by the American Indians.

In discussing the differences between the East and the West, therefore, we can more properly speak of the differences between the civilizations created by agricultural peoples and by hunting or pastoral peoples. Of those who have played a Thus we come to the next vital part in the development questions: What have been of the civilizations of to-day, the economic conditions under the agricultural peoples dowhich the people have dev- minated Asia as far north as Europe as far south as the Alps, and made periodic conquering invasions into the territory of the agriculturalists.

TV

The tendency always is for the population to increase up to the limit of the available food supply. The population pressure may be re-Leved by floods, famines, pestilences, wars or the expansion of a people into new territory. All of these factors have played their part among both agricultural and hunting peoples. But in spite of relief in these ways, the numbers of each of these groups of peoples have in the main kept up fairly close to the limit of the food that was available, though the hunting peoples have been the far more active of the two in relieving population pressure by expansion into new territory. It is this pressure which has been chie-fly -- though by no means solely — responsible for the periodic waves of barbarian conquest of the agriculturists' land. The fact that population tends to increase to the limit of the food supply is of considerable significance in this connection, as it bears directly on the question of the number of people that will be living in any given area. The method by which food is secured will thus determine, in the main and over a fairly long period, the degree of congestion of the population in a particular terri-

7.

they have secured their food something of an advantage to has had a profound effect in get rid of a few people, because

ern end of the Mediterranean the forms of social organizabasin. The hunting peoples tion and the relative position deminated northern Asia, and of the single person and the group among the agrapitural and the hunting peoples. For one thing many more people per square telle can get their food by agriculture than by hunting or raising herds. This means that in a given large area an agricultural population will be much more thickly settled than a hanting population. It also means that there will be many more and much larger single communidies in an agricultural than in a hunting coun-

A population of three hundred to the square mile is not unusual in a long-sertied agaicultural county like China or India, for example. But as many as My per syname mile is extreme congestion in a region where the beaple are nomads, or live by hunting, as in Arabia or in northern Europe until within the last several hundred years. A city of half a million is nothing to get excited about in China, while a permanent settilement of even 5,000 was practically unknown among the early peeples of North Europe.

VI

One of the direct results of the relative congestion of the population in an agricultural country is that the single person is of comparatively small importance to the group. Where there are five hundred people—an average farming village community in China-to do the farming on a given area, one person, more or less, makes little difference in getting the The difference in the way work done. It fact, it is even several directions in determing this leaves just so many fewer

history of China or India—the loss of a thousand men is of comparatively small importance.

Moreover, where there is an abundance of human labor available for doing whatever work is to be done, there is no particular incentive to invent labor-saving machinery. (In fact, such machinery may be a distinct social harm because, to use the expressive Chinese phrase, it breaks the rice bowls of many people). When, for example, Ch'in Shih Huang wanted to build the Great Wall, or Cheops his Pyramid, he had at his disposal virtually an unlimited supply of human muscle to do the work. Why, then, should he try to invent steam derricks or electric cranes? And what if a great many of the laborers did die as a result of overwork? There were plenty more where they come from. And what if it was necessary, in order to take the pass at Tungkwan, to drive the soldiers against the gates until their dead bodies made an incline up which those behind could walk to the very top of the wall? Even with the loss of 20,000 men, there still were several scores of thousands left. Nor did it matter much if some officials were beheaded because of a slight infraction of the rules. There always were plenty of other officials waiting and eager to take their places.

Thus in producing food, in doing the work of the country, in fighting, in governmental administration—and the list of lines of activity might be extended indefinitely—the mere number of people in agricul- of one effective hunter was a

mouths to feed. Where the tural countries tends always fighting army consists of 100,- to make the single per-000 men—by no means an ex- son of small importance. If ceptionally large army in the he fits himself into the scheme of things, he may be allowed to live. If not, he is cast aside and there are plenty to take his place. It is not at all surprising, therefore, that ideas of individual rights, of the value of the individual, etc. should nct have developed to any appreciable extent in the predominantly agricultural countries of the East.

IIII

The conditions among the hunting peoples were quite different. Here the tendency was for the groups to remain small, for only in this way could the necessary food be secured. Among the North Europeans whose descendants have made western civilization, the rule was to hunt by threes and fours; a single community that could send out twenty hunters at once - i.e. that could have twenty food-producers at work at the same time - was relatively large. And a fighting band of one hundred effectives was a large army in the ordinary course of things - the Vikings who spread such terror along the shores of the North Sea frequently went in parties of a single ship-load of fifteen or twenty men. On very special occasions when a large number of independent tribes united in a common cause, as many as 25,000 or 30,000 fighters might be assembled. But such unions were extremely rare, and they never lasted long.

Several results followed from the relative smallness of the groups among the hunting peoples. For one thing, the loss

serious matter. When the food of a group depends on the hunting ability of three or four men instead of the farming efforts of a hundred men, women and children, the death or defection of one of those hunters materially reduces the food suptwenty, the loss of even one fighter easily may mean the ply of the group. When the entire fighting force is fifteen or difference between victory and defeat.

For another thing, among the hunting peoples there was every possible incentive to individual initiative and inventiveness. The man who could invent a new weapon which would make far more effective hunting or fighting was socially extremely useful. The man who could devise a machine which would save labor was conferring a very real benefit on his group.

Furthermore, just because the numbers were few, each man had to be ready and able to do anything that needed to be done. Just because there was not the same sort of pressure of numbers as in the agricultural countries, there was always the tendency away from specialization and toward the development of the all-round man — the man who could hunt and fight and also give wise council. There also was constant pressure on every member of the group to use to the full whatever capacities he might have, — and as constant a searching for the special abilities of the members of the group. Thus, among the huntthe individual, necessarily had an importance vastly greater ists. And there was oppor- nothing with which to buy his

funity and encouragement for individual effort and inventiveness such as was entirely unknown among agricultural peo-

VIII

There was a corresponding contrast in the relative position of the individual and the group among the agriculturists and the hunters. In predominantly agricultural, i.e. in relatively thickly-settled, countries, the tendency necessarily was strong for a group which controlled any means of livelihood to maintain a firm and jealous hold on what it possessed, and to resist every effort by outsiders to get a share in that particular source of food or of money with which to buy food. This was obviously true of family holdings of farming land. It was equally true of the possession of special skill in manufacture, or of the right to carry on special occupations. Hence the various craft guilds, merchants guilds, etc. - even the beggars guild. No outsider was admitted to any of these groups except either through a long apprenticeship or because he could bring to the group something of definite and large value - land, or money or special capacity that would be of direct group benefit. But the man who had advantages of this sort generally already was able to exercise a strong influence in some group to which he belonged. Thus, the man who for any reason was thrown out of his own group was more than likely to starve to death, simply because all the possible ing peoples the single person, means of livelihood were jealously preempted, and because, having been thrown out of than among the agricultur- his group, he would have group.

IX

The result was that the group could insist on absolute obedience and conformity from all its members. A refusal to conform meant, in the end, being driven from the group, and that meant death, actually or socially. Furthermore, the group was quite justified in insisting on conformity and 6bedience. The effective functioning of the group required that its internal arrangements should work smoothly. This smooth working would be perpetually interrupted by any member who would not oney. Hence, the non-conformist, the rebel, the man who wanted to do things his own way, was a constant menace to the group in its perpetual and strenuous competition with other groups. The individualist thus was socially disadvantageous.

In brief, the situation in agriservation of the majority of its members, had to insist on conformity to its rules. And the individual had to buy his right to live by conforming to the dictates of the group.

A direct result of this was that, generation after generation, over several thousands of years there was a steady weeding out of the individualistic. non-conformist type, and a steady giving of special social advantages - including special opportunities to have children — to the man who conformed. The astonishing thing about it all is not that there China and India, but that there clop successful strategies in the

way quickly into some other still is any inclination to individual initiative and freedom of thought, and that at fairly frecuent intervals men do appear who break away from the traditional point of view.

\mathbf{X}

Among the hunting peoples the balance of power was with the individual rather than with the group. The territory was necessarily somewhat thinly settled, and the groups could not keep in their own grasp all the possible means of getting food. The man who was a good hunter always could get a livirg. Driven out from his own group, he might for a short time he without certain of the comforts and companionships of group life, but if he had any sort of skill as a hunter he still could get enough to eat. Furthermore, just because the group was small and so could pet well afford to lose any ci its members, two things happened: first, any group was excultural countries was such fremely hesitant about ousting that the group, for its own pre- a member; second, if a man servation, and so for the pre- were driven from one group he generally had little difficulty in gaining admission to some other group. The more effective as a hunter or fighter or councillor the man was, the greater his advantage — the less likely he was to be thrown out and the more eagerly he would be welcomed elsewhere.

It was the man of exceptional ability who was most likely to be of particular social value among hunting peoples because he was most likely to be an unusually able hunter, fighter or adviser. He was the sort of man who could invent new and more effective weapons, or deis so strong an insistence on vise new and more convenient conformity in countries like ways of doing things, or dev-

hunt or the battle. Yet the gressive insistence on strugvery qualities which made him thus exceptional were the qualities which would tend to make him a non-conformist, a man who insisted on his right to think and act as he pleased. Thus among hunting peoples the situation was such as to put a premium on individual effort, initiative and ability. At the same time, the group had to buy the allegiance of the individual - particularly of the socially most useful individual who generally was of the nonconforming type - by giving him a very large measure of individual freedom.

IX

Furthermore, generation after generation, among the hunters, the special social rewards and the consequent opportunity to share exceptionally in carrying on the breed, went to precisely the type of man who cared far more about thinking and acting for himself than about conforming to the wishes of the group to which he happened to belong. The conformer, the man of no initiative or self-assertion, was weeded out generation by generation for thousands of years. Ali this did not make for refineand inventiveness and an ag- those differences.

gling for what they wanted rather than a passive acceptance of fate.

XII

At the stage in world development which we have now reached the East and the West are being forced into close contact. Whether that contact will mean mutual destruction or mutual benefit will depend on whether each can come to understand and appreciate the other. It so happens that agricultural peoples have produced the civilizations of the East, of to-day while the hunters out of North Europe helping themselves freely to many ideas and methods of the agriculturalists — have dominated the growth of what we call Western Civilization.

The differences between these two civilizations are profound. But these differences must be studied so that they may be understood. There are many ways of approach to such a study. All I would say about the line of thinking which I have sketched very incompletely here is that it seems to me to offer at least one of several helpful approaches to the study ment or gentleness in social in- of the differences between East tercourse, but it did produce a and West because it suggests type of people who had energy certain of the basic causes for

Watts O. Pye of Shansi

An Appreciation

By A. W. Hummel

lived in the interior of China was sent to Fenchow in 1907 for eighteen years and left on by the American Board ostentwo provinces so permanent an sibly to wind up the affairs of impression as did Watts O. the mission in that place. All Pye of Fenchow, Shansi. The the foreigners who had preannouncement of his death viously worked there had lost in Fenchow on January 9th their lives in the Boxer outbrought mourning into literally thousands of Chinese homes on the great Shansi plain and in the retired mountain villages of northern Shensi. And all his western friends who knew something of his heroism, his retrenchment Pye was not fitunfailing tolerance, and the contagious friendliness of his personality will realize again, to lie particularly in the direcas they have always realized, tion of setting things in motion. what a truly great man it was So, from that bleak November their privilege to know. Here day when he first set foot in was a man who "lived in great that ruined mission compound, spaces, and thought on noble until the day of his death, it things." No sooner had his mind assessed the possibilities in one area until it penetrated to larger horizons. While he started in the little city of Fenchow his imagination took in the whole of north-west China, and even the far-flung regions of Chinese Turkestan, which in later years fascinated him a great deal. If length of days had been his, he most certainly would have pressed on into those habitations.

A Life of Accomplishment

Not many westerners have mcrously to his friends that he break (with the exception of an aged doctor and his wife whose health had failed), and it was not considered worth while to maintain this distant outpost any longer. But for a work of ted; he was not a man to close things up; his gifts happened is difficult to discover anything but triumph in the things he deliberately set out to accom-

A Common Man Among Common People

He lived a life of rare heroism, doing the work of two ordinary men, and at the same time battling optimistically against a disheartening disease. But those who knew something of his extrme reticence and his almost child-like humility. Mr. Pye often remarked hu- know that few men ever cared



WATTS O. PYE 1878-1926

this man. He came from the ranks of the common people, and it was as a common man among common people that he loved to work best. He was never happier than when he was winding his way on mule, back through the lonely mountain valleys of northern Shensi or on the wind-swept plateaus beyond the Great Wall, conferring with his Chinese colleagues on the problems of the rural church, and the extension of Christian truth in those cverlooked and inarticulate areas of China. He expressed more than a superficial feeling when he remarked to a friend, just a few weeks before he died, that he never heard the deep-toned camel bells in the small hours of the night, but he longed to set out with them on the great mountain trails. No doubt thousands of villagers in those regions will listen in vain for the tinkling of his caravan train, and the sight of that tall, angular figure, speaking their own tongue, and lockmg on them out of friendly, sympathetic eyes. In this respect he was strangely like Abraham Lincoln, as he was also like him in his deep sincerity, his friendly, human feeling, and his love for the common people.

Combined Conviction with Liberality

Certainly there are very few missionaries who combine, as Watts O. Pye did, a broad, tolerant outlook on the world with an unflagging evangelistic zeal. It is easy to be broad without convictions, or to possess convictions, without liberality, but to drive these two so easy. Mr. Pye staked out in Christian thought. He was

less for public applause than for himself what many men of lesser candlepower would have regarded as a narrow field, but in his vision he kept in touch with the whole wide world. From his youth on, and throughout his busiest years in Shansi he was a sedulous reader of books of travel in every land, and biographies of men in every walk of life, as well as many kinds of current literature. Novels descriptive of folk-ways, or books of humor with the common human touch he loved to read at nights in the quiet of his great library, in the company of his family and choice friends. This was especially his habit after laborious days in which, as he often expressed it, he had been "mobbed by details." And on his long journeys over those purple, sunlit mountains, which charmed him so much, he always made sure that one of his pack animals was laden with a plentiful supply of books, which he devoured one by one as he swayed back and forth on the top of his mount. He was not a man to die at the top intellectually, however much he was shut off, by the nature of his work, from the society of intellectual men.

His Faith in a Friendly World

That it is possible to possess religious fervor without strict adherence to creed or dogma was amply demonstrated by Mr. Pye. He had a moral enthusiasm which carried him far beyond the petty theological differences of our day into the great enduring values that meet our universal, human need. Hence in the midst of his basiest days he had time to read the most advanced religious literature, and to keep inhorses with an even gait is not formed of the latest discoveries knowledge, both to alter his methods of work and his intellectual views, but nothing that he read could disturb the serene beauty of his deep, underlying faith in an honest and friendly world. His own ideas and opinions were never to him so important that it was worthwhile losing a friend. Others might strive, and get angry, or leave a situation in defeat, but he would maintain an undiminished faith in the good in human nature, and the ultimate victory of truth.

He Knew the Chinese Temperament

His knowledge of Chinese thought-processes, and his ability to deal with all classes of the people in ways absolutely convincing to them, was really uncanny; so uncanny, indeed, that those Chinese who knew him never ceased to marvel and to comment upon it that this man, although a foreigner, was able to understand them so well. On the days that Mr. Pye was at home many scores of callers would come to interview him in his study, yet he invariably received each one of them with such a sense of leisure and self-mastery that he gave the impression of having unlimited time to devote to even the humblest of them. He had learned what most westerners in China never learnthat the ability to create such an impression is the sine qua non of friendship with orientals. He also had a natural, or perhaps acquired, aptitude for

ever ready in the light of new withholding his own views, and for drawing out his visitors in self-expression, so that they invariably left his study honestly feeling that views and resolves, which in reality were planted by this friendly hand, were truly the product of their own brains. This gave to all his fellow-workers, whether Chinese or foreign, a sense of discovery and self achievement, and a willingness to shoulder responsibilities, that is all too rare in missionary circles.

An Ambassador of Good Will

Here was a man who loved the Chinese people; who learned to know them as few westerners ever learn to know them; who highly respected their moral culture and their ancient traditions; yet one who combined with all this a deep and intelligent religious fervor which won for him and for his cause, innumerable friends. He cultivated that "receptiveness" which Gandhi says is the greatest need of the modern missionary; and he had, too, a genuine yet restrained sense of the worth of his own mission that was highly convincing because it was so natural and so genuine. He was truly an "ambassador of good will" against whom there can be no effective opposition for in such there is nothing to oppose.

"Give us men to match our mountains:

Give us men to fit our plains;

Men with empires in their bosoms Men with visions in their brains."

Lone Pine Temple

By C. Walter Young

Where the waves and the mist keep eternal tryst By the walls of Juniten;

Where the temple bell tolls a measured knell

For the souls of silent men; There a lone pine stands with its gnarléd hands

To welcome the wayfarer in.

When the shadows fall from the torii tall By the walls of Juniten;

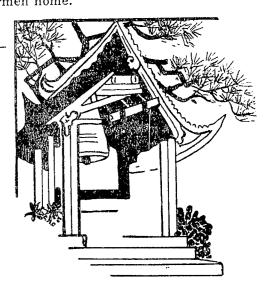
When the junks glide in on the silver stream

To the strains of a samisen;

Then the lone pine longs for their even songs As it beckons the fishermen home.

Tolling bell and cleansing knave, Bonzes chant and pilgrims lave, -Solemn sutras said by grave Of mortal men; But the lone pine by the sea Tares to scout eternity -

Symbol of longevity, At Juniten.



Christina M. Outerbridge

Social Conditions in Northwest China

Selected from the Private Correspondence of Dr. Watts O. Pye

fore cannot get close to the own eyes." people, who do not know them nor their history, and who, in fact, often cannot read the real meaning of events which they see taking place before their very eyes. But to the close student of history the present situation presents no point incapable of understanding.

China is American history from 1783 to 1812 made visible. The central government is weak and corrupt. It reminds us of what the first president, Timothy Dwight of Yale, declared of our American Government in 1803: "We have a country governed by

Macauley once wrote, "All ment is bankrupt, but China is my life I have seen nothing not. The central government but progress and heard nothing is under the domination of a but decay." This seems partic- number of military leaders who ularly true of China to-day. are grasping and selfish. In Much of the pessimistic inter- the political world China is pretation of the Chinese situa- passing through one of those tion is due to reports made by stages through which all nanewspaper correspondents, men tions in their transformations who do not know the Chin- pass, during which "every man ese language and who there- did that which was right in his

Probably the most notable thing in Chinese life to-day is the growth in activity and influence of the popular communes, bankers' associations, chambers of commerce, and provincial educational associations throughout the country. They virtually control the new official city police forces. They have now established a financial guardianship (when it meets), over the Chinese Ministry of Finance; they keep delegates in Peking to watch Parliament. They sent two representatives to the Washington Conference-men of keen blackguards and knaves. Who and progressive minds, one of can paint anything more dread- them Chairman of the National ful this side of hell than the Committee of the Y.M.C.A. corruption of the men in gov- Since their return these men ernment positions at the capi-tal?" John Fiske's "Critical spokesmen of the people. Period in American History" These popular organizations describes exactly much of have been seeking to starve China to-day. It is said that out the military leaders there-China is bankrupt, but this is fore the unpaid armies which not true. The central govern- break into banditry. These



PYE'S CARAVAN ON THE TRAIL IN NORTH SHENSI

prejudices against the for- tion, by which mass production eigner, but they would like him by steam-driven machinery is to let up his eternal propadisposing the old system of ganda as to their need of his hand crafts. This is breaking money, and wait until they are up the old order of society. The able to go to him for it on a straight business basis. They wish to protect the foreigner within their gates but do not see why, since he has brought many of the present troubles upon himself and them, he should be entitled to more privileged consideration than themselves. They do not see how our governments can seriously ask them to suppress banditry, and at the same time co-operate with the bandits in compelling the payment of blackmail by the Feking regime, or seriously ask the abolition of militarism while maintaining refuges in the · form of legation settlements in Peking and the port cities, into which the militarists can flee with their spoil.

In view of the misrepresentation of conditions as gathered from the daily press, the time has come when it is important, both from the standpoint of justice to China and for the sake of a true understanding of the environment in which our mission work is being done, that Christian leaders everywhere should speak out plainly.

Three Revolutions

If one thinks deeply into the present situation, he will see that three great revolutions are now in progress in China. The first is the intellectual revolution, by which the mind of China is rapidly turning from an unscientific, superstitious, medieval attitude toward the nature of scientific standpoint.

popular groups have no blind second is an industrial revoluthird is the political revolution. which has set aside the autocratic monarchical system which ruled China for four thousand years and is in process of building up a democratic China.

Several other constructive movements full of encouragement are evident. First, is the growth of public opinion, expressing itself ever more definitely and more effectively. This is something which was not known under the old regime in China. A public has come into being and a public that cares about moral questions; and public opinion, which was biting its rubber ring three hundred years ago in Shakepeare's London, is taking its baby steps in China to-day. All government leaders now take account of this new force. A second development is education. Several real universities are being developed and are adapting their work to meet the needs of the people. The phonetic script, which aims to produce a uniform spoken language throughout the country, and other popular education movements, are beginning to count. Third, is an increased popular interest in religion, including Christianity. Fourth, popular self-government, as expressed in provincial and local autonomous movements, is steadily developing in many parts of the country. In Shansi, in particular, the village reform movement has made wonderful progress. Fifth, is the universe, to the modern the growth in activity and in-The terest and influence of the educational associations mentioned above.

Business Conditions

Business conditions reflect this same condition of progress among the people in the midst of chaos in their government. For example, trade with the United States never in its past history has reached so high a point as during the past few years, when from press reports we should judge the country to be demoralized. In Shansi and Shensi this general situation is strongly reflected. Certain new crops and industries are being rapidly developed, and this should mean more prosperity for the people. From the viewpoint of Christian work we are vitally interested in this, for the possibility of self-support and a self-propagating church is in China intimately bound up with the problem of raising the economic condition of the people.

One of the walnut producing districts in China lies in Western Shansi. One man back in the foothills, who in the past has been able with difficulty to market his nuts for \$100 a year, last year sold the crop for \$1,000, and is thereby raised at once from a povertystricken farmer to one in alcomfortable circummost stances.

China now ranks third among the cotton producing countries of the world, and Shansi, through Governor Yen's efforts, has become fifth among the provinces, while Shensi cotton brings to-day on the Shanghai market the highest price in China.

In the peanut industry,

chambers of commerce and China by a Presbyterian missionary, Samuel Mills, China last year arose to first place among the nations of the world, the United States following India as third. Among the provinces, Shansi has this year arisen to seventh place. In the sandy ridges some of our people are introducing the crop with good results.

> In the production of Chinese furs, Shansi comes after Mongolia and Manchuria. In the western part of our field, some of our church people make a large part of their living in this way. In Shansi and Shensi sheep and camel wool is of rapidly increasing value; 15 per cent. of the local production of sheep wool in China and Mongolia last year came from these two provinces.

In Yu Lin Fu there has developed a large rug industry, which makes use of both sheep and camel wool. The rugs are largely exported, and they are evidence of the spread of the art of rug making which was introduced into China during the .Manchu dynasty by a Mongol Llama, who established a sort of training workshop for the poor children of the neighborhood. It was not until 1896, when one of these rugs was sent to the St. Louis Exposition and was awarded a first-class medal, that the fame of Chinese rugs extended outside the country of their origin.

The motor roads now open to traffic in Shansi, affording better communications, are creating a marked increase in business, particularly noticeable, for instance, in Fenchow, where the 543 shops of ten vears ago have now increased to 926. A new building era is which was introduced into evident on all sides, and lumber

and brick yards are driven to their utmost to provide building materials.

Other Signs of Progress

In educational lines the same signs of progress are to be seen. In Shensi a geographical survey for the province has been launched, this past year. A university for Northwestern China is projected by the government. In Shansi, in addition to supporting students in Japan, the provincial government is maintaining a considerable number of students in the medical school of Shantung Christian University, in the Hankow Christian normal school, and has fourteen students in the College of Forestry and Agriculture of Nanking Christian University. The last report of the Shansi Bureau of Education shows that 75 per cent. of the children of school age in Shansi are now in school, ment is sometimes evident.

which percentage is an increase of ten times that of 1917. Schools of primary grade have been established in practically all the villages and towns containing as many as fifty families, and they number 19,720 in all.

It is well to recall these things which mark the brighter side of the Chinese situation. If we are tempted to feel discouraged, we must not forget the tremendous task which lies before China. It is easy to move a small nation with a small population, but China, with a third of the total population of the globe, is a difficult problem. Those who know the conditions, who can think and see deeply enough, stand amazed at what China is accomplishing. It seems humanly incredible, even though at present what Roosevelt called the "lunatic fringe" of every move-

China's Hope

Four little pig tails tied in red On a round shaven head, A happy smile and almond eyes, A spot of pink, A stub of nose, A great big bundle of clothes, And two little dragon-faced shoes.

H. G. Wyatt.

An Essay on Briticism

"Cavil you may, but never criticise."-Pope "Now, Kattie, don't take me too seriously."-Main Street

Behold him while he struts and as he plays, A peacock bird with haughty preening ways, His fine feathered figure, which in whispered words, Furnishes dull gossip for his female birds; Soft, rounded curves of cheek and chin, Rose-tinted with the tinge of gin; Taught in Eton, earl of English schools, That truly "all foreigners are mostly fools".

Life were a bore, common fare a curse. But for marmalade,—and a pedigree to nurse. Mutton, beef more beef, endless pounds of meat-Small wonder that he never speaks of it. With knife and fork suspended in mid-air He seems so well-bred and so debonair: Manners for convenience a coat are made Of varied hues to hide the renegade.

Culture—a magic word of savory essence, Were there no vulgar dregs in recrudescence. Mindful of the poor with doles of vain largesse, Ingratiates himself the more, nor makes the evil less. This flattered jade keeps women innocuous, His gossamer moths still veiled in chrysalis Their amorphous figures in blackest velvet robed, The men are gaily dressed, their women clothed.

His music only doleful dirges numbers Or braying Lord High Executioners; Novels of shams, paraded for our senses, Society's debauch in apotheosis. Time will find us a cool reception giving These lordly leeches who lecture for a living, Viewing their world through gold-rimmed monocles, Self-confessed paragons of animals.

Wealth were a burden, clothes would jeopardize, Were there no debts to pay, fair ones to criticize. Wars were but a game to fool the innocent, Wall Street a miser, were there no money lent. "Ingratitude, a devil of black renoun, Possessed her very early for his own"; But, "Wealth, however got, in England makes Lords of mechanics, gentlemen of rakes."

THE NEW MANDARIN

Why do men prostrate or on bended knee Worship at the shrine of Antiquity? Art is beauty in itself, or a symbol is Of great achievement in an age much less. Why then the Britisher dear obeissance pays To an ale jug, devoid of line and grace, A riddle were, had other men not seen His thirsty love for the ancien régime.

Like the Persians—we are told—where they roam They make more pleasing figures than at home. Strange it is that Law and Order, their obsession, Should leave no room at all for mild concession. Torrid climes their faces freeze more frigid, Dulcet winds their orders make more rigid. Would that some Muse their manner could but bless With more of friendly touch, and less exclusiveness.

Old England, self-appointed custos morum, Age gives no value to your decorum! Worms gnaw from within, the ripe fruit decays, An empire comes to the parting of the ways; Colonies like apples from broken stems must fall, Click of looms sweeter is than trumpets' call. Why should all your gaming, sporting graces Wasted be in betting on the races?

C. Walter Young

Editor's Note:-

This whimsical rejoinder was written in reply to an essay of like levity which appeared in the January Issue of THE NEW MANDARIN, under the pen of Mr. T. Ralph Morton, entitled: "America-A Scotsman's View".

Denmark

Denmark, oh, homeland,

Thy beech-forest song!

Denmark, oh, homeland,

Thy sea-waves' deep roar!

Sparkling of wood-lakes and brook-waters' flow,

Cornfields are stretching from meadow to moor.

Denmark, oh, homeland.

Denmark, oh, homeland,

The throb of thy pulse!

Cottages small,

Yet a man and his wife

Inside the walls have a family sound:

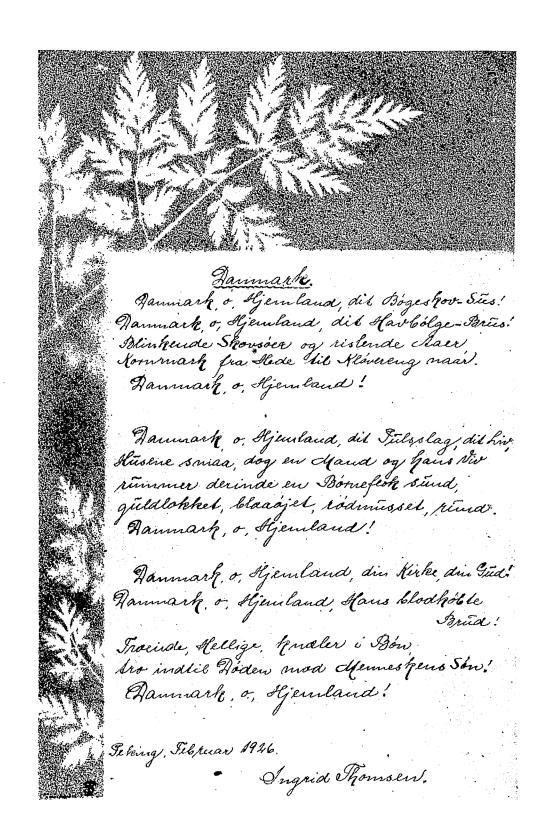
Golden-haired, blue-eyed, red-cheeked and round.

Denmark, oh, homeland!

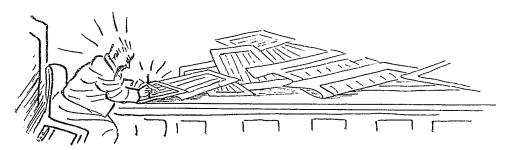
Denmark, oh, homeland,
Thy church and thy God!
Denmark, oh, homeland.
Jesus' blood-purchased bride!
Called to be saints, oh, ye people of faith,
Kneel and be faithful to Christ, Son of Man.
Denmark, oh, homeland.

This version of the poem "Denmark", which appears on the opposite page in the original Danish, was rendered into English by Miss Ingrid Thomsen, the author of the original. She likewise, is the creator of the delightfully simple decoration which accompanies the poem, so in harmony with the sentiment expressed and appropriate to the original version. Unavoidably, some of the simple majesty both of thought and sound of the poem in the Danish language is lost in translation.

-The Editor



From the Inner Court



raison d'être. Fortunately, how-purpose. ever, the only limitations upon the subject matter of THE NEW MANDARIN are those self-imposed by the student body, an attitude of generous non-interference having been adopted by the administrative authorities of the school. The policy of the magazine as anaims to reflect the life and sical aspects of their attempts Association. Both men are

THE NEW MANDARIN, the to adjust themselves to China publication of which began and to each other. The more with the RENAISSANCE serious phase of the dual policy NUMBER issued in January of THE NEW MANDARIN conlast, is a student organ of the cerns itself with interpreting Yenching School of Chinese the life of a great people now Studies. Being a student in the middle of the main magazine it would be folly for stream of a tremendous culthe editors to attempt to hurdle tural renaissance." This was the intramural inhibitions of the policy as presented in the the institution which is its first issue; this remains our

The Student Number

The May issue of THE NEW MANDARIN will be a Student Number the endeavor of the editors being to co-ordinate in one issue contributions about the life and thought of Chinese students and of the students in nounced editorially in the first the Y.S.C.S. The two leading number attempts to serve a articles on Chinese students two-fold purpose. "Essentially will be written by Dr. T. T. a student organ, the magazine Lew, dean of the faculty of theology in Yenching Univerthought of the students in the sity, and Mr. P. C. Hsu, also Yenching School of Chinese of that institution, who is in-Studies by mirroring their re- timately associated with Chinactions to things Chinese, and ese students through his work by recording the more whim- in the Young Men's Christian

of Chinese history in the school, will also appear.

The March Number

Not content to dull our tastes with the daily diet of our own generally subjective speculations, digestible and wholesome as these may be, we have been permitted to sally forth in search of tasty morsels in quarters not even probed by the newly arrived missionary. Having completed our search we found that the Yenching School of Chinese Studies had already uncovered them; the contributors to this issue of THE NEW MANDARIN are principally lecturers in the school or valued members of the regular staff.

To the article written by President Y. S. Tsao of Tsinghua College premier position has been given, not alone because he is a Chinese, the head of a well-reputed educational institution, but a man whose experience in affairs transcends the bounds of his college to the field of politics, wherefor he is qualified to write on politics. Mr. Tsao has been in the Chinese Diplomatic Service abroad as minister to Sweden. He is near enough to Peking politics to speak with knowledge of facts, but not too near to be gagged. In Tsinghua College, and particularly in the newly formed Tsinghua Research Institute, the Y. S. C. S. has a deep interest made evident by the inclusion of several of their staff members as lecturers in the Y.S.C.S.

some fundamental differences

lecturers in the Y. S. C. S. ing in connection with a series Other contributions on sinolo- of lectures which he has given gical subjects, one by Mr. in Peking National University Arthur W. Hummel, professor for the past few years. Mr. Clark is a frequent lecturer in the Y. S. C. S. on political subjects; the same qualities of keen observation and attention to facts which express themselves in his lectures make him the valued editor of the PEKING LEADER, an independent newspaper widely read by the missionaries in North China. This paper was originally presented as a lecture to the students of the Y. S. C. S.

> The interest of the school in Chinese art is reflected in the article by Dr. John C. Ferguson on the influence of Chinese art on the West. Few men are as qualified as he to pass judgment on the arts of China; in certain fields none are superior. He is recognized as an authority on porcelains and painting who is the author of numerous scholarly papers and books on Chinese art. With Dr. Ferguson's article THE NEW MANDARIN hopes to inaugurate a policy of obtaining leading sinologists to contribute to the magazine. Mr. Benjamin F. March's description of some of the materials available in the library of the Yenching School of Chinese Studies for those who are doing research, particularly in art, will be of general interest.

With the passing of Watts O. Pye from the missionary field in China ended the career of a man who has been characterized by a professor of missions in one of the leading universities of the United States as "the greatest mission-Grover Clark's paper on any of the day in any land." To have known him for but a between the East and the West few days was sufficient to imis the outgrowth of his think- press one with the truth of the him in his work for many years that he was one of the few missionaries in China who combined the zeal of the pioneer with that mental equilibrium which comes with fearless testing of spiritual values. Because word used is "denationalize". Watts O. Pye transcended the not the phrase, "Make our particular group to which he thinking less nationalistic.") was related professionally, be- Out of fairness to Mr. Morton. cause his life and the romance whose services as associate of his pioneering work in editor of THE NEW MAN-Shansi and Kansu will furnish DARIN the editor has learned inspiration for hundreds of his to appreciate as of great value, own kind and of the Chinese, it should be made clear that we have published an ap- his article "America - A Scotspreciation of the man written man's View" was written with by Mr. Arthur W. Hummel the understanding that it would who was associated with him receive answer in this number. for many years in Shansi. With singular good fortune we have succeeded in obtaining from a friend of the late Mr. Pye a Morton's masterpiece.) As King letter written not for publication but yet so replete with informative details of his observations that we publish it with the sole comment that, although every paragraph is of poignant interest to-day, it should be remembered that the letter was written two years ago.

With the exception of the poem by Stella Fisher Burgess, the authoress whose ability as a writer of verse has been recognized since her collection of poems "A PEKING CARAVAN" appeared, all the other contributions are by the students of the Y.S.C.S. The magazine can only hope to represent student opinion as those views are appreciated by the editors or made articulate by the students who contribute to the publication. In the present issue a wide diversity of materials and opinion is evident which to the editors is not a fault but a distinct accomplishment. It should be made clear to the otherwise unwary that

judgment of those who knew the insertion of the two international philippics in this and the previous issue is to leaven the lump of sinological materials which, though of first import, need not denationalize our thinking. (Just a caution, the ("Parallel statement" would be a better phrase than "answer". There is no answer to Mr. Rameses said when he unrolled the bolt of parchment which contained his arguments for irrigating the Sahara with the waters of the Nile: "As much may be said on the other side." Disavowing the impression that he is a foe of English institutions-it is hard to see how a teacher of American Government can be—the editor, knowing full well the truth of Lincoln's words that "A drop of honey will catch more flies than a gallon of gall", yet has deep respect for the sentiment expressed in these lines:

> "Were my heart as some men's are, thy errors would not move me!

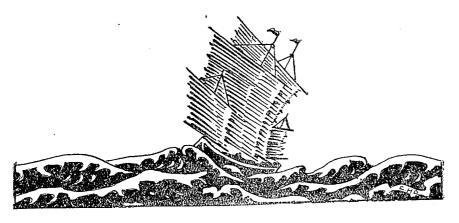
But thy faults I curious find, and speak because I love thee!

Foes sometimes befriend us more, our blacker deeds objecting,

Than th' obsequious bosom guest, with false respect affecting."

-The Editor.

The New Tide of Chinese Affairs



Changing Currents in Chinese Politics Situation in Peking

She has several, therefore, none. The whirling eddies in the main current of China's political revolution have rocked the ship of state; new skippers have cast overboard the jetsam of old constitutions and ministerial regulations, or the force of circumstance has swept the decks of the flotsam deemed good cargo by the old masters. The so-called "Per-manent Constitution" which was originally promulgated in part on October 6th, 1913, and was the great achievement of the National Assentbly which held its sessions in the Temple of Heaven, was finally promulgated in its entirety in October, 1923. To-day the "Permanent Constitution" is political wreckage. The coup d'etat of Feng Yu-hsiang on November 5th, 1924 ousted the Tsao K'un Government with the outman-oeuvering of Wu P'ei-fu; the rump Parliament became a practical nonentity and Tuan Chih-jui became the "Provisional Executive" with powers comparable to those of Tsao K'un, except for the veil of ambiguity over the sources of his power.

The "Tientsin War" last December caused the ship again to lurch. Feng Yü-hsiang won, and, therefore, lost-a phenomenon not to be explained in a paragraph, and better

China to-day has no constitution. referred for elucidation to a Putnam Weale or Stanley Hornbeck. The general is now "retired" into Mongolia, say the papers: Chang Tso-lin dissents. At any rate the men on the bridge have changed. There is a brand new cabinet.

For various reasons the political pilots of Peking have sought to give the color of legality to their activitives, and in keeping with this policy the Tuan Chih-jui Government subsidized the work of drafting another constitution for China. The National Constitutional Drafting Committee, after more than a score of committee sessions presided over by the late Lin Ch'ang-min, completed the draft of a new "permanent constitution" in December, 1925, which the Government in Peking announced would be submitted to the so-called "Peoples' Conference" for approval and ratification. This conference has never convened in formal session, only 224 delegates having arrived in the capital by February with half that number still absent, the scheduled time for convocation having been announced for January 15th. Since it was called under the auspices of Tuan Chih-jui, whose tenure as provisional executive was critically tenuous, particularly since Feng's reported retirement, for the time being at least,

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there will be no "Citizen's Conference" and China remains a republic without a fundamental law.

The new cabinet, presided over by Premier Hsu Shih-ying, appointed on the last day of the old year, was impanelled on January 1st, 1926, with the following personnel: Dr. C. T. Wang, minister of foreign affairs; Mr. Yu Yu-jen, minister of interior; Mr. Chia Teh-yao, minister of war; Admiral Tu Hsi-kuei, minister of navy; Mr. K'ung Hsin-chan, minister of communications; Mr. Kou Hsia, minister of agriculture and commerce; Mr. Ma Chun-wu, minister of justice; Mr. Yi Pei-chi, minister of education; and, Mr. Chen Chin-tao, minister of finance.

That the present cabinet in Peking was not destined for a long life was indicated by the extremely uncertain character of the military allignments of the Kuominchun, or military group of the North which drove Li Ch'ing-lin out of Tientsin, and which was presided over by Feng Yu-hsiang, now by Lu Ch'ung-lin. Properly speaking, the Kuominchun is not a party at all, but an army, though the term has come to be applied to the military clique which is at present in power in the capital. Even from Peking, and partciularly from the confines of the concessions in Tientsin, come murmurs of the "outs" who would have former president Li Yuan-hung called to the presidency, and General Chang Shaotseng instated as premier, though it is extremely doubtful if Wu P'ei-fu would sanction such a combination, Dr. W. W. Yen seeming to be his choice for cabinet chief. The return to office of Li Yuan-hung, however, in spite of the seeming disapproval of Wu P'ei-fu, appears to be the desire of the members of the Old Parliament, an attempted convocation of which at Hankow was inhibited by Wu, petitions having been sent by the Union of District Assemblies of Hupeh, urging his opposition to the Old Parliament's convocation. T'ang Shao-yi and Dr. Wellington Koo, while more or less non-committal with respect to their exact hopes for a Peking Government, are continuing to broadcast circular telegrams in open hostility to the present regime which has been headed by Tuan Chih-jui. The Old Parliament is by no means done, and it is expected that within a few weeks following the Chinese New Year holidays the section of the

parliamentarians now gathered in Tientsin will call for the overthrow of the Tuan Government. There is but one prediction which may be made for a certainty, and that is that when this is read abroad it will be "ancient history." (Added emphasis to this statement appears in the acceptance of Hsu Shih-ying's resignation from the office of premier (February 20th) and the substitution of the ex-minister of war, Chia Teh-yao as premier under the Tuan regime, no changes in the cabinet personnel being announced at the time.)

Anti-Monarchical Sentiment

Reports have emanated from Canton that a determined move is under way to dispossess the Manchu Mutual Helpful Association (Tungsanse) of the remaining vestiges of power which this monarchical organization possesses. Contending that the leaders of this organization are former high officials of the now defunct Ta Ch'ing dynasty, and that the existence of this monarchical organization is prejudicial to the Sanmin principles proclaimed by the late Sun Yat-sen, the Kuomintang govern-ment at Canton has issued orders for its suppression within Kwangtung province. It is expected that the Kuominchun clique of the North will do likewise in Peking and Tientsin where the organization is particularly active.

Independence of the Three Eastern Provinces

For years Manchuria has been practically independent of the Peking Government in matters of internal administration, yet, in spite of this fact, the fiction of subordination to the civil authority of Peking has been maintained by the ceremonious investiture of Marshal Chang Tso-lin as "Military Inspector of the North-Eastern Provinces." During the mid-dle of January, however, reports were current in Peking that the marshal had declared the independence of the Three Eastern Provinces and had severed the last remaining cords of pseudo-legality which bound Manchuria to China proper. There was ample circumstantial evidence to support such a view, particularly in the complete defeat of Kuo Sunglin, ending in his decapitation by Chang, and the successes of Marshal Feng Yu-hsiang which resulted in the precarious position of Tuan Chih-jui as provisional executive in Pekinga man whom Marshal Chang had for long supported.

On January 13th the appointment of Chang Tso-lin as Governor-General of the Three Eastern Provinces, with the additional title of Military Governor of Fengtien province, was announced, credit for his appointment being given to the association of five guilds comprising the commercial, industrial, agricultural, legal and educational guilds. The degree to which the marshal's appointment rested on this viva voce acclamation or upon the fact of his possession of troops and a secretary to write hi: manifesto accepting the position is a matter of less significance than the result of his action. With the medesty characteristic of the military satraps of China he announced: "I thought within myself how ignorant and incapable I was and wished to give room to some one better fitted to fill my place, but the different guilds and institutions of Manchuria sent their representatives, and jointly asked me to be at the head of both civic and military administrations of the Three Eastern Provinces. I could not bear to decline the offer.' (MANCHURIA DAILY NEWS)

Interprovincial Constitution for Manchuria

Although Manchuria has been practically autonomous for some time there has never been a serious attempt on the part of either the military or the civil authorities to draft a constitution for the three provinces of Fengtien, Kirin and Heilungkiang, which comprise this northern most portion of China. With the declared independence of the Three Eastern Provinces, however, came the revival of the joint provincial assembly which met in session during the last two weeks of January. On January 20th the joint provincial assembly of the three provinces met in business session, passed resolutions dethe delimitation of civil and military functions in two distinct offices, allocated whatever funds were remaining after payment of military expenditures to industrial and educational purposes, and, of most significance because of its possible bear-

of China, appointed a committee of eight to draft a constitution for the Three Eastern Provinces. The committee thus appointed has estimated that from three to five months will be required for the drafting of the constitution and the consideration of that document by a "People's Conference" which is to be called to act as the body of ratification, this conference or convention to be composed of delegates from the prefectures varying in numbers with the size of the prefectures. It is unlikely that the constitution, if and when it is drafted, will contain provisions as radical as those of the Tunen and Chekiang constitutions, the former of which has now been in effect for some time. The movement for constitutional government in Manchuria, however, is worthy of attention in view of the fact that, even though cradled in military dictation, there is evident a desire to give a color of legality and the semblance of popular acquiescence in the manoeuvers of the militarists. The stage thus set for the puppet show eventually may be the setting for the statesmen actors who speak their own lines. Manchuria remains independent in name, but it is hardly to be expected that Marshal Chang Tsolin will feel that there is anything to be gained by establishing a new state out of the Three Eastern Provinces. There is no doubting his power to do so should be desire to cut loose from Peking politics.

Voices of the "Antis" in China

Rightly or wrongly, inertia has long been regarded as the curse of China. To those who have lamented this reputed characteristic of the Chinese the loud voices of minority groups dissatisfied with the status quo and raised in protest against acquiescence in foreign imposed "isms" would seem to be a welcome sounding of the toesin of consciously directed progress. Whether the critics who speak of China in terms of "arrested development" claring the complete independence of are the ones who look upon the revolt Manchuria from China, providing for of the students in China with confidence in eventual good from its manifestations is for the psychologist and keen observer to judge. There may be reasons for opinions on both sides. There is a revolt of youth in China, however, and its vast implications bear careful observation ing on the future of Manchuria and and study; it is protest; it is opposi-

tion, negative in its approach; it is of 1915, followed upon the dispatch "anti" with little attention to the "pro". At times it is anti-Christian or anti-foreign; at other times it is anti-imperialistic or anti-Japanese, British or Russian. And te-day in China, it is anti-all of these,

Anti-Christian Movement

Peking for the last three years has ecen a center of the student anti-Christian agitation. The Anti-Christian Union, whose activities seem to center around certain students of the National University, has recently onlarged into an Anti-Christian Federation which has directed its protest against the Ministry of Education for permitting registration of mission schools, thus giving these institutions a standing hitherto not enjoyed. Although the atmosphere of mission circles in Peking before the Christmas season was electrified with rumors of impending excesses to be perpetrated by the anti-Christians, the holiday air of the city was mild to monotony, punctuated only by banner-waving marchers who shouted "Oppose religious encroachment and cultural aggression", and "Christianity is the pioneer of imperialism". In the provinces, even in such usually articulate centers as Changsha, there was little or nothing of excesses bordering on violence, due in part probably to the precautions taken by the political authorities everywhere to prevent disturbances. Replies received by the Ministry of Foreign Affairs to a circular inquiry as to the character of anti-Christian demonstrations throughout China report that there were no violent disturbances anywhere during Christmas. It should be said emphatically, however, that the absence of violence is no indication that the anti-Christian movement has in any way subsided, the issuance of a weekly magazine by the Peking group devoted to anti-Christian propaganda, the falling-off in attendance at mission chapel and church services, the continual placarding of public places, and the pressure being brought to bear upon the Ministry of Education being evidences of continued activity

Resurgence of Anti-Japanese Agitation

A decided reversion of feeling against the Japanese, never quiescent since the Sinc-Japanese negotiations

of re-enforcements of Japanese troops from Japan and Korea to Manchuria at the time of the Chang Tso-lin-Kuo Sung-lin war in December. Threats of boycott were heard again in Canton, though with little result because of the dependence of Canton on Japanese coasters to keep communications open. Open hostility to the Japanese action, however, spread like wild fire throughout China -- as does any significant student movement and stadents everywhere paraded the streets denouncing the Jananese and Chang Tso-lin in the same breath, the former as arch-imperialist, the latter as arch-traitor. Although the Japanese Legation in Peking denied any aggressive motive on the part of their Government in bringing the garrisons in Manchuria along the line of the South Manchuria Railway and in the Kwantung Leased Territory to a size commensurate with treaty provisions for the purpose of protecting the lives and property of their nationals in Manchuria, and in spite of the subsequent recall of many of their troops from Manchuria upon the cessation of hostilities, a large number of students from Manchuria who were studying in Tokyo left Japan in protest and have continued an agitation in Peking against the Japanese. At Nanking students are reported to have held a demonstration at the Japanese Consulate which resulted in a few broken windows and chairs, but who dispersed, however, after explanations were made by the Japanese officials. News comes from Canton that the Kuomintang (National or Peoples' Party) issued a circular on January 3rd, which, while characterizing Chang Tso-lin as "a faithful dog of the Japanese imperialists" directs its defiance against the Japanese who are alleged to have taken advantage of internal dissension in China to further political interests. The student opposition to the "Japanese imperialistis" is openly defiant and is not confined to a limited locality.

A Rift on the Sino-Russian Calm

The generally smooth relations of China and Russia - smooth as compared with Chica's relations with certain other foreign powers -- were disturbed during January by the Chinese Eastern Railway incident which has been characterized almost universally by the Chinese press as an evidence of Russian imperialism

under a mask of good will. The refusal of M. Ivanoff, the Russian general manager of the line, to permit the transportation of the Chinese railway guards over the line between Harbin and Ch'angch'un without payment of their fares in advance, when on former occasions no advance payment had been demanded, which resulted in his issuing an order to suspend all traffic on the line for several days, was the cause of this wave of anti-Russian sentiment which greatly agitated the students in Peking and elsewhere. Branding the action of the Soviet Russian officials of the railway as evidence of the Russian intent to recontrol the Chinese Eastern Railway, alleging that the dispatch of Russian troops to the borders of Manchuria from. Siberia was additional evidence of an aggressive policy, student organizations were formed in various places to agitate against imperialism of whatever color "whether it be Red or White". In Peking at a meeting of the Nationalist Association at the National University during the latter part of January, after spirited speeches by students, resolutions were passed denouncing Chang Tso-lin, the Russians and the Japanese, copies of which were sent to Chang Tso-lin, the Japanese Minister and the Russian Ambassador.

Pan-Asiatic Movement

The Pan-Asiatic Society, formed a year and a half ago in Tokyo, will have a general conference next summer in Nagasaki instead of in Shanghai as had been planned originally. After some weeks in China formulating plans for the conference Mr. Junichiro Imazato, Seiyukai member of the House of Representatives and director of the Pan-Asiatic Society for Japan, has returned to Tokyo to perfect final arrangements. It is now planned to hold a preliminary conference beginning July 15th to

prepare the agenda for the plenary session which is scheduled to be held for four days, beginning August 1st.

Although several sporadic associations or clubs have sprung up in Japan and China, but principally in the former country, to foster Sino-Japanese cultural affinity, the Pan-Asiatic Society or Association is by far the most important. One hundred and fifty delegates from Japan, China, Siam, Afghanistan, Persia, Turkey, India and the Philippines, and possibly from other countries of the orient, are expected to attend. Some idea as to the purpose of this conference, the convocation of which may be fraught with significance, far more vital than the powers of the West now realize, may be had from a perusal of Mr. Junichiro Imazato's statement to the Japan Advertiser which follows:

"The conference proposes to discuss the cultural, economic, and political questions of Asia under much freer circumstances than those of the League of Nations discussions. The unity and peace of Asia as an ultimate contribution to the peace and harmony of the world is the objective of the Society and its conferences. The conference is purely an unofficial organization and will have no actual power to change directly the policies of the countries represented, but it is hoped that no little influence will grow from its work, through the channel of public opinion. Personally, I think a mere demand for emancipation of Asia will do no good. The suffering of Asia, in my opinion, to a great extent is due to the faults of Asiatic peoples and unfortunate circumstances which have existed for centuries. Whether the present condition of Asia is due to the oppression of the Western nations or to the Asiatic peoples will be probably the most important topic of discussion at the conference."

-C. W. Y.

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The Altar of Heaven

There is an altar white and venerable,

Whose marble platform rises by round tiers

Out of a silent space of restful green,

With groves of trees that brave the passing years.

The temple of this altar is the sky,

A vivid blue where flocks of pigeons wheel:

And far away grey city walls are seen,

And brown-roofed palaces of old Pekin.

Here footsteps rarely clatter on the stones,

Save when some traveller comes to view the site,

And conjure up strange visions of old days:

Returning soon to Pekin's garish light.

Deserted now the ancient altar stands,

Which once was China's trysting stone with Heaven.

But still a Presence waits them where they trod
The Temple is deserted not by God.

H. G. Wyatt

Oriental Interpretations of the Far Eastern Problem-Count Michimasa Soyeshima, and Dr. P. W. Kuo. (six lectures, Occidental Interpretations of the Far Eastern Problem—H.G.W. Woodhead, H.K. Norton, and Julean Arnold. (six lectures) The University of Chicago Press, G. \$2.00 a volume, postage

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A group of twelve lectures given at the University of Chicago under the auspices of the Norman Wait Harris Memorial Foundation during the summer of 1925. The conference included principally students of Far Eastern problems from the various universities of the country, many Chinese students being present. Round tables were lead by professors from leading universities who were specialists on phases of Far Eastern politics. "All the lecturers except one are well-known residents of China. The lectures resemble the opening of a round table conference. They seek to lay the facts-usually in their extreme aspects-on the table. This feature is encouraging. It indicates that the day of secret diplomacy is past. Taken together the twelve lectures make a fine "case" study of the psychology of the nations tangled up in the Far Eastern Problem. This psychology, taken as a whole, may rightly be described as tense, suspicious, resentful and neurotic. Here and there statements of fact by different lecturers do not jibe. But the outstanding, most disturbing and common characteristic of the lectures is that while all the lecturers admit the satisfactory nature of the public avowals of the nations that make the situation a problem for their own particular nation, yet at the same time they express uncertainty as to the inward genuineness of these avowals. In other words the hardest knot to spit in this gnarled Book Review.

situation is mutual mistrust." F. J. R. in the Peking Leader.

Why China Sees Red. By Putnam Weale, N. Y. Dodd, Mead & Co. G.

"Here he (Putnam Weale) presents a picture of China in her sleep. The old China of the mandarins and pagodas is gone. The inland water traffic, which once employed thousands of junks and handled millions of tons of produce, is yielding before railroads and steamers. The walled towns which preserved Chinese culture through all the vicissitudes of 3,000 eventful years are no longer supreme; Shanghai, Canton and Peking, the creatures of the "unequal treaties" and Western commerce, dominate China economically and politically.

However, considering that his book predicates that nothing has changed in China, and that everything has changed; that American altruism is only selfishness and that British selfishness is only altruism; that Japan and Russia are the enemies of China, but at the same time that they are China's most intimate friends, it is difficult to draw any conclusion than that his apparently contradictory deductions constitute an accurate picture of a country which is, essentially, a contradiction in Western political, intellectual and economic terms, but is a complete reconciliation of apparent incompatiables in its own alien life. Where, however, he enters the sphere of British and American policy, he brings with him a trace of the same topsy-turvydom, which vitiates many of the passages of a remarkably lively and pertinent discussion of the perennial problems of uneasy China." John Carter in the New York Times Doubleday, Page & Co. G. \$4.

"Asia's Part In America's Making is the caption which the NEW YÖRK TIMES BOOK REVIEW gives to a review of this book that presents in lucid language the lure of the orient which drew the clipper ships around the Horn. For those interested in noting some of the contributions, mostly material, which the adventurers in trade brought back to Now England to equip the mansions of Salem, Boston, New Bedford and Providence, this book should be at least an inspiration on the road to research. A bit of philosophizing, usually incidental to the tales of trade romance told by the authors, is this venture in pro-

"As American life expands and develops and we discover that we are no longer Europeans and that there are no precedents in Europe for our problems and necessary ways of life [they ask], are we not going to turn more and more to Asia, to continental peoples, dwellers on great plains and in rich river valleys, whose situation in so many ways resembles our own? Will not China, in particular, come to have a special interest for us? * * * Only after a century or more of trial and error, of failure of the West to raise the standard of happiness of the East, failure of the West to find in a modernized East the same pleasure and poignancy which drew us to it in the centuries that have passed—only then will we learn to live in the manner of the East, with more art and less hurry and with a wholesome "contempt for the mor-als and principles of mechanics." Then, as Commodore Perry said, will we ourselves have become the Middle Kingdom."

A Chinese Mirror, By Florence Ascough. Boston: Houghton Mifflin Company. G\$5.

"It would be disparaging to Flor-ence Ascough to call "A Chinese Mirror" a travel book; the philosophical, religious and idiosyncratic threads that bind this work into a satisfying whole lift it from the more or less superficial category that such a descriptive phrase suggests. "A Chinese Mirror," therefore, is very much more than a travel book; it is a fine and sensitive York Times Book Review.

Gold of Ophir; Or, The Lure That reflection of the soul of an Oriental Made America. By Sydney Greenbie people in so far as an Occidental and Marjorie Greenbie. New York: may comprehend and circumscribe that soul. Comparisons with Lafcadio Hearn immediately stir in the mind, for Hearn, like Miss Ascough, troubled to pierce that mystic veil that surrounds and hides the essential Oriental temperament. Hearn found the soul of Japan, and if Miss Ascough does not find the soul of China, she at least comes very close to it. Her method is engrossing throughout.

THE NEW MANDARIN

We hear a great deal about the New China, that China that has abolished the Dragon Throne and cast forth the Son of Heaven, and is now a republic, at least in name. We also hear about modernization in China, the introduction of inventions, the inculcation of European standards of education, the Open-Door policy, and a dozen other factors which seem most alien to the ancient Chinese attitude toward life; and it is evident that, superficially at least, most of this so-called advance is true. The Forbidden City is forbidden no longer, and the foreign devils walk the streets and obtain concessions. But under this varnish of modernity the ancient dragon lives and moves sluggishly, and it is part of "A Chinese Mirror"an unconscious part, perhaps—to show that this is so. It is the old Chinese habits, observances, super-stitions, and philosophical conceptions of living that move Miss Ascough to prose. She, having dwelt intimately in this atmosphere for twenty-five years and adjusted herself to the native approach to living, knows the value of the old; and it is difficult not to believe that she is somewhat perturbed and sorrowful over the tremendous changes that have occurred since 1912-not, perhaps, the changes inducing a broader and more tolerant acceptance of life, but those that have destroyed the old customs and the thousandand-one venerations that made up the real China. Yet, as she herself seems to imply, these old customs have changed only in degree; the Chinese heart is still Chinese, and though the Western may come with his republics and Occidental modernities the spirit of Confucius still loiters about T'ai Shan, the holy mountain."

-Herbert S. Gorman in the New

China To-Day Through Chinese Eyes. By Four Leading Chinese. Doran: New York. 1925. G. \$1.25.

The publishers have united in this little volume of seven chapters the most completely satisfying statements regarding present conditions and outlook in China. Dr. T. T. Lew, Dean of the Theological Faculty of Yenching University, explains China's renaissance as due to a gradual awakening stimulated by contact with the West. It is marked by the most profound thirst for knowledge and for power to progress which comes from the possession of knowledge. Prof. Hu Shih of the National University of Peking explains how the historial classical written language which has been accessible to a very few is being replaced by written forms of the vernacular. The dissemination of education in China depends upon this rapidly sweeping literary revolution. Prof. Y. Y. Tsu, of St. John's College, Shanghai, describes the Confucian-God-Idea and present tendencies in Chinese Buddhism. Dr. C. Y. Cheng, Chairman of the National Conference of Christian Workers, describes the Chinese church as thirsting for autonomy while loyally co-operating with missionary forces. Two articles are reprinted from The Life Journalone on "China To-day" showing the awakening which has taken place,, and another revealing the impression of Christianity made upon the Chinese people through contact with Christian nations of the West. The volume is authoritative and intensely interesting."—Religious Education Journal.

Youth's Adventure. By Allan A. Hunter. New York: D. Appleton, G. \$1.25.

"This book is a good antidote for that loss of spiritual adventurousness sometimes charged against modern missionaries. It calls for that something beyond creeds, traditions, denominational self-preservation, and conventions all of which mark the senescence of the church and the overcautiousness of Christians. The problems of war, industry, sex and race are looked upon as challenges towards a fuller and freer life. The Christian must go farther in making human relationships minister to spiritual life than the world or miss his calling. A minority of modern Christian youth is winning higher ground in Christian living. This is

to some extent their declaration of faith. It is a call to higher levels of faith. It is a message of light breaking through dark clouds. It is the urge to kinship. It is a challenge to cease fighting over the beliefs we do believe and then take Christ's adventurous risk in trying to make good. It is the recurring dynamic of the faith given us by Christ."—
The Chinese Recorder.

China's Challenge to Christianity. Dr. Lucius C. Porter. Missionary Education Movement. 1925.

"This is a mission study text book written under the direction of a committee of the Missionary Education Movement. Thus the opinions expressed have the authority of a group rather than of a single man. Beginning with the attitudes of China toward the West, which are pointed out as involving a large amount of hostility and misunderstanding, but also by appreciation, the book passes to a study of the changes which are now taking place as the nation passes from the old stability into more progressive ways. China is now feeling the growing pains of adolescence. Throughout Chinese history educated men have held a position of great authority. The new students carry with them the prestige of this reverential attitude toward learning. Students advocate the present literary revolution, modern social reconstruction, and the development of scientific spirit. Therefore, these are bound to carry on. The author points out that the Chinese Christian Church has had a profound influence in the past, that it is one of the greatest of the present creative forces, and that it will make a distinctive contribution to the religious thought not only of China, but of the re-mainder of the world. The volume contains a good bibliography and several appendices of value."—Religious Education Journal.

Social Organization of the Manchus. By S. M. Shirokogoroff, Royal Asiatic Society, Shanghai. Yuan

"This is a very careful study of the Manchu clan organization. While intended primarily for students it yet contains much material of general interest. Perhaps its chief point of interest is the way it shows that the Manchus have been gradually absorbed into Chinese culture. There is a list of the various clans with ex- corded. One conclusion is that at ceedingly helpful notes on each. The present the Manchus are appropriatplace of women, who have a special ing Chinese social institutions and clan meeting, is discussed. Some culture, forgetting their own tongue, queer customs as to the relation of the sexes are given. Divorce, it is A list of works bearing on the subject said, is not practised among the is given at the end of the book."-Manchus. Strange customs connect- The Chinese Recorder. ed with the birth of children are re-

The Biography of Willard Straight

Croly. The Macmillan Company. New York. 1924. Pp. 569

To the list of political memoirs which interpret the events in the development of the Manchurian Question, and which includes the memoirs of Count Witte, Baron Rosen, General Kuropatkin, Baron Hayashi, Count Okuma and Minister Reinsch, can now be added the biography of Consul-General Willard Straight. Such memoirs of men and events are the tools of the historian no less than musty manuscripts in foreign office archives. Without them histories would lack not only the color of interest but much of the stamp of truth.

The biography of Willard Dickerman Straight is a distinct contribution to the source materials available for the study of the Manchurian Question, particularly during the period of Japanese ascendency in Manchuria following the Russo-Japanese war. More, it is a fascinating and inspiring story of the growth of a versatile and truly exemplary personality. When Willard Straight sailed for China in 1901 to take up his official duties with the Chinese Customs Service, a character entered the lists of Far Eastern politics who, in spite of his youth and inexperience, was destined to loom large in directing the course of world events in the orient. His dynamic and purposeful nature was ill-adapted to the humdrum, work-a-day life of a customs officer, and he resigned from the service upon the outbreak of the Russo-Japanese war in 1904 to direct his talents to better use as a war correspondent for the Associated Press. From then on his career was bound up inseparably with the conflict of foreign interests in Man-

Willard Straight, By Herbert David churia, and it was in the cause of preserving Chinese integrity in the Three Eastern Provinces that he rendered his greatest service.

During the seventeen years of his public life Willard Straight served as employee of the Chinese Government, war correspondent, artist illustrator, consular official, diplomatist, financial statesman, business man and soldiera brilliant career which was suddenly cut off by his untimely death in France in 1918. Willard Straight's diary, which, together with his correspondence, form the basis for Herbert Croly's book, reveals him as above all else versatile. In fact, the very illustrations of this biography are in great measure selected from the hundreds of sketches which Straight made during his residence in Manchuria, sketches which show him as observing as a Burroughs or a Roosevelt.

His interests were as broad and diversified as his dislike of the commonplace was intense. His keen sense of propriety and good form were the natural concomitants of his high breeding and his collegiate training as an engineer. Though "conscientious and indefatigable" in the transaction of his official duties while he was Consul-General at Mukden--for he was veritably an Edison for hard work-he found time to fashion out of a Viceroy's memorial temple the most unique American consulate in the world. His magnetic and hospitable personality drew to his drawing-room in Mukden a host of literati and men of affairs, who sought the inspiration of his "many-sided, impetuous, companionable and lovable nature." Only those who have been marooned for a week or so in this ancient capital of the Manchus can appreciate George Marvin's tribute

to Straight when he wrote: "People went into Straight's temple with thanksgiving and entered his courts with praise."

The personality of Willard Straight introduced into the prosaic politics of international finance as it was played in Manchuria during 1906 to 1910 a dash of color and idealism which was so sadly lacking in the materialistic encroachment of Russia and Japan on Chinese soil during that period. He was obsessed with an almost passionate patriotism; he possessed a deep-rooted devotion to the cause of enlisting American capital in trade and railway projects in Manchuria. Yet Straight never lost sight of the fact that Manchuria was an integral part of the Chinese Empire to which the principles of equality of opportunity for trade and commerce, as enunciated by Secretary John Hay, applied. And Willard Straight was worthy of the Hay traditions.

But readable as Willard Straight is as the biography of a remarkable man, it is particularly valuable as an addition to the all too meagre source materials, not in the Japanese archives, which reveal the true course of events in Manchuria following the Russo-Japanese war. Straight's sympathies during the war were unreservedly with Japan, as were the sympathies of most Americans. During the course of the war, however, Straight altered his views as to the real stake contested for in Manchuria, although he freely admitted that the war was for Japan at the outset a defensive war. That the Japanese military, following the war, subsidized the Chinese bandits in accordance with a Russian precedent and made political disorder a claim for continwed military occupation; that Japanese merchants were permitted to follow in the wake of the armies and establish trade connections with the ratives, thus capturing the lion's share of the trade in certain areas, while obstacles were placed in the way of other foreign traders; that there was open discrimination in granting trade privileges at Dairen and Newchwang: these facts, the subjects of numerous protests of the British and American foreign offices, are further attested to by the diary of Willard Straight, a journal which for interesting detail often emulates that of Samuel Pepys.

Particularly valuable are the sections of Herbert Croly's book dealing with the obstacles offered by Japan to the Straight-Harriman plan for enlisting American capital in railway construction in Manchuria, Straight's plan for securing a twenty million dollar loan for Governor T'ang Shaoyi and the reasons for its failure, Japanese objections to the attempt of a British concern to construct the Heinmintun-Fakumen Railway, Harriman's attempt to obtain a concession for the Chinchow-Aigun line, and Straight's connection with the Knox neutralization débâcle, the failure of which Croly attributes to the American attempt to secure British rather than Russian support to the plan.

Of Willard Straight's career George Marvin, once Deputy Consul-General at Mukden, wrote in the July, 1922 dition of Cur World magazine: "Willard Straight, the youngest Consul-General in the service, found himself for a few months in the position of a man into whose hands is given the making of history. The opportunities were there but not, as it turned out, for all. Straight, going through the door which he himself held open, took advantage of a golden opportunity informally signed and sealed with warm Chinese approval in his dossiers, which Japan could not for a moment entertain when they got wind of it." Straight fought a losing fight in an effort to keep Manchuria oper to American capital on an independent basis. Emphatically ne was not "satisfied with behaving merely as the creature of his event." Straight's tireless efforts to make forcign politics in Mancharia square with his high ideals of justice and nonesty recalls the beautiful tribute of John Drinkwater to Abraham Lincoln, which the pompous chroniclers in the play recite with measured

"Agents are these events, these ecstacies,

And tribulations, to prove the purities Or poor oblivions that are our being. "But, * * * presiding everywhere

Upon event was one man's character.
And that endures; it is the token

Always to man for man's own government."

C. W. Y.

Woodcuts of Peking

by Elisabeth M. Goerzen



Airing the Family Birds



The Pride of China

Student Opinion

A Missionary's Faith:

Are We Piloted or Adrift?

to a foreign land far removed from our own not only geographically but in customs, in religion and in general outlook upon life, means that it sets us all to thinking over again the factors which have constituted life as we have experienced it. And as we see the differences we start to wonder whether we are not wrong in some things, perhaps in all. If this mental inventory continues we even reach the point where we ask ourselves the question, "Do we really have anything which we can depend upon and be sure it is right, or must we break away from all that we hold dear and remake our lives in conformity with what we see around us?" In other words, the question is whether we are floundering around as a rudderless ship at sea in a raging storm, not knowing what to do, think, or believe; or whether we are guided both in mind and heart by some great principles which we are willing to spend our lives in working

Surely in a civilization which has endured for so long and is still strong there must be some things, yes, many things, which are worth preserving for future generations. This fact holds true equally well for both East and West. It is a severe indictment of the West that for centuries such a famous age-old culture as that of China has been neglected. There have been periods in history when in arts, literature, or philosophy China has been unsurpassed by any nation in the world. How serious and inexcuseable is our failure in that regard! Perhaps the reason is that as the main stream of civilization was moving westward it was very easy to forget the East. So we had to wait while the

when the West would go back east. Whatever the reason may be we must now set to work and remedy the condition as soon as possible. Since landing in China every missionary often has heard repeated the statement that he must study Chinese culture in order to have a point of contact with the people and thus be of greatest usefulness in his calling. It is true. But in emphasizing that motive for study there has been a tendency to lose sight of the real motive which is to be found in the fact that Chinese culture for its own sake is worthy of a place alongside of the Greek, Roman, Anglo-Saxon and other cultures. As long as our understanding of Chinese customs and traditions remains merely as a crutch for us to lean upon in traveling the pathway of friendship and service we shall never fully grasp the beauty which comes with a real appreciation.

As long as we see only the beauty and none of the defects we cannot have a true appreciation of the Chinese any more than if we see only the bad things and none of the good. It is very easy to take the road of least resistance by telling people that everything is fine and wonderful, and thereby gain some cheap popularity. A sincere friend never takes that course. As friends of China, who are honestly and sincerely wishing to do our best for her, such an attitude can never be sanctioned. When we see conditions which our very souls cry out against as being contrary to the purpose of God with any people we cannot stand idly by and say that all is well. So there must needs come a place where the line must be drawn and a balance established, or ap-

proximated, between giving and receiving, between accepting and rejecting, between teaching and being taught. We wish that some of the simple philosophy of contentment of their life might be injected into ours to neutralize the mad chase for wealth, power, and pleasure which is all too apparent in the West. Their open-hearted friendliness one toward another in contrast with the arrogance and haughtiness so often in evidence leads us to wonder whether they have not traveled further on the road of brotherhood than we have. However, we must see another view in the picture. On every hand we see poverty and misery so we cannot help but wish that China might share in our economic prosperity, but pray God to spare her from the cold materialism which has such a strangle hold on the West. The superstitions everywhere in evidence cause the desire to see more of the scientific attitude in China but without the atheistic, rationalistic self-satisfaction which so often goes with it.

Being missionaries the religious factors are perhaps the ones which most vitally concern us. Needless to say it behooves us to study the religious thought of the people even more carefully than the general culture in order to know what religious concepts they have which we can build upon. We also hear about the many good things in Buddhism or in the other religions. There is beauty and idealism in some measure at least, in all of them. Then some one suggests without careful thought: "We must incorporate the best of all religions into Christianity." Do we have such an uncertain foundation and call ourselves ambassadors of Jesus Christ?

It is a common fallacy to assume that the bringing in of a different religion necessarily will annihilate the entire culture of the people. Buddhism is not a native of China and is practised in several other countries. Neverthless, its coming into China did not destroy the essential characteristics of Chinese culture. Turkey is not the only land where we find Mohammedanism. Likewise, Christianity has been adopted and is spreading to countries very different in custom and tradition. Nowhere do we find that the influence of Christ is limited to any particular culture. Wherever Christianity has gone forth it has

never destroyed the native culture but rather it has raised it to a higher and nobler plane than ever before. The real force of this shows that there is no danger whatsoever that Christianity as such will destroy what is great and good in Chinese civilization. It will help to elevate Chinese life to the place which every loving Chinese heart and every true friend believes it

should occupy.

What about the fine things in other religions? In the philosophy of Socrates we find many wonderful gems which parallel almost word for word some teachings in Christianity. Yet no great body of people has been foolish enough to make Socrates a part of Christ. In Buddhism or Confucianism are many beautiful religious or ethical truths but we do not need to carry them over into Christianity for they are already there. Furthermore, these religions have many errors, many contradictions, and many deficiencies-none of which are found in our religion. Everything that these religions have of real value we find in just as good or better form in Christianity. Besides all this it has the transforming, regenerating power of Jesus Christ which is found in no other place. That is what China needs.

Many things which we cherish greatly have come to us from Egypt's ancient culture, but we have never seen fit to offer human sacrifice into the arms of Moloch. For many years we have studied and learned from Greek civilization but for all that we have never deemed it wise to adopt the old Greek deities and worship them. From the Romans we have received many valuable lessons, but not a desire to call upon Mars, their grim god of war. Some of us reverence with tender emotion the hoary-haired culture of the Norse lands and yet Odin and Thor have never received our bow of worship. We can-we must keep that same balance in regard to "Things Chinese."

History shows clearly that when the people of God have brought foreign elements into their religion it has meant failure, disaster, and disgrace. That is the reason for the downfall of the church in many places. For that reason we are having the whole great Protestant movement. Even in China we have a striking illustration. Evidence in-

dicates that the break-up of Nestorian Christianity was due to the unholy alliances with other religions. Our course is clearly indicated. If we want failure in China the power of God let us be true to his surget way to bring it about is to mix up a concection of our own which God cannot honor, call it Christianity, and then give it to the Chinese people. The true friend of

China cannot preach a Christ who

is robbed of his glory, stripped of his royal diadem, denied his saving call, let us be true to those who sent us here with the message of Christ, and let us be true to this great people by preaching the Gospel of Jesus Christ and him crucified.

Elmer W. Fondell.

The Right to Criticise

THE NEW MANDARIN

Some Comments on Chinese Lectures

To be taught Chinese by Chinese may seem the only plausible programme for a language school but it may have consequences hardly recognised. In this as in so much else we may find that we are the toys of circumstances. For five hours a day we listen to the words of Chinese teachers. They may seem ordinary enough men; their words certainly have little meaning and we are generally bored. But we are submitting to a discipline other than verbal. We arrived in China either with queer ideas of the place and its people which somehow were mixed up with the idea of our work or, if we were more fortunate, with no particular opinions and no special interests in the place save as the necessary sphere of our work. In the latter case we had to be trained to learn and to love: in the former we had to suffer disillusionment. It is always disillusionment to find that our painted bubble of a world is only a toy to keep us amused. And it takes a lot of bursting. We know that our own native village is a place of dead souls but we expect to find life in the city. And from the city with its respectablity and drabness we flee to unknown mountains and famous cities. And the glamour is gone; so we turn in desperation to the East with eyes straining for colour, with ears pricked for tales of horror and minds eager to revel in the sure signs of vice and sin. We come looking for murderers and mystics and we spend our days with teachers own. And so we are forced back to unconscious influence. There is the

"find our strength In strangeness of familiar things."

Nanyuan meant that for some of

us who were allowed to make up beds and dress wounds for simple soldiers. And if we do not find our strength in these things rather than in all the glamour of the East we will be quite as useless here as we would ever have been at home. Of course there is a price to pay. We have to curtail the journalistic urge. Our friends will complain of the

dullness of our letters. We won't be

able to go home and make those considered generalisations which peo-

ple so much love to hear.

For wherever the glamour is it is not in the school and yet here we are finding China for we are meeting Chinese men. "Carefully selected," you will say, but not more so than we are, and we are Europe and America to China. Indeed, among those who for some reason seem to believe that they have been given by God not only a mandate over all China but over all truth as well you sometime have the feeling that they resent being treated as pupils especially by teachers of whose religion they are not sure. Perhaps that is why the business people can so often teach us courtesy.

To spend three quarters of an hour in the morning and half an hour in the afternoon with a man who is certainly a greater gentleman and a brighter wit than you are may be a little humbling but it is certainly whose dullness is only equal to our a great privilege. But that is all deliberate teaching of Chinese teachers on things Chinese. And this report—for the sake of unity—would confine itself to this point with this in justification that the majority, and these the more important, of the outside lecturers have been Chinese.

Up till the time of writing we have had a course of lectures on "The Anti-Christian Movement" from T. T. Lew, dean of the faculty of Theology at Yenching University and one begun on "Contemporary Student Thought" by P. C. Hsu also of Yenching and we have had a talk on Shansi from Kung Hsiang Hsi and a lecture on Chinese Phonotics from Chao Yuan Jeh of Tsing Hua. As before I do not intend to give a résumé but rather to consider some of the thoughts which these lectures naturally suggested.

The evils of landlordism have invaded the realm of thought. There was once a great common land force for all men's conversation but the lords of the manors of Science and Philosophy have fenced it off bit by bit till now only a little remains and that little very swampy and dangerous. Over this the foolhardy amateur talking of national characteristics and seeking to explain the individual by his nationality may walk at his peril.

I know nothing about the Chinese temperament: certainly a great deal less than before I left heme. But it may be safe to make some observations on certain things that have impressed me in those who have snoken to us partly because these things seem common to them all and partly because it is just in these things that they are distinguished from those of the West.

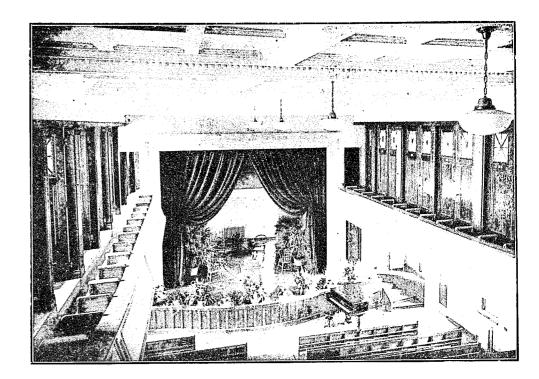
A Chinese speaker—that is of the type that comes to speak to us-always makes us laugh and the more serious he is the more flippant he becomes. That is one of the reasons we enjoy the relief so much. Now while it is true that you will find this combination in the west-and without undue controversy I think it is only fair to say that it seems more characteristic of the British Isles than of the continents of Europe or America-it is on the whole true that when Western speakers make a joke they make us feel uncomfortable and that when they become serious they become ridiculously impressive.

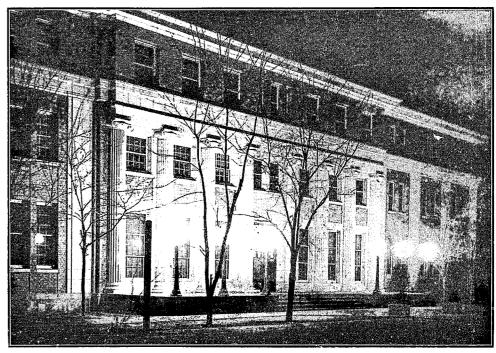
So this characteristic cannot have come from the West. Its play is most electly seen in the realm of religious thought and T. T. Lew gave us the finest example of this. By keeping us cool in a spray of irony he made us listen to things that we would have resented from the mouth of a British or an American. It may som a very trifling thing but it goes to the bedrock of religion.

It is characteristic that both T. T. Lew and P. C. Hsu dealt with attacks on and criticisms of Christianity and dealt with them not in the spirit of showing their absurdity but of understanding and sympathy. They saw in such attacks the rebuke of our slackness and the sign of our strength. They were able to speak with the sanity of which laughter is the emblem not because of any conviction that up their sleeve they held irrefutable answers but because they believed in the right of criticism. They had the right to be as anti-Christian as any, not in order to find out the enemies' plan of campa'gn but to find the truth. For tho' the Church is the body of Christ upon earth carrying on his work we who are the Church are human and the best of us can only be a seeker after God. Most of us are so conscious of the weakness of our little castle of faith that we speak of it in a hushed or an authoritative voice, or fence it off with the bogey "constructive criticism". Constructive criticism is a prostitute, bribed to take our side. But pure criticism is based on faith, on the belief in truth which is the basis of all belief in God. It is as destructive as the plough or fire or the Cross. It frees us not only from our cnemies but from ourselves and finally from our opinions and the shame of hiding behind clichés.

Perhaps it is easier for a Chinese, free from the tyranny of our tradtien to be honest. To him the unity of the church need not be an empty myth nor the mass necessarily the invention of the devil. But there must be more in it than that, for that tradition has been pretty well forced down his throat. It would seem rather to be but a sign of that poise of spirit which was the basis of his old life of propriety.

In the past it has not been the proprieties of thinking that have marked the Church and her saints. Passion and prejudice and hatred





Upper View. The front of the auditorium of the Yenching School of Chinese Studies viewed from the balcony.

Lower View. The Main Building of the campus as seen by night.

are some of the steps on which the Church of love rose. And it is not for we to be other than grateful for the biting sarcasm of Tertullian or the coclesiastical snobbery of Cyprian or the passion of Luther nor can a Scotsman forget that he owes his fath to the Covenanters even tho' he may wish that they had been gentler men. But we have come to think of religious faith in terms of a zeal that is blind and we may well ark whether zeal needs bitterness to have direction. We may feel that intellectual poise and the spirit of criticism are too dry and unemotional to form the basis of religion. But even if we feel the mysticism of Meinter Eckhart or the passion of John Donne to be lacking we have to remember how rare that is, and ever was, in the West and to approciate that it can come to flower only when growing in a ground of peace and security which cannot come from a limited parsion. The faith that rejoices in all criticism is a faith that can move mountains but we must remember that such moving cf mountains is not a spectacular trick for our own amusement. And its security puts our zeal to shame.

The right to criticise is on the intellectual side the protest against foreign aggression. And we can

prove to China that we are no more intellectual than imperialistic conquerors and be of help to her only in so far as we are able to criticise ourselves and all that we stand for, including God. We need a faith that is strong enough to destroy itself and not one that believes in self preservation. So Dr. Lew was able to push aside our denominational prides and squabbles, which the Devil has managed to get attributed to God, end to put worship on its own as man's means of communion with God, to be observed not as the councils of men have decreed but as men feel the need to-day. And such experiment is only the other side of criticism and experiment is the building up of faith.

It might have been valuable to have given a full synopsis of T. T. Lew's lectures. But less than full would deserve less than thanks and we can only hope some day soon to see them in full in his own words. But it is for us more essential than learning all manner of facts to come to some understanding of the mind of China's thinkers. And such an attempt at understanding may be rather a dangerous expedition in the world of surmise.

T. Ralph Morton.

Learning Translate

In translating into Chinese one cannot proceed word by word, as one might with one of the European languages. Nor, if translating anything of deep meaning, can one translate across even the chain of ideas and mental pictures to produce the right effect: for the Chinese have developed almost separately from the rest of the world since prehistoric times along lines peculiarly their own. They are adapted in the main to a settled agricultural life, while we ca the other hand are adapted to meet adventurous changes and novel mutations. So in learning to live in China one cannot commence simply with the words and characters. One must also begin, like a little child, with the A. B. C. of their ideas on social conduct. This is one of the most interesting parts of the work of

which glowed before us in childhood days find little expression here, while there are others to be found alive in China's imagination which are new

Under these circumstances many Chinese look on the missionary as a propagandist of an undesirable foreign culture. Whether desirable or not, he has certainly been the propagandist of a foreign culture. Not merely in his style of living and his influence on social matters, but also in his expression of his religious faith, he has been Western. T. T. Lew has said, "Christianity is hidden in Greek metaphysics and Western Philosophy." The Chinese who has come under Christian influence has taken over much of passing value with it. There are many prominent Chinese to-day, who, having been educated in mission studying Chinese. Many of the ideals schools, are bringing new influences

to bear in this old land. But those new influences are not always Christian. Some are at the same time Western and anti-Christian.

I have been struck with the way in which Chinese who make a study of Christianity appreciate parts of the Christian religion, particularly the life of Jesus as seen in the gospels, and the social gospel of modern missions. But they seem unable to appreciate the wealth of Christian idealism which lies behind this desire to save. The vivid pictures of heaven and its glory, the close pre-sence of Christ, the justice of God, the joy of salvation, all of which meant so much to our fathers and is such a precious heritage to us, leaves them untouched. Is not this because the mental images and the inherent philosophy is strange and foreign to them? Then there lies before us in their own religions and

philosophies, and in the thoughts of their honoured sages, a great mass of material which can be used to carry the essence and spirit of Chr.stianity. Here lies a great work for men of great souls and intellectual power, men who can translate Christianity into Chinese. I do not think we should leave the whole of this tesk to the Chinese Christian, though he must do the greater part.

Christianity, as distinct from the modern civilisation of the West, has come to challenge much that is respectable with age in China. But let us cherish all that is good in the soul of this great people, before we enter on a campaign of ruthless destruction and import ill-fitting foreign substitutes. In learning of God, they, like we, must advance from the light they have to the glory of divine friendship.

H. G. Wyatt.

The Open Mind Among Christians In China

Religionists, educators, students, tourists, doctors, traders, manufacturers-men of all races, classes, creeds and purposes are here actively engaged in various, often divergent, sorts of propaganda. Should it cause surprise, that there are often disagreements, misunderstandings, and sometimes actual conflicts between opposing interests and activities? But why cannot capitalists and Bolshevists, Christians and anti-Christians, foreigners and Chinese, conservatives and radicals work in the same country with kindly feeling, without malice or bigotry, each in his own sphere of activity, each fol-lowing the light that he has, each seeking to better the condition of humanity? Why can we not have in China the "open mind", as well as the "open door"?

Here we immediately meet a difficulty which is at the root of much of the world's distress. Too few are working to benefit humanity, while too many are spending their lives selfishly in seeking to satisfy ambitions to be rich, or powerful, or to

find as many pleasurable thrills as possible. It is evident, that we cannot expect to find genuine co-operation between the selfish and the unselfish, those who truly love, and are willing to give themselves freely in service to God and their neighbours, as contrasted with those who care only for their own interests. It is encouraging that those whose greatest desire is for the common good have been successful in winning over some of the self-seekers. But our greatest discouragement comes from the fact that some of the men and women who are sincerely and earnestly seeking to serve humanity and to do God's will fail to advance God's kingdom and human welfare merely because they have not learned CHRIST'S WAY OF LOVING.

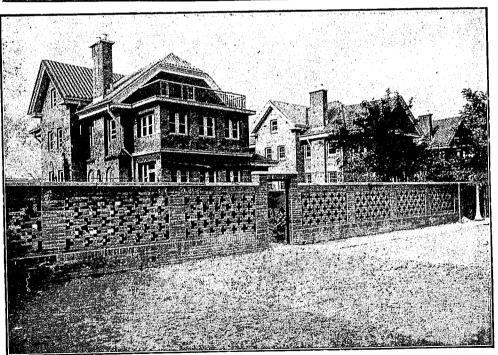
The pre-requisite to Christ's way of living, is his way of loving. The Master, during the years that he spent on earth, continually demonstrated that his interest was in quality more than quantity, in men's beliefs and innermost purposes, more than in their deeds. He knew

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-The Staff -



Faculty residences on the campus of the Yenching School of Chinese Studies including the Emilie Coles Memorial Residence (foreground), the Bookwalter Residence (center) and the Gamble Residence, the homes of the Pettus, Hummel and Porter families respectively. (This photograph, the one of the interior of the auditorium, and those of the school which appeared in the January number were taken by Hartung's Photo Shop.)

that loving deeds take their origin in loving hearts, and that obedience to God's laws is found only in those men and women who are in tune with the infinite heart of their Creator.

"By this shall all men know that you are my disciples, that you have love one for another."

The matchless illustration and demonstration of love, in all history, is the one he gave to us in taking upon himself our sins and dying for us on the cross. He did not merely die for us and then leave us to work out our problems alone. His love was too great for that. He rose again and lives in the innermost heart of every man and woman who believes, obeys, loves and trusts him.

Christ's way of transforming nations is by transforming individuals, then living in them and working through them in loving deeds. By this process, gradually, homes, cities and nations become more peaceful, prosperous and happy. If we live daily in communion with the world's greatest Lover, he will show his love through us, and our work will not be in vain.

oc in voin.

"That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

This prayer for unity did not refer to organic, or mechanical, unity. If for that, Christ would have helped to answer his own prayer by organizing a church, or at least giving instructions about the form and methods of organization. His prayer was for unity of spirit, which means love, tolerance and kindliness. These virtues give success to any organization, but their lack invariably brings defeat.

The most fiery of Christ's denunciations were directed, not against the sinners outside of organized religion,

but against the religious leaders of that time. The Sadducees received their rebuke because of their scepticism. They condemned the Pharisees because of their self-righteousness, their bigotry and their hypocrisy. Both of these religious factions were well organized, but both were spiritually dead.

Do we demonstrate the love of Christ in every phase of our lives? Do we daily show by our actions toward the ricksha men, our servants and others that we think of them as human beings, or do we treat them as slaves? Do we demonstrate an open-minded attitude toward people of different nationalities, different races, different social positions, different opinions? Are we not only willing but eager to see the best characteristics in people, or are we merely destructively critical and pharisaical? These attitudes indicate whether or not we have learned Christ's way of loving.

God's love for us was revealed by the Father, in sending his only Son to earth, by the Christ in giving himself freely for us, and by the Holy Spirit by coming and dwelling in us as our Comforter, our teacher and our giver of victory over sin. Does not so great evidence of God's kindness call for grateful response from us?

If we Christians would spend less time in arguments, criticisms of the Bible and of each other, and more time in prayer and communion with God, would we not be more useful in China? The open mind in China as in all other parts of the world, is possible only where love reigns. The one never-failing source of love (Kingdom of Heaven Kindness, as Hutchinson calls it in his recent book, "One Increasing Purpose"), is Christ Himself the glorious, indwelling Christ.

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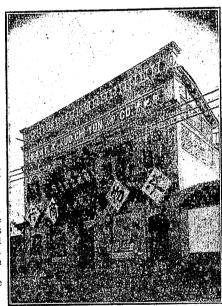
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Campus Comment

Personals

Marie Adams of the Methedist Mission and a graduate of De Pauw University, is among the people who are availing themselves of the opportunity for advanced study in the Y.S.C.S. She is now in her second term in China so may, therefore, be counted among the veterans. Until last autumn her work was in Taianfu, Shantung, where she was principal of the Edna Tervy Bible Woman's Training School, and also had charge of the city evangelistic work which included the work with the pilgrims coming to T'ai Shan for worship. Miss Adams was transferred to the North in order that she might work among the students, and will be stationed either in Peking or Tientsin.

For the missionary in China all previous experience will stand him in good stead even though it be something so seemingly unimportant as "hitting the nail on the head" or acting as nurse boy for eleven younger brothers and sisters. Alfred Hansen of Denmark worked as a carpenter's apprentice to his father and took special technical work in drawing and later worked for the Centenary Exhibition in Christiania, Norway. Mr. Hansen is a graduate of the University of Copenhagen, both in arts and theology, and had additional work in the C.I.M. Training School in London. Preceding his arrival in China Rev. Hansen served as chaplain in the Danish Lutheran Church, Jutland, and later as curate in one of the new churches in Co-penhagen. Because of his early training as a carpenter his first big work in China will be to supervise the construction of a new mission station in Ch'angehun, Manchuria, where, under the Danish Mission Society, he will later be engaged in evangelistic work.

The newest member of the Y. W. C. A. group is Doris Kelly of England. Miss Kelley was with the land force in England during the war and since has been conducting health work. Her special interests are the industrial and finance programs. En route to Peking she spent several weeks working on the Shanghai finance campaign.

One of the unusual lines of endeavor pursued by women is represented by Elise Bahnson of Denmark, who is an experienced architect. Miss Bahnson received her technical training in Copenhagen, studied also in Italy, and has travelled in France, England and Germany. Before coming to China she was associated for a number of years with one of the principal architects of Copenhagen. Already Miss Bahnson has put in a few months of service in Mukden, Manchuria, where she will have her headquarters after leaving the Y.S. C.S. She is a member of the Danish Mission Society for whom she will be the chief architect, filling the vacancy created when the man now in charge leaves on furlough.

One of the advanced students in the Y.S.C.S. is Miss Nettie Senger of Penora, Iowa, who is under the auspices of the Church of the Brethren mission in Shansi as a traveling evangelist.

Miss Senger has a bachelor of divinity degree from Bethany Bible School, Chicago, and is permitted a certain amount of time during her term in China for preparing her thesis for the degree of doctor of philosophy which thesis she expects to present at the Kennedy School of Missions, Hartford, Connecticut.

The subject of her thesis is "Woman's Place in the Social and Family

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System of Shansi." Practically all of the available written sources for this work are in Chinese. Miss Senger reads both Mandarin and Wen Li.

THE NEW MANDARIN

For most of us leaving the West and going to China also meant leaving home and going to a strange land. Not so for Earle J. Woodbury who has called China his home since he was a lad not quite four years of age. He has been a teacher in Beulah Academy, Shanghai, and for three years he was engaged in Y.M.C.A. work in Siberia with the Chinese and After Czecko-Slovakian Armies. these experiences he returned to America and finished his work for the bachelor of arts degree at New York University, and received the bachelor of divinity degree from Gordon College of Theology and Missions. Rev. Woodbury will be stationed in Shanghai under the Christian and Missionary Alliance.

It is often said with good authority that the command of any certain lan-guage puts at the disposal of the person so gifted the culture of the people who speak that language. On that basis our Swedish friend, Rev. Nils Dahlsten, could qualify as the exponent of an International Culture for he reads English, German, Norwegian, Dutch, Danish, besides his native Swedish, and is now striving to master Chinese. He is a graduate in arts and theology from Nyhyttan Theological College in Sweden and took graduate work in theology at Stockholm. Before coming to China he had experience in the printing profession, in teaching and in preaching. Mr. Dahlsten was for two years a member of the faculty of his alma mater, Nyhyttan, and after that time served four years in the ministry holding charges in Stockholm, Mal-mö and Hässleholm. He will be engaged in evangelistic work in Mukden, under the Seventh Day Adventist Mission.

Miss E. Storey, a loyal representa-tive of the British Empire has chosen her profession of nursing wisely. When she can no longer find wounded soldiers, or borrowed babies, she has thrust upon her, through her own indiscretion however, while hunting bargains at the Lung Fu Ssu Market, a wee Pekingese puppy. Moreover she has attempted its education in various lines, even to trying to fill the desk of one of the head teachers.

Mr. and Mrs. Paul E. Johnson and their small daughter, Lois Kathay, departed last month for Chengtu, Szechuan where they expect to resume their language studies. Mr. Johnson will begin his teaching of theology at the university in the autumn.

Mr. and Mrs. C. E. Schofield and small daughter, Ruth, spent their vacation in Peking continuing their study of the language. They have returned to T'ai Yuan Fu, Shansi, where Mr. Schofield is a Y.M.C.A. secretary.

Not all the Language School students are as fortunate as Mr. and Mrs. Victor Koon, who had Mrs. Koon's father and mother with them during the Chinese New Year holidays. Mr. and Mrs. H. L. Hargrove are in the employ of the government school in K'aifeng, Honan. They have one other daughter who is a student in the Shanghai American School.

The hostel from time to time has had as guests persons who were making brief stays in Peking for pur-poses other than that of language study. Among them are Mr. and Mrs. Allan A. Hunter of New York City. Mrs. Hunter has been acting as assistant librarian in charge of cataloging. Mr. Hunter is under the auspices of the League of Youth for Peace and is the author of "Youth's Adventure.'

Romance is found the world over. The daughter of a wealthy land owner in Denmark comes to China, visits a sister and keeps the children amused with "do, re, mi," etc., meets the man, decides to stay in China and become a missionary's wife—it reads like a novel but is, nevertheless, the experience of Maud Toft whose sweet, clear soprano voice we all enjoy hearing. Miss Toft received her musical training, both vocal and instrumental, in the Royal Conservatory of Music, Copenhagen. She is a member of the Danish Mission Society and like many of our Scandinavian friends will be stationed at Mukden, Man-

The group of Danish songs by Miss Toft and Miss Hoffman-Madsen was one of the very pleasing assembly programs. Miss Thomsen's interpretations gave a vivid picture of the background of these folk songs.

Another unusual treat enjoyed by the students of the Y.S.C.S. and their

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a group of Chinese musicians formerly of the Ta Ch'ing court and Board of Music. Dr. Yamei Kin, sponser for the group, gave brief synopses of the various numbers, two of which were compositions appropriate for festive occasions, the third consisting of several parts with distinct motifs, was an accompaniment for imperial worship.

We are always glad when we learn more of the things we see and hear everyday. And it is as much a part of our education to learn the bird and street cries as it is to distinguish Chinese philosophers and perhaps more necessary for our comfort. So we were delighted when Mrs. Cormack came to us before the Chinese New Year to explain some of the queer things that even then we were seeing and that we were to see in greater abundance in a few days: and who better fitted than she? And we were glad when Dr. Wilder of the American Board Mission brought some of his collection of birds and talked to us of the birds of the province of Chhili. We came away with a touch of his enthusiasm for he lightly wears the cloak of scholarship.

Dr. Lin Yü T'ang of the National University gave what was certainly the most sparkling lecture of the term when he spoke on "Language and Culture". He analysed the influence of monosyllabic speech and ideographic writing on the culture of the people and he spoke with a rare freedom from tradition that was most refreshing. For it was not only his perfect mastery of English but also the playfulness of his thought that

friends was the concert provided by often made us look up to see if this man was not really one of ourselves.

Baby Bits

At Sunday morning service of the hostels on Jan. 17th., Sigrid; the small daughter of Dr. and Mrs. Hugh L. Robinson, and Ingeborg Dorothea, the infant daughter of Rev. and Mrs. Hans A. Hansen were baptized. Rev. Stephen Peabody of the American Board Mission performed the ceremony for Sigrid; and Ingeborg's father read the Lutheran service in Danish for his daughter.

The only things that the mothers could agree upon at the baby party were that Constance Hilda Young had the longest hair and Constance Williams the reddest. As for the beauty prize the committee decided not to award one this year, which was decidely wise as eight babies were there, accompanied by their respective mothers.

"Gee, I used to think your youngster was some child, but since I've one of my own, why, er-er-but,--" This was overheard in the hall shortly after the arrival of little Katherine Houston Loudenslager on Feb. 9. Mr. and Mrs. Paul E. Loudenslager are from Pennsylvania and are to work in Shantung under the United Lutheran Church.

Little Elsie Hansen has the sympathy of all the Language School in her efforts to speak Danish, English and Chinese all in the same sentence. A trifle dubious of the temperature of her bath one morning, she queried "Hot pu hot?" The new little sister, Ingeborg will doubtless profit from

her sister's experience.

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Chinese Jokes

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English translation on page 61.

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The Would-be Sinologist

When most I would be "boning"
And struggling to be wise,
There comes a mischief-making minx,
Pours sand into my eyes.
The ideographs go all a-blur,
The tzu-hao' ers merge and blend;
My book goes wibbly-wobbly-plunk;
Slips through my fingers' end.

And just when I have read once more
That illusive paragraph,
The mischief-minx with sand-bag comes
(Perhaps with elfin laugh)
Ball-bearings of my mind to clog
With dream-dust through my eyes.
Thus Peking Dust ambition foils
To be erudite and wise.

Stella Fisher Burgess



Chinese Jokes

by

Chang Ping Nan



Once upon a time Mr. Dollar asked Mr. Copper to dine with him. When they were dining Mr. Copper asked his host a question. "What is it?" asked Mr. Dollar. Mr. Copper said "Everybody is greatly in love with you, but they do not care very much for me. Why is it?" Mr. Dollar replied, "Because I always do good business, and because I am found everywhere. So they all love me." "That is not true" replied Mr. Copper. "You say,' I always, do good business and I am found everywhere. Pray, why have I never seen you in church?"

A master was once teaching his pupil arithmetic. He asked him "What is one plus one?" The scholar replied, "I don't understand." The teacher said, "You certainly are a blockhead. Let me ask you again. You are one person. Together with me, how many people does that make? Do you understand now?" "Oh, yes," he replied. "How many is it?" asked the teacher. "Two blockheads," replied the pupil.

-Translation and decoration by H. G. Wyatt-

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Yenching School of Chinese Studies Special Lecture Series

Through the efforts of Mr. William lows. If alterations occur in the B. Pettus, principal of the Y.S.C.S., schedule they will be announced in and Dr. Lucius C. Porter, dean of studies, a significant addition has been made to the curriculum of the school in the series of lectures on Chinese Civilization which is being given by outstanding scholars of China. The lecturers who have been selected have been chosen with the greatest of care, the end being to obtain as speakers not only the leading scholars of China who are available in Peking, but also to choose those who are can speak with erudition and authority on selected subjects.

These lectures are being given some in English, some in Chinese with translation into English. The speakers, all of them Chinese, represent the leading educational institutions of Peking, including Yenching University, Tsinghua Research Institute, Peking National Univer-sity, the School of Fine Arts, and the Institute of Self Government. The lectures are given every Thursday afternoon at five-thirty in the Assembly Hall of the Yenching School of Chinese Studies, and will continue until May. A complete schedule of the lecturers with the subjects upon which they speak fol-

the local press.

Feb. 25 Language and Culture, Prof. Lin Yu T'ang, National University.

March 4 Literature Prof. Chou Tso-

March 4 Literature Prof. Chou Isojen, Yenching University.

March 11 Poetry, Mr. Hsu Tzu-mo
Prof. Chao Yuan-ien.

March 18 Music, Prof. Chao Yuanjen, Tsinghua Research Institute.

March 25 Confucianism, Prof.
Liang Shu-ming, National University.

iversity.

April 1 Theatre, Mr. Hung Sen.

April 8 The Ancient System of College Education, Mr. Wu Chih-hui.

April 15 Rural Democracy in Chinese History, Institute of Self Government.

April 22 Paonting, Mr. Yu, School of Fine Arts. April 29 The Modern Chinese (An

Ethnological Study), Prof. Li Ch'i, Tsinghua Research Institute.

May 6 Buddhism and Chinese Culture Prof. Liang Ch'i-ch'ao, Tsinghua Research Institute.

be arranged, Ancient Schools of Philosophy Dr. Hu Shih, National University.

The Philanthropy Fund

from their very nature, include all the reasons for the existence of a Philanthropy Fund. The Philan-thropy Fund Committee hopes before the end of the term to draw up a report, based on the experience of this winter, which may prove of value to next year's students, dealing not only with the mechanical end of raising the money, but also with some of the larger problems, such as the basis for selection of organizations to be included in the Fund, and a discussion of the relative merits of including a dozen or more varied organizations or of undertaking the support of an institution as a sort of foster child of the Yenching School of Chinese Studies. The problem is

Brief notes such as these cannot, not so simple as it at first appears, since one considers not only the very real needs of innumerable organizations in Peking and in China, but also the function of a Fund which undertakes to be the channel for the giving of a group as varied in its interests as the Language School student body, and also the question of whether a group so temporary and changing has a right to under-take any policy which will involve the students of succeeding years, or should confine itself to a program which carries no obligations for the future.

Realizing how many were the principles to be considered, the committee this year picked out fourteen organizations which were submitted

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making the choice the committee confined itself to nondenominational or interdenominational objects, to those organizations which serve Peking or the whole of China, and to institutions which have no sufficient, regular, source of income. A few notes about some of the enterprises may serve to make clear the reasons for our support.

The Chinese Christian Church on Kuanchieh in the North City, covers a field not reached by other evangelistic forces in Peking; and partly because of the number of Language School students teaching in the church Night School, we feel a special interest in helping to meet that portion of expenses which cannot be covered by the contributions of the members, or by receipts from Night School tuition.

Those of us who have lived in big cities at home and have been familiar with the work of Charity Organization Societies, naturally turn with interest to the work being done by the Community Service Groups Federation, not only in dis-tributing poor relief, managing playgrounds, and organizing health education, but in training social workers and stimulating "civic-mindedress."

As we who are newcomers in China begin to understand the Chinese emphasis on responsibility to the family, we realize with fresh force how utterly destitute are those old people who have no relative to support them in their old age. Perhaps also our sympathy with the familiar lao po tru of "Shan Si Chao Ch'eng Hs en" urges us to contribute to the Old Ladies Home and the Home for Aged Couples and Old Men. If the poor old woman bereft of her only son, needs support for her declining years, how much more desperate is the case of the baby left on a rubbish heap or abandoned at a hospital gate. The Home Finding Association finds homes for many babies whose lives would otherwise be unthinkably miserable.

The Peking Christian Student Work Union needs help in its efforts to develop among students, leaders of character and scholarship, as does

to the vote of the student body. In the Chinese Student Volunteer Movement in its work of presenting to Chinese students the opportunities and responsibilities of the Christian ministry. Still another factor in student work is "The Life Journal," a Chinese magazine interpreting the significance and value of religion in modern life-especially valuable at a time when many magazines which command the respect of students are indifferent or hostile to religion.

> We are all more or less familiar with the work of the Young Men's and Young Women's Christian Associations, but many of us have not realized how truly indigenous their work is, and that with the exception of the salaries of foreign secretaries, it is financed entirely by money raised in China.

The story of the International Famine Relief Commission is too weil known to need any explanation, but one of the reasons for our enthusiastic support is its forward looking policy of attacking the problem of famines at the core and directing its main energies toward famine prevention.

The fact that more than one fifth of all the money already paid in to the Philanthropy Fund is designated for the Salvation Army is sufficient evidence of our interest in their incomparable work of rescue and relief.

Other enterprises whose work needs little comment are the Night School reading classes for the Language School servants, Dr. Phillips' Tuberculosis Hospital, and a small school for children at Nan Hsin Chuang, four miles west of Peking, which was founded by a former Language School teacher, and is the only school in the neighbourhood.

Up to date the total amount pledged through the Philanthropy Fund is \$1612. The proportion given to various objects may be seen from a report of the money actually paid in before January first. The sum of \$617.80 was divided according to the specified wishes of the donors as foliows:

The Salvation Army\$143.40 International Famine Relief

Commission 56.15

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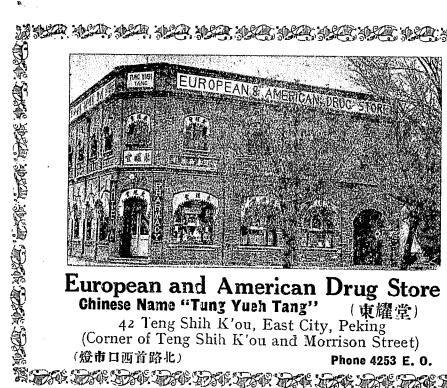
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Christmas At Nanyuan

The January number of THE NEW MANDARIN carried three articles dealing with the work of the Y.S.C.S. students, over fifty in all, who volunteered to spend either the whole or a part of their Christmas vectorist mistration and their christmas. vacation ministering to the wounded in Marshal Feng Yü-hsiang's base hospital at Nanyuan near Peling. Without thought of the personal dangers involved in exposure to the diseases rampant among those wounded in the Peking-Tientsin war (it should be said that venereal diseases were very uncommon among the wounded), approximately twelve doctors, fifteen nurser and twentyfive laymen gave unstintingly of their time and efforts to succor the sufferers. In spite of precautions taken an epidemic of influenza and la grippe broke out among the students who labored at Nanyuan, brought on in part by the fact that many of them had their resistance torn down by the extreme exertion of long hours and hard work in the operating wards. One student in particular, Dr. Fred J. Williams, was confined until recently in the P. U. M. C. with a critical illness brought on in the morning until late at night."

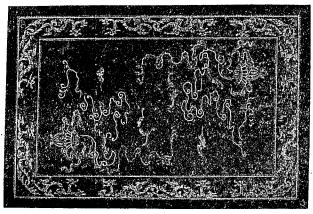
by his untiring devotion to caring for the Chinese wounded. Such Christian charity deserves the highest praise, and merits even more comment than the press, with columns conjected with news of the manoeuvers of militarists, is able to give. Over four thousand wounded were cared for by the foreign doctors, nurses and lay volunteers who spent their Christmas vacation at Nanyuan. A brief ex-cerpt from THE PEKING LEADER presents but one point of view:

"While a group of Chinese students and their professors are workents and their professors are working up an agitation against Christians and Christianity, the Japanese and foreign "imperialists" generally, the Christians and the "imperialists" have been giving unstintingly of the best of their time and energy in attending to and saving the lives of many Chinese soldiers at Nanyuan.

"At Christmastide, and during the New Year, when most people give themselves to feasting and enjoyment, these missionaries and nonmissionaries spent their time in the hospital wards, working from early

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Summer Session Announcement - 1926 June 28th to July 30th

In addition to the Autumn, Winter and Spring sessions of the school, and to the custom of making Chinese teachers available for instruction at the summer resorts and mission stations, there will be a Summer Session held on the campus in Peking.

The Summer Session has been planned in response to requests from several sources, particularly from those who have not had the opportunity to study in the school and from some who wish to do advanced work in the language and other cultural subjects dealing with Chinese life and thought.

The curriculum of the Summer Session will, include courses in the spoken language and in *Wenli*. Special lecture courses and cooperative seminars will be conducted in Chinese philosophy, history and art.

- The hostels and library of the school will be open all summer and Chinese teachers will be available for those who desire to study during August and September. Board and room in the hostels are \$3.00 to \$4.00 per day.

A detailed circular of the school giving description of courses, hours of lectures, and fees charged will be sent on request.

Yenching School of Chinese Studies

William B. Pettus, Principal

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THE NEW MANNEY

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JUNE, 1926.

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Coster's Chinese Ancestors: a Review J. J. L. Duyvendak

The Tale of a Silver Lock Yamei Kin

The Anti-Christian Movement P. C. Hsu

Christianity and Buddhist China Nettie Mabelle Senger

Remarks on Chinese Drama Alan Priest

Some Thoughts on the Literary Revolution Arthur W. Hummel

Research and Reform
Lucius C. Porter

Iron Pictures: a Chinese Craft Benjamin March

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Entrance examinations are held in Peking and other selected centers in June. Applications for admission should be received before June 1.

For further information address:

THE COMMITTEE ON ADMISSIONS,

Peking Union Medical College,

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China and the Education of a Japanese*

Shigeyoshi Obata

can only confess my ignorance and incompetence. I have narrowed the subject down to cultural relations between China and myself. If that sounds presumptous, I can call it my Chinese education. At any rate, there I have a topic which is conveniently limited in scope, and on which my authority is indisputable and beyond challenge. You must be indulgent with me if I speak mostly about myself. It is not vanity that has tempted me to advertise myself thus. I am an ordinary Japanese with an ordinary Chinese education. My humble autobiographical data in this regard would be interesting in that they represent the common experience of many Japanese of my age and circumstance.

However, I should begin perhaps with a few words on the larger subject of the cultural relations between China and Japan, with a special reference to language and literature. Quite a few Westerners, including university professors, whom I have met, seem to have a very vague notion of the Chinese language and the Japanese, and their relations. They seem to think that the two are kindred tongues, the Japanese being simply one of the dialects of the Chinese. It is, of course, unnecessary here to explain to you that the two are distinctly different languages. The Chinese is monosyllabic and agglutinative; the Japanese, polysyllabic and inflective. The two, thus belonging to utterly different linguistic stocks, are more widely separated than, for instance, English is

I have been asked to discuss the from Greek or Sanskrit; for all of these cultural relations between China and three belong, after all, to the one family Japan, but for such an undertaking I of so-called Indo-European languages. The prevailing erroneous notion of the kinship between Chinese and Japanese is due to the fact that Japanese has absorbed a vast number of Chinese words and phrases, so that while its old syntax and structure remain, its content has become Chinese to a considerable extent. But this is not an unusual thing. If you turn the pages of your English dictionary, you will find comparatively few Anglo-Saxon words, and by far the largest percentage of big words or technical terms, derived from Latin or Greek. The Greeks imposed their vocabulary on the less civilized Romans, and later the civilized Romans imposed their own vocabulary on barbarous Anglo-Saxons. It is a most natural process that takes place wherever a superior civilization comes in contact with an inferior one.

> In the sixth and seventh centuries after Christ, unlettered Japan was brought into contact with a wonderful system of writing and a vocabulary that was enormous, rich and beautiful. We absorbed this Chinese vocabulary as fast as we could, as the Gauls and the Anglo-Saxons absorbed the Latin vocabulary. But with this difference: In Europe they had the alphabet, and wherever they modified or rather corrupted the original Latin words they spelled them accordingly, so that in time their identities were practically lost; while with the Chinese each individual word being put in a rigid unalterable character, we had to retain these original characters even though we modified their pronunciations.

^{*} A paper read before the Wen Yu Hui of Peking, April 1st, 1926.

This was not the only obstacle the Japanese encountered in adapting the Chinese to their use. The absence of any such that all Imperial edicts and official alphabetical symbols presented another or scholarly documents were written in serious problem in the transcription of native words. The Japanese solved it Chinese translations of Buddhist sutras, by resorting to two methods. The one as well as numerous literary works, were was to borrow the Chinese characters imported on a large scale, the Japanese equivalent in meaning and read them as Japanese. The other was to employ Chinese characters for their phonetic values and regardless of their sense. For authors or the Bible. Instead, they example, there is a Japanese word "yama" meaning mountain. By the first method Japanese took the Chinese character "shan" also meaning mountain and read it "yama"; while by the second method any two Chinese characters, one pronounced "ya" and the other "ma", were put together to stand for the word mountain. Kojiki, our first book of history, and Mannyoshu, our first collec- his early impassioned poems are all tion of ancient poems, which were published in the seventh century, were written out in Chinese by means of these two devices. These books present an imposing array of Chinese hieroglyphics, but they would be entirely unintelligible to a Chinese, for many a character in tions and tonal values. It is a prepostheir pages stands for nothing but a Japanese syllable, and the whole thing is a pure old Japanese language. In fact, they are a baffling mystery to the Japanese themselves, who are not initiated, because of the indiscriminate use of the two methods of transcription. And to make "confusion worst confounded", the transcribers of these books, in the application of the second method, had introduced a perplexing variety of Chinese characters for representing just one Japanese syllable.

But the phonetic transcription was soon simplified and systematized with the invention of "kana", a syllabary of our own, made from Chinese characters by abbreviating their forms. With this introduction of a definite number of syllabic symbols, the native Japanese could have started on a course of entirely independent development, casting aside all the cumbersome Chinese characters. But such was not the case. In writing down their own language the Japanese scholars employed a few "kana" that were necessary and put in realize at that time the cause and the

as many Chinese characters as possible. In fact, the prestige of the Chinese was Chinese. While Confucian classics and made no attempt to translate them any more than medieval European nations did in regard to the Greek or Latin made it the principal aim of education to acquire the ability to read and write in Chinese and even compose poems in Chinese. Again, this is not strange. You know how it was in England a few hundred years ago. We are told that Shakespeare knew "small Latin and less Greek", but Milton was a Latin secretary to Cromwell and written in Latin. Only our Japanese Miltons had a hard job of it in writing Chinese poems because of the fact that although they knew well the meanings of the Chinese characters they never learned the exact original pronunciaterous thing to do, to write poems without knowing just how the verse will sound, but this was what the Japanese did. They were satisfied only when their Chinese compositions were pleasing to their eyes, and let their ears go without partaking of the enjoyment. A most remarkable thing about this is that by diligence and constant practice and by accumulating a vast amount of pretty words and pat phrases from the Chinese authors, our poets were able to arrange them according to form and rule and often produce really good verse even from the Chinese viewpoint. The vogue of writing Chinese poems in Japan has survived to this day among the older people.

I could go on more or less indefinitely, but I must now turn to the principal subject, namely, myself. My earliest memory goes back to the time when the war between China and Japan had just ended. I was a child of five or six years. I did not know just how that big quarrel had started, nor did I

tremendous significance of the conflict. been invented by the Chinese. Those I only learned for the first time that there was such a country called China and also discovered the existence of an uncle who returned from the war there. Perhaps, I asked myself: What is China? If I asked the question, I can assure you that I did so without malice or cynicism, but in mere childish wonderment. And I was satisfied with a reply of my own somewhat to this effect: China is a far country from which my uncle came home victorious. As to the Chinese people, I thought they were wretched cowards with ridiculous pigtails and without anything about them that was worthy of respect. I am sorry that I was a boy in wartime, and I am sorry for the millions of young people in America and Europe who were children during the Great War, because anyone's childhood conception of an enemy country is bound to be an unhappy one, as was mine. Now, at that time I had just begun to go to the village school. I did not know that the pompous name of the little thatched house was derived from a poem in Shih Ching. I was beginning to learn at home a very difficult book called San Ji Kio. I was taught to read it, but I did not know what it meant, nor did I realize that it was a Chinese book, San Tzu Ching, which was being read by Chinese children like myself at that very time. My parents were devout Buddhists and we had every day a religious service before the family altar, at which either my father or elder brother recited the scriptures. I did not realize that these sacred books held in such veneration by the family had come from the country of the van-·quished, being the works of Chinese translators of the original sutras. My father used to play on a long sevenstringed instrument and sing at the same time songs that I did not understand. It was a Chinese lute or Ch'in, one of the oldest forms of Chinese .musical instruments, supposed to have come down from the mythological ages. And the songs he sang were compositions of the Six Dynasties and of the T'ang period. But I did not know all this. In fact, I did not even come to think that the much prized characters on the scrolls hanging about our rooms had

things were too familiar to me to arouse any curiosity, and I had no interest in their origins. Well, I finished my San Tzu Ching, a small book, and was given a larger one, called Ko Kio, or Hsiao Ching, Book of Filial Piety, which was followed by another book on loyalty. Then I was sent to the village temple after school every day to learn from the priest the Four Classics, beginning with the Book of Great Learning. By this time I knew that these books were works by or about great sages of ancient China. Moreover, I was baginning to understand them a little, because I learned the meanings of some of the Chinese characters and specially because my father was continually quoting and explaining apt passages from these books by way of admonishment to the children. As the years went by, I learned the Five Classics, Chinese histories, and read poems and prose works of the T'ang and Sung periods, and also historical works on Japan written in Chinese by our native scholars. And all the while I was being put to a hard practice in Chinese calligraphy at school as well as at home. For the Japanese, like the Chinese, consider calligraphy as a form of the fine arts, and it is a distinguished accomplishment to be able to write a good hand. You will see how saturated my boyhood was with Chinese cultural elements. Moreover, it was my habit to read the Japanese translation of Chinese historical romances such as San Kuo Chih and Li Kuo Chih. I read these stories a number of times and took considerable delight in retelling them to my younger brothers who could not read yet. The great sages, hermits, poets, warriors, makers of kings, beautiful women who ruined empires, real or fictitious, paraded on the horizon of my boyish imagination and China became a sort of mythical land crowded with demigods and superhuman beings, where all sorts of bloody battles and heroic exploits as well as inhuman brutalities and infernal treacheries were possible. I learned very little of the present day China nor did I care to know. It seemed in some way or another that there was no connection whatsoever between China of to-day

It was during the New Year's holidays in my eleventh year that my two elder brothers made me very happy by giving me the first instructions in versification. I was provided with necessary books of rule and rhyme, and started joyously on this very difficult exercise. I remember, I succeeded in piecing some poetic words together and making several short quatrains on such conventional subjects as "Viewing flowers," "Firefly Hunting" or "Autumn Moon". I was to continue thus in company with my brothers and other village poets laboriously on the road to what was a very dubious height of Chinese Parnassus. Very fortunately for me, in the spring of that very year I was sent to my uncle's house to attend a middle school nearby. Times had changed; my father decided to start to give his younger children modern education, beginning with me. And there my Chinese instruction came to an end.

In the middle school, corresponding to high school in America, the courses in Chinese were of such low grade that I had no trouble reading in my first year there the text books intended for seniors, and consequently, I paid little attention to Chinese studies, although I continued to gain in understanding and enjoyment of Chinese literature; and, moreover, at the request of my uncle I used to tutor my cousins in Chinese classics, repeating what I had learned before, and in this way my Chinese learning was saved from a complete neglect and ruin. On the other hand, English was one of the principal subjects taught at the school, with at least a one hour lesson every day of the six days of the week. I liked English because it was so different from Chinese, and moreover, it was something neither my father nor my older brothers knew. I cannot but smile at myself in remembering how proud I was in reading aloud the alphabet and the first few pages of the primer in the presence of my family when I returned home for the first summer vacation.

I was nineteen when I went to America and began to study English in earnest. Soon I was reading English with ease and considerable relish. But I had in my trunk a few volumes of Chinese poetry, which I took out and read occasionally for a change. As my fondness for English literature increased, so my pleasure in the Chinese verses was enhanced. Amid the volumes of Western literature in my university library, I began to long for the old Chinese and Japanese books. In my travels in America I used to carry with me a pocket edition of Li Po and from time to time made English translations of some of the poems, which have since been published. My love and admiration for Chinese literature was really born when I was in America and away from Chinese books.

It was also in America that I gained anything like a correct notion of the present day China, its international position, its problems, political, industrial, and social. I made a number of Chinese friends, fellow students in the universities I attended, and gained more or less intimate knowledge of their country and culture by discussing with them the poetry, art, and philosophy of China. So I may say that my Chinese instruction was practically finished when I was twelve or thirteen, but that my real Chinese education began after I went to America.

After wandering about for many years all through the length and width of the United States, and a year and a half's travelling in Europe, my natural longing to see China next became particularly keen and I had the extraordinary good luck to be offered an opportunity to come over to Peking last October. In spite of the wars outside and the disturbances within, I am enjoying my sojourn in this old imperial city of indescribable beauty and grandeur. I can read most of the shop signs, and the headlines in the vernacular papers are intelligible, and I have rediscovered a score of Chinese friends among the returned students. All this is something that I could not experience in Athens or Constantinople. Moreover, in the book

classics, numerous anthologies, and I have discovered to my great surprise that those old romances, the companions of my boyhood, like San Kuo Chih and Li Kuo Chih are still popular in this country. Once I was delighted at a theatre to be able to follow the plot of a play, which my Chinese friends could not do, because I remembered the story in San Kuo Chih and they did not. A few months in Peking have brought me to a keen realization of the oneness of Chinese and Japanese in language and cultural background. My Chinese education is now being completed.

The other day I was invited to a Chinese home to tea, where there was an old lute-player, a master of his art. He played for us on a Ch'in of a thousand years, while the incense smoke rose curling about the flowering branches of a plum tree, and the daughter of the house, a young girl, sang in a low voice. scarcely audible. I remembered my father in his own room with his own lute, plying his fingers over those seven strings and reproducing the same echoes of old China. Where in the world could I encounter such an entertainment and duplicate such an experience, except in China?

In conclusion, let me return to the subject of cultural relations between Japan and China. No doubt, there has been in Japan during past decades a decided tendency to turn away from things Chinese and substitute them with things American and European. The present day Japan is importing the classical philosophies of Europe as well as the new doctrines of to-day. Plato and Aristotle, Kant and Hegel, Locke and Hume or Tolstoy, are already old-fashioned in Japan. There the young people are discussing Bergson, James, Euken, Einstein, and what not, at the expense of Confucius, Mencius and Wang Yang-ming. At schools and colleges the courses in Chinese are being made easier and simpler, and the newspapers are limiting the number of

shops, I can find the familiar Confucian Chinese characters. There are perhaps now very few homes in Japan where children are taught the Four Classics. Our boys and girls no longer read the Chinese tales, they are fed on translations from Grimm or Ändersen. Last summer when I returned home, my little nieces, crowding about me, clamored for stories. In order to make a hit with my new little acquaintances, I went to the trouble of translating for them from memory, the French fairy tales from Pere Percault. The children distened attentively, but with amused smiles, and offered corrections where I was wrong. They had all heard them already. I did not dare to resort to my old stock of barbaric Chinese stories, which seemed so out of harmony with the temper of the new generation.

> Just how long and how far this process will continue I do not know. But this is a fact: The cultural tradition of many centuries can never be wiped out. We have still a number of versitiers in Chinese, and there are sections in newspapers and magazines reserved for printing their contributions. There are a number of men who have, like myself, revarnished their Chinese training with Occidental learning. Japan of to-day has only put on a rather shabby Occidental vencer, and it will not be difficult for observing eyes to detect her true timber with its indelible Chinese grains. Moreover, all our new technical and scientific terms, if not kept in the original and written out in 'kana'', are being translated and written in Chinese characters. Practically all our new philosophical and literary expressions are being put in Chinese and all our writers, while they import Western thoughts and ideas, in order to convey these to the public use either existing Chinese phrases or new Chinese phrases of their own coinage. Thus, as long as we keep our present language and writing system, we shall continue to tap the immemorial reservoir of Chinese vocabulary. Even in this respect alone, Japan will remain indefinitely a debtor to China.

Iron Pictures: a Chinese Craft

Benjamin March

vogue among the Manchus and is popular among foreigners, is that of wrought iron pictures. Using the comflowers which rival in beauty of line and delicacy of composition the ink paintings which are their models. More substantial than the paintings, they may be mounted in frames, with paper or silk behind them, or placed in windows so that they become part of the architectural decoration of the room. Both methods of display are followed by the Chinese, though the foreigners generally prefer the more portable form. It is certain, too, that some of the best of these pictures were mounted in frames, for we still have some bearing upon white silk or paper backgrounds the signature and seal of the man who is reputed to have been the inventor of the art.

There are many stories concerning the origin of these pictures. One favorite narrative concerns the artistic son of a master blacksmith, who used to play with shavings and scraps of iron in a corner of his father's smithy. With these he made pictures which attracted the attention of his elders and led them to develop a plan by which the compositions could be preserved.

Another well-known tale is that of the smith who lived across the road from a temple in which dwelt a priest iron worker begged the priest to teach it into the shapes of grass, insects,

One of the distinctive crafts of him to paint, but the latter laughingly China, which enjoyed a considerable sent him back to of his forge. Later the priest began to dispose of his paintings, and the rumor spread that most of them were being bought by one man. Shortmon material of which wagon tires, ly thereafter copies of these paintings nails and hoes are made, a skilled smith wrought in iron began to appear in the may make pictures of landscapes or market. When the case was investigated it was found that the smith had stuck to his forge without giving up his hope of becoming an artist.

> The only story for which I am able to quote more than hearsay authority is that of T'ang P'eng (湯鵬), whose biography in the Chinese Biographical Dictionary (中國人名大辭典) gives an account of the origin of this unique handicraft.

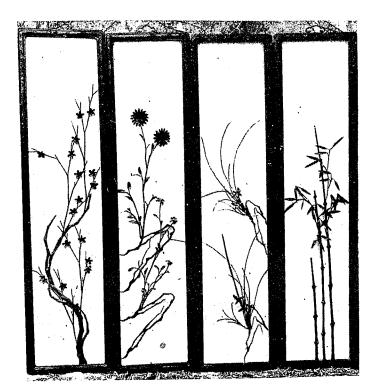
In the time of K'ang Hsi, second emperor of the Ch'ing dynasty, there lived in Wuhu in Anhwei a man by the name of T'ang P'eng, who was also called T'ien Ch'ih (天他). He was an iron worker by trade, and had the good or bad fortune to live next to the home of the artist Hsiao Yun-ts'ung (蕭雲從). This artist held a very exalted opinion of both himself and his art, and apparently, he lost no opportunity to impress his greatness upon his more humble neighbors. T'ang P'eng was not pleased with this, but thought that if his neighbor could be an artist he could also. One day after a particularly aggravating experience, he went into his house, shut his door, and gave himself up to thought. After some time spent in meditation he leaped up, thrust a piece of iron into the fire, and presfamous for his ink paintings. The ently, drawing it forth red hot, beat



A typical landscape set



Landscape, signed by T'ang P'eng



The Four Seasons, Made in the time of Ch'ien Lung



A Boy on An Ox, showing the variety of work in iron pictures

flowers and bamboo. He continued to develop his technique until he was able to make large landscapes; and it is said that his work was exactly like that of famous artists. He produced a large number of pictures in spite of the fact that it sometimes took him a year to complete a large landscape. Some of his pictures were mounted in frames, and it is recorded that some were made into more utilitarian lanterns. Though many men bought his pictures when he was alive not many and only small specimens of his work survive. He called these products of his forge "iron pictures", t'ieh-hua (鐵畫).

Two other names of Anhwei men are associated with the early days of iron pictures. One is Chu Ke-sheng (諸葛生), and the other Liang Yingp'eng (梁應逢). The latter is said by some to have been the real inventor of these pictures. He was older than T'ang P'eng and lived in a different village, but during part of their lives at least they were contemporaries. However valid may be Liang's claim to the honor of having been the originator of this kind of metal work, it is certain that it was T'ang's work that first received prominence and recognition. Liang is said to have called his pictures "iron flowers", t'ieh hua (鐵花).

Iron pictures are produced to-day in the vicinity of Wuhu, and may be found for sale in Peking. When the amount of work involved in the making of them is considered the prices, which vary about Yuan \$30 for an ordinary set of four panels, are not dear. As the pictures must support themselves they are usually made in sets of panels. Landscapes are so composed that each one of a set is complete in itself or an adequate component part of a unified whole when the panels are hung to-

gether. A favorite subject is the Four Seasons, in which the plum, orchid, bamboo and chrysanthemum are represented, one in each of four panels. Single panels having single subjects are also produced. Report has it that the making of these pictures is becoming a lost art. In former days imperial patronage was often enjoyed by the makers, and K'ang Hsi is said to have been especially liberal. What the future will hold is doubtful. Through the courtesy of Mr. John Reilly, jr. of the American Numismatic Society, who has been living in Peking this winter we are able to present several illustrations of these iron pictures, including a set of landscapes signed by T'ang P'eng.

When we look at these pictures from the standpoint of a handicraft we need withhold none of our admiration for the skill and ingenuity with which the smiths have wrought the delicate lines that form their compositions. In some of the larger compositions the bark of trees and construction of leaves is represented in most meticulous detail, and the sets of flowers are often very realistic. We must, however, be careful to avoid including iron pictures with other pictures as an art in China, for they depend for their effect entirely upon the faithfulness with which they reproduce the appearance of line paintings. So far as I have seen no technique has been developed which may be considered characteristic of either the material or the method of working it, and since the technique of an art and the results of that technique must be distinctive to the art, the craft that borrows its effects cannot be given a high rank. But this is said more by way of caution than criticism, for these iron panels have a unique place among the decorative crafts and deserve interest and admiration accordingly.

Some Thoughts on the Literary Revolution

Arthur W. Hummel

represents the most hopeful movement expected to follow naturally after the in Chinese life to-day. In deep-going effect on contemporary thought the political revolution of 1911 was, in comparison, but a trifling and superficial affair. And because the real change that is going on in China to-day is cultural and not political, most westerners find it difficult to sense its meaning or its significance. They are handicapped in the first place by a too meager acquaintance with Chinese culture, and in the second place by the inveterate western habit of evaluating all national movements from the political point of view; in other words, by the catagories with which they are most familiar. But China is not so much a political entity as it is a civilization. Therefore, progress in China is measured not so much by advance in political ideas, as by the power of her indigenous culture to weld together and harmonize the conflicting elements in her vast empire. At least that was so in the past; and that is why even to-day the people can be coerced only with difficulty to rally round a flag, but do willingly signify allegiance to an ancient, autochthonous culture by which they believe the ends of life which to them seem worth while may be in a measure achieved.

So in line with what appears to be a national bent the best brains in China to-day are not preoccupied with what seem to us the pressing questions of constitutions, and parliaments, and electoral that the political revolution of IgII was premature. They know now that all ble to all implied a break with the past

The so-called literary revolution necessary political adjustments may be more fundamental cultural readjustments have been made. When a nation does not yet have one national spoken language to unify her people, it is vain to expect a national parliament to do it. What is the use of talking about universal education, social responsibility, and political democracy until a written language is created that is capable of conveying these fine ideas to all the people instead of to a select few. There is no use trimming the branches until the roots are attended to; it is vain to expect effects without putting into operation the causes that produce them.

> When I emphasize the importance of reforming the classical language I do not mean to imply that this language is lacking in beauty or in richness or that it is incapable of expressing adequately all the ideas that the educated ever cared to express. As a matter of fact, the beauty of the classical style was one reason why it had such a hold on the people and persisted so long. It needed to be changed because it was not flexible enough nor simple enough to meet the requirements of the scientific and democratic culture from the West. But before pointing out its deficiencies for our day let me state a few of the reasons why it served so well and so long in former days.

In the first place, all the permanent votes, but with the re-interpretation of values of Chinese culture of the past their national culture. Whether they three milleniums resided in the old say so or not they act on the assumption literary language. To simplify it to a point where it would be easily intelligi-

serious enough to be called a revolution. Only the men of our time could propose it with even a shadow of success. People who have been brought up in the brand new democracies of the West can only faintly imagine what effect immemorial and unbroken traditions have on a people who live on the soil long cultivated by their ancestors, and who every day of their lives are surrounded by monuments of antiquity. To say that the Chinese are the most conservative of peoples is just another way of saying that they have the oldest, continuous civilization in the world. Is it any wonder that all Chinese, from Confucius down, are lovers of antiquity (好古), and that they neither can nor desire to escape the hold and the continuity of the past? Literature with them has more than an artistic appeal; it is a kind of filial piety. "Literature", wrote a Chinese in a recent number of The Chinese Student's Monthly, "is the means by which we take pride in our ancestors." When the thoughts of their ancestors are great thoughts and reach back to a period coterminous almost with the history of mankind it is no wonder that thinking men love to contemplate them, and common folk love to imitate them.

In the second place, we must remember that the literary language was for ages the chief unifying factor in Chinese life. "It was our common literature that has hitherto ordered our country," (向天下 以同文為治) said Chang Shih-chai, the great critical historian of the eighteenth century. It was this that kept together the various races that now live together and call themselves Chinese. These people of diverse customs, speaking different dialects, and living under dissimiliar climates, rebelled when made to submit by force of arms, but eventually submitted to an indisputably superior culture. In those days when a unified spoken language was out of the question the written language was intelligible, however the dialects might differ. The Chinese characters served in this respect like the Arabic numerals do in Europe to-day; all clans could read them even though perhaps no two of them pronounced them alike.

A third factor in the classical language that captivated the people was. as I pointed out above, its singular beauty. Masters of literary style had polished and refined it for so many centuries that it came in the end to represent the last word in aptness of metaphor and crystalline compactness. The monosyllabic nature of the language made brevity both more natural and more intriguing than it is in the languages of the West. "In brevity of form and richness of matter-therein lies the supreme beauty of literary composition," (文約而事豐, 此逃作之尤美), said Liu Chih-chi of the T'ang dynasty. The ideographic or word language, unlike the alphabetic languages of the West, is suggestive rather than descriptive: it paints a few root ideas and leaves the mind to fill in the rest. This characteristic of the language allows for almost infinite combinations and turns of phraseology, and may account in part for the extraordinary interest which the Chinese people have taken in literature. The educated are all more or less stylists of the Walter Pater type. Many of them show, even in the use of an alien tongue, a sense of literary form and fitness of expression that puts to shame hosts of westerners of equal training in the use of their own language. And particularly in Chinese no document that lacks literary form-from a governmental edict down to a personal letter-can ever carry conviction with it. This was plainly stated long ago by Confucius, "What is not well said will never carry far." (言之無文行而 不遠). The same observation was recently made by Mr. T. C. Chao on the literature of Christianity, "There is a sense of triumph and leisure, a feeling of composure, an assurance of intellectual beauty in Chinese literature that Christians have not expressed in what they have tried to teach." We are told that the literature of Buddhism does not fall under this condemnation, and that Chinese scholars enjoy reading it to-day not merely for its content but for its form.

It is not surprising that this insistance on style eventually went too far. Scholars became so absorbed in the vast

and beautiful heritage of imperishable phrases and recondite allusions that Chinese literature for long periods at a time became almost wholly imitative; lesser minds despaired of creating new treasures and became content simply to piece together the treasures they had. When this happened—as it did in the later dynastics-literature lost its true function as a means of expression and became the end of knowledge. Then not even ordinary conversation could be recorded as it was spoken, but was foolishly transposed into the archaic, strangely anachronistic classical style.

A fourth factor that made for the persistence of the classical language was the civil-service examination which tended to stress prescribed literary standards and thus to maintain the disparity between the educated classes and the illiterate masses. While these examinations were democratic in point of being open to all alike it is plain that those who acquired the key to official position and literary distinction were not in a hurry to popularize or to minimize what it had cost them so much time and labor to secure.

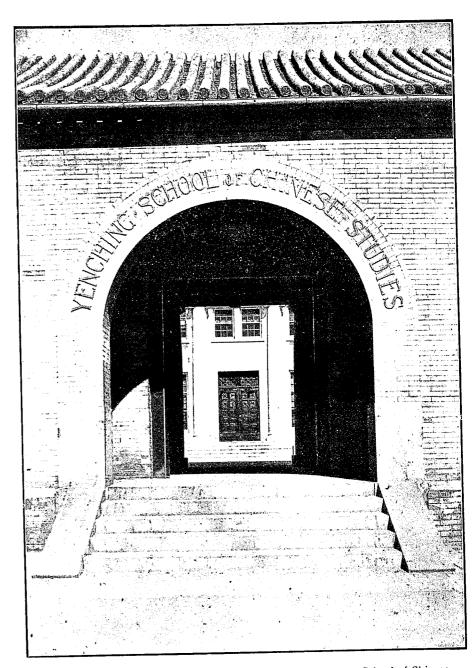
We must not suppose, however, that when the literary revolution did come it sprang up, without roots or antecedents in the past. As early as the T'ang dynasty (618-906 A.D.) and before, there were poets who wrote verses in the colloquial speech of their day, as the following simple lines by Li Potestify;

低	泉	疑	床
頭	頭	是	βij
照	望	地	侧
放	明	Ŀ	月
鄉	月	霜	光

A bright light appeared at my bed, It looked to be frost on the ground, I gazed up at the moon overhead, And my mind with home thoughts did abound.

Literally thousands of poems written in the vernacular during the past fifteen centuries may be examined in the numerous collections that have been made and published in recent years. Not only is this true of poetry, but the writings of the twelith century philosopher, Chu Hsi, show how some of the great minds of the past did not disdain to employ colloquial phrases to flavor their essays and philosophical treatises. At the exhibit of ancient block-print books held a year ago in Central Park, Peking, there was put on display a history of China, "A Brief Outline in Straight-forward Language," 直說通路 printed in the Ming dynasty (1368-1644 A.D.) for the enlightenment of the common people. But of greater consequence still to the present-day literary movement are the great novels which have circulated since the thirteenth century in a style that approximates closely the speech of the common people. Because such writings were looked down upon most of them circulated anonymously for years. And it is true, also, that they were regarded by many, as Mr. Chou Tso-jen has pointed out, primarily as copy for the actors and story-tellers to go by. But now that they have come to their own, the literary-revolutionists point to them not only as great works of the constructive imagination, but as convincing proof of the adequacy of the spoken language as a fit medium of literary expression.

Another factor that lightened the work of the reformers is the habit of scientific, critical scholarship which began among a group of intellectual men some two centuries ago, and which has survived, though with diminished effect, until our own day. That group of scholars was called the Han Hsuch P'ai because they emphasized objective search as against the subjective methods of the, Sung school. While the leading spirits in this movement did not themselves write in the pai hua or vernacular style, they created a temper that was bent on facing realities however subversive of immemorial beliefs these might be. But there was one, T'sui Shu, a critical historian of the Ch'ien Lung period, who did write in a direct and



Main Gate, entrance to the courtyards of the Yenching School of Chinese Studies, Peking.

simple classical style not a great distance removed from the modern pai hua.

But it was the flood of new ideas from the West that brought home to the mass of thinking, educated men the inadequacy of the classical style as a fit medium of literary expression. The growing spirit of democracy that ended in the establishment of the republic brought with it a demand for universal education that could be met only by a comprehensive or widely intelligible language. It became clear that not only the government but the language as well would have to be democratized. A language of such extraordinary brevity with such paucity of sounds and multiplicity of meanings, and with such lack of relation to ordinary speech, could never be made the property of all the people. A language that was intelligible when viewed with the eye, but meaningless when heard by the ear, could never be a language to move the masses, nor to create the national consciousness required to meet the disintegrating impact of the West.

Furthermore, there were other influences working from within which should now be mentioned. The pioneer, and hitherto overlooked, work of the missionaries in translating the Bible into the common speech helped powerfully to prove that the language of the people could successfully be made a fit literary medium. Many decades also of oral preaching on the streets and in the chapels showed that the spoken word has power to convince the masses in a way that the highly articulated and abstruse classical literature could never do. Before the establishment of the republic practically no attempt was made anywhere in China to influence public opinion by means of the human voice. That accounts for the almost total absence of public assembly halls in China to-day. What propaganda there was-whether religious or political-was carried on almost wholly by means of the printed page. The only exception that should be mentioned was the rather perfunctory public reading of the Sacred Edict which the Manchu gov-

ernment ordered should be done in all the district cities twice each month for the moral admonition of the people. When the republic was established and the times required oratory it is no wonder that the students of mission schools excelled in this art.

But the most potent influence to make for the dethronement of the classical literature and the creation of one written and spoken language was the example set by a few outstanding personalities, like Mr. Liang Ch'i-chao, Mr. T'sai Yuan-pei, Mr. Ch'en Tu-hsiu, and Dr. Hu Shih. For a full and authentic account of the movement led by these men (especially by Dr. Hu Shih) I must urge any who are interested, to read the excellent articles by Dr. Ph. de Vargas in volume four of the New China Review. To the material set down in these two valuable papers very little needs to be added here except to emphasize that without the example set by these outstanding personalities, who previously had demonstrated that they were masters of the classical style, the literary revolution could never have succeeded. These men and others who were likeminded, deliberately set themselves to the difficult and scarcely appreciated task of not only creating a new literary language on the pattern of the common speech, but enriching it with the best from the past and what is most useful in the new.

Already the new pai hua has become a beautiful, flexible vehicle of thought which even the most ambitious writers are not ashamed to employ. They are no longer afraid of simplicity of style and are ruthlessly putting substance above form, realizing that when "training exceeds nature" (文勝寶) then literature is dead. They are beginning by strictly limiting themselves to the common man—reducing the number and simplifying the form. But they realize that any talk of abolishing the written character altogether is futile so long as the Chinese language remains monosyllabic, and so long as the Chinese people are concerned in perpetuating the literary heritage of the past. The classics are

that express them. Alphabetic or phonetic symbols may be devised to transmit the sound, but they can never transmit the meaning. That is, of course, the reason why the phonetic script is dead except as a convenient device for recording sounds. While the number of characters used is more or less limited it has been deemed desirable to invent a few new ones to express parts of speech which were formerly not used, e.g. 她 (t'a) for she, and 牠 (t'a) for it. The order of some phrases may now be altered to express different parts of speech, e.g., the verb 作工 is changed to a noun when the order of the words is reversed. In fact the whole sentence structure of modern Chinese is imperceptibly but certainly drawing nearer to the sentence structure of English and other western languages under the influence of the Chinese students trained in these languages. Dr. Hu Shih acknowledges that his later writings can be put into English with less violence to word order and sentence-structure than his earlier writings

Furthermore, the new language is being immeasurably enriched by phrases and metaphors drawn from Japanese and European sources. Such phrases as philosophy of life (人生觀), point of view (觀點), honey moon (蜜月) all have exact literal equivalents in modern Chinese. But in the invention of new terms the Chinese are not handicapped as we are by having to draw on an alien or a dead language; they need simply to make a new combination of existing words which are intelligible to all without recourse to a dictionary. A Chinese can tell at a glance that 利己主義 means egoism, that 分光鏡 must mean a measure.

inseparably chained to the characters spectroscope, that 主舰 means subjective, and 客觀 must mean objective. For foreign ideas not fully naturalized resort is temporarily made to transcription of sounds, as 愛倫內 for irony, 外俄琳 for violin, 披霞那 for piano, 沙發 for sofa, and so on. But this is not a new device, for we know that the word 駱駝 for camel was borrowed from Central Asia during the Han dynasty; just as 玻璃 glass came from Persia, together with many other words, during the T'ang period. Some borrowed words have been naturalized but have had to be discarded because they failed to satisfy the genius of the language; thus, the word 美術 for art, which was borrowed from Japan and used for many years, is on the way to being displaced

> In spite of opposition from a few influential leaders who seem to be unaware that they are fighting a lost cause, the new literary movement goes on apace. Those who now write wholly in the pai hua find that it offers ample opportunity for self-expression, and in a manner that preserves the best in the classical style, yet is intelligible to all the people. They no longer despair of improving on the ancients, but vie with each other in giving to the new literature the polish and the distinction that the older literature had. The extreme difficulty of the classical style effectively denied to most westerns the hope of ever getting at the basic ideas in Chinese civilization. But by virtue of this new and comparatively simple medium they can find out for themselves what present-day Chinese, at least, are thinking about their ancient culture. The bearing this will have on racial understanding and future international good-will no one can

Remarks on Chinese Drama

Alan Priest

The western barbarian, in his animadversions on China and the Chinese is never so stupid as when he deals with the Chinese theater. For the most part writers on the subject do it as a matter of duty or for purely mercenary purposes. On the whole they are worse when they praise than when they blame because their contempt is at least honest and their praise is saturated with patronization as if they were talking about something got up by children or trained monkeys. There is a good historical sketch in R. F. Johnston's "The Chinese Theater", useful information in a tripper's handbook by B. S. Allen, and the really understanding preface and drawings by Jacovleff for an explanatory essay by Chu Chia Chien. I know of nothing else in the English language worth reading.

Strange that this should be so when so many eager young things come to China with an honest desire to study and understand the people and especially when it is one of the clichés of the present generation that drama is the art that is closest to a people of any country. Most people go once, satisfy themselves that it is not like "Abie's Irish Rose" or "The Second Mrs. Tanqueray," and let it go at that. Now this is all very well for tourists but it is not at all well for people who intend to work on understanding terms with the Chinese people for the rest of their lives. For these I would consider it a duty to go to the theater until they understand it and then if they do not see anything good about it they would better go home.

Grant that the Chinese theater of to-day has become degraded to a state mache as they do for any respectable

that would horrify the Mings if they could see it; grant that the introduction of western stages does much to extinguish the unity of action which was conceived to be carried out on a square stage, it is still a great art and persists in outranking any theater in the world unless it be that of Japan. Nowhere else in the world are there so many proficient actors, such beauty of concerted action, such gorgeousness of costume or such intrinsic value of subject matter as there is in the theater of Peking today. Yet the younger and "progressive" Chinese themselves seek to destroy it. They would do away with all the imaginative conventions of the old theater, reduce the traditional singing to the jabber of everyday conversation, and adorn the performance with scenes painted on cheap canvas. This is not "evolution"; it is imitation. Will they not realize that even in America the day of "realism" is done. "Realism" and "a play", as if the two had anything in common. If it is not real, it is not a play. What realism ought to mean is taking something that is not real and making it seem real or, taking something that is real and making it not real and yet to seem real. And what sense is there in going to the theater to see "realism" when you can see with much less inconvenience and expense by riding on street cars or peeking through keyholes if you are so minded? It is all nonsense to have to turn the lights out and make a clock strike twelve to prove that it is night when you can do it by putting a candlestick on a table at the back of the stage and why keep an audience waiting a half hour while stage hands prop up oceans of canvas and papier

west when a chair or one small painted peak with "mountain" written on it ing and not fatiguing. will do just as well?

for those of foreign style is a great pity. The old theater is all but that of Elizabethan England, except that the entire structure is infinitely more civilized and refined.

A square platform projecting into the pit, bearing painted columns and a canopy, side platforms at the back for the orchestra and property men, the audience ranged on three sides on benches with higher benches to serve as tables, a gallery penned off into boxes where women may sit—this is the Chinese theater. In such a place with arc lights sputtering, and a writhing haze of blue smoke, the gorgeous pogeantry of the theater has its proper setting and is a thing of supreme beauty, but the famous actors are moving to foreign theaters, with long stages and dazzling white prosceniums, purple curtains with advertisments of Ruby Queen cigarettes and rows of footlights. The K'ai Ming and the Chung Ho have a whole horseshoe gallery of boxes all glistening white and huge electric lights everywhere. The wonder is with all this that the performance and stage properties go right along just as they have always done. They hang an embroidered curtain at the rear of the stage with doors right and left and the stage business and dancing keeps very strictly to the square on which it had to be performed in the old theater. One comprogress that there is a disharmony bevery distressing to anyone with taste.

The costumes are an insult to the intelligence and a holiday for the eye. Any one of them exhibited by itself in a museum or shop window would be cheap and ugly but together and in action they are beyond words beautiful. They use every color in its most vivid intensity and when they put scarlet and

performance of "Die Walkure" in the pink and blue the colors are balanced with such skill that they are stimulat-

The conventions of movement for The desertion of the old theaters each type or character raise the performance to the level of ballet: the conventions of voice, even when they do not sing brings it into the province of opera. I have no quarrel with those who despise opera because they say it is not pure music and curse it for a bastard art. Opera as produced to-day is generally ridiculous, but it does not follow that it will always be so and there is no reason why music and drama should not go together, or music and drama and dancing for that matter; and the answer to that is that they do go together with extraordinary success in the Chinese theater of to-day.

The music is of two sorts, drums and cymbals for the plays of chivalry, strings for civilian plays. A third type the k'un ch'u, or classical music which employs pipes and softer drums is not often used because few orchestras can play it and few actors can sing to it. Whatever type is used it is balanced against the action or singing of the actors, neither one being independent of the other. In this it has the unity of a ballet performance, or of Debussy's "Pelleas and Melisande" which is the one opera in the west where the human voice is regarded as a musical instrument. The soft weaving tunes of civilian drama are easy enough for westerners to understand, but why will they not see that all this clash and clangor is no senseless assault upon the ears but a pletely forgets when a good play is in methodic and reasoned accompaniment to the drama of chivalry. As such it tween it and its surroundings but to is music and as much a music as the come on it for the first time should be ballet music of Stravinsky. They use cymbals, gongs, several kinds of drums, tom-toms and castenets (call them anything you will) and with these in hand they produce an extraordinary number of intricate combinations of rhythm, which vary not only in a given play but are entirely different in different types of war play. It is sometimes a crescendo blare as the battle goes on round by round, but at other times it settles down magenta and violet together with pale to a slow and very beautiful juggling



Mei Lan-fang in Yang Kuci-fei, the play concerning the famous Chinese beauty by that name.

disposal. Another type of slow music employs the full military orchestra to which the actors whirl and strut and leap. Later it will warm and the action quicken until it settles down to the full roar of a great battle.

Crashing of cymbals, clangor of drums, the curtain at the left of stage is raised, and the warrior comes forth. His clothes are angular, and robust. A stomacher with a lion's head, and apron swing free before his body. These are of gorgeous colors and almost always with a hint of stripes as if to suggest the skins of animals. He has enormous epaulettes and stiff sleeves and a tremendous head-dress all glittering with silver and colored balls which stand on wires and quiver as he moves, and many times from the midst of his helmet two spotted pheasant feathers five feet long wave aloft. His face is masked with vivid paint laid on in geometrical pattern, and according to the color and design you may know at once his character. This creature steps forth in black boots with white soles two inches thick. He holds up the side panels of his armour in the tips of his fingers and quivering with energy comes slowly forward strutting like a turkey gobbler. He then goes vigorously through the motions of putting on his armour and then does a kind of military exercise to show off his prowess and he may take a tasseled whip and leap upon an imaginary horse which he then puts through his paces. When he speaks, it is in an artifical throaty roar. If the play is long and complicated, involving grand battles, a series of generals come out each preceded by four retainers. Then coming on at the left, and going off at the right, there is a steady rotation of duels and combats. These open with two generals entering and the retainers walking each about his master in a circle. The retainers exit and the warriors engage in an elaborate dance.

From this point on there are combinations of two or three or four or more, sometimes equally divided, sometimes six to one, and as the finale approaches the retainers rip off their. The Hua Lo Yuan has a western stage,

with all the instruments of war at their shirts and do circus tumbling. The whole business is carried out with precisely the kind of interest and intelligence that one finds in the variations of classical ballet as it is danced to the music of Chopin in "Les Sylphides".

> The civilian drama has much less action but even here all the movement of the actors is beautiful to watch and the dancing in the young female parts of the sort one gets in the Shang Yuan Fu Jen by Mei Lan-fang and his troupe is graceful and beautiful. More the pity that in this play of the lantern festival he uses a garish set that entirely ruins the second part of the play. The first part is played against an embroidered curtain the ground tone of which is The texture of this pale rose. curtain is in complete harmony with the texture of the costumes worn by the various actors who move and dance before it. Particularly there is an emporor in a robe of soft yellow and gold with a pattern of rose and black and a group of four female spirits in soft greens and pinks and yellows. In the second part of this play these costumes are forced to parade about against a canvas set of red and yellow columns with a back drop of wildest perspective and a great wheel of spinning light in the center of it. The result was that the audience could neither see costume nor scenery and against the chaos it was impossible to tell who was singing, and not only the beauty of the costumes was lost but the beauty of action as well.

The most elaborate and finished performances are put on at the K'ai Ming. From the appearance of the white masked prologue at seven-thirsty until the performance of Mei Lan-fang which comes last, the quality of the plays is excellent and the costumes more gorgeous than those of the other theaters. The building of course is in the Peoria, Illinois, cinema style. In the other theaters the earlier plays on the program are apt to be badly done and only the last three or four worth seeing although one occasionally finds a consistently good performance at the Chung Ho Hsi Yuan (another western monstrosity).

but the auditorium is of the old type and the company that plays with Cheng Yen-Ch'iu is the most pleasing in town. The Kuang Te Lou is a fine old theater with a mixed company of children and mature actors which is at present infected with a passion for painted back drops and interminable newly written plays but the company is good and the audience a joy. Two other old theaters the San Ching Yuan and Ching Lo Yuan are given over to the performances of females and are not worth attention. The only entirely unchanged theater is the Kuang Ho Lou where the benches and tables run at right angles to the stage. It is a kind of school theater for child actors and their teachers. Women are not allowed in the audience and the dialogue of the comics which is merry enough in the other theaters here becomes nothing short of an education. The Ming Hsing Hsi Yuan in Tung An Shih Ch'ang is on the whole pretty shoddy but it is notable for the performances of Hsiao T'sui-hua. Chu ch'in Hsin is at the moment forming a company which will appear probably at the Ching Lo under the name of the Hsieh Ho She.

The favorite actors in Peking are these who play the young female roles which are the most difficult to play well. Play well! The best of the actors play them so well that if you weren't told by responsible persons you wouldn't believe that they were not actually the creatures they pretend to be. The convention of males playing female roles is analogous to that of the Elizabethan stage and seeing these Chinese do it gives any westerner a better understanding of what his own theater was like in its prime. Of these actors Mei Lan-fang holds a somewhat wobbly position as the favorite. He is still the greatest of them I think but his performances are uneven, his voice at times harsh and his movements often lack the restraint of which he is capable. He is the pet of the foreigners but the Chinese with taste are attacking him for overdessing his caste and making use of western scenery. They do well to do so-he is the wealthiest and most influential actor in Peking and it rests within his power to save the

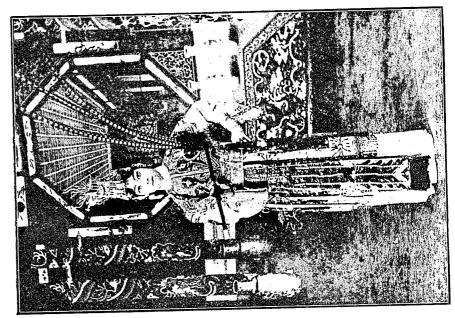
Chinese stage from the utter destruction to which it is hastening. "The Drunk-eness of Yang Kuei Fei" is one of the finest performances on any stage and if there is any figure lovelier than Mei Lan-fang in the white robes of Yang Kuei-fei at the bath I have not seen

It would be difficult to choose between Mei Lan-fang and Ch'eng Yench'iu who plays at the Hua Lo Yuan. The latter has a sweeter voice and plays with perfect poise and charm and the simplicity of the production is in his favor. Third in rank is Hsu Pi-yun who plays usually at the Chung Ho

The supreme master of female comedy tales is Hsiao T'sui-hua who often appears at the Ming Hsing. His forte is in the now forbidden powder plays which are a little analogous to our bed room comedies. The Chinese, however. are no less skilful in getting around the censor than the Americans, and just as in America anything is allowed if it is Shakepeare, in China, illicit amours are allowed if they are under cover of an historical drama. The performance of Hsiao T'sui-hua in the "Capture of Wan City" (Chan Wan Ch'eng) is as villainous as anything that ever graced the boards of the Folies Bergere and infinitely more subtle and funny. He is one of the few actors who dance their whole perfomance on the tips of their toes which are incased in tiny shoes, while the heel and instep are concealed by their trousers.

In the drama of chivalry Yang Hsiao-lo is most notable but he has scarcely appeared this winter and I have not seen him. The finest of the warrior generals I have seen is Shang Ho-yu who appears at the K'ai Ming and the Chung Ho. The ballets are best at the K'ai Ming. Of the others Chu Hsico-i who battles with Shang Ho-yu, and Ho Hsijui are among the best. Of the female warriors the most skilful and attractive is Chu Kuei-fang who plays at the K'ai Ming and the Chung Ho. He does the most amazing juggling with his toes incased in tiny shoes.

7





(Left) Chin Chung-jen in a warrior's costume. (Right) Mei Lan-fang in Hsi Shih with a gaudy Western stage setting this innovation with the simple beauty of the actor in the part of Yang Kuci-fei with the conventional absence this innovation with the simple beauty of the actor in the part of Yang Kuci-fei with the conventional absence this innovation with the simple beauty of the actor in the part of Yang Kuci-fei with the conventional absence this innovation with the conventional absence the conventional are actor in the part of Yang Kuci-fei with the conventional absence this innovation with the simple beauty of the actor in the part of Yang Kuci-fei with the conventional absence the conventional absence the conventional are actor in the part of Yang Kuci-fei with the conventional absence the conventional are actor in the part of Yang Kuci-fei with the conventional absence the conventional are actor in the convention with the conventional are actor in the convention of the convention with the conventional are actor in the convention of the

The most thankless parts are those of the young men in serious or light comedy. The partner of Mei Lan-fang, strongly reminiscent of Fanny Brice at comedy. The partner of Mei Lan-fang, Chiang Miao-hsiang is best in sprightly gay roles. Wang Yu-ch'uan who plays opposite Ch'eng Yen-ch'iu is better in serious parts, although I have seen him when he was very amusing.

The Chinese do old ladies less well than they do other things, or else good actors are not fond of doing old ladies, but there is one, Wen Liang-chen of the Hua Lo Yuan who does the most charming dowager I have ever seen on or off

her best.

I do not know the names of the children except for Li Wan Ch'un, but in some ways they attack the most pre-tentious roles with such earnestness and sobriety that I was quite cured of my dislike of infant prodigies. Think of what the great American public suffers at the hands of such monsters as Jackie Coogan and Baby Peggy and go once to the Kuang Te Lou.



The Anti-Christian Movement

The Challenge To Christians

P. C. Hsu

caused a certain amount of reaction and dissatisfaction. But on the whole, I have regarded it, from the beginning, as a wholesome movement, even to Christianity itself. In the first place, the Anti-Christian Movement has, within a very short space of time, caused a widespread interest in and attention to Christianity, especially on the part of the intellectual class, no matter whether their attitude be one of hostility, or ridicule, or study, or defense. I dare say that without this movement, such a wide spread interest is impossible.

Of course, in the midst of this loud cry against Christianity, there are people who, being not well acquainted with the facts of the case, may regard Christianity and imperialism as identical and inseparable things. At the same time, I believe that there is at least a would admit that Christianity and imperialism are two separate things, for, while history contains instances where the two seem to be closely associated, it also abounds with instances which prove the reverse to be true. In the second place, the Anti-Christian Movement has been exercising a sort of purging influence on Christianity itself. People who have formerly identified themquestionable motives, are now, on ac-

The Anti-Christian Movement, which who still stay in, are beginning to do has been under way during the last some thorough-going, reflective thinkthree of four years, has at times ing on fundamental issues, such as: overstepped its bounds (due to various The ground of their own faith; is relireasons, such as political propagandism gion still essential to our twentieth on the part of a few, and sentimental- century? Does China need Christianity ism on the part of the youth), and has at all? How to cultivate their own spiritual life and life of service; etc. Both these phenomena will tend to purify the life of the church, and my only regret is that the large majority of Christians are still dormant.

> In dealing with the Anti-Christian Movement, it seems to me necessary first to analyze the types and contents of arguments that have been advanced by various groups, so that we may know accordingly what attitude to take and what strategy to adopt. The opponents of Christianity seem to fall naturally under three groups. They are:

I. The Rationalists. This group, accepting the view of modern naturalism, and humanism, maintain that the theistic belief of religionists is nothing more than a relic of the past, and that as long as it has already been outgrown, minority among the educated, who it must be got rid of. The idea of God, from the rationalistic standpoint, is purely a product of the human mind, and it has no objective reality. In this age of psychology, to take God as one's object of faith is, therefore, tantamount to self-deception. In this vein, thoroughgoing naturalists such as Bertrand Russell wrote "Free Man's Worship", and other similar writings. Though the earth, as natural science predicts, is selves with the Christian church with bound for destruction, yet the free man would rather worship the power that count of the opposition, beginning to comes from self-reliance, and strive for retrace their steps. Those awakened few, good conduct, in spite of adverse condiendeavor to prove the validity of their religious experience by applying the pragmatic test, the orthodox pragmatists also strenuously protest, regarding it as a glaring instance of abusing the pragmatic method! Let me now quote from Hu Shih and Yu Chiao Chu.

Hu Shih, expressing his view regarding Christianity, says: "Christianity, as well as other religions, has three things, superstition, theology, and ethics. The Christian superstition, being the product of two thousand years ago, should now be abandoned. The Christian theology, being the product of the mediaeval ages, should also be abandoned."

Yu Chiao Chu, writing on "Christianity and Our Emotional Life", says: "God is nothing more than the objectification of our idea. It is a mental projection . . . Therefore, to advocate religious belief, unless as a means to keep people in ignorance, so as not to encourage them to think, amounts to self-deception."

Again, Hu Shih, in his pamphlet on pragmatism, says: "William James is not entirely free from his religious bias. ... He thinks that the idea of God is true, because it gives peace and makes people optimistic. In such cases, he has abused the pragmatic method!"

2. The Nationalists: This group, having the national welfare as their major premise, regard Christianity as an influence which denationalizes. They believe that the international and pacifistic ideals of Christianity tend, perhaps unconsciously, to neutralize and weaken the patriotic feeling of the Chinese. They also feel strongly that the Christian doctrines of freedom, equality, and love, as used by the imperialistic powers, are opiates which lessen our power of resistance. The strategy of this group has been centered upon attacking the Christian educational institutions. During the past few years, they have been trying to restore the "educational autonomy" of China, to oppose the compulsory features of religious education in missionary schools,

tions. As to those religionists who and to compel the mission schools to get government registration and to conform to the rules and regulations promulgated by the National Board of Education. They have met with some success already. The following are some quotations:

> Chen Chi Tien in his "Nationalism and China's Future", says: "We oppose religion, because it hampers human thinking, and especially because it spreads its influence through political means . . . Though Confucianism is waning, yet Christianity has recently become rampant . . . Going from bad to worse, the so-called "China for Christ" movement is now trying to complete its work of denationalization and turn all Chinese into foreign subjects. Nevertheless, all is done under the disguise of 'National salvation through religion, through personality'! What can be their real motive?"

> Yu Chiao Chu, writing on the "Problem of Mission School Education," says: "China is not a barbarous country. What need is there for foreigners to come and to be engaged in missionary and educational enterprises? . . . The mission schools are established for the sole purpose of evangelization. . . . Mission school education is imperialistic. It impairs the educational sovereignty of China. Our most effective way in dealing with the situation is to make education entirely neutral with regard to all religions, and to enforce the rules concerning school registration."

> 3. The Communists. The group, starting as they do with the materialistic conception of history of Marx. naturally deny the reality of the spiritual world. The Russian Orthodox Church, moreover, was used by the Czars as a means to keep the people in ignorance, and the capitalistic powers of Western Europe are without exception called "Christian Nations". For these reasons, the communists declare religion to be a left-over from the past, and a talisman in the hands of the capitalists and imperialistic nations. The following is quoted from the declaration of the Anti-Christian Alliance, when it was first organized several year ago:

modern society is based on capitalism. ... On the one hand, there is the exploiting and oppressing class, and on the other, there is the exploited and oppressed class. Now, modern Christianity and the Christian Church is an ally to the former and an enemy to the latter . . . We must, therefore, fight this public foe . . . Why do the capitalistic nations establish churches and Y.M.C.A.s in China? Simply because they want us to welcome foreign capitalism and also accommodate its running dogs." This quotation is typical of all Anti-Christian literature, put out by the communists, and so it is needless to quote any further.

The rationalists regard the theistic view of the universe and of life as anachronistic. On the one hand, they deny the objective nature of religious faith by identifying it with auto-suggestion, and on the other they debar the religionists from applying the pragmatic method to religious experience. In my estimation, they are the real critics of Christianity. Their challenge to us seems to be represented in the following questions which we must try to study and answer: "Why is it that humanistic ethics does not satisfy the moral and religious needs of man? Must our views of the universe and of life have a theistic tinge? Has there been any marked advance in theological thinking since the mediaeval ages? If so, what is it? And why are the rationalists so slow in making due recognition of the fact? Over two years ago, there was the socalled controversy over philosophy of life between the scientists and metaphysicians. Why was it that the Christians had offered no Christian philosophy of life? Was it because there was not such a thing as a Christian philosophy of life? Psychologists maintain that the belief in God has no objective reality. Would the Christians subscribe to some sort of idealistic view, in order to show that nothing has objective reality? Or would they rather take the realistic standpoint, in order to prove that even universals, such as God, are real? Or, regardless of the controversy about the subjective and objective, and in spite of

"We know that the organization of the protest of the orthodox pragmatists, are they, following the footsteps of William James, going to adopt the 'will to believe' attitude, and to take God as a working hypothesis?" At present when the Anti-Christian Movement is going to extremes, the rationalists are strangely quiet. This reticence I believe is deliberate, and therefore we must not deceive ourselves into thinking that our critic is to be found somewhere else.

> We are certainly in full agreement with the nationalists, as they uphold patriotism and the slogan "To eliminate traitors within and to resist oppression from without". Moreover, there need be no conflict between patriotic feelings and Christian ideals. The nationalists, however, will not spare Christianity in their attack for several reasons. First, Christianity in China is closely connected with treaties, thus creating that natural impression that it is a tool of the imperialistic nations. Second, the ideal of Christianity, though it is not opposed to patriotism, does transcend national lines. Besides, as far as method goes, Christianity puts a premium on love over against physical force, and thus it comes into conflict with the doctrine of national defense which the nationalists advocate. Third, the fact that mission schools insist on compulsory religious education and refuse to conform to government standards, furnishes a clear case of infringement on China's educational autonomy and people's religious liberty. In view of these considerations, I feel the Chinese Christians should take part in the movement against the unequal treaties and for the restoration of educational rights, in order to prove that Christianity and imperialism are not inseparably married to one another, as well as to demonstrate the patriotic feeling of the Christians. They should also endeavor to make the Chinese church self-governing, and self-propagating, and also hasten the process of naturalization which is going on, so that Christianity and Chinese culture may supplement one another. I believe by so doing, most of the objections raised by the nationalists will melt away. However, since our aim is internationalism, and our method and guiding principle is

love and peace, there will be conflict I. between Christianity and nationalism to the end, I am afraid. The following questions represent their challenge to

Christianity is opposed to imperialism, and yet refuses to employ physical force; what hope is there of getting rid of imperialism? Why should Christianity question the natural right of national defense? In view of the fact that all the imperialistic nations are Christian nations, how can the Christians successfully wash their hands? Should not the Christians put the nation first? Do they not also love the nation? What is the nature and method of the spiritual resistance as advocated by some Christians? Is it effective? What is the content of Christian internationalism and the means of realizing the same? All these questions seem to demand our careful study and rejoinder. In this connection, it ought to be said that there is no unanimity of view on the part of the Christians regarding patriotism, the use of force, and other kindred subjects. This makes it all the more necessary for us to study these problems in a thoroughgoing fashion.

The objections raised by the Communists, though violent, are rather shal- 7low. The economic interpretation, at its best, cannot expect to cover the whole of life. The accusation that Christianity is a tool in the hands of the capitalists for the exploitation of the proletariat may not be groundless, but at the same time, there is no inherent reason why the proletarian should not use—and, as a matter of fact, they have used—Christianity as a weapon against the exploiters. In conception and method there are many points of difference between Communism and Christianity; but in at least two respects, q. the two agree-namely, the emancipation of the oppressed all over the world, and the united front to be presented by the oppressed in their common task. In another word, both Communism and Christianity are international.

In view of the above study, we Christians ought to adopt the following strategy:

- To so cultivate our spiritual life that "the lofty character and passionate love of Jesus Christ may be injected into the blood of our race".
- Using the scientific method, unceasingly to re-discover the meaning of our Christian faith.
- To promote Christian philosophy of life and Christian internationalism, through literature and preach-
- To participate in the movement against the unequal treaties and for the restoration of educational
- To hasten the movement for the independence of the church, but at the same time to maintain the international nature of Christianity by adopting the policy of "mutual exchange" in regard to missionary enterprise.
- To naturalize the Christian religion, so that its thinking, its institutions, and its organization will not come into collision with the spirit of our cultural heritage, and to develop China's sense of mission to the world through her contact with Christianity.
- In addition to the promotion of Christian international ideals, actually to co-operate with the liberal elements of the nations of the world, so that, in opposition to imperialistic nations and individuals, as well as an unjust social order and institutions, a vigorous campaign of spiritual resistance may be carried on.
- In co-operation with other religious and non-religious groups that have purposes similar to ours, to wage a great battle against the evil forces in society.
- To show our Christian attitude towards those who oppose us, which combines two qualities, namely, "willingness to learn from critics", and yet "no compromise regarding essentials".
- To strive after agreement between IO. words and action, and to demonstrate our spirit of self-sacrifice through social service.

Christianity and Buddhist China

Nettie Mabello Senger

to China. In doing so it changed to meet the needs of a different people, being called in China the Mahayana school of New Buddhism. At the time of Buddhism's advent to China she was sadly in need of that which would satisfy the deepest instincts of the human heart. Taoism was vague and impractical, for the common people could not grasp the ideal philosophy Lao-tzu was putting forth, and hence it was not meeting the need of the populace. It was also embracing magic and superstition, introducing a priesthood which brought it into disrepute with Confucianism, and as a result was to a large degree discounted. Confucianism was so highly ceremonial that it wearied the people and seemingly brought no results. The school of Mo Ti had a doctrine of "Universal Love" which was far in advance of anything of its age, but it did not give any spiritual compensation for what one needed to renounce in order to live the wonderful doctrines taught: and the people could not live it out. It did not have enough definite teaching of the mystical, and did not fit an age of great wars such as they were then going through, hence it was declining.

The minds of the masses were unsettled and they were ready to grasp any truth that would supply their most evident needs. It was to such a mind that Buddhism was first presented in China, and found its way into the very heart of the people.

Now Buddhism thrived in Chinese thought and absorbed the existing systems. Even the great leader of the Sung school of Confucianism, Chu Hsi, grew

Buddhism left India and came north later was persuaded by one of his masters to return to Confucianism. His writings are all colored by his early training; and he imbibed Buddhist philosophy in his commentaries on Confucian works bringing into existence a new and broader Consucianism. Art. poetry, and painting are far richer because of Buddhist thought, and cannot be appreciated fully unless one knows Buddhism

Another religion is being introduced into the life of this great people. When Christianity finds herself facing this situation what shall be her attitude Has she a contribution? If so how shall she give it? Can she adapt herself as Buddhism has done, and as thoroughly become a part of China? It has been said that Buddhism which may be so thoroughly adapted to the passive nations of the East could never have exercised any lasting influence upon the energetic races of the West. If this be so does the religion that has meant so much to the West have any contribution to make to the East? How does . Buddhism differ from and compare with Christianity?

Many of the religious ideals of both are the same. The great Lotus Flower Gospel is strikingly similar to the gospel of St. John and has been referred to as a "fifth" gospel. There has been much said as to the possibilities of a connection between the two and that they contributed to each other. History shows that there has been more intercourse between the East and the West than is generally supposed. A study of the Amravati sculptors in Rome shows many points in common. India gave of her advanced religious life to Rome, and in to manhood an ardent Buddhist; but turn received her material civilization

The ideas of Dante's "Inferno" are purely Buddhist. The early painters who sucrounded their saints with a halo of light is not the soul itself but the state of the borrowed the conception from the East. A record of Fa Hsien tells a story of the patra of Buddha which is very much like the myth of the Holy Grail and may be the origin of it. The Monastic order of Buddhists is very much the same as that adopted by monks in the West. These comparative studies afford a splendid incentive for further research in a science of comparative religion, for there is much yet to be learned concerning the religious nature of man. Be that as it may, the millions of the world by their respective religious systems have been prepared to receive a higher truth. Contemporaneously the world was ready and awake, for the greater truth revealed in Christ. How sad that the West because of interests other than religion put her time to something else and the East was left so long in ignorance of the truth in Christ that she, through her former leaders had been prepared to receive.

Buddhist faith and theory have many elaborate speculations that are not justified by modern research, and have not made for progress in humanity nor for peace and happiness to the soul, and therefore are useless. The same may be said of popular Christianity. There is much truth in Buddhism, but it, as well as the Chinese classics, must have layer after layer removed before we get to the heart of it, for there is truth which cannot be ignored.

While the Buddhist speaks of annihilation of the soul as bliss it does not mean to him what it does to the Western mind for he has a different background. Although expressions like "extinction is bliss" may sound strange to us, who have from our earliest infancy been taught that bliss consists in eternal life. to a Buddhist who has always been taught that existence is an evil they appear perfectly natural and familiar; this is a mere question of education and association. The words "extinction is bliss" convey to the mind of a Buddhist the same teeling of enthusiastic longing, the same consciousness of sublime truth that the words "eternal life is bliss"

convey to the Christian * According to "Awakening of Faith" that which ends soul.

In the Dhammapada, verse twentyone, we read, "Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death." This verse shows that there must be a striving after something definite to arrive in Nirvana. Those who are earnest do not die, and those who are thoughtless are dead already. Nirvana to the Buddhist mind is completion and perfection rather than extinction. Although Buddhism is often called a pessimistic religion, yet we find evidence of a cheerful disposition which lifts above the pain, sorrow, and suffering of this world. Again quoting from the Dhammapada we read,

"Let us live happily then, not hating those who hate us:

Among men who hate us, let us dwell free from hatred;

Let us live happily then, free from ailments among the ailing;

Among men who are ailing, let us live free from ailments:

Let us live happily then, free from greed among the greedy;

Among men who are greedy, let us dwell free from greed.'

In the lives of the two great leaders there is much in common. Gautama Buddha met with a great temptation at the outset of his ministry as to whether he would be a Buddha for selfish ends and for his own pleasure or whether he would be a universal Buddha and labor to bring salvation to all. He chose the larger, and unselfish mission of passing his good news on to others. Similarly Christ met with a temptation in which he had to fight his battle and come to a decision as to what his life would be. He also chose the larger mission which led to a hard ministry ending in the

Gautama went first to his home people and won them to his doctrine after which he went to others. Not until Christ was rejected in his own village did he go elsewhere. His first miracle was performed in his own neighborhood.

*Paul Carus: "Buddhism and its Christian Critics."

his own and his own received him not." Gautama's own people did receive him and it was in this profound joy that he went forth to teach others. Buddha was a man of remarkable character with a captivating personality. People followed him and listened to him because it was he who talked; they could not help themselves. Christ also was an outstanding personality who demanded attention. His words carried conviction and power, people listened even when his words of teaching and rebuke made them angry. When such men speak they get a hearing no matter what they say, and when they bring a doctrine of salvation to a sin-sick world, people with starving souls become exceedingly enthusiastic about both speaker and speech. Buddha claimed no divine connection or revelation more than any other man could have, while Christ did. He claimed to be a God-sent revealer of truth which without him, could not have been revealed to the world. Both leaders proclaimed their mission to be establishing on earth a kingdom of righteousness, and sent out disciples to preach the gospel. Buddha called the Brahmans "blind leaders of the blind". Christ called the Pharisees "blind leaders of the blind". Each taught a faith which seemingly grew out of his background. Christ renounced the attitude of depending on fulfilling the letter of the law and gave a deeper interpretation of life, law, and religion. Buddha denounced Brahmanistic asceticism and gave a truth to life far richer than anything they had.

Let us make some comparisons in their teaching. Buddha says, "It is difficult for the noble and rich to be religious." Christ says, "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Buddha says, "Hatred does not cease by hatred, hatred only ceases by love. This is an old rule." Christ says, "Love your enemies."

In the Sutras we read, "Better far with red hot iron pins bore both your eyes out than encourage in yourself lustful thought." In Matthew we read the

He always lamented that "he came to his own and his own received him not." Gautama's own people did receive him and it was in this profound joy that he went forth to teach others. Buddha was a man of remarkable character with a captivating personality. People followed him and listened to him because it was he who talked; they could not help themselves. Christ also was an outstanding personality who de-

Crusaders' Hymn,

"Fair is the moonshine,
Fairer the sunlight,
Than all the stars of the heavenly host.
Jesus shines brighter,
Jesus shines purer
Than all the angels that heaven can boast."

Psalm from the Dhammapada,

"The sun is bright by day,
The moon shines bright by night,
The warrior is bright in his armor,
The Brahman is bright in his meditation,
But Buddha the Awakened
Is brightest with splendor day and night."

Again we quote from a Buddhist psalm a portion lauding the Infinite One.

"Since he who is infinite attained unto the wisdom supreme,

He long long ages of ten *kalpas** have rolled away

The light of his Dharma-kaya** is in this world eyes to the blind.

Seck refuge in the true Illumination; For the light of his wisdom is infinite,

In all the worlds there is nothing upon which his light shines not.

Take refuge in the light universal.

As the light of his deliverance is boundless, He who is within it is freed from the lie of affirmation or denial.

Seek refuge in that which is beyond understanding,

For his glory is all embracing as the air. It shineth and pierceth all things

And there is nothing hid from the light thereof.

Take refuge in the ultimate strength,

For his pure radiance is above all things

He who perceiveth this light is set free from
the fetters of karma.

*A Kalpa is ten thousand years. After ten Kalpas one may enter Buddhahood. **Illumined body. 法身

Seek refuge in the world honored. Since his glorious radiance is above all, he is called the Buddha of divine light.

And by him is the darkness of three worlds enlightened.

Excellent is the light of his wisdom.

Therefore he is called the Buddha of clear

shining.

He who is within the light, being washed from the soil of karma shall attain unto final deliverance.

Take refuge in the mighty counselor.

Wheresoever his mercy shineth throughout all the worlds,

Men rejoice in its gladdening light.

Therefore is he hailed as the Buddha of radiant wisdom.

All the Buddhas and the three-fold choir of sages praise him,

His glory shineth forever and ever.

Therefore is he called the Buddha of ev

Therefore is he called the Euddha of everlasting light."

If it were not for the Buddhist terms we might think this were a Christian psalm.

A Buddhist does missionary work to save the individual soul, and by such labor, suffering, and sacrifice he, finally after innumerable *kalpas* comes to final salvation which is rest in Nirvana. He has earned it by hard labor, endurance, and much contemplation. While they believe this, yet in the classics we also read that man can come to perfection only by the nature of the "One Soul" working in him. This shows that they too recognize that man alone is insufficient to bring himself to salvation. In this teaching Buddhism and Christianity agree.

The Christian does missionary work because salvation has already come to the individual soul, and in his joy and love for his Master passes the good news on to others so all may have the same joy. Both the Buddhist and the Christian work earnestly and with love for mankind; but the viewpoints are different. The one works to be saved, and the other because the joy of salvation has already come. The Buddhist is burdened with his strivings to be free from sin. The Christian having been made free proceeds in the joy and strength of his Savior to serve the world

and teach the multitudes to come to the Christ he has found, and be made free and happy as he is. The different viewpoints make different attitudes.

To the Buddhist, there is no rest to any soul as long as other living beings are not saved. He carries the burden of the salvation of his fellows. At death he still expects in another incarnation to serve the needy world. Yet this service is in order that he might gain something for himself. In reality it is a selfish service. To the Christian, death brings release of the soul from the body which binds it to this world and it goes to its reward happy and at rest. He also carries the burden of the unsaved but in a different way. Every Christian has a responsibility in bringing to his fellowmen the salvation which he has found in Christ. The disciples are to learn this great lesson of experience, living in his power and in the spirit of his life so as to bring the social world to function at its highest and best without friction, The Christian finds great joy in acquainting others with the same joy he has, and bringing them to see the same Christ he sees.

Buddhism has grown, and enlarged her doctrine, adding gods and doctrines in succeeding ages, the most important of which is Kuan Yin. Christianity came full and clear and as time goes on the fundamental doctrines are not altered or additions made. They are expressed differently in different ages and are shown in changing symbols but the truth Christ gave has not changed.

Christianity gives man a definite assurance of salvation in this present life and enables him to live a life of unselfishness and in harmony with all people. When life is over and death comes he goes in peace to his God without endless transmigrations. Buddhism's round of transmigrations puts salvation so far away that most people have little interest for they have no hope of attaining it. While the transmigrations of Buddhism involve animal life, Christianity draws a clear distinction between human and animal life. This doctrine of transmigration brings many complications in one's philosophy faith of Buddhism has become so complex that it cannot be followed by the populace. They cannot go through all the stages that are needed to bring salvation. Christianity although most profound is stated so simply that all may learn enough to live it out "He who willeth to do shall know." Buddha says in all living beings there is the seed of a Buddha which is eternal and cannot be destroyed. Christ says the soul is eternal in man and has been given him of the Father and cannot be destroyed. Buddhism says Buddha's nature and man's nature are the same. Man's unenlightenment does not change it, but darkens it and fills it with dross. Christ says, "Ye must be born again."

Were there no historical connection between Buddhism and Christianity their many points of similarity would seem quite remarkable. Should there be no historical connection it must be recognized that Buddhists and Christians, facing the same problems of life, might solve them in a similar way. Different ways of expressing the truth could be accounted for in the different places, people, and the background of learning and religious beliefs.

Buddha is called the "Light of Asia." . Christ is called the "Light of the World." Buddha is called the "Lion of Sakya." Christ is called the "Lion of Juda."

Finally, Christianity is superior to Buddhism in two vital points. First, Christianity is primarily a social religion. The Buddhist lives for himself and his goal is himself. In Christianity the viewpoint is the betterment of a social world. The Christian plans for others and his own place among them. A fundamental word is unselfishness. People must live their Christianity in a social world fitting into and being of some use to society for the sake of society. In a word, it is living their highest and best, mingling among others with no selfish thought or motive, and doing it as in the presence of a loving Heavenly Father. The Buddhist may become a very good Buddhist and not make this contribution to mankind, but the Christian cannot. Christianity

The reasoning in the doctrine of the community, it wants a Christian community, two viewpoints entirely ddferent. Buddhism seeks for earnest Buifdhists in a community.

> Second, Christianity has power. This power is the living, abiding Christ whose life is the great heart of Christianity. This power makes it possible for people to live so the world can see the Christ in them. Anyone failing to do this fails essentially and is not thoroughly Christian. The good truths of God discovered by Buddha cannot be lived out. The evidence is before the world that it has not changed people and society as one might think it could. The same is true of Christianity, yet it can give more evidence than any other religion of its power to change society and produce wonderful leaders. It has produced more great men than any other religion in the world. As Christianity manifests itself in human life and experience we see many imperfections due to the fact that it is imperfect men who carry it out. This must be taken into consideration in any religious system. The life Christ lived and the doctrines he taught came to the world in a divine power which it is possible for all men to have in a more or less degree. That was Christ's great mission, living in this power, showing the world the life of love. Power is gained by the indwelling Christ in men's hearts. He thus reveals the Father and enables men to live as sons of the Father This close association with Christ which enables his good life to be passed on is unique in Christianity; Buddhism does not know of it. The indwelling presence enables the believer to keep in touch with God through an inner door of which the world knows nothing. Through all the hard experiences of life the Christian always has access to a happiness and peace that the world cannot find.

Christ came claiming divine sonship. He revealed God to the world as a Father. He was fully aware of what it would involve. He wants people to come into the inheritance of heaven as children of God and claim its power and bless-This great teaching coupled with ings. the majestic, calm, sweet, and powerful does not merely want Christians in a life he lived captures the hearts of men

and they cannot but take notice of him whether they believe his words or not. His authority in teaching and living caused men to stop and take notice. It does the same to-day. There was always a desire either to follow him or to become angry, they could not remain neutral before such a powerful personality. His personality does much to make his teaching what it is. He walked with God. Might we also say of Buddha that he too learned of God? Yet Christ had a fullness of life which Buddha did not have, for He came as the Son.

Buddha deserves the high respect of all religious people for the truth he gave the world and the most exemplary life. he lived. It is hard to equal such a life, and it has been surpassed only by the Son of God in his life on earth. Buddha's contribution to the world was himself, out of which grew his profound teaching. Christ's great gift like Buddha's was himself, and it is because Christ was greater than Buddha that Christianity has made the greater contribution to mankind.

Of all the habits and mores in the world none are more permanent than the religious, and none are changed with more reluctance. While it has its drawbacks yet this is the strength of a stable society. Following the old rut of parents and ancestry, rather than thinking for oneself, makes religious belief often become habit rather than conviction built on knowledge. The intelligent world today is facing the problem of how to deliver humanity from ignorance and superstition, and the sin of selfishness; and bring her into right relations with God and man. One deals with the very heart of society in dealing with this problem. In changing a people's mores there is such a grave danger of breaking down the old and giving nothing in its place, There dare not be vacancies left because the old has gone and the new is not yet assimilated. It is too disastrous to the morale of the people. Telling does not mean understanding, and it is vital that the truth be understood and presented so it can be assimilated. Without a thorough understanding of psychology it cannot be done. When this is accomplished the kingdom of heaven will be established on earth and Christ will be throw if not cast off. A man from India

given his rightful place to rule supreme in the hearts of men. The germ of the Christ life needs to be put into the mores of Buddhist China and be nourished to grow naturally in that environment. It has been hard for the West to put aside the Western culture as a thing apart from Christianity and bring the Christ life, radiant, abundant, and perfect, in its purity to China. While the nucleus of the Christ life itself could grow in Buddhist China with no difficulty it finds insurmountable problems when hampered by the externalities the West has wrapped around it.

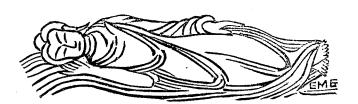
We as Christ's followers should show Buddhists what our Master is like. We must live the same captivating life, and speak with the same power the profound words of abundant life in order that Buddhist China may see and feel in what Christianity excells. Buddhist China wants to see Christ. They want to feel his presence. We have no other apology for being here but to give this revelation. This is the crying need of China. We must live this gospel as Christ lived it, or retire and let China have Buddhism.

The Christian world must give the Buddhist world credit where credit is due, and live a greater, more abundant life than she if we would make any inroads on her life and thought. No matter what words we say, what preaching we preach, or what doctrine we profess to believe, it is the life we live that counts. It is the life we live that reveals the doctrine we believe; and any preaching which differs is quite useless. "Reveal the Christ to China", says a Chinese writer, "and she is won to him." Christianity needs to shake herself loose from the shackles of the West in which she is encased, and throw off the wrappings with which the West has bound her and be illumined in the East in all the abundance and richness she possesses as the highest, transformed, and yet humble life that opens up the inner doors of our hearts to God. Man-made externalities are a very great hindrance to Christianity in the East and may even mean her oversaid, "Christ is so handicapped because of his acquaintance with the West."

Dr. Hu Shih says of the Chinese classics that in searching for splendid authentic parts they must be handled as one does an onion in preparing it to eat, pull off peeling after peeling until you get to the heart. The same must be done in Christianity; peel off the outer formalities, ceremonies and institutions and show China what the living Christ is like. Having this germ of life, China can build around it such formalities, ceremonies and institutions as appeal to her. She may want less dogmatic teaching, she may want more provision for meditation or a new system organizing the religious life of the people. That is for her to work out. We must connect China with the marvelous glorified Christ, and his dynamic source in God. She will be quite able to do the rest. We will then have done a very lasting fundamental service to the most unique and richest civilization on the face of the earth.

The missionary needs to know Chinese life, philosphy, psychology, and religion from the past down to the

present. Even then we may not build the external side of Christianity in China. Why should we want to do that when she can do it for herself? The fact that China is Buddhist will make a difference in the appearance of Christianity here. Her background will color the form in which she puts Christ's teaching; it cannot be otherwise. If it be true that although Buddhism could captivate the East it could not have done so in the scientific West, that, too, will mean there must needs be a difference in the expression and symmetrical growth of Christianity here in this Buddhist world. However, if they get the truth in Christ, the dynamic in their connection with God, and a vision of a Christian social China living the abundant, full life to the highest of its capacity they can build their own forms. This is the only way Christianity can enter the innermost heart and life of China's millions and become indigenous. China cannot but want Christ once she sees Him exalted, glorified, loving, and powerful in the hearts of the missionaries and the Chinese Christians.





Arthur Henderson Smith

Arthur Henderson Smith, at eighty-one, is as keen-minded, as brilliant in phrase, as sparkling in humor, as devoted in friendship, as wide-visioned in world problems, and as faithful a follower of Jesus Christ in the ways of love and service, as he was in his college days. For almost fifty-four years he has served the Chinese people in the interests, not of Western culture, but of the Kingdom of God, the Rule of God among men. His love of a good phrase and for paradoxical sayings, might lead some to think him a pessimist. His steadfast devotion to continued service for the people of China proves him to be an inveterate optimist, with unflagging faith in the power of love.

Author of many books, interpreter of the country life of China, his greatest single service was given in convincing Theodore Roosevelt that the United States of America should remit its share of the "Boxer Indemnity". The idea of remission was ridiculed, when it was first made, as visionary and sentimental. To-day every one of the "Great Powers" has followed the example of the United States. The future of China will be different because of the remission of the indemnities. Arthur Smith has a place, not only in the hearts of hundreds of devoted friends and thousands of admirers of his writings, but on the pages of world history, a place among the men of creative vision.

The Tale of a Silver Lock

Yamei Kin

there is no work to be done in the fields, the country folk, sitting cosily together on the warm k'ang or brick bed, that most important feature of a north China village home, beguile long hours with stories such as this.

On a happy day, some sixty odd years ago, a son was born in the home of Chang, in a small village of Chihli, the capital province of China. Now, there are but four or five hundred surnames known, and of these only a hundred are listed in the common primer of surnames as the most common; of these none is more common than Chang, a name far more prevalent than even Smith in the West. Through the ages of Chinese history there have been countless sons of Chang, but, nevertheless, the birth of this new bearer of the surname was an event truly unique. Other children had come to the family but had died in infancy, so this plump lusty boy was doubly welcomed. The father lost no time in hurrying to a nearby temple to consult a fortune teller famous for casting horoscopes. The old man inquired carefully as to the exact day and hour of the birth, looked into the yellow almanac to make sure what stars and influences were predominant, then plunged into intricate calculations from which he emerged to give the father the brief advice that he burn incense and a charm, give thanks to Kuan Yin, the Goddess of Mercy and special patron of children, and obtain a children's silver lock to fix the child to the family.

In a lock there is security. Huge brass locks protect the worldly goods of the household from pilfering fingers, and similar locks keep precious children from

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When winter winds blow cold and disappearing. All Chinese jewelry stores carry these little silver locks, in various degrees of fineness of material and decoration to suit every purse and taste. Often they are wrought with the greatest care and skill, adorned with words signifying felicitous wishes, Happiness, Good Luck, Long Life, and with symbolic figures and flowers. They are to be worn suspended from the necks of the precious recipients by silver chains or plain silk cords; and when a lock has been once secured the key is carefully hidden, in order that no one shall open it until it comes off by natural decay of the cord, or until sufficient time has elapsed to make it certain that the new arrival intends to stay. For a child to have a gift lock broken intentionally is as ominous as for a bride in Western lands to put off or lose her wedding ring, once it has been placed on her finger in the marriage ceremony.

Willingly the father immediately performed his worship of Kuan Yin, not forgetting an extra large bunch of incense tapers worthy of the occasion, and on his way out stopped in one of the jewelry shops in the temple court and bought a fine silver lock with Long Life on one side, and Good Luck on the other, under the spreading wings of the conventionalized bat, symbolising that Happiness is more to be desired than either.

Why the Chinese should have elected to use the word Bat for a pun on the word Happiness is difficult to say, unless it be that, since the soul of a pun depends on the utter dissimilarity of the two words having the same sound, the bat as one of the most unhappy looking of living creatures, affords the more piness, which at least connotes a pleasing aspect.

On the first auspicious day after he returned home the father assembled the family and friends, and, to the accompaniment of feasting and the firing off of crackers, hung the lock by an especially stout chain about the baby's neck. Having secured it firmly he gave the key to the old grandmother, who died in the course of years without revealing its hiding place.

Whether, owing to the efficacy of the charm, or for less occult reasons, the child grew and throve amazingly. During his baby years he was the joy of the household. Everyone loved the chubby little fellow with his merry laughing ways. When he reached school age his father would gladly have gone to any expense to give him a book education such as would prepare him for passing the official examination that was the first rung in the ladder to emolument and ease of that day. The lad, however, did not show much inclination to enter into the laborious preparatory study, but as the indulgent parents had sufficient income from their own fields and old inherited estate so that they did not need his help to push the family fortunes, they did not compel obedience. By sixteen, when the sons of other people were beginning to win scholastic honors, he had only a modicum of learning; and, though a pleasant-mannered young fellow, was thoroughly selfish from the indulgence of every whim, possessed of great conceit of his own talents, and really able to do nothing but feast and spend money. He became increasingly restless, constantly begging his father to give him money to stock up with a load of piece goods like his uncle, who traveled in distant regions the larger part of the year, peddling cloth to households and small stores in remote villages; so the family decided it was time to see about getting him married. It was hoped that the new experience would keep him occupied for a while; and perhaps, if the fates were propitious, he would continue the family line and

ridiculous contrast to the word Hap- In any case the old mother was beginning to fail and needed a daughter-inlaw's help in the household.

> Rather than leave the matter to the usual matchmakers, the eldest aunt, sister of the father, took upon herself the task of finding a suitable bride: for, as he was the only son, it would never do to have a wife whose horoscope did not harmonize with his. He was born under the zodiacal sign of the Rat; to get him a wife born under the Tiger would be disastrous, for he would certainly then be a henpecked husband, if nothing worse befell. Also, the family wanted a useful wife; who would be more than a rack for pretty clothes, someone who would take good care of him when the elders had passed on, and serve the family well while they lived.

The aunt succeeded wonderfully well in meeting all the requirements. Not only was the girl satisfactory as to horoscope and capability, but she came of prosperous farmer folk and brought a substantial dower. However, the best laid plans of mice and men "gang aft agley" in China as elsewhere. Though the bride, a buxom girl of nineteen, was to all appearances equal to the reports of her, and served her parents-inlaw dutifully with strong capable hands, she was used to the give and take of her own big home where there were many brothers and cousins, all active, strong farmers, and she had but little patience with the indolence and whims of her young husband. As the novelty of marriage wore off, she did not hesitate, in the privacy of their own room, to speak her mind. The silver lock around the man's neck afforded her much amusement. "Just like a baby," she laughed. It was a new sensation for him to be criticised and he did not like it. He tried to break the chain with his hands, but it was too strong for his puny efforts. "My little brother could break a thicker one than that," she said scornfully.

When he was by himself next day he grew despondent over the matter. To divert the attention of his wife he thought to present her with an odd little enamelbecome interested in duties nearer home. ed box which his grandmother had given idly in his hands while waiting for his wife to finish her evening duties to his parents, he discovered that it was a trick box. By pressing one side in a certain way he made it slip back, uncovering a little recess in which lay a tiny silver key. At once it flashed over his mind that this was the key to the lock that had become so hateful to him. Of course he knew the significance of the lock, but what was that compared with his present discomfort? How fortunate that grandmother had put the key away instead of throwing it down the well as old people so often did. Now he would not need to call in a man with a file, a plan to which he was sure his father would never have consented. With a little exertion and effort he got the lock open, and he felt free. He replaced the key in its box, then wrapped up the lock and chain and hid the package in the very bottom of one of the big lacquered wardrobes that lined the walls of the

Things had gone wrong in the household that day. When his wife came in that evening she was too tired out from her efforts to please to notice that the lock was gone. Hurt at her indifference, and feeling that it was beneath his masculine dignity to call attention to the fact, he went to bed in a sulky mood. In the morning she was up before he was awake, and had slipped away to finish the vegetables for the pickling. A thrifty country girl by nature, and genuinely interested in doing her best to make run smoothly and economically the household over which she would in her turn rule in place of her mother-in-law, she saw that nothing was wasted by the servants and gave much of her own time and energy to domestic affairs.

Accustomed to having his every move watched with solicitous care and his every whim catered to, it was a surprise to the young husband to find that the wife, whom he had regarded at first as only one more person to minister to his comfort, should look upon his sulks with unconcern. He determined to be revenged on her by getting himself sick. are you going, nephew?"

him before she died. Turning it over That would cause much trouble and call down on her head scoldings from his parents, who were astonishingly taken up with her energetic ways.

> So when the White Dew Season came on, following the end of Stopping of Heat, instead of changing his linen clothing for thicker, as he had been in the habit of doing, he deliberately exposed himself to the autumn chill, ate rashly of all sorts of indigestible foods, and got himself into a very run-down condition when his wife finished her preparations for the autumn and had time to take a look at him. He felt some return of his old importance when she noticed his ill health and insisted on sending for a doctor. But the physician, after feeling the pulse in the right wrist, laid out on a little cushion in the approved fashion, and then of the left, and having asked many questions, finally said that there was no definite disease; there was too great a preponderance of the vin or cold, feminine principle, in his body and he needed an increase of the yang or masculine, warm, heat-giving principle, which necessitated the administration of tonics and stimulating food. The wife then spent many dollars for high grade ginseng, bird's nest soup, turtles, and other expensive dainties, but he continued to grow thinner, and his dry, hacking cough did not stop. At last he demanded imperatively a meal of donkey meat. Ordinarily he would have had to wait until some donkey in the neighborhood had died, for no one could be less willing than the thrifty wife to sacrifice so valuable an animal merely to gratify a sick boy's fancy; but now she made no objection to killing the little black donkey that had served them so faithfully the past four years, so alarmed was she.

In the early evening dusk, the uncle, returning from one of his long journeys, was nearing home, when he perceived his nephew, mounted on the familiar little black donkey, trotting briskly away. He called out, "Where

"I go to Feng Tu Ch'eng," the boy replied.

"Why do you start so late?" asked the uncle. "You will not be able to make even half a stage before it gets pitch dark. The smaller inns are very poor; better come back with me, and make a start early tomorrow morning."

I do not want to go back now," the boy answered. "The family have already detained me long enough. It is better for me to start now, late as it is, than wait till tomorrow."

"What are you going to do in Feng Tu Ch'eng that you are in such haste, and is no one going with you?"

"I am going into the piece goods business like you. I am tired of staying at home."

"But why go so far? And what capital have you got to begin with? Has it been discussed in the family? I have not heard of this."

"Oh, you have been away, uncle, these last eight months. I have been married, my wife brought a good dower, and I have enough silver to start on. She is very economical and manages everything. It is all arranged. Come and see me some time on your circuit. I shall be staying at the Great Harmonious Peace Inn on East Street. Perhaps you will find business there better than around here. I must hurry along."

"Well, nephew" said the uncle, reluctantly going on, "you have always done as you pleased, and I suppose this is another of your fancies. Take care of yourself away from home, especially in Feng Tu Ch'eng. That city has the reputation of lying in the half shadows, and aside from the ordinary pitfalls of business, one never knows whether he is dealing with a phantom or not. They look very real sometimes. You had better make customers drop their money into a bowl of water before taking it up or you will find they are giving you ghost money that turns into paper in human hands. Good luck. See you again,

family should let the petted and inexperi-

enced young son go off alone to so distant a place, but he was completely mystified when he rode into the court amidst the sound of mourning and heard from the servant that the young master had just died.

"Impossible!" he exclaimed, "Why I met him only a moment ago outside of the town riding on the little black donkey, and we had quite a conversation about his starting business in Feng Tu Ch'eng."

Even when he had seen the cold stiff corpselving dressed in fine clothes in the middle room, he could not be completely convinced that his nephew had passed entirely beyond human reach. Consequently, in the spring, when he set out again on his tours, he determined to visit Feng Tu Ch'eng and see if he could bring the boy back to his lonely parents and young widow.

It took much traveling and some search to find Feng Tu Ch'eng, for it was west of his usual routes. Everyone had heard of the place, but few had actually been there. Finally he arrived outside the city wall late in the afternoon while it was still daylight, and was surprised to find the gate closed. There was no war going on, nor any special occurence that might cause this early closing, and as he tried to rouse the guards to open for him he wished he had not come. He had no difficulty in finding East Street, as that seemed to be the only street running through the middle of the town, and he was fortunate in happening to meet his nephew walking briskly along. He seemed glad to see his uncle, and greeted him cordially.

"The Harmonicus Peace Inn is only a little farther along; go now and make yourself at home. I have an important deal to complete just now, so I may be a little late in getting back. If the doors of the inn are closed when I come I'll call to you to let me in without getting the innkeeper out of bed. Please excuse my rudeness in going off this way, but I have learned that in business one The uncle was surprised that the must not put things off if one would be successful."

When the nephew had disappeared the street seemed deserted and a cold piercing wind made the uncle shiver and hasten to the inn. Apparently there were few guests, and as the chicken the innkeeper proposed to serve for his supper was still walking around the yard, he concluded to go out again and see the town. Coming across a Taoist temple nearby, he stopped in to gossip with the aged priest, who received him kindly and asked where he had come from and what he was doing. The uncle related the story of his nephew, and spoke of his having just seen the lad and his eagerness to have a good chat in the evening and clear the mystery.

'It is fortunate that you have told me this," said the priest, who had listened attentively to the tale. "You are in grave danger. Do not on any account answer the call to-night. It is not a human but a ghost with whom you are certain death. It is too late to go out of the city now, but early in the morning I advise you to go as quickly as you can till you are far away. The spirit that entered the body of your brother's child was unwilling to stay, and only by the charm and the lock was it compelled to remain. As the years passed it chafed more and more and would have done great harm if kept longer against its in the little box.

will. Tell me, how did the silver lock come off? The parents should not grieve, but be thankful that nothing worse came to them.'

THE NEW MANDARIN

Late that night, sure enough, after the lights were out and everyone was in bed, the uncle heard the nephew calling shrilly to him. He did not answer, but covered his head with the bedclothes, and slipped farther down on the k'ang. Early the next morning he went away as fast as he could, and when he reached home told what had happened and inquired if they knew when the lock came off. The wife was puzzled, for she remembered well seeing it hanging from her husband's neck during the first weeks of their married life; then, being busy with the housework, she had forgotten it, until the men preparing the body for burial remarked that the lock

Many years afterwards she found dealing; to answer a phantom call is it at the bottom of the big clothes press standing on the north side of her room, wrapped up, with the chain intact. She never mentioned teasing him about wearing it, for she had a vague suspicion in her mind that perhaps because of her jeers he had found a way to take it off. But how the key came to light remained an unsolved mystery, for she never discovered the hidden recess



The "Pa Kua" of Fu Hsi, the basis for Wen Wang's "Yi Ching", written in 2000 B.C. (To illustrate Dr. Swain's article on Chinese Medicine, page 34.)

Chinese Medicine

Arthur Swain

"The paths of pain are thine. Go forth With patience, trust and hope; The sufferings of a sin-sick earth Shall give thee ample scope."

To write the history of medicine would be to write the history of the thought, religions, superstitions, and fights for freedom of thought all down the ages. No practice brings its devotees into such close touch with men, revealing their hopes, fears and weaknesses as does that of the "healing art".

In its origin disease was regarded as either the result of a super-natural malign influence, a human malign influence possessed of super-natural powers, or the influence of the evil spirits of the dead. The medicine man was thus the opponent of evil and the subordinate of good spirits, an idea which led to the age-long association of the functions of physician and priest. Diagnosis was by divination, prognosis was by incantation and treatment by exorcism. Later, as philosophy developed, "Active and Passive Forces" were introduced; as some sort of natural science appeared the various "elements" were blamed for disease, or "humours". Any or all of these ideas are found in abundance in Chinese Medicine.

But in case the Western mind should pass too harsh a judgment on the present state of medicine in China, as it may well do unless a true perspective is obtained let it remember a few facts in its own medical development. The circulation of the blood was discovered by Wm. Harvey in 1626, thus terminating the Galenic hold of medical progress. The microscope is only three hundred years old, chloroform anaesthesia seventy eight, and the hypodermic syringe seventy. Nursing, as it is understood to-day, began with Florence Nightingale's "Notes on Nursing", 1859, an-

tisepsis with Lord Lister in 1867, and steam sterilisation in 1886. The Oil Immersion Lens which was the prerequisite of progress in bacteriology was not known until Abbe's time, 1872, the tuberculosis germ being discovered in 1882, diphtheria in 1883 and the cholera germ in 1884. Notification of disease was not compulsory in the United Kingdom until 1889. Even as late as 1804 a cure for hernia was to pass children suffering thus through a cleft in an ash tree; while the prescriptions of the doctors of one or two hundred years ago bear a very marked similarity to those of the present day Chinese practitioner. Bearing these facts in mind, the several thousand years old practice of vaccination in China, the use of sunlight in the treatment of small pox and the employment of mercury in specific diseases give a very ancient countenance to Chinese medicine.

The origin of Chinese medicine seems to be definitely associated with the name of Ch'in Yuen-jen, 500 B.C., who was given a certain drug and as a result was able to understand "the nature of things". With his name too, is associated the feeling of the pulse, a practice no Chinese physician would dare to omit, and which provides at once the data for diagnosis, prognosis and treatment.

The teachings of Laotze seem to have given direction to Chinese medicine. His main theme was the assuring of the soul's immortality by the purity of the body, and his teaching includes medicine and therapeutics as well as philosophy; Wang Hai-tsi in 245, B. C developed Laotze's ideas and produced a system of medicine. This work was in four parts and was based on the idea that man was made up of three centres, Superior, Middle and Inferior; the site respectively of the Negative Soul, in-



(Left) Emperor Shen Nung, 2097 B. C., one of the earliest monarchs of Chinese history. This emperor is supposed to have produced the first list of 365 herbs; he is seen in the picture tasting samples. (Right) Emperor Fu Hsi, reputed inventor of the Pa Kua. (These illustrations have been kindly lent by Dr. B. E. Read of the P. U. M. C.)

voluntary acts and genitals. These centres were all under the control of the "Spiritual Principle" from which man comes and to which he returns after exercising the virtues of the body. The root of the Negative Soul was lodged in the "Brilliant Star" (the skull) and is in direct communication with the "Chamber of Tade" (chest which contains the "Pearl of Jade" (heart) and two other pearls (lungs). The Middle Centre is the abdomen or the "Brilliant Room" containing the organ of Sun, Moon and the Six Meeting Lights" (liver, spleen and intestines). Diagnosis depended on the feel of the pulse and the appearance of the countenance. He advocated the education of the Centres by physical and respiratory exercises and sobriety. This sobriety theme later led to the production of a book on prevention and cure of disease, the "Kuei Fa Yao Ping" which deals mainly with the use of peaches, bananas, pineapples, melons, cucumbers, oranges, lemons and walnuts in disease, but also indicated a kind of clinical examination.

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Natural science no less than philosophy has contributed to the development of Chinese medicine, yin and yang the two underlying principles of Nature which by their inter-action have produced and still control the forces operating in nature, are present in the human body; vin the passive principle, situated in the head and vertrebal column, the moderator of the nervous system; yang the active principle, situated in the stomach and intestines, the stimulator of the nervous system. Yang operates in the two intestines, the stomach, gall bladder and the right kidney, while yin works in the heart, liver, lungs, spleen and brain. The five elements, fire, wood, metal, water and earth acting on these two negative and pas-sive fluids produce disease, fire via the heart results in summer diseases, wood through the liver in spring, metal through the lungs in autumn, water via the kidneys in winter and earth through the stomach at any time.

These two principles are also introduced into the "Pa Kua" of Fu Hsi, 2000 B.C. which in its turn became the basis of the "Yi Ching", a collection of sixty-four essays on moral, social and political hemes dated the 12th century B.C.

This diagram is still used as a house decoration to chase away evil spirits and as an armlet by magicians to aid in quackery. It also bears a striking resemblance to the Ancestral Shells used by the wise men of old Europe.

In contrasting Chinese with Western medicine there are many points of difference to be seen, but the outstanding ones are in the realms of education, practise and nursing. The absence of any effective legal control of the medical profession makes it possible for anyone to adopt this means of getting a livelihood. In fact many native practitioners are bona fide students who have been unable for some reason or other to obtain an official appointment. The majority of practitioners are, however, men who have received their instruction from their fathers who in their turn got their information from their fathers. This type of practitioner seems to be the favourite one as they advertise themselves as so many generations descent. This element of heredity together with the absence of medical schools and examinations and the lack of genuine desire to know the truth about things inhibiting any effort at research, are responsible for the stagnation that has characterised the profession for so many centuries. As for text books Chinese medicine is now in the same position as was European medicine up till the time of the Renaissance and after, having only the writings of the ancient sages and following these unswervingly. The idea of ancestral worship having forbidden dissection of the body, clinical investigation as understood in Western medicine is an impossibility to the Chinese practitioner. The use of advertisement, the acceptance of testimonials written on boards which are works of art and can be seen outside a doctor's house in many streets in Peking, the lack of respon sibility for a case once a diagnosis and a prescription has been given and the use of remedies none of which have been exposed to a strict pharmacological test are also fundamental differences in practise and ethics. Nursing as a profession was unknown until recent times, the sick being looked after solely by wife or mother, and owing to the system of family life peculiar to China, and mechanically aided Western practiprivacy and quiet are nearly unobtain-

From what has been said already it will be expected that the knowledge of the structure and functions of the body, and the changes that occur in disease, blood, or between muscle and nerves; the larynx is supposed to pass through the lungs straight to the heart; food passes to the spleen then to the stomach and intestines; and the pelvis, skull, forearm and leg are considered as one bone. The brain is the abode of the Vital Principle which spreads out to the whole body via the spinal canal. The heart is the chief of the body and elaborates ideas which it has received from the liver, the conceiver of ideas as well as the filterer of the "Humours." The stomach is the seat of all pleasant sensations while courage resides in the gall bladder.

In order to decide from what disease the patient is suffering the Chinese doctor has several procedures to follow but relies mainly on the observation of the eyes, tongue, mouth and nostrils, and, above all, on the feel of the pulse. The nostrils are considered to indicate the state of the lungs because the secretion of the former comes from the latter; the eyes indicate the condition of the liver from which tears are supposed to come. The state of the stomach and heart are to be judged by the mouth and tongue respectively. The tongue is a very useful aid in diagnosis as it has no less than thirty-six syndromes associated with it, according to its colour and general condition; red meaning fever, yellow a very bad fever while lung disease is supposed to produce a pustular condition in this organ. Things are rendered a little more complex, however, by calling in the countenance, taste, smell, cries, and the colour of the skin to yield data for diagnosis, each disease producing a typical state of each of these indicators of abnormalities. The feeling of the pulse is, however, the chief corner-stone of Chinese diagnosis, calling for a delicacy

in technique and a sensitiveness on the

part of the observer which the rushing

tioner could never develop. The minuteness of the observations demanded, however, has not been without value as it has led to a detailed knowledge of the external appearances of diseases such as rheumatism and the eruptive will be very limited. No distinction is fevers. The radial artery at the wrist recognised between arterial and venous is the spot chosen for this all-important procedure and the doctor is required to place his ring, middle and index fingers of each hand on the vessel. He may press on lightly or heavily, and as each pulse is divided into three parts, the inch, bar and cubit, a large number of combinations can be produced. The appended table gives the pulse felt for the various organs. The doctor must observe whether the pulse is superficial, average or deep and also whether it is fast, over seventy five a minute. or slow, under that figure, the former indicating that the positive principle is active, while the latter suggests the activity of the negative principle. The age, sex and emotional state of the patient, and the season of the year also must be taken into account in making a final decision so that it is not surprising that at least fifteen minutes are required to complete this section of the examination.

The domain of the surgeon in Chinese medicine is not a very extensive one, consisting as it does, mainly of acupuncture together with the use of the "moxa" and plasters. The latter can be seen in any amount on the streets at all times and are frequently the cause of severe infection as would be expected when it is known that a common recipe includes "well trodden earth" which is usually taken from the ground at the front door. The "moxa" is a pyramidal or cone-shaped pastille, such as is often used in the rooms of the sick in the West to counteract the odour of the room, but these are made of a combustible substance and burned on the part of the body which is considered to be diseased, thus acting chiefly as a strong counter-irritant. Acupuncture is a Chinese speciality and is based on the anatomical conception that each viscera is in communication with the other organs by means of "vessels of communications." The aim of the treatment is to plunge the needle into the vessel associated with the diseased organ thus relieving the congestion. There are no less than 308 sites at which this treatment can be applied and a bronze image with all these spots marked on him may be seen in the museum in the Forbidden City. The needles used are of gold, silver or steel and vary

from 1.5 to 28 cms. in length.

One of the outstanding features of Chinese therapeutics is the use of similars to cure disease; the resemblances being either those of form, as seen in the use of the haricot bean as a remedy for kidney disease, or situation, as seen in the use of flowers and fruits for illnesses located in the upper centre of the body, and roots for those in the lower parts, or function, exemplified in the use of pig's liver for liver complaints, and the gizzard of fowls for stomach troubles. The philosophy and religicus ideas of the people have also influenced treatment. In his book "Heal The Sick", Dr. Kilborn mentions known to be suffering from the disease. a case that Dr. Anne Hey was called on A feature of vaccination which throws to treat. A man had committed suicide an interesting sidelight on the Chinese because his mother had refused to eat his arm which he had amputated and cooked for her benefit. In the Canton plague epidemic of 1895 the authorities put back the calendar from January 1st to October 1st in the hope that the evil spirit responsible for the disease would retire on finding himself in Canton so early. Another method that has been resorted to is to pay 10 coppers for a cholera cure and then paste up a receipt for 5 dollars trusting to the generous instincts of the evil spirit to recognise and pass by such a prodigal household. It is interesting to note, however, the resemblance to some modern Western methods of treatment in a few of the old Chinese recipes. For instance, in dropsy a certain earth was used after being exposed to the sun for a certain length of time. This earth has been analysed and found to be rich in nitrates which are of course strong diuretics. The rise of rice polishings for the cure of deficiency diseases, or kaolin in dysentery, and of chaulmoogin oil in leprosy are further instances of points of contact between the old and the new in medicine.

The fact that prevention is better than cure has long been recognised by Chinese practitioners and it is surprising that on such an unscientific basis so much should have been effected. Very strong emphasis has been placed on breathing exercises and the avoidance of gluttony, while their sensible adaptation of clothing to the seasons strikes one very early in one's stay in the country. Vaccination has been enforced more of less effectually since the time of the Emperor Chin Tsung in the tenth century and although the conception of the cause of small pox was so far from the truth, it being considered as due to a congenital poison stirred to activity by some external factor, this did not hinder the utilisation of a very efficient prophylactic. The lymph was taken from the affected patient and then administered either as a dry powder blown up the nose or on cotton wool while still wet. Another method was to wrap the child up in the clothes of a person mind is the custom of the vaccinators to charge more for the vaccination of girl babies, these being regarded as luxuries, and therefore, we presume, taxable. According to an old Chinese proverb the seat of honour in the Hall of Medicine must go to the public health and infant welfare workers for "the inferior doctor treats sickness, the mediocre doctor treats impending sickness, the superior doctor prevents sickness". What ages it has taken us all, East and West, to really discover this truth.

"What shall we say to these things"? Judged as a science Chinese medicine satisfies only one of the two main scientific axioms. Its observations have been thorough and detailed as far as they have gone but the explanations of the observed facts have been unreal. The first pre-requisite of progress in knowledge-a desire to know thoroughly and to explain honestly and accurately—is missing. But although its theories have been wrong, its practices have been useful on account of these accurate observations, the benefits gained for the sick by purely empirical methods, and by the emphasis which has been placed

on diet in treatment and on prevention. Its chief characteristics are its reverence for authority, its stereotyped methods and its excessive love of detail, this last being a feature just as much of the evasiveness of the ignorant as of the painstaking individual labelled as a

The questions which the West and particularly those who are keenly interested in the development of the Chinese nation must ask are, "Should the old order change or be changed?", and if it should "What methods of replacement should be adopted?", With regard to the first question the answer seems to be in no doubt. Whatever uncertainty exists in the realm of education, religion or the arts, there surely can be none in the realm of medicine. If any proofs of this were needed medical mission literature is full of illustrative cases where the aid of the doctor has come as a god-send or better still, the existing hospitals, mission educational or philanthropic, may be visited where the raw material of medical practise assembles daily, and where ideas about disease are converted from terms of interesting processes to those of suffering individuals. If modern medicine can cure ills and prolong a life made happier and better by an understanding of life's basic laws and of the things that upset the balance of health which those laws produce then by all the known rules of fair-play, of political and social economy, of international relationships and above all of Christian living, China should be given that knowledge. It has been the splendid rule of modern scientific medical researchists to place the discoveries they make at the disposal of the world and to exclude anything of a commercial cornering of the fruits of 'pool' from which all the world may draw pass.

and to which all may contribute. Thus if mere physical size is any claim then China should both get and give its share.

As to methods of replacement little can be said in a paper of this character, but one line of action may be mentioned. That is the closer co-operation of the educational and medical arms of the missionary organisation. School age is the age of prevention and money spent by the boards in teaching and practising preventive methods would be quickly regained by the increased attendances, as well as the improved health of the children. The provision of more medical schools and hospitals with adequate personnel and material, and the emphasis by all such institutions on preventitive rather than the more dramatic and expensive curative methods would do much to meet the need of the land. But as was noted in the opening lines of this paper medicine and its practice is an index not only of the pathological state of a country but also of its philosophy, its religion, its standard of values and its reaction to heredity. Western medicine is what it is to-day because of the type of individual and outlook which its environment, history, geographical situation and religious forces have produced. These same factors working on the Chinese individual have produced Chinese medicine and we of the West must be patient in our desire to see what we believe to be the real thing in the healing art taken up by Chinese. Years have rolled by since China was referred to as "the land of comedians, cooks and doctors" but if on to the laughter of the one and the 'joies de cuisine' of the other can be added the control of an enlightened doctor, it will indeed be an honour in the days to come to have their labours. Scientific knowledge is a had any little share in bringing this to

The Ricksha Man

There's no one here but knows this man, You've just arrived, you say, Why, on Peking's dusty hutungs There are thousands every day! Up and down the streets they run Pulling their human load, Wind and rain, it is all the same— They eat and sleep on the road.

You'll see them out in the bitter cold Asleep in their rickshas, Shivering, waiting their turn in the line-Even these men have laws! No! No! Not beasts of burden—Men! Oh? You do not care to ride? Would you have these fellows beg? They have a spark of pride!

Bargaining, obliging, with ever a smile, But what a visionless stagnant fate! Father and son by poverty tied Down to this unfair state. Liberty, equality, fraternity—O God! Can these men be our brothers? Fifty-five thousand in old Peking, And outside-countless others.

Christina Martyn Outerbridge

The Supreme Court of China and the Revolution

C. Walter Young

whirlpool for an anchor. Elements of permanency are the counterparts of evolution, not revolution; political institutions of stability, the correlatives of slow growth. In a China that is in the throws of a tremendous cultural renaissance—if its European prototype be any adequate precedent—a philosophy of Machiavellism in politics would be the natural expression of reaction from age-long inertia of the masses. The philosophy of "Do what thou wilt", said Rabelais, was a characteristic expression of Europe's reaction to the inhibitions of the old. The Italy of the Renaissance was a "land of despotisms and oligarchies"; absolutism and self-seeking were rampant everywhere. The analogy of the condottieri of the Italy before unification and the tuchun system of China need not be overglossed to be illuminating. In a China where cabinet changes mean alterations in the very structure of government and constitutions are but apologetics for military coups d'etat, a political institution whose stability transcends the very dynasty and subsequent republican constitution which gave it birth, should be the object of considerable interest to foreign students of politics. Such an institution is the Supreme Court of China.

At this juncture it may be well to detour a bit into the tortuous paths which comprise the realm of politics, to assert, contrary to an all too prevalent view, that there really is a fine distinction between the science of politics and military science. Such assertion would be unnecessary were it not for the fact that there are many in China who forget or do not know that there is actually a causal relation between the establish-

One does not look to a Reign of mentof political institutions and the con-Terror for trial by one's peers; nor in a temporaneous social environment out of which they spring. This neither assumes that temporarily altered forms of governmental machinery necessarily mean revolutions in social values, nor does it aver that the whole of cultural values in China are undergoing great change. It merely cautions the erudite to be less neophytic in the use of the term political as an antonym for cultural. What greater cultural change is there in China to-day than the changing emphasis upon the family, the social unit of Chinese politics, due to gradual influx of Western and Christian emphasis on individualism?

To brand, with a gesture of allinclusiveness, all political change as superficial is to deny the logic of causal relation, is to assert that the degree of literacy of a people has no bearing on the force of public opinion, is to affirm that the literary revolution in China is not the result of contacts with the West, is to contend that the elevation of the status of women has no political bearing, and, finally, is to forget that philosophy is not only an essential part of politics, but that in China political philosophy has ever been the principal part of philosophy. Empirical speculation of dilettantes in things political must necessarily lead to a limited and truly naive concept of the scope of poli-

Western experiences in the science of politics have taught us that supreme judicial tribunals do not spring fullpanoplied from the brain of constitution makers; supreme courts are not fixed into the wheels of a governmental machine as a watchmaker fashions the balance wheel and escapement of a watch. Judicial tribunals, whether in England, the United States, Switzerland or Australia, in some way have had to work out a solution of three problems inherent in the very nature of the institution, namely, (1) the relation to the legislature and to the executive, (2) the problem of independence of tenure of the judges, and (3) the problem of the existence or non-existence of a body of cumulated law, written or unwritten, which serves as precedent for adjudication of cases.

I. In the Chinese paternalistic despotism there was no place for a popular assembly, much less for a judiciary independent of imperial mandate and which acted as an escapement for determining the scope of executive power. China has never had a judiciary separated from the executive. From the district magistrate, who exercised jurisdiction over both civil and criminal cases and at the same time was chief administrative officer, combining also certain functions usually regarded as legislative, up to the Board of Punishments in Peking (刑部), one of the six administrative boards, there was everywhere fusion of judicial and administrative functions. Previously China has never had a supreme court properly so called. The Board of Punishments was more administrative than judicial, acting as a sort of god-father to the provincial governors and prefects encouraging them through the Official Gazette to just execution of the laws. By imperial ordinance the Ministry of Justice upon occasion would be constituted a special tribunal to try cases of treason and grave offenses in co-operation with this board. Nor was the Board of Punishments free to act independent of the Grand Court of Re-(都察院). When passing judgment on the work of the present Supreme Court of China (大理院) fairness cautions to remember that the institution is absolutely without historic precedent.

2. The problem of the tenure of judges is so intimately wrapped up with iciary to the other departments of discussed in a later section. government that an explanation why separate treatment is given it would subservient to the executive or to the but, as with other attempts to apply

legislature, the result either of the structure of the government or of the force of circumstances such as the pressure of a military regime, from the point of view of power to interpret a constitution, either must lapse into innocuous dissuetude or become the mouthpiece of its dictator. When it is realized that the so-called Permanent Constitution, to which the Supreme Court in part owes its existence, has been repudiated by more than one faction which has managed temporarily the politics of Peking; when it is known that the court judges have been persona non grata to such wilful executives as Yuan Shih-k'ai and to parliamentarians who desired for themselves the functions of interpretation which have been assumed by the court, the very permanence of the Supreme Court and the relative independence displayed in its adjudication are facts of more than passing significance which augur well for the future.

3. A. Contrary to an opinion prevalent among foreigners who have never had occasion to investigate the subject, China for centuries has had a welldefined body of law. A body of code law, some of whose principles are probably as old as the Code of Hammurabi of Babylonia and are to be found in the Chou-li, or Rites of Chou, has existed in China since the first code was published by the T'ang dynasty in the seventh century. The Ta Ch'ing Hsien Hsing Hsing Lü (大清現行刑律), the Penal Code in Force in the Ch'ing Dynasty, the revision of the Ta Ch'ing Lü Li (大 精 律 例), or Laws and Statutes of the Ch'ing Dynasty, more than a code of criminal law as the term is understood in the West, is in fact a vision (大理寺) and the Censorate body of codified civil and criminal law; commercial law being excluded largely from the code inasmuch as the subject was left to the trade and craft guilds for extra-official attention. It has been aptly said that "What Blackstone, Coke, and Kent are to the common law, the Ta Ch'ing Lü Li is to Chinese law." the question of the relation of the jud- The status of the code to-day will be

Whether China has ever had case law in the technical sense of the term seem to be in order. A court of judges has been a subject for some controversy, foreign terminology to a Chinese institution, the difference of opinion may be the result of non-agreement in definition. China has never had case law if by that term is meant a well-defined body of reported judicial precedents which served a purpose broader than instruction of administrative officers. In place of case law, however, the Ta Ch'ing Lü Li, as the name implies contains not only the $L\ddot{u}$ (4), or fundamental laws which never altered with changing dynasties, but included as well the Li ([6]), or statutes supplementary to the original code which were subject to decennial revision—a distinction which has some similarity to, though not identical with, the difference existing between common and statute law of Anglo-Saxon jurisprudence.

3. B. A second fund of precedential law with which the Supreme Court has been confronted exists in the mass of regulations of the craft and trade guilds and other associations which have grown up entirely outside of the machinery of government. The almost absolute independence of the guilds from the civil law, which was far more complete than ever existed among the guilds of Europe, is indicated by a regulation of one of them, as quoted by Mr. H. B. Morse:

"It is agreed that members having disputes about money matters with each other shall submit their case to arbitration at a gild meeting, where every effort will be made to arrive at a satisfactory settlement of the dispute. If it prove impossible to arrive at an understanding, appeal may be made to the authorities; but if the complainant resorts to the courts in the first instance, without first referring to the gild, he shall be publicly reprimanded, and in any future case he may bring before the gild he will not be entitled to redress."

In the past the decisions of the guilds have always been considered by the Chinese courts as binding upon the parties concerned as the awards of the courts themselves.

3. C. Finally, there exists in China a vast store of what, for want of a more adequate term, might be called customary or common law. As the family is the all-pervasive unit of Chinese society, so are the immemorial practices of the family in the matters of marriage, adoption, divorce, wills and inheritance, the most deep-rooted essentially Chinese form of law. The Chinese family, and

the larger unit, the clan, have a distinct legal personality in China. The fact of variation of this customary law from province to province, and even from village to village, presents for the Supreme Court, at a time when Western principles of jurisprudence are being imported, a situation which only erudition and vision can save from catastrophe.

I. Organization of the Court. Although an attempt was made in 1906 to reorganize the Chinese judiciary along lines recommended by the report of the Commission on Juridical Reform sent abroad by the Empress Dowager and headed by Dr. Wu T'ing-fang, the effort proved premature. The Supreme Court, although created during the imperial period, did not actually begin to function until 1912 after the establishment of the republic. The constitutional provisions with reference to the organization and functions of the court are very meager, much having been left to be provided by law, though an effort was made to secure the court against departmental interference and to safeguard the tenure of the judges by providing for life tenure during good behavior. Appointment—that all-important matter of judicial administration—is vested by law in the President on recommendation of the Ministry of Justice and the Supreme Court itself; the appointment of the Chief Justice, however, by constitutional provision must have the approval of the Senate.

The Supreme Court is composed of a chief justice and twenty-five associates, who for the purpose of dispatch of business sit in divisions according to the nature of the subject matter of cases. Generally, there have been four civil and two criminal divisions, but in 1925 the number of civil divisions was increased by one to clear the docket of a mass of civil cases. A secretarial staff is attached to the court composed of a Bureau for Civil and Criminal Affairs of technical assistants, and a Bureau for General Affairs for ordinary secretarial purposes. The sessions of the court, though constitutionally open to the public except where public peace requires it, are in fact usually held in camera.

2. Functions of the Court. The sphere of jurisdiction of the Supreme Court has never been adequately defined by constitutional provision; in fact, some provisions as appears in Article 130 (promulgated October, 1923) giving to a constitutional convention the right to act in cases "where there is any doubt in act which brought down upon him the regard to the interpretation of the Constitution"—whatever that means specifically limit the power of the court. As in the United States Constitution, nowhere is there a blanket grant of power to interpret the limits of jurisdiction of the legislature and the executive; only ordinary appellate jurisdiction in civil and criminal cases, together with jurisdiction over disputes in cases of controversial powers of the provinces and the central government.

The Supreme Court is the one institution of the central government whose authority is recognized throughout the length and breadth of the nation. During the first ten years of its existence 34.130 cases came before the court for adjudication of which 32,250 have been disposed of, approximately two thirds of the total being civil cases. In addition to this, 1,800 separate matters have been referred to the court from the ministries, the lower courts and procuratorates for interpretation of points of law. A detailed statement of cases dealing with nationals of states having no extraterritorial rights, such as Germany and Russia, would also, serve to impress one with the work of the court. It must suffice, however, to comment solely upon those really signal achievements which have made history during the short duration of t's court and which have shaped the course of constitutional government in China.

I. Independence of the Judiciary. The most dramatic achievement of the Supreme Court was the establishment of its own independence in two outstanding conflicts, one with President Yuan Shih-k'ai, the other with Parliament. In a struggle which recalls the masterly achievements of Chief Justice John Marshall in establishing the independence of the United States Supreme Court, and in some of its details resembles Stockdale v. Hansard, a leading case of English constitutional history, the court won a victory over President Yuan Shih-k'ai who had given orders for the prosecution of a provincial governor for alleged embezzlement. the halcyon days of Yao and Shun, nor

Judge Chu, who presided in the case, after investigating the charges dismissed them finding no cause for action, an calumny of wilful Yuan who had expected a conviction. Chagrined over his rebuff, President Yuan instructed the Administrative Court to inquire into the conduct of Judge Chu. No cause for such action was found, however, and President Yuan had to content himself with reprimanding the court for being too "subservient to the law"—a phrase which will ever be writ large in the annals of China's judiciary.

In the following year, the fifth year of the republic, the Supreme Court won a signal victory in a controversy with Parliament over the question of appeal in election cases. Parliament contended that the court had no jurisdiction over such appeals since the law was silent on the point, while the court countered that, since the function of interpretation of the law rested with itself, it alone could decide the point of mooted jurisdiction. Parliament, however, persisted by passing resolutions denouncing the court decision declaring it to be null and void. But, in spite of the fact that the executive was also on the side of Parliament, the court dismissed the matter by declaring that while Parliament could make laws, its resolutions had not the character of law and were of no effect as against the decision of the court.

In this connection it is interesting to note that the Supreme Court since its creation has been generally remarkably free from interference by the military—a fact which is all the more remarkable when it is realized that the judges have not always received their salaries. Discretion has been the better part of valor, however, in disputes concerning the military, and that such cases have been left studiously alone is the statement of one of the present incumbent judges.

2. The Supreme Court and China's Old Law. By far the most consequential of the decisions of the court, however, concern themselves with the attitude towards the juridical heritage of China's productive past. The court has neither manifested a senseless harking back to juristic importations. Instead, in the main, the court has adopted a wisely conservative attitude towards essential

social values.

the court towards the most ancient present-accepted code law known to jurisprudence? In an epochal decision rendered in the third year of the republic the Ta Ch'ing Hsien Hsing Hsing Lü (大清現行刑律) was declared to have the force of law. (3rd yr. A.C. 304) Specific sections of the code, as in the law of succession, not altered by subsequent legislation or repugnant to present republican institutions, are still in effect. (3rd yr. A C. 70, and A.C. 1198) Generally, it may be asserted that in scores of cases adjudicated the provisions of the imperial code are the bases for the opinions rendered.

B. What of the practices developed by the trade and craft guilds which in the past have ever been considered as binding as the awards of courts? In a decision no less significant than the ones just cited the Supreme Court has declared that the guilds should be protected by law, and by implication has pronounced their regulations binding upon the members of the guild, unless in conflict with other points of law. (4th yr. A.C.

1257)

"The practice that people engaged in the same trade within the same administrative district form themselves into a guild and compel the rest engaged in the same trade within the same district to become members of the guild for the promotion of their common interest has long been recognised by custom. Such a guild, when formed, should be protected by law, and although its rules may be unsatisfactory or have for the time being ceased to be compulsory, its existence cannot be denied."

C. What has been the attitude of the court towards the most deep-rooted essentially Chinese form of law, the customary law, which though observed in innumerable domestic relations has never been reduced to codes or official regulation? No indiscriminate iconof law enunciated by the court, that civil cases shall be decided "first according to express provisions of law, in the absence of express provisions of law, then, according to customs, and, in the to further experimentation.

an uncritical acceptance of Western absence of customs, then, according to legal principles." (2nd yr. A.C. 64) This ruling, together with the more definite rule that valid customs "shall be applied to the exclusion of ordinary principles" A. What has been the attitude of of law (4th yr. A.C. 2354), indicate that the court is quite cognizant of the fact that it is neither politic nor possible to break with the heritage of China's past. What constitutes valid and invalid custom are subjects upon which the court has handed down a dozen definitive opinions.

A perusal of the digest of decisions of the court impresses one with the frequency of Western precedents and principles of jurisprudence. Particularly is it evident that the new Draft Civil Code (1926) differs from the Japanese Civil Code of 1896 mainly as illustrated by these two sections from the Japanese and Chinese codes respectively:

"Products obtained as the natural result of the use of a thing are natural fruits."

"Natural fruits are the produce reaped in

the productive use of the thing. When it is realized, however, that imperial China was absolutely without law on some such subjects as corporations and negotiable instruments, this seeming plagiarism may be excused. It is too early to appreciate how much the commercial code will be adjustable to the practices of the guilds. Will the guilds, for example, cast aside their regional customs for the form of bills of exchange in the code and founded on international regulations issued by the councils of the Hague and of Geneva? In the main, however, as Mr. Robert T. Bryan, Jr., a Shanghai attorney, has expressed it: "Students will admire the skilful manner in which Western jurisprudence has been woven into the fabric of the immemorial customs of a conservative and ancient race."

Principles of justice know no nationality; they are the common property of mankind, regardless of the political environment which gave them birth. But politics is a social science, and beoclasm appears in this fundamental rule ing limited by the fact that the stuff with which it deals is psychological, Western achievements in jurisprudence are but trial answers, and to be adequate in China, must again be subjected Research and Reform

Lucius C. Porter

temporary student movements in China and research in the field of literature and history which was clearly noted by Professor de Vargas in his paper "Some Elements in the Chinese Renaissance"1 has been frequently forgotten or neglected by more recent writers on the subject. To many foreigners, the students and their movements represent the wildest sort of radical modernism, and are, on that account, anathema. But if we are to have any clear understanding of the dynamic which underlies the various phases of student activities in China to-day, it is important to study the relationship of these movements to the work which is being done by the modern minded Chinese scholars in the field of literary and historical research. It is interesting to note that in the case of the European renaissance there is a similar intimate connection between thorough-going research in the field of classical studies and intellectual fertility, independence, and creativity. In the case of China as in the case of Europe it is difficult to say just where the process starts, difficult to determine to what extent the study of the classics is the spring from which the new dynamic and fertility are drawn. Undoubtedly the movement towards a recovery of the values of old culture is one expression of the renewed intellectual fertility which characterizes intellectual China to-day. But it is as true of the intellectual life of Europe in the sixteenth century as of that of China in the twentieth, that literary and philological studies of some sort precede political, social, and economic reforms.

In the case of Europe the destruction of the Eastern Roman Empire by the Turks in 1453 had driven Greek

The close relation between con- scholars from Constantinople to Italy. These scholars became the inspiring teachers around whom centered a renewed study of Greek culture in the original tongues. The studies in the original languages, first Greek and then Hebrew,—for the Christian and Jewish sources,—were the stimulus to the Revival of Learning from which sprang the mighty stream of modern European culture with all its varied forces.

In China we find in the early years of the Ch'ing dynasty, an intellectual reaction against the subjective philosophies of the Sung and Ming dynasties which found expression in the so-called "Han school" (漢學派) of critical scholars who sought the original text and ibsa verba of the old writers. Professor Pelliot has said that these "Han scholars" developed an indigenous Chinese science of philological and literary method which had nothing to learn from the West. "They developed not only philological science (經學,校勘,小學, 音韵), but also the study of laws and institutions(典章制度), of history(史學), of Chinese archaeology (金石), of mathematics and astronomy (天算), and of hydrography (水地).2 These men not only questioned the authenticity of the classical books, and endeavored to reconstruct them; they also became interested in the writers who had been classed as heterodox by Sung dynasty Confucianism, and made available for later Chinese scholars useful editions of Moh-Ti, Hsun-tzu, Wang Ch'ung, various Taoist philosophers and other thinkers and writers. The successors of the first two generations of these "Han scholars" are the men who have become leaders in contemporary literary reforms, the prophets from whom the students of to-

¹ Paper read before the Wen Yu Hui, Peking, February 15, 1922, printed in The New China Review, April and June, 1922, vol. IV, p. 119.

² de Vargas, Op. cit. p. 122.

manifold activities.

Why should there be this connection between classical studies and intellectual independence and creativity? Is this connection accidental or intrinsic? The full answer to these questions can only be given on the basis of extensive and thorough-going study. In this brief article one can only suggest explanatory hypotheses which may guide in further efforts to answer the

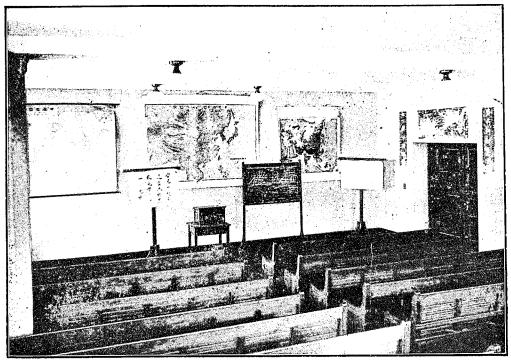
questions. The study of the old literature, whether Greek or Chinese, meant, to begin with, a recovery of a truer picture of the real past than had been possible previously. Just as the Renaissance in Europe made Homer, Socrates, and Aristotle better known as living men in relation to a public which did not altogether understand them, so Confucius and his followers came to be known as the living defenders of one point of view against views which were maintained with equal earnestness by others. The recovery of the historical past disclosed a variety of views. Each of these divergent views, since it was a part of antiquity, received something of the honor given to the past, something of the reverence for antiquity. Thus the spirit of traditionalism becomes itself in a way a basis for admitting the fact of variety. Traditionalism in this sense carries its own antidote. Honoring the past leads to the effort to secure a true picture of the past. As the picture of actual conditions grows clearer, the past is found to contain varied views, each of which gained something of the reverence and sanctity offered to that which is old. But with this recovery of variety a cure is found for the lifeless monotony of orthodox traditionalism. The revelation of variety in the past then becomes a stimulus to a still wider range of interests and inquiry. Scholars become encouraged in making ventures into the less known areas of past history and past ideas. The process stimulates itself until there is developed a real sanction for intellectual independence and freedom, which leads on to the liberation of intellectual study from the fetters of established tradition. Com-

day have drawn inspiration for their the various hypotheses regarding texts, personalities and teaching. As evidence accumulates a clearer picture is drawn. An early creative period is discovered in which there was real intellectual ferment; views which later became established as orthodox are seen to have been originally but one view among many rival philosophies.

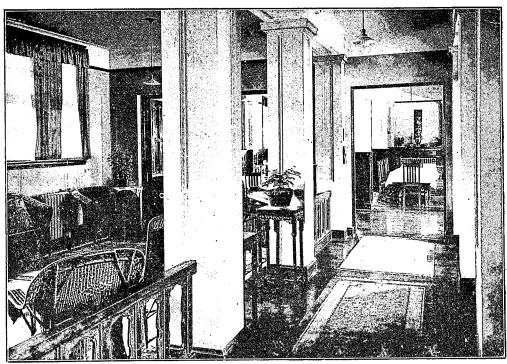
The discovery of variety in ancient thinking thus becomes the stimulus to new vitality, to fresh freedom, and to greater variety in current thinking. Thus another chapter is written in the progressive freeing of intelligence; this freeing of intelligence is found to be the key to all human progress. Intellectual curiosity, and imagination, which first led to the discovery and recovery of the heretics and non-Confucian writers of ancient China, lead on into contemporary adventures in thinking. Since much of the treasure of ancient Chinese thought is concerned with moral and social teaching, the recovery of variety in early thought leads naturally to experiment in the application of these varied social theories. From this it is an easy step to social experiment along yet more independent lines and in direct relation to modern problems. The ideas which sprang from the master minds of the past are no longer merely honored within the cloister and through traditional ceremonies, but are taken out into the market place for practical use. The youth of to-day are inspired to deal with their own age as the masters dealt with theirs.

The rediscovery of the importance of the teaching of Moh-Ti may be taken as a concrete example of the process which has been suggested in the preceding paragraphs, while the growing influence of this rediscovered sage gives an excellent illustraton of the relationship between philological and literary research and greater freedom, fertility and originality in contemporary thinking. Not many decades ago, it was extremely difficult anywhere in China to secure copies of the text "Mo-Tzu" (選子) the "Book" of Moh-Ti.

Dr. Legge secured a copy only by accidentally finding it in a book peddler's pack. Dr. Faber had a translation petition and rivalry develop between of this copy made for his own use. Dr.



A lecture hall in the Main Building of the Yenching School of Chinese Studies.



Lounging and dining room of the West Hostel as seen from the hallway.

Chinese scholarship until the time of of the "Han scholars" of the early years of the Ch'ing period. One of these Pi Yuan, published an edition with commentaries in 1784. Thereafter a number of great textual critics dealt with the book Moh Tzu.

In 1997, Mr. Sun I-jang¹ prepared a complete edition of Moh-Ti giving, with his own revision of the original text and his comments all previous notes and commentaries. This edition has become the standard text for all recent study of Moh-Ti.

This brief record traces the line of succession from Pih Yuan, "Han scholar" of the earlier Ch'ing period, (Manchu Dynasty) whose literary curiosity led him to a rediscovery of the text of Moh Tze, down through a series of critics, who, for the most part, belonged to a rather esoteric circle of intellectuals, and whose work was not widely known by people in general, to the edition of 1907, which made available for scholars generally the critically annotated text, with all the apparatus needed for comparative critical study.

At this point the Western-trained Chinese appears in the form of Dr. Hu Shih himself. Basing his studies on the fundamental preliminary work presented in Mr. Sun I-jang's edition, Dr. Hu proceeds to use the methods of study derived from university experience in America together with the logical and philosophical ideas gained from his study of Western culture, in a searching examination of the teaching of all the noteworthy thinkers of the later Chou period of Chinese history-the creative period of Chinese philosophy.

Moh-Ti, had been hitherto known to the orthodox scholars of China only through Mencius' disparaging criticism of his doctrine of "universal love". Dr. Hu discovers the true Moh-Ti to have been a prophet of religion; an advocate of economic views, which have many similarities with modern sober socialism; the discoverer, for the Chinese, of the necessity of logical method in thinking, and of a clearly defined criterion of truth; the founder of an organized school of religion. Dr. Hu Shih ventures to speak of

1 Dr. Hu romanizes this name 'Sun yi-yong'.

Hu shows how Moh-Ti was ignored by it as an organized and recognized institution, a church in which "apostolic succession" had been in vogue, an institution which existed through several centuries following Moh-Ti's death; the creator of a system of logic, which included a development of paradoxes, curiously parallel to those of the Greek Zeno; and the originator of scientific interest in the external world, for the study of which methods of observation and induction were described. Surely a sage of such varied interests and such high ability is one of the world's greatest men!

Dr. Hu, in particular, gave a tresh and valuable interpretation to the six chapters of the book 'Moh Tzu' that deal particularly with logic and science, finding in the numerous definitions and explanations contained in these books, surprising parallels to many of the principles of deductive logic known in the West from the time of Aristotle, and suggestions of inductive methods in thinking which were hardly formulated in the West until the time of John Stuart Mill. It is curious to note that these highly significant chapters had been known of old as the first and second "Classic" (經上 經下) and the first and second "Explanation of the Canon" (經說上經說下).
Dr. Hu's work has stimulated in-

creased attention to the book Moh-Tzu. and in particular, attention to the chapters on logic and science. In 1921 Mr. Liang Ch'i-ch'ao, who had in his earlier works written some suggestive chapters on Moh Ti, published a book on Moh Ti's doctrines (Moh Tsu Hsueh An). In 1922 Mr. Chang Ch'un-i published a book of "Corrections and criticisms of Sun Ijang's edition of Moh-ti". The discussions of problems raised by these writers and the differing points of view which they present in certain details of interpretation, have stimulated a large number of articles in various journals of discussion. Two examples of these are "The Origin of Moh-Ti's Logic", by Chien Liao, (Chinese Eastern Miscellany, Volume 20, Number 21) and "The Pragmatism of Moh Ti" by Tang Hsing Yen in the Chinese Eastern Miscellany, Volume 21, No. 8.) Replies to these critics are to be found in Dr. Hu Shih's second series. This list though incomplete is enough to indicate that a very wide spread study of Moh-Ti's teachings

has already begun1.

This is not the place to enter into a detailed study of Moh-Ti's teaching and an estimate of the significance of that teaching in Chinese thought. It may be proper, however, to refer to some of the problems which are being discussed. One of these relates to the authorship of the chapters on logic and science which have already been mentioned.2 Mr. Liang Ch'i-ch'ao disagrees with Dr. Hu's opinion that these six chapters must all come from the Mohist school one or two hundred years after Moh-Ti. Mr. Liang holds that the name Ching (經), canon or classic, which is applied to the first four of these chapters, indicates that they must have been regarded by Moh-Ti's followers as the very heart of the sage's message, and should be thought, on that account, as having originated with the master himself.

Another problem of first importance is the relation of the religious ideals and the religious philosophy of Moh-Ti and his followers, to their pragmatic philosophy, logical studies, and conceptions of ferent toward or hostile to any religious science. It is evident that in the present state of Chinese thinking it is extremely difficult to secure unprejudiced estimates of the religion of Moh-Ti. Dr. Hu Shih speaks of him as "the only Chinese who can truly be said to have founded a religion. For Taoism was never founded by Lao Tze, nor was Confucianism as a religion founded by Confucius As a religion, Mohism repudiates determinism and holds that the salvation of the individual depends on his own efforts to do good. It beghosts who possess intelligence and power to reward and punish men according to their deserts. It has as its basic tenet the doctrine of the Will of Heaven, which is: 'Love all'. This doctrine of universal altruism is a repudiation of

Collected Writings both in the first and the Confucian principle of a graduation of love decreasing with the remoteness of relationship. 3 ... Dr. Hu in addition, generously says that Moh-Ti was "perhaps one of the greatest souls China has ever produced"4.

Mr. Liang Ch'i-ch'ao is not so generous to Moh-Ti's religious views. His view, which is supported also by Dr. Fung Yu-lan (馮友蘭)5, interprets the religious side of Moh-Ti's teaching as a means consciously used by the master to secure additional sanction for his economic and ethical teaching, by allying it with contemporary popular religious conceptions. Dr. Fung adds to his religious sanction a "political sanction" developed for the same purpose, namely to give a stronger support and wider currency to the ethical and social teach-

In view of the sharp divisions and strong partisanship in contemporary Chinese thinking in religion, it is difficult to secure an impartial discussion. Students of Moh-Ti, such as Mr. Nelson E. P. Liu, who have had a Christian training, naturally give greater importence to the religious factor in Moh-Ti's thinking than do scholars who are indif-

Equally sharp partisanship prevails in regard to ethical, social and political ideals, and it is equally difficult to secure impartial estimates of the social teaching of Moh-Ti. Moh-Ti though not a "socialist" in the modern sense was socially-minded. But to-day any use of the word "socialism" or "socialistic" arouses determined opposition from certain quarters, and enthusiastic support from others.

Another fascinating critical problem lieves in the existence of spirits and is one that might be called the "synoptic problem" of Moh-Ti. It is known that three distinct Mohist schools once existed, each of which regarded itself as the transmitter of his true teaching. In the present fifty-three chapters of Moh Tzu ten important topics are treated in three chapters each. There are in the material common to the three presentations, some close parallels, some divergencies, some variations in the order and material peculiar to a single record. Dr. A. Forke, whose work on Moh-Ti gives a complete German translation of the fifty-three books with a valuable introduction and critical comments,1 suggests the names Quelle (Q) Erweiterung (E) Paraphrase (P) for the three distinct types of style found in the trilogies.

Another great unsolved problem, perhaps the most fascinating of all those connected with Moh-Ti, is this: the teaching of Moh-Ti was of such vitality as to perpetuate itself for over three hundred years in an organized school; it was a teaching recognized by competent observers during several succeeding centuries as of a value and a strength equal to that of Confucius. Why should such teaching have disappeared so completly from the thought and life of China after

the T'ang period?

Enough has been said to show how rapidly interest in Moh-Ti has grown in China during the last two decades, and how large a number of China's most thoughtful minds have become fascinated by the literary, philosophical and scientific problems which Moh-Ti research presents. The books and articles already named are a surprising result in a field which was opened for modern research as recently as 1907. The divergencies of opinion on major problems outlined above, and the vigorous support given in current articles to specific hypotheses of interpretation, give promise that the stream of "Moh-Ti literature" will have within the next decade an even more notable increase in volume. A real "Moh-Ti movement" is evidently in full swing.

It may seem to the reader that so much has been said on the side of research that the reform aspect in the topic of this paper, has been almost neglected. In answer, one should note that any influence of the results in Moh-Ti research which have been already published upon current social and political

reforms, could be, in the nature of the case, only an indirect influence, an influence of suggestion rather than a direct relationship. Moreover, we are still so close to the various forces at work within the whole field of Chinese thinking and Chinese reforms as to make it impossible to estimate duly either the various forces at work or the true relationships between processes of reformation and of revival. But surely the evidence already given is enough to show that the mind of China is already drawing upon indigenous sources in the cultural heritage of the race for much of the dynamic in current scientific, social, ethical and political activities. Dr. de Vargas has called western civilization the "Starter" of the Chinese Renaissance. But the "Stuff" of the new civilization, must be, as he says, "the man-power of the Chinese people." The illustration taken from the field of Moh-Ti research is evidence that he is right when he adds "the perceptor is the indigenous scientific scholarship which has been developing quietly during the last three centuries." The problem of intellectual, social, ethical and political reform in China is the same. Dr. Hu Shih has given what is perhaps the simplest and clearest statement of this problem. "How can we Chinese feel at ease in this new world which at first sight appears to be so much at variance with what we have long regarded as our own civilization?......How can we best assimilate modern civilization in such a manner as to make it congenial and congruous and continuous with the civilization of our own making?"2

Each reader should study Dr. Hu's full statement in the introduction to his book. Expressing the problem in more specific terms, Dr. Hu finally sums the matter up as follows, "Where can we find a congenial stock with which we may organically link the thought-systems of modern Europe and America, so that we may further build up our own science and philosophy on the new foundation of an internal assimilation of the old and the new?"3 Dr. Hu offers his own solution to the problem which he

¹ A list of the Chinese titles of these books and articles will be found at the end of this article.

² 經上下,經說上下,大取,小取 3 Op. cit., page 57.

Op. cit., page 55.

⁵ See "The Comparative Study of Life's Ideals", Commercial Press, Shanghai, 1924, Chapter 7, p. 96.

⁶ Mo Ti's Doctrine of "Universal Love" by Nelson E. P. Liu, The Boone Review, June

¹ Alfred Forke. Me Ti, des Soziel-Ethikers und seiner Schuler philosophische Werke.

Mitteilungen des Seminers fur Orientalische Sprachen, in der Friedrich Wilhelm Universital zu Berlin, Berlin, 1922.

² New China Review, Vol. v. p. 6.

³ Op. cit. p. 7.

stated. He writes: "the revival of the non-Confucian schools is absolutely necessary because it is in these schools that we may hope to find the congenial soil in which to transplant the best products of occidental philosophy and science."1

It is the purpose of this article to suggest that among varied topics discussed by Moh-Ti in the fields of religion, ethics, sociology and logic is to be found much of that "congenial stock" in Chinese culture on to wnich, as on to an old root, may be grafted, the thought systems which underlie the institutions of the modern world. Grafted carefully and wisely to such a cultural root, these systems will find sources of vital strength on which to feed, so that there may be developed in modern China, a culture as fertile in resources, as free in spirit, and as richly creative, as is found anywhere in our modern world. Drawing in this way from the well-nigh inexhaustible resources of China's remarkable cultural heritage, may it not be that modern Chinese culture, the tender sprouts of whose new growth begin to appear, is to develop in a fashion that will be at once thoroughly modern, and yet, at the same time, thoroughly in accord 1 Op. cit. p. 8.

has thus thoughtfully and critically with the immemorial spirit of the Chinese race? May we not expect reform, adaptation and new creations in thought, in social structure, and in ideals, that will not only serve to guide the Chinese people into a renaissance of cultural activity comparable with, cr even surpassing the golden days of Sung, T'ang, and Chou, but will also make possible a far greater contribution than has yet been seen in history from the Chinese spirit and the ancient Chinese heritage of culture to the world at large? Surely any fundamental readjustment in Chinese life, and any revival of the spirit of Chinese culture will, of necessity, in these modern days, when through easy communications the whole world has been made one neighborhood, result in stimulus, suggestion, and fructification for other modern cultures.

Finally, let us remember that Moh-Ti has been taken to illustrate the fact that scholarly research into the past becomes the stimulus for freedom of thought and the dynamic for far-reaching social reforms. As the other nonconformist prophets in Chinese literary and social history, are brought to light and to new life by scholarly studies, fresh impetus may be expected for reform, for freedom and for new creations of the Chinese spirit.

Chinese Materials Dealing with Moh-Ti

(1) (2) (3)	墨子學案 墨經校釋 先秦政治思想史 一種人生觀	梁梁梁馮陸啓啓及懋	民十三 民十四 百科小巖書 民十三
(4) (5)	周秦哲學史	陸 懋 德	清華學校 民十一 商務印書館
(6) (7)	墨子問詁箋 名墨 訾 應論	章 行 嚴	東方雜誌 民十二 商務印書館
(8)	墨辯探源	錢 穆 章行嚴等	東方雜誌 民十二 商務印書館 東方文庫 民十二 商務印書館
(10) (3)	名學稽古 墨子小取篇新計	胡 適	胡適文存 民十四 亞東圖書館
(11)	梁任公墨經校釋序 論墨學	胡 適	胡適文存二集 民十五 亞東圖書館
(12) (13) (14)	爾季学 諸子通誼 墨子勞農主義	胡陳與	民十四 商務印書館 國語文選 民十三 大東書局

From the Inner Court

THE NEW MANDARIN

Quo Vadis?

With the present issue the trilogy of first endeavor to understand the life and THE NEW MANDARINS for the year is completed. In these three numbers the editors have endeavored to publish articles written by well-known lecturers and students of Chinese thought and institutions to the end that the students in the Yenching School of Chinese Studies, and the wider circle of readers of the magazine, might have in permanent form a partial record of the content or at least the spirit of the many lectures given in the school during the year. The papers contributed by students in the Y. S. C. S. reflect something of the scope of interests represented by the student body. To those who may have been introduced to Things Chinese through the medium of the magazine we have tried to represent China not as Brazil is represented by Charley's Aunt-"a place where the nuts come from." Conversely, to convince him who picks up a copy of THE NEW MANDARIN that the streets of modern Cambaluc are paved with a mosaic of philanthropic gems and sacrificial jade, and that the prisons of China, like those in Utopia, are equipped with chains of wrought gold, this is not our aim. To err on the side of generosity, however, when in the courts of public opinion abroad ignorance of things Chinese has had first and last plea to the jury, may be a pardonable means of securing justice. Western respect for justice should counsel that the culture of China is entitled to its day in court. If THE NEW MANDARIN can serve somewhat as a gad-fly to sting men abroad into thinking for themselves on some things Chinese then the magazine will have served a commendable purpose. THE NEW MANDARIN is but a satellite of an institution whose credo is: To render the greatest service to China one must University, "The Invention of Printing

thought of her people.

Dr. Lucius C. Porter, dean of studies in the Y.S.C.S., has probably best caught the spirit of the present number of the magazine in the title for his paper which appears herein, "Research and Reform"; a reading of the article will throw much light on one of the most interesting of thought movements in China to-day. This number is composed of STUDIEŠ IN CHINESE THINKING by men and women of variant nationalities, technical abilities and points of view. Their contributions deal with the research and reform in thought and institutions now being carried on by Chinese scholar-writers and scholarstatesmen, who, with critical attitudes towards the products of the past, are laboring to guide China's scholarship into practical channels. Included among these STUDIES IN CHINESE THINK-ING also are articles describing and evaluating some of the elements in Chinese present-day life, as variant as Buddhism and medicine, drama and politics.

"China and the Education of a Japanese", contributed by Mr. Shigeyoshi Obata, translator of "The Works of Li Po," is a paper which should interest, both because of the reputation of the man in Chinese scholarship and because of his respectful attitude towards Chinese culture which the Jananese understands so much better than does the Westerner. An illustrated version of this paper was given as a lecture to the students of the Y. S. C. S.

Probably the best illustration of productive research accomplished by a foreign scholar of Chinese during the last few years is contained in the recently published monumental book by the late Dr. Thomas F. Carter of Columbia

in China". The careful review of this book which appears herein was written by Dr. J. J. L. Duyvendak, sometime professor of Chinese in the University of Leiden and formerly Chinese Secretary to the Netherlands Legation in Peking. This review has appeared previously only in the Dutch and Chinese and we feel favored to be privileged to publish the first English version in this number. Dr. Duyvendak is himself a scholar of distinction, his translation of "The Diary of His Excellency Ching-Shan" being "by far the most vivid and dramatic document which figures among the sources for modern Chinese history."

Mr. Arthur W. Hummel, professor of Chinese history in the Y.S.C.S., in his article "Some Thoughts on the Literary Revolution", with careful attention to detail, describes the strides the Chinese are making towards evolving a written medium which can express adequately the thoughts of the people.

The representations of "Iron Pictures" with the descriptive commentary by Mr. Benjamin March, librarian and lecturer in art in the school, will probably serve to introduce many to a Chinese craft which until recently has generally been overlooked by Westerners.

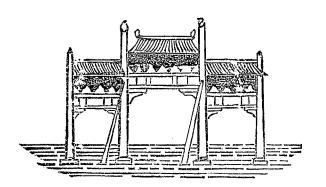
To be able to publish two articles by Chinese authors, one, a critical appraisal of the anti-Christian movement, the other, a short story of Chinese life, is a distinct privilege. Both Dr. Yamei Kin and Mr. P. C. Hsu have been associated with the Y. S. C. S. as special lecturers during the year. Dr.

Kin's story will be read with much interest by many who believe that in the folk tales of a people, in the intimate details of their home life, exists the key to their concepts of value. As a lecture on Chinese themes she is highly regarded abroad. Mr. Hsu, in addition to his work as student secretary of the Y. M. C. A., is a lecturer in Yenching University.

This issue contains four articles of a technical nature written by students in the Y.S.C.S., Miss NettieMabelle Senger, a village evangelist in Shansi who has made a special study of Buddhism during her many years of residence in China; Mr. Alan Priest, research fellow in Chinese art from Harvard University where he was formerly an instructor in art; Dr. Arthur Swain, a physician attached to the Salvation Army; and Mr. C. Walter Young, Willard Straight Fellow in Chinese under the Institute of International Education of New York.

The editor desires to make a request the final word FROM THE INNER COURT. Comments from alumni, students and others who have read portions of our magazine have rarely come in written form. Verbal criticisms have been valuable but cannot be passed on as readily to a new staff of editors as can those which are written. In order to give future editors the benefit of your criticisms and commendations, if certain features seem commendable, it would be a great assistance to us, the present editors, to have these statements in written form.

-The Editor-



COSTER'S CHINESE ANCESTORS.

J. J. L. Duyvendak

Invention of Printing in China and its spread westward. By Thomas Francis Carler. Columbia Univ. Press, N. Y. 1925. Pp. 282.

In people's imagination the inventor of printing, he he called Coster I or Gutenberg, stands alone at the very beginning of the history of modern civilisation in solemn simplicity. One thinks of him as essentially a man who invented something new. No doubt he continued the work which had been done by mediaeval European engravers on wood and copperplate and by bookbinders, but he seems but to owe a small part of his invention to these forerunners. One would fain erect him a statue so that he might tower high above the common crowd of these smaller men.

Yet to-day no one could do so with a clear conscience. Your veneration could only find expression by painting a picture of variegated colours. Like a Russian icon his figure should certainly be visible on the foreground, but behind him one would discern the dim forms of many people draped in multi-coloured Eastern robes, and belonging to many different races. They would be Chinese and Japanese and Mongols, Koreans and Turks and Uigurs and Persians, European travelers, Arabs, Russians, Spaniards and Venetians. And amongst them there would be Buddhist monks, Taoist priests, Confucian scholars, travelers and merchants, Christian missionaries and patrons of gambling-dens, Moslems and Kopts, Manichaeans and Nestorians, emperors, kings and mendicant monks. Some of these should also be counted with the great inventors and should find their place on the foreground of the picture, but behind them would be numberless masses of those who continued and transmitted inventions. Look how they are moving across the desert sands, how they are trading on the bazaar and how they are sailing on the waters of many oceans. In their hands they hold seals and charms, holy images of Buddha, printed sutras in nearly every language of Asia, Confucian classics, playing cards, banknotes and cottonprints, paper, printing-boards and ink.

It is on very good authority that I evoke this fantastic image before your mind's eye. You will find it in the excellent work on the invention of printing by Mr. Carter which it is the object of this paper not merely to review but to eulogize. For though the image which I called up may seem fantastic, the way in which Mr. Carter handles his brush is far from being so. On the contrary, every stroke has been thought out very carefully, the characteristics of every figure have been studied minutely, and the design of their garments is of great historical accuracy. It certainly is no common merit thus to have created an image which is

As a Hollander I may be allowed to stand by Coster for tradition's sake!

all aglow with colour and life, where some parts are brilliant with a bright light and others are left in mysterious shadows. One cannot but believe in the truth of this picture.

The history of great inventions is always thrilling. And of all inventions none is so closely connected with the creative faculty of the mind and few have had such influence on civilisation as the art of printing. It is, therefore, very gratifying to our epic sense to find that its history is a really noble tale. The art of printing which embraces the whole world has sprung from the coalesced seeds from East and West and the impulses which led to its creation count among the deepest and mest powerful in mankind. Indeed it need not be ashamed of its crigin

The capricious hazard of archaeological discoveries has enabled us in our time to understand this history far better than before. The great importance of the discoveries made by men like Sir Aurel Stein, Professor Pelliot, Dr. von Lecoq and others in Tun-hwang,

Dr. von Lecoq and others in Tun-hwang, Turfan, etc., is well known. They opened up a new world. And it is in this world where we find the first beginnings of printing. Now in Mr. Carter's book all problems connected with the invention and the development of printing are carefully examined in the light of these recent discoveries. The work has had the advantage of a personal supervision by Professor Pelliot and much information furnished by specialists in different fields of research. The way in which older material has been sorted out and new material has been added is admirable for its critical insight, and the book possesses the uncommon merit of being perfectly intelligible to the general reader, because Mr. Carter has had the happy inspiration to banish all technical details which are interesting only to specialists, and to store them neatly away in notes at the end of his book. Besides, two folding charts show the results of the au-

thor's research at a glance.

To the great majority of the general readers these results will be very astonishing. How many of us, who constantly are using paper, realise that it was the eunuch Ts'ai Lun who in 105 A.D. reported to the Emperor of China the invention of paper, made from bark, hemp, rags and nets; or that Stein found paper in Tun-hwang, which could be dated about 150 A.D., which was made of pure rags? Not so long ago rag-paper was supposed to be an invention of Germans or Italians in the 15th century! It is now quite possible to follow this paper on its way westward: Turkestan, Turfan, Samarkand. In the last-named city Chinese prisoners taught the art of paper mak-

different roads paper had already been imported into Europe, it was not until the 13th century that the art of making paper was brought to Spain, then under domination of the Moors. And soon after this it crossed

the Pyrennes.

In China the use of paper had soon become very general, as a much better material for writing than the earlier wood or hamboo or silk. About the year 400 a kind of ink was made from soot and shortly afterwards red ink came to be used for making seal imprints on paper. And apart from these seal prints used to authenticate documents, about the 6th century in Taoist circles a kind of quasi-seals came into use, as a device for multiplicating magic charms which had power to banish demons. Eventually with the spread of Buddhism, which, more than any other religion, believes in the secret power of words, this need of multiplication increased, and gradually, about the 7th century, the first experiments were made in printing religious images with or without a written text, and imperceptibly this developed into the printing of sutras. The multiplication of such sutras was regarded as an act of devotion and the possession of a sacred text brought great blessings.

For a while this art was practised in the quiet seclusion of monasteries without attracting attention. When presently Buddhism spread to Japan, it migrated thither along with the missionary monks and then suddenly we find that in the year 110 A.D. the Empress Shotoku orders a million copies to be printed of a certain charm and to distribute these to a great number of temples, where they should be kept forever, hidden in small pagodas specially made for this

This sounds like legend. But let the unbeliever take Mr. Carter's book and look at the photograph of some of these curious documents! Several copies, kept in the original small pagodas are in existence to-day. The print is so excellent, that it clearly must be the result of a long development. But for us these little sheets are the oldest prints in the world! The charm is in Sanskrit, written in Chinese charactors. It is not a translation, but a phonetic transliteration, in order to preserve the sacred word as much as possible in its original form. From the text which belongs to the charm the motive which prompted the Empress to give her curious order is very clear. It is there said that a certain sick Brahman was told by a soothsayer, that he would die within seven days. Thereupon the Brahman visited the Buddha praying to save him and pronouncing readiness to become his disciple. Thus Buddha

"In a certain city a pagoda is fallen. You must go and repair it, then write a dharani (charm) and place it there. The reading of this charm will lengthen your life now and later bring you to Paradise. The disciples asked the Buddha wherein lay the power of the dharani. Buddha replied: "Whosoever wishes to gain power from the dharani must write seventyseven copies and place them in a pagoda. This pagoda must then be honoured with sacrifice.

ing to Arabs in the 8th century. Although by But one can also make seventy-seven pagodas of clay to hold the dharani and place one in each. This will save the life of him who thus makes and honours the pagodas and his sin will be forgiven. Such is the method of the use of the dharani.... The size of the pagodas shall be from an inch to a cubit in height or yet ten feet. From these pagodas, if the heart is set at rest by contemplation, shall come forth a wonderful perfume."

Then follow some words of a Boddhisattva which do not entirely tally with what precedes. The Boddhisattva said:

"I will speak of the impressing of the law of the dharani upon the heart. This dharani is spoken by the nine hundred and ninety-nine thousand Boddhisattvas, and he who repeats it with all his heart shall have his sins forgiven. . . . So shall ninety-nine copies be made of each of these dharani, and they shall be placed within the pagodas. . . . These shall be honored with offerings and incense and flowers and there shall be a procession around them seven times while the dharani is recited. Then

will great salvation be wrought." In view of the different numbers given by the Buddha and the Boddhisattva the Empress Shotoku no doubt wished to be on the safe side and decided to make a million copies. The great importance which in this case printing had for satisfying a religious need is selfevident. The power of the charm served the Empress Shotoku but little in this life. She died just about the time when the pagodas were distributed to the various temples.

Curiously enough for a long time after this nothing is heard of printing in Japan. Not until the end of the roth century was it again imported from China as a new art. Meanwhile printing in China had made a rapid advance, as is shown by the earliest printed book, found by Stein at Tun-hwang and which is dated 863. This is a magnificent piece of work, displaying excellent workmanship. It is again Buddhistic, a Chinese translation of the famous Prajnd Paramita, the Diamondsutra. Making copies of this text has always been regarded as a highly meritorious work. Says the Buddha therein: "Whatever place. constitutes a repository for this sacred scripture, there also the Lord Buddha may be found." "If a good disciple, whether man or woman, in the morning, at noonday and at eventide, sacrificed lives innumerable as the sands of the Ganges, and thus without intermission throughout infinite ages; and if another disciple, hearing this scripture proclaimed, steadfastly believed it, his felicity would be appreciably greater than the other. But how much greater must be the felicity of a disciple who transcribes the sacred text, . . . and repeats the scripture that others may be

edified thereby."

The man who printed the sutra records that he undertook the work in honour of his parents. Did he desire to acquire blessings for them by the multiplication of the sacred word? Here again doubtless the motive of printing was religious.

Now parallel to this development which aims at multiplication, we find the idea that

by making copies an authentic text could be preserved. Now we come to the world of Confucian scholars. One should remember the great veneration in which the Confucian classics were there held. At an early date the need was felt for fixing the text of the classics and for safeguarding it against mistakes by copyists, and therefore in 175 the classics were engraved in stone. It is not known when for the first time by a simple process "rubbings" were made from these stone-slabs, but certainly this was done very early. The oldest extant stone-rubbing is dated between 627-640 and was found by Dallet at The his 649 and was found by Pelliot at Tun-hwang. These Tun-hwang finds have also proved that in the 9th century Buddhist texts were not only printed from wooden blocks, but also from stone plates specially made for this pur-

Now the important moment is not far when both currents are destined to meet and mingle: the Confucian need of authentic texts and the Buddhistic need of multiplication of texts. In those days the province of Szech'uan was an important cultural centre, and probably the first prints were made there. In the beginning of the 10th century when China was divided in different states, this province was conquered by the central state which claimed to be the direct successor of the great T'ang dynasty, and had its capital in Ch'angan (Hsi-an-fu). It has been put on record that its first minister, Feng Tao, first got to know printed books in Szech'uan, largely Buddhistic and Taoistic literature, and also a few schools primers, which were all printed from blocks. It so happened that, in order to enhance the prestige of the dynasty, it was intended to have the classics freshly engraved in stone with new commentaries, just like the great emperors of previous dynasties had done, but unfortunately the treasury did not permit such a costly enterprise. Inspired by what he had seen in Szech'uan, in order to retrench the expense, Feng Tao now proposed in 932 to have the classics engraved in wood, in the manner which was well known in Szech'uan, so that one might obtain an authentic text of which authentic copies could be made. Thus it was decided, and the first printed edition of the classics was begun. This edition was completed in 953 and contained 130 volumes.

And now the art of printing sallied forth from the obscurity of Buddhist monasteries into the full daylight of Confucian scholarship. Henceforth it was the officially recognised way to transmit the classic texts in authentic form. For longer than a century it was forbidden to print them in private printing-houses. The chief object to be attained by printing was authenticity. The significance of the easy multiplication which it afforded was only gradually to dawn upon

The subsequent Sung dynasty, however, owes its revival of classical studies to the spread of the printed book, and during its reign the production of books was enormous. After the printing of the classics the edition of a separate commentary in 180 volumes followed. Then came an edition of the dynastic

histories in several hundred volumes. The beauty of these editions has never been surpassed. The Buddhists hastened to keep abreast with this fast-growing popularity of the art which they had practised so long in seclusion. As early as 972 the complete Buddhistic canon, the Tripitaka, was printed, a collection of 1521 different books in more than 5,000 volumes, covering 130,000 pages. This certainly is one of the greatest publications which has ever appeared.

It is out of the question here to follow the development and the spread of the art of printing step by step. A few words should be said, however, on the methods in use. Nearly all printing was done from wooden blocks in a very simple way. A real press was not used, but the paper was laid on the block and then the necessary pressure was exerted by means of a brush. In the middle of the 11th century somebody chanced to get the idea of making movable types from earthenware, put in an iron frame. Later this method was improved and tin was used to make the types. This, however, has never come into general use. Each word of the language being represented by a separate character, the amount of labour saved by the use of the movable type was small; so the need of adopting this new device was not felt as would have been the case in an alphabetic language. About the year 1300 a kind of wooden type was used and it is very curious that a number of such types, dating from this period, have been found in the language of the Uigurs. The strange thing is that they represent entire words, in spite of the fact that the Uigurs had an alphabetic script. Clearly the Uigurs slavishly adopted this method from the Chinese but lacked the inventional control of the chinese chinese control of the chinese ch tive ability to cut a separate type for each letter and so make this method really useful for their own language.

It was for Korea to develop this invention. From 1403 following, printing was done by means of bronze types. The oldest book now extant which was printed in this way is dated 1409. The technical side of this Korean printing deserves some attention. For the first time in history type were here cast in a mould. About 1500 this process is described as follows: "Characters were cut first from beech wood; these were the models. Then sand was taken from the shore of the sea where the reeds grow. This was placed in a trough and the wooden letters pressed against it. In this way the negative moulds were made, from which the type were cast. Over these was placed a cover with openings, and melted bronze poured in. When this cooled, it became type. Where irregularities occurred such as sharp corners, they were worked afterwards with a file. The single type were held in columns by bamboo strips, so that they could not get out of line. At first it was not known how the type could be placed one against another and held firm, and for that purpose a wax plate was arranged for fixing the type. This, however, was not sufficiently firm, and so the practice began of fitting the type into a bamboo frame.'

From Korea the art came back to China, where it then came into general use. Much was printed in this way from the 16th down to the end of the 18th century. Then gradually it fell into oblivion. Not until modern times with their perfected presses have movable types come to their own again, although even now printing from blocks has not entirely disappeared.

In Japan the Korean method was used between 1596 and 1629. Then all production of this kind suddenly ceased for some reason

which entirely escapes us.

Meanwhile there had been much printing on paper for other purposes. In the beginning of the 10th century the first issue of papermoney took place and it is significant that it was again in Szech'uan. Not long afterward this was taken up by the state, and the amounts of paper-money that were issued have been minutely recorded by the historians. About 1100 a serious inflation swept over the country, depreciating a note of 1000 cash to ro cash, and as the Sung dynasty was defeated in several wars the situation turned from bad to worse. Ma Twan-lin, the great historian of those days, describes the evil in words which ring oddly familiar in our ears.

"After having for years tried to support and maintain these notes, the people had no longer any confidence in them, and were positively afraid of them. For the payment for government purchases was made in paper. The fund of the salt manufactories consisted of paper. The soldiers received their pay in paper. Of the provinces and districts, already in arrears, there was not one that did not discharge its debts in paper. Copper money, which was seldom seen, was considered a treasure. The capital collected together in former days was a thing not even spoken of any more. So it was natural that the price of commodities rose, while the value of the paper

money fell more and more.

The Golden Horde, a Tartar tribe which conquered North China in the 11th century, also soon took to issuing paper-money, and as this dynasty was enriched by tribute from South China, she seems to have succeeded in maintaining the face-value of her notes. The Mongols who finally conquered the whole of China, likewise followed suit. Between 1264-1324 they circulated more than two billion taels in paper, which gave a medium of something like 37 million per year. The picture which Marco Polo draws of those days shows that the use of paper-money was universal. It greatly impressed his merchant's mind. Says the great Venetian:

'The Emperor's Mint...is in this same City of Cambaluc, and the way it is wrought is such that you might say he hath the Secret Alchemy in perfection, and you would be right!"1

. No Chinese paper money of this period has been preserved but some notes have been found with a Mongolian inscription which apparently have circulated in Mongolia. By a fortunate coincidence, from the pedestal of a Buddhistic statue some Chinese notes have come to light which are only about seventy years younger than Marco Polo's period.

1 Abridged quotation from the Dutch original of this review.

Now how far has this mass of printing which was going on in the Far East all through our Middle Agcs had any influence on the origin of printing in Europe? So far I have been able to relate undoubted facts. When the degree of influence must be measured, however, a certain amount of speculation is unavoidable. Yet to my mind Mr. Carter's book renders it highly probable that printing in Europe was started under the influence of the Eastern example. Though in a short summary it is almost impossible to impart to the reader the full convincing force of Mr. Carter's arguments, I shall try to indicate briefly the main trend of his thoughts.

The Mongol period was of the greatest importance for the relations between East and West. Nearly the whole of Asia and a part of Europe were under Mongol rule. Endless strings of caravans went to and fro on the great land routes with a degree of security which was entirely novel. Men like Marco Polo and brother Odoric were by no means the only Western visitors to these parts. Several artisans are mentioned who were connected with the court of Kublai Khan and doubtless there have been many more who for ever will remain nameless. Now in a great part of these countries printed books, printed paper-money, and printed playing-cards existed,—the latter probably having originated in China in the 9th century. Far away to the West, in Turfan, was a great centre of Buddhist printing in many languages, and this region also was a centre of worldwide intercourse between peoples of the most diverse nationality and religion. It is known that about the year 1300 letters were sent from Persia to the French king with large Chinese seals on them. Even now these letters are extant! In 1294 in Tabriz, which was an important Persian town, an experiment was made, and failed, to introduce paper-money. These notes were printed in Chinese and Arabic, and were called by a Chinese name. Now in Tabriz there was a great colony of people from Venice and Genoa. Further, in 1397 a minute description of Chinese block-printing was given by the Arab author, Raschid-Eddin. Curiously enough, Islam seems for a long time to have been a barrier against the further spread westward of printing. The Koran was never printed, probably owing to the force of the tradition which wanted the copying to be done by hand. Only in Egypt printed paper in Arabic has been found which probably dates from the 13th and 14th century and again this printed matter strongly resembles that from China and Turfan.

One should also bear in mind that in this period the Crusades occur, which in so many ways have introduced Eastern influence. It is difficult to believe that such conspicuous things as printed books and pictures would not have been noticed by the Crusaders in their contact with Eastern nations.

The chronological order of things gives evidence with a silent eloquence. It is not until the end of the 14th century, shortly after the Mongol period, that the first blockprints make their appearance in Europe. They are of two kinds, playing-cards and religious images—truly an oddly assorted pair of twin brothers! It is not quite certain when playing-cards were printed for the first time. European scholars usually look to the Saracens for their origin, but card-playing is not mentioned by Arab writers. Does it not seem plausible, in view of this, that cards came into the hands of Europeans by way of the Islamitic countries through the contact with the Mongols? What, in the name of history, may have been the pastime of those worthy Venetians and Genoese in Tahriz in the weary hours when business was done?

Religious_images were printed about the same time in Southern Germany, Flanders and Venice; and I find it a deeply moving fact that here again the same object is pursued which so many centuries ago prompted Buddhists and Taoists to seek refuge in printing. It is the hankering after the possession of a sacred image because of the magic power it emanates. Very clearly we see this in the image of St. Christopher, the oldest dated print which is known (1423). The inscription on it runs:

"In whatsoever day thou seest the like-

ness of St. Christopher;

In that same day thou wilt from death no evil blow incur."

Here again printing owes its origin to religion. This alone created the need of an

easy way of multiplication.

It is not difficult to follow the development of the printed image to the block-printed book. First the text was joined to the picture. Then the pictures and the text were printed separately and together they were bound in book-form.

Just about this time paper came to Europe and it is safe to assume that this fact furthered the development of printing in no small degree. This becomes very clear, when one realizes that Gutenberg's first Bible was printed on parchment and that, according to tradition, the skins of 300 sheep were needed for each copy. With such expensive material printing never could have become general.

Here we are at last on well-trodden ground. Who invented the art of printing? Was it Gutenberg or Coster? Reams of paper

have been written for or against the one or the other, but it seems more appropriate to ask what it really was that they invented. Carter quotes de Vinne (The Invention of Printing, New York, 1876) who gives this nicely-worded verdict: "The inventor of printing did not invent paper and did not originate engraving on wood. He was not the first to print upon paper, he was not the first to make printed books, it is not certain that he made the first press, it is not probable that he was the first to think of or make movable type. What he did was to invent the type mould—the first therefore to do practical and useful work". And, as we have seen, the Koreans forestalled him even in that!

Is there Eastern influence here? No proof or indication has so far been found. There is a theory connected with the name of Coster, about certain Armenians who in his time passed through Holland and who earlier are supposed to have been in contact with the Uigurs. According to this theory they might in their wanderings have carried along the art of printing. Carter does not believe in this story. But he does think it highly probable that China has influenced the coming of printing in Europe in four ways, (1) through paper, which beyond all doubt came from China, (2) through playing-cards, (3) through religious images, (4) through the great number of Chinese books, which in view of the intimate relations especially during the Mongol period, cannot have remained unnoticed in Europe.

Here my summary of Mr. Carter's important book comes to an end, incomplete though it may be. I have attempted to say just enough to stimulate the reader to turn from this skeleton to the living book, but not so much that he might think he could do without it. The publication of this book lies under a heavy shadow. Just after it appeared the author passed away in the hightide of life. He has treated his subject with the enthusiasm of love, the delicate touch of respect, and the thoroughness of sound knowledge. His signature will forever remain under the multicoloured picture which I tried to evoke at the beginning of this paper: Thomas Francis Carter pinxit. And I for one owe him a debt of gratitude for what he gave in this work of art and science.

Chinese LAW AND COMPARATIVE JURISPRUDENCE SI.20 by Jean Escarra, Advisor to Chinese Government.

Introduction; Chinese Conception of Law; Origins; Place in Comparative Jurisprudence; Old texts of Law still in vigour; New texts published; Drafts in preparation; Tendencies; Conclusion.

WESTERN METHODS OF RESEARCHES INTO CHIN-

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Some Observations on the Work of Language School Students in Peking

Donald K. Faris

Dr. T. Z. Koo, in a lecture before the faculty of the University of Nanking and others on November 13th 1925, is reported to have said, "Work among the students is of paramount importance but Christian educators are all too likely to ignore the fact that the vast majority of China's students are not in private Christian schools and . . . are almost untouched by the message of Jesus". Thus this leader, of broad experience, voices a crying need in China; namely, some means of helping students who are not coming into contact with many of the best things of the West. What he says about Christianity is just

contact with many of the best things of the Vest. What he says about Christianity is just as true about many other important subjects.

China, hoary with age-old brilliance in learning, stands steeped in intellectual tradition. Peking, the capital city, a thronging centre of student life, pulses with the keen atmosphere created by bright enquiring minds. These are seeking the most highly prized culture in China, Icarning. Whetted by the glory of the past, goaded by the need of the present, resolutely they face their country's transitional crisis, and seek to acquire the great power learning gives to life.

Has Western civilization anything to add to their own vast store of knowledge or to help them to live? Many feel it has. Contact with this thought can best be made by becoming friends of those who possess it, and master-

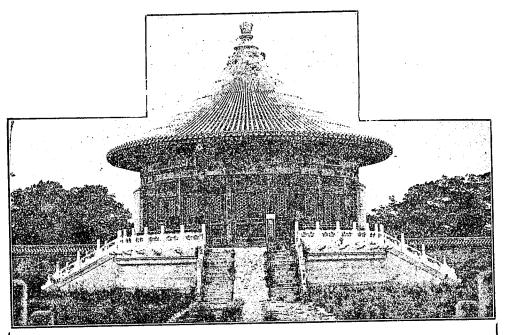
ing friends of those who possess it, and mastering their language. China has an old tradition that every family, poor or rich, should produce one scholar. Many poor boys, keen students, have the opportunity of attending school. They are eager to master good English but they cannot pay foreigners the necessary fees for tutoring. How can they make the desired contacts? True success in any field of labour can only be measured by its ability to better life; individual, national or world-wide. Humbly many of these young minds realize, as they compare conditions of life and living the world round, that, despite their brilliant historic past, in many ways their situation does not measure up to the apparent success of Western nations. Their greatest opening to the understanding of Anglo-Saxon leadership lies in the study of Western conditions, history and customs. Many others are actuated by a love of learning for learning's sake. They have the true student mind and desire to delve into English literature, modern democratic state organization, world economic prob-lems, philosophic subtleties, theological mysteries and scientific theories. A few of these persons look forward to studying abroad. Possibly their best medium for the

Here is the privilege of a lifetime; future national and world leaders, diamonds in the rough, awaiting only the influences to make them powerful factors for good or for evil in the world that will be.

The Christian bodies of the city saw here a long looked for opening. At this point they could reach, perhaps, potentially, the most powerful group in the whole land. The Student Christian Work Union was formed to meet the demand. It has three centres, each of which is manned with a bright capable young Chinese man. They have the interest of their work thoroughly at heart and realize the uniqueness in this opportunity to mould the inmost thoughts of this group of young intelligentia. They carry on a definite, constructive, religious and educational policy and are, in the scheme of things, doing much spade work which co-ordinates the work attempted by various speakers and class leaders. To them is due the honour of a great measure of the success of all groups.

The centres are assembling points for the students. All grades, ranks and professions meet, exchange views, play games and use the reading rooms. These, by the way, are in need of some good modern books. They also have various social functions at which teachers and pupils of the different classes come into close personal relationship. Lectures on a variety of topics, either occasional or in serics, are given in some centres. These are quite popular. The students request talks about university conditions in other lands, historical subjects, foreign customs and a large number of things they are interested in. This work has two benefits. It gives the boys an opportunity to listen to good English, correctly pronounced and spoken in continuity; moreover, they acquire many helpful and useful facts from prominent and well-qualified men.

Much of the centre work is done in classes which are held either in the students' respective schools or at the centre. About forty



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whom attend the Y.S.C.S. Three teaching policies are used. (1) The English Class. The majority of the teaching is done in classes of this kind. Provision is made both for the beginner and the more advanced students. These pupils are, on the whole, very keen. Words, phrases and ideas bring up discussions and thoughts that are helpful to all. (2) The English-Bible Class. These have a double purpose: teaching of English and studying the facts of Christianity. Half time is usually devoted to each. The students who have a fair command of English welcome this study. This method allows the teacher to drill on the English words occurring in the lesson of the day, and to discuss many subjects of varying interest. The students' desire for Christianity interest. The students' desire for Christianity is usually caused by the interest aroused through the Anti-Christian propaganda or some slight smattering of it they have received from another source. When this desire may be fulfilled while improving their English, it is eagerly welcomed. (3) The Bible Class. Some of these young people's chief wish in the class is a deeper study of Christ and his influence on the world. The students frequently request such subjects as these. "The Life of Christ." such subjects as these, "The Life of Christ," "Church History", "Studies in the Parables";
"The Kingdom of God" and "Philosophy of Religion". An increasing number of students are asking for these classes, especially in the

What are the more or less visible results beside the ones mentioned above? The stimulus and information gained from the frank interchange of facts and opinions is immense. The qustions asked by the young people, and their ideas on subjects under discussion sometimes give the teacher a new viewpoint. He begins to see facts from new angles. Many things which have always seemed necessary in the scheme of things in his thinking and life find new explanations. Others, which he had taken for granted as being extremely important, lose their significance in the light of new ideas. The question "Why" when applied to a number of our Western customs, traditions and pet ideas, gives him a great mental stimulus in the attempt to give an honest answer. Occasionally, even by the most fantastic of mental gymnastics, he cannot save some of the well-loved familiar faces. He realizes as never before that "truth may clothe itself in various forms". Truth is truth and never changes but constantly needs new forms in the changing scenes of life. In many cases these classes are the first real meeting of Western mind with Chinese thinking and visa versa. It is a mental adventure into the unknown. The exploration trips into this new psychological background are

The Chinese mind, rich with historic olre and classics, is a gold mine of intellectual treasure. Backed by thousands of years of conservatism, the Chinese forms a striking contrast to the busy, bustling, jostling Westerner. His ancient moral background is decidedly refreshing; especially when one re-

people assist in this work, twenty-five of whom attend the Y.S.C.S. Three teaching policies are used. (1) The English Class. The majority of the teaching is done in classes of this kind. Provision is made both for the beginner and the more advanced students. These pupils are, on the whole, very keen. Words, phrases and ideas bring up discussions and thoughts that are helpful to all. (2) The English-Bible Class. These have a double purpose it reaching of English and studying the

Four months ago a certain Chinese student was a violent Anti-Christian. He joined one of the Bible Classes in the South City

Centre. At one of the social gatherings held about three months later he rose to speak. The noisy group hushed to silence. In a clear quiet voice, filled with conviction, he spoke as follows, "Like the soft morning sunshine of a genial May, the personality of Jesus Christ charms the world into peace, love and purity. Nothing can be more touching and graceful than when simplicty is allied with a brave heart to serve and a generous spirit to sacrifice. By profession and social standing Jesus lived among the common people but in spite of his ordinary surroundings he deserves the greatest honour and popular reverence. He had no army or material power yet he achieved the great success which no one else has ever accomplished. He produced no organization and ruled no country. Political influence and military force seemed useless to him for he dominated the Kingdom of the Heart in which love is the law while purity is the standing army. He closed with saying, "I may not be a Christian in form but I try to be a Christian in heart". These words spoken in the midst of a land starving, the disconding of the try and the land starving. bleeding and agonizing under the tyrant heel of jealous, hating, scheming, ambitious warlords thrilled the meeting. China, with a group of such students dispersing into her life,

will receive a mighty impulse towards peace.

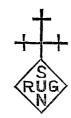
But the greatest and most lasting result of all comes with the contact of personalities.

Consider a teacher of this stamp. Without any understanding of his students and only his Western background he prepares to take a his Western background he prepares to take a Bible Class. In college he learned just the medicine for this sin-stricken country. He knows what is best for them and whether they like it or not they must accept it. The first night to his ten students he plays the role of superior pedagogue. He gives them "a great line". The next night to his five hovs he preaches his paraces. The third boys, he preaches his panacea. The third night the empty seats re-echo his hollow message; a message good in itself perhaps, but which failed to live in vital personal contacts. Experience with these classes clearly demonstrates that such contacts are the most effective means of breaking down racial barriers which are apt to be a great hindrance to real effective work. Only by becoming real friends can he hope to get a frank fearless expression of opinions which is so necessary to a clear understanding between minds. To accomplish this end some teachers have found it very helpful to invite the stud-

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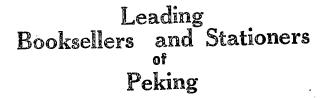
ents to their homes. Here, over the traditional Chinese cup of tea, which provides the same companionable atmosphere as the smoke or tody in some Western circles, heart thoughts, secret ambitions and facts of natural conditions of life are exchanged. One young man, in such an atmosphere, after a long earnest talk about God and religion exclaimed "I am very poor financially, but as I grow nearer to Him I feel I am very rich". This is but one example of many that might be given of the results of this close relationship. Only as one is willing to give lavishly of the best in his personality can one hope to bridge the colour gap between his new-found friend and himself.

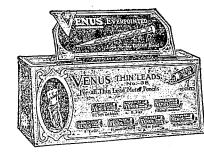
Newcomers who want some real education and contact in a very helpful way with the Chinese mind will find this work a much desired medium. Any, new or old, who want to make a very much worth while contribution to Chinese leadership at the training base will find an ample outlet for all their spare energy and time. The work is only in its infancy; its possibilities are almost infinite. More and more West and East must meet. No nation can live unto itself. What are going to be form of government which the outstanding moulding influences of the from the present turmoil."

West that will indelibly impress China? Will it be some of our degraded moral standards that are so boldly shown in our crude movie films, which some Chinese who want to be Western think they must imitate? Or will they get other dregs of our civilization that are rapidly finding their way into the country, carried here by unscrupulous men, greedy for "so much vile trash as may be grasped thus"? No one may have power to shut these out of the country, but other more powerful influences may be introduced, such as education, personality and good clean living that will over-shadow the lesser and show our Chinese friends that the West is a land flowing with more than cigarettes, chewing gum and painted women. The opportunity lies at the hand of those who will to give to this great people the highest in our civilization and pour over the land our message of love and goodwill. Dr. J. Percy Bruce M.A., former principal of Shantung Christian University, writes; "There is nothing, with the one exception of religion, more vital to a nation than education and China's destiny depends much more on what is done in that direction than on any particular form of government which may eventuate

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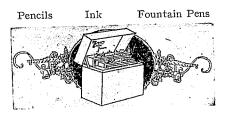
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路交南民

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A little pebble-wondrous small-So tiny—seems no use at all: May shadow from the sun's hot ray The burdened ant upon his way.

A little word—exceeding small— Has potencies surpassing all: May snatch the joy of life away, Or make a bright Red-letter day.

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Changteh, Hunan.

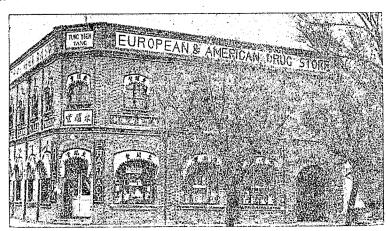
Ruth Dakin Ferguson
Smith College. R.N.
Presb. North. Changteh, Hunan.

N.Y.
Presb. North. Changteh, Hunan.

Wm. Vander Meer, Hartford Theol. Seminary, R.C.A. Mission. Amoy, Fukien.

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Ruth Johnson Wahlstrom, B.A. Augustana College, Lutheran Augustana Synod. Hsuchow, Honan.

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Mary Wilson, United Free Church of Scotland, Manchuria.

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Ada Pierce Woodberry, Th. B. Gordon College of Theol. and Missions. Christian and

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Chefoo, Shantung.
Ellis Yale, Carleton College; Amer. bd. Mission, Fenchow, Shansi.
C. Walter Young, B.A. Northwestern Univ., Chicago; M.A. Univ. of Minnesota. Willard Straight Research Fellow Institute of Straight Research Fellow, Institute of International Education, New York.

Rachel Ystrom. Norwegian Mission Alliance, Kalgan, Chihli.

Sports

Interest in sports is evenly divided between tennis and paddle tennis which means that the courts are in almost constant use outside of school hours. The singles tournaments in tennis have been completed, from which Koon emerged as victor among the men; Mrs. Wahlstrom garnered the women's honors. Both of these players fought their way through very strong opposition. In the men's ladder tournament Koon held the top rung for a few weeks with Woodberry and Vanderburgh next in line. Things were made more interesting when Welles started a steady climb from eighth place and kept on going until he tumbled Koon from his place of eminence. The women's ladder tournament was no less exciting. Mrs. Wahlstrom held first place until she was vanquished by Mrs. Tasker. "So hath the mighty fallen."

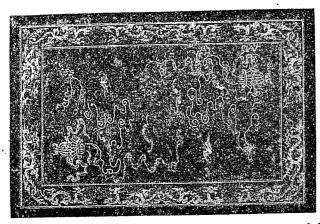
Paddle tennis is a new game but became very popular immediately. The game is not as strenuous as tennis and with the courts in the comfortable shade of the East Hostel it is just the thing for the warm days.

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> The Imperial City Rug Co., Morrison St., Peking, China.

> > C. C. Chang, Manager.

The Department of Agriculture YENGHING UNIVERSITY

(Incorporated in 1889 as Peking University)

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We are working to control the fruit tree pests of North China. We now have in stock a supply of pumps and spray chemicals ready for distribution. We can supply the following F.O.B. Peking.

SPRAY PUMPS

Auto Spray Hand Pumps, capacity 1 quart. \$1.25, \$1. 75 and \$2.65

Pressure Auto-spray Pumps, capacity 1 $\frac{1}{2}$ gal. galvanized tank \$13.50

Pressure Auto-spray Pumps capacity 3 gal., brass tank, \$22.00

The pressure Pumps are highly recommended for garden use for flowers, vegetables and trees and shrubs. The Pump maintains a continuous spray similar to that secured with large spray outfits.

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Lead arsenate (for biting insects as Apple Worm) 50 cts. per. lb.

Nicotine Sulphate (for sucking insects as Aphids) 80 cts. per oz. bottle.

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Volck Oil Spray (for Scale and general contact) \$1.00 per pt. tin.

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Yenching School of Chinese Studies

(LANGUAGE SCHOOL)

Summer Session Announcement-1926 June 29th to July 30th

In addition to the Autumn, Winter and Spring sessions of the school, and to the custom of making Chinese teachers available for instruction at the summer resorts and mission stations, there will be a Summer Session held on the campus in Peking.

The Summer Session has been planned in response to requests from several sources, particularly from those who have not had the opportunity to study in the school and from some who wish to do advanced work in the language and other cultural subjects dealing with Chinese life and thought.

The curriculum of the Summer Session will include courses in the spoken language and in *Wenli*. Special lecture courses and cooperative seminars will be conducted in Chinese philosophy, history and art.

The hostels and library of the school will be open all summer and Chinese teachers will be available for those who desire to study during August and September. Board and room in the hostels are \$3.00 to \$4.00 per day.

A detailed circular of the school giving description of courses, hours of lectures, and fees charged will be sent on request.

Yenching School of Chinese Studies

William B. Pettus, Principal

Telephones E. O. 1629, 1633, 2959 Telegraphic Address Language Peking

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