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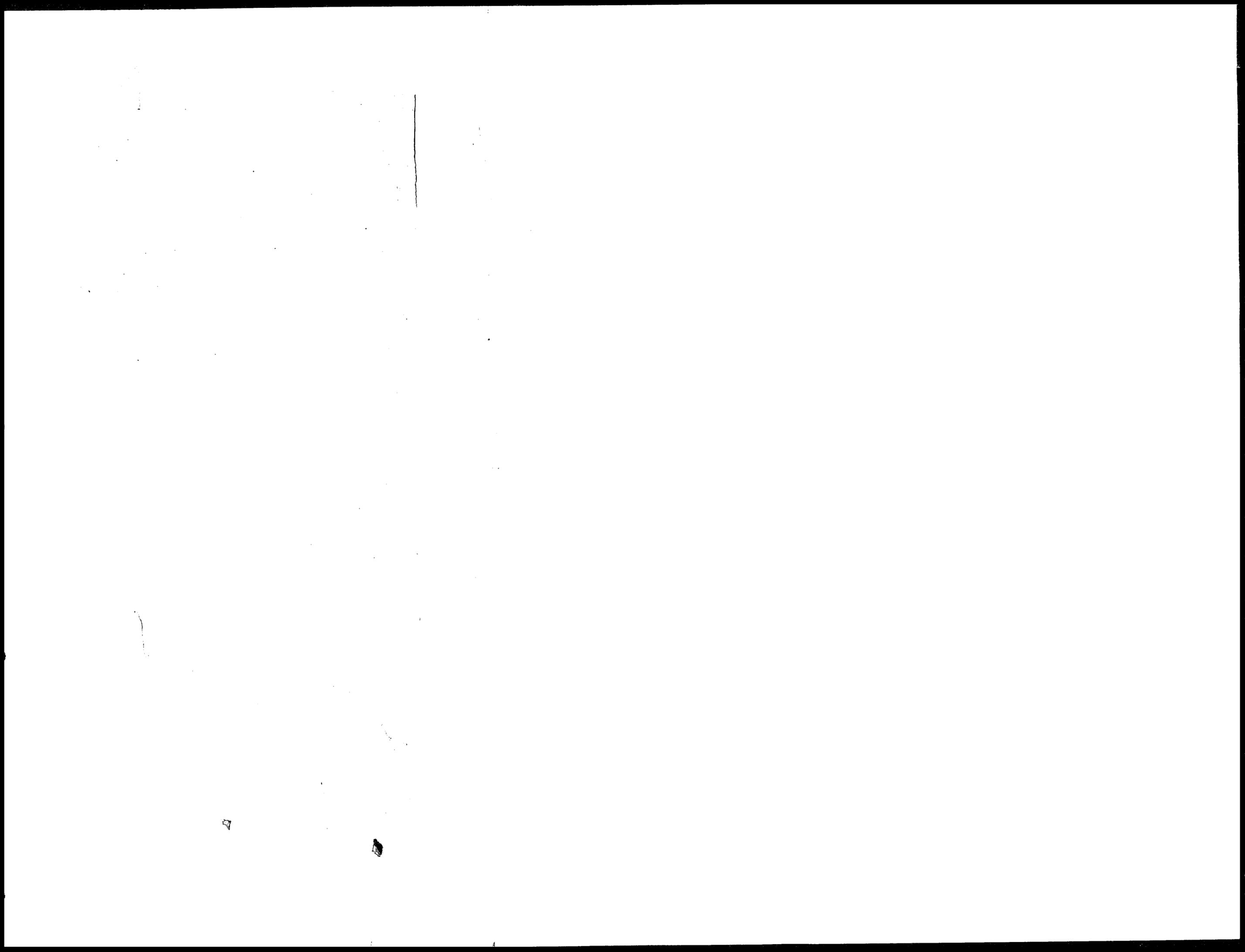
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THE ST. JOHN'S ECHO.

APRIL, 1900.





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The St. John's Echo.

"Precept upon precept, line upon line, here a little and there a little." Is. 28. 13.

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THE ST. JOHN'S ECHO.

Is published every other month by the students
of St. John's College, Shanghai.

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TERMS.

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F. L. Hawks Pott, St. John's College, Shanghai.

Editorial.

THIS number of the *Echo* is the first issued in the 26th year of the reign of H. I. M. Kwang Hsi, for since our last issue we have passed across the boundary line into another Chinese year.

Never have we felt so great a longing as at present, to pull aside the curtain that hides the future from our view and catch just one little glimpse of what is in store for China.

The new year was ushered in with the news that the present Emperor was about to resign the Dragon Throne to a young boy named P'u Chün, and that the

Empress-Dowager was still to remain the 'Dea ex machina.' Next followed fuller accounts of the murder of the English missionary, Mr. Brooke, and of the disorder in the province of Shantung owing to the raids of the "Boxers," a fanatical sect, both anti-Christian and anti-foreign in spirit, bent upon the extermination of all foreigners and Chinese Christians. As a climax to all this, comes the edict of the Empress-Dowager herself, proclaiming her intention to institute a reign of terror in the land, to hound down all who were ever connected with the reform movement, or ever expressed any sentiments in favor of it and to keep intact the old conservative *régime*.

What is to be the outcome of it all? The only ray of light that we have comes from the thought that when things get so bad that human nature can stand them no longer a great reaction generally takes place. After the reign of terror in France, came a period of toleration. We may surely expect something of the same sort in China. What will lead to the turning of the tide we do not know. It may come from a great national upheaval, or, as seems more probable, it will come from the interference of foreign governments, who will be forced to bring pressure to bear upon the Chinese government, to make it modify its present course. The interests of order and peace will make this necessary, for if the present policy of the Chinese government is adhered to, anarchy and rebellion will be the outcome.

Enough has been said to point out that we are on the eve of stirring events and that we have reached a critical time in the missionary work of China.

F. L. H. P.

News Column.

COMMENCEMENT DAY.

The College had its Commencement Day on January 20th, 1900. This, I presume, was the first time that the College ever encountered such bad weather on one of the show days. It rained heavily the whole morning, and what was more, the rain continued to fall the whole afternoon. Had the weather been fine I am sure a larger audience would have witnessed our Commencement Day exercises, for this was the first time that the College had graduates in each department—Preparatory, Science and Arts, Medical, and Theological.

The moment the tower clock struck two the bugle was sounded, and the College volunteers were, in spite of the inclement weather, assembled on the lawn in front of the College. Under the command of Prof. F. C. Cooper, several rifle exercises were performed, and under that of Prof. G. W. Cooper many dumb-bell exercises were exhibited. The rifles were real breech-loaders, which were recently presented by the Viceroy Lu, and were for the first time used on such a day. The dumb-bell exercises were all new, and were performed with promptness and exactness.

At three o'clock a large number of visitors, both native and foreign, arrived, and were conducted by the graduates to the general assembly room of the College. The Rt. Rev. Dr. Graves presided. After the singing of a hymn and the saying of prayers by the Bishop, Messrs. Y. S. Zau, S. L. Chang, P. N. Tsu, and K. S. Tso in turn read their graduating essays. The subjects taken were respectively, "The Value of Education," "Education of Young Children" (in Chinese), "Confucianism and Christianity: a Comparison," and "A Comparison between the Native and Western Art of Healing."

Following these essays, Mr. J. Goodnow, U. S. Consul-General, favoured us with a very excellent address. He pointed out that the foreign educators have not only given us their money, but

also their brains and lives, so that we may obtain the benefits of Western civilization. He admired our Chinese civilization, but he added that in order to make it more perfect we should cast aside some of its useless parts and take instead Western learning. He then concluded his eloquent speech by urging us to know the true end of education, which is to acquire knowledge for the love of and to benefit others.

Then the Rt. Rev. F. R. Graves spoke a few words in Chinese. He mentioned the fact that China at present is threatened by the foreign powers outside and local disturbances inside, and that she is in urgent need of men, loyal and courageous.

Another interesting address was delivered by Dr. Duncan Reid, M.B., C.M., to the graduates in medicine. He impressed upon them the necessity of building up their store of knowledge by continual reading and careful observation. He stated that in China medical students are at a great disadvantage, and that the best way to improve their knowledge in this science is to find their way to some Western country and to be educated in one of its universities. Then he closed his address by wishing the medical graduates every success in their future career.

This being done six diplomas and ten certificates were presented to the graduates and students who had completed their respective courses, by Bp. Graves. Students having no demerits in the whole term, and those having passed an exceedingly good examination on certain subjects, were likewise rewarded.

After this the doxology was sung and the guests dispersed.

THE RE-OPENING OF THE COLLEGE AND NEW STUDENTS.

February 15th was the re-opening day of our College. After a lapse of more than three weeks the students, with no reluctance, returned to resume their tasks. In consequence of the removal of the graduates to the newly-built Science Hall some fifty new student

were admitted to fill the vacant rooms. At present we have about two hundred students in our College, which is the largest attendance that we have ever had.

NEW TEACHERS.

We are glad to know that two new teachers of Chinese—Messrs. Yin and Yu—have been added to the College, and that Mr. Y. S. Zau is now a full day teacher in English.

TEA PARTY AT MR. COOPER'S HOUSE.

During the New Year's holidays some thirteen students stayed in the College. They felt very lonesome, and so appreciated all the more the entertainment given at Prof. F. C. Cooper's house a few days before College opened. Their thanks are due to their host and hostess for a very pleasant evening.

CONSECRATION AND ORDINATIONS.

The Rev. S. C. Partridge was consecrated Bishop of Kyoto, Japan, on February 2nd, 1900, in Tokyo. The Revs. Lundt and Lindstrom were ordained to the order of priesthood on St. Matthias' Day, February 24th, in St. John's chapel, by the Bishop. On the second Sunday in Lent, March 11th, Mr. T. H. Tai, the President's assistant, was advanced to the priesthood, and Mr. P. N. Tsu, the first graduate for the Theological Department of St. John's College, educated in English, was ordained to the diaconate. Archdeacon Thomson preached the sermon.

DEPARTURE AND REMOVAL.

Rev. J. L. Rees, the rector of St. Peter's Church, Shanghai, departed for Europe a few weeks ago. Archdeacon Thomson having taken Rev. Mr. Mosher's position as pastor in Hongkew, the latter is now in charge of the above-mentioned church. Mr. P. N. Tsu, the graduate of the Theological Department, has left us and has taken his abode in the vicinity of St. Peter's to assist Rev. G. F. Mosher in his parish.

MARRIAGES.

Mr. N. Z. Woo, a graduate of the Medical Department, was married to a student of St. Mary's Hall on February 7th, 1900.

Another marriage took place on the 13th day of the same month. The bridegroom, Mr. V. L. Ting, was once a St. John's student, and is now teaching English at Sinza, near St. Peter's Church.

NEW FIRE EXTINGUISHERS.

Recently the College has been furnished with several fire-extinguishers from America. No doubt these are far better than the tin-buckets that we used to have, but it is our sincere hope that no fire will break out in the College, and that these new fire-extinguishers will be left where they are without being touched.

MR. T. T. LOK'S SUCCESS.

We beg to remind our readers that in our last issue we informed them that Mrs. White Cooper was expecting to get a good design for the margin of the associate card of the Natural Feet Society. She has obtained it and has presented a very handsome book to Mr. T. T. Lok, a student of this College, as a reward for his labor.

THE MEETING OF OLD STUDENTS.

No less than fifty-four old students were gathered together on January 22nd at 7.30 p.m., at the famous restaurant, 聚豐園.

Several courses having been served our President stood up to explain the meaning of such an assemblage. His main idea was to found a new society, entitled the Alumni Association. The objects of this Society are two-fold—that the old students of this College should have communication with their *alma mater*, and that they should be joined together in one great association. After this, several remarks were given by the graduates. Officers were chosen. Their names are as follows:—

President Mr. Z. T. Woo.
 Secretary " T. D. Wong.
 Treasurer " P. N. Tsu.
 Members of the Executive Committee } Messrs. S. K. Zau
 and A. S. Yuen.

Then a motion was proposed, seconded, and carried that each member should contribute a sum of two dollars annually to the Society and that each is entitled to have a copy of the *Echo* at every issue. The meeting closed at 10.00 p.m.

SOCIETY MEETINGS.

Y. M. C. A.

January 19th, 1900.—President Mr. Pott was in the chair. An address was given by Mr. Dan Eli, who took for his text St. Luke vii. 39. This was followed by the reports of the Missionary and Bible Study Committees. Then Mr. Tsu, the treasurer, reported that in the treasury there were \$51.34. The officers elected for the year 1900 were: Mr. P. N. Tsu, President; Mr. F. K. Woo, Vice-President; Mr. T. H. Tai, Recording Secretary; Mr. I. M. Sze, Corresponding Secretary; Mr. Z. J. Tsu, Treasurer. The meeting adjourned at 9.00 p.m.

February 23rd.—Mr. P. N. Tsu presided. An address was delivered by Mr. I. M. Sze, taking for his text Gen. xviii. 1. Two new members were admitted. The Chairman of the Missionary Committee reported concerning the day-school supported by the Association, and the treasurer reported that there was \$62.03 in the treasury. On account of Mr. P. N. Tsu's removal to Sinza Mr. F. K. Woo was elected President and Mr. Y. S. Zau Vice-President of the Society. The Meeting closed at 8.00. p.m.

Literary and Debating Society.

January 19th.—Mr. V. D. Chang was in the chair. The meeting was devoted to the election of officers, whereupon Mr. A. S. Yuen was appointed President; Mr. Y. S. Zau, Vice-President; and Mr. F. C. Zung, Secretary and

Treasurer. The meeting adjourned at 9.30 p.m.

February 22nd.—The meeting was called to order by Mr. A. S. Yuen. An opening address was eloquently given by Mr. Y. S. Zau. It was closed at 8.00 p.m.

March 1st.—Mr. A. S. Yuen presided. Two interesting speeches on the "Vices of the Chinese" and "India, Past and Present," were delivered by Messrs. T. L. Chang and I. M. Sze. The meeting adjourned at 9.00 p.m.

Athletic Association.

January 19th.—Mr. S. L. Chang was in the chair. About fifty members were present.

It was resolved, that those members who withdrew from the Society last term might enter it again, and that those members who desired only to play at the game of tennis had only to pay seventy cents a year. After this the following members were chosen as officers: Mr. Philip Tyan, President; Mr. F. C. Zung, Secretary; and Mr. T. T. Woo, Treasurer. The meeting ended at 5.00 p.m.

Mutual Improvement Society.

January 2nd.—Mr. S. L. Chang was in the chair. The roll was called and minutes were read and approved. Mr. L. Z. Zung gave an excellent lecture on "How a Plant grows." This was followed by the election of officers. Mr. A. S. Yuen was chosen President; Mr. T. K. Woo, Vice-President; and Mr. N. L. Ngo, Secretary. The meeting adjourned at 9.00 p.m.

March 5th.—Mr. A. S. Yuen called the meeting to order. A fine and interesting speech was made by Mr. T. T. Lok. His subject was, "The Defects of a Mandarin." The meeting was closed at 9.00 p.m.

WEATHER.

How happy did we feel at the sight of the white flakes of snow falling down from the regions above. No sooner were

school hours finished than the students began to form parties in snow-balling. Thrice it snowed: the first time being on the last day of the year just past, beginning at 3.00 p.m., and was only seven or eight inches in depth; the second time on January 4th; it commenced at 5.00 p.m., and was about a foot deep; the third and last time being on the 27th January; it commenced at 12.00 noon, and was more than a foot in depth. Thus we notice that the snow increased in quantity at every fall, but as it increased more and more, so the weather was likewise rendered severer and harder for us to endure.

The only comfort that we had was that snow. This winter snow is also of great use to the husbandmen.

F. K. Woo.

Chinese and Foreign Art of Healing Compared.*

In reading through the pages of the history of the world's progress one can hardly fail to acknowledge that the discovery of the therapeutic virtues of certain elements, or medical science, is one of the greatest blessings obtained by men. As our forefathers were made up of the same tissues, had the same blood circulation, were heated by the same sun and subjected to the same diseases as we are, they naturally sought and discovered methods to relieve their discomfort, or what we term now the art of healing. In China it was known at a very remote age. She bears a record older than any of the civilized nations. Medicine was first practised by the Emperor Shung Nung forty-five centuries ago. It is not my purpose here to boast of antiquity, nor will I attempt to crowd into a few lines the historical details of its development, but I must state that the medical science in China of to-day is making its progress in a wrong direction, that is, backward instead of forward.

* Essay read on Commencement Day, January 20th, 1900.

China is alive with doctors of various descriptions, though there are no special schools to train them in the much needed art. One has the full right to declare himself a medical man without taking any special course, for there is no one to examine him, nor is any certificate needed. Those who can claim that their families have been for several generations in the medical profession, generally win the confidence of the people. The specialization of doctors in China seems to be co-extensive with the varieties of diseases. There is a doctor for every complaint, but we generally class them into two great divisions, namely, physicians and surgeons.

I presume it will not be out of place for me to present before you a rough sketch of a Chinese doctor. He is almost invariably a half-worn out, bald-headed gentleman with large spectacles and scanty mustache, moving about slowly but steadily in a sedan-chair borne by two or three men. He always appears calm, and never seems to be anxious about anything but money.

Let us suppose one is obliged to call for a doctor of this description and sends to him either a verbal or written message to come at once. He will perhaps not turn out until several hours have elapsed, for it is his fashion not to respond to a call immediately, although he may be absolutely unoccupied when he receives it.

After the announcement of his arrival at the patient's house half an hour or more will be consumed in talking about various topics relating to the weather or crops indifferent to the parties concerned. Then he will be introduced into the sick room, which is always crowded to the last corner by anxious but kind-hearted friends and relatives. The mere examination of the pulse will take a considerable length of time.

Chinese doctors are extraordinarily skilful. They are said to be able to find out everything about the patient including the symptoms, causes, pathological changes, and prognosis of the disease by feeling the pulse without the

aid of such valuable instruments as a thermometer or stethoscope.

The temperature of the body is obtained by a mere touch on the forehead.

There is no method for the determination of the actual and relative position, material condition, and functional action of the organs and structures contained within the body except the heart, which they can find out by its beatings. Percussion and auscultation are not known among them.

A good doctor is supposed to know everything. Besides answering the innumerable hows and whys, he has to give an account of the patient in regard to the cause, prognosis, and the treatment he is to employ. The most common cause they give for an internal disease is an insufficiency of "liver-fire" with an excess of "stomach-air," thereby the heat and cold of the body are not properly balanced.

Let us now direct our attention to Chinese surgeons or doctors of external ailments. None of them possesses any knowledge of human anatomy, for the dissection of the human body is prohibited in China. The germ theory is not known among the most eminent surgeons. It is almost impossible to convince them that putrefaction depends upon the presence of micro-organisms. There is no such word as asepsis or antisepsis. Plaster is the great remedy indispensable to a native surgeon. It is used and believed to be beneficial in every case imaginable, even being employed to unite fractures and reduce dislocation.

Operative surgery is utterly unknown, and even minor surgery of the simplest description is but rarely practised. The way to check hemorrhage is to tie a cord around the limb. Tobacco and powdered incense are used as styptics.

The subdivisions of the two great classes—physician and surgeon—are too numerous to be described. Those we often meet in big temples, public grounds, and at street corners are dentists, quacks, wizards, and miscellaneous doctors, not to mention

the barbers, who play an important part in massage and acupuncture.

I shall not waste time in describing the value of foreign medicine or show how it is superior to Chinese, both in practice and theory, but it appears to me that I cannot better occupy space than to mention the most important things Chinese medicine lacks in comparison with that of foreigner's.

First, sanitation. Chinese people are particularly neglectful in this point. Houses are built low and damp with one or two small windows fortified against the streams of light with paper or other semi-opaque substances. Streets are narrow; refuse and stagnant pools are to be seen everywhere. A few minutes' walk in a Chinese city will be a sufficient testimony to the above mentioned facts.

Second, isolation of patients. The reason why it is not practised is because people are ignorant of the dangers of contagious diseases, and they also deem it cruel to leave the poor sufferer without many friends around him.

Lastly, education. Most people in China regard medicine as witchcraft instead of science. Evil beings are supposed to be the causes of various diseases. Education is the only means to uproot such groundless superstition. It will also teach the people the value of sanitation and isolation. It is the sincerest hope of every new Chinese that ere long the great mass of Chinese people will be enlightened sufficiently to appreciate the benefits of foreign medicine.

K. S. Tso.

The First Annual Meeting of the Alumni Association of St. John's College.

The graduates and former students of St. John's College were invited by the President, the Rev. F. L. Hawks Pott, to dinner at 聚豐園 (a well known Chinese restaurant) on January 22nd, 1900, at 7 o'clock p.m.

A large hall was engaged for their reception, and it was beautifully decorated with flags and drapery of various colors. At the appointed hour the President and some of the members of the faculty were all there to receive the old students, and as many had not been seen for years there was some difficulty in recognizing them. However, the welcome was all the more cordial.

There were over fifty students present at the dinner, in course of which Mr. Pott brought forward the proposal for organizing an alumni association in Shanghai. He called on some of the old students to give their views on the matter. Those who spoke were:—

- Mr. Z. T. Woo, of Nanyang College, Shanghai.
- „ A. S. Yuen, of St. John's College, Shanghai.
- „ T. D. Wong, of the Taotai's College, Shanghai.
- „ S. K. Dzau, of the Anglo-Chinese College, Shanghai.

The above speakers all emphasized the importance of having such an association, and heartily supported the proposal. Messrs. S. E. Smalley and F. C. Cooper were asked by the students to say a few words, and their addresses were much appreciated.

Mr. Z. T. Woo was elected President; Mr. T. D. Wong, Secretary; and Mr. P. N. Tsu, Treasurer. Two additional members—Messrs. A. S. Yuen and S. K. Dzau—were afterwards elected, thus constituting an executive committee of five members.

It was moved that every member should pay two dollars for the annual fee, and the motion was seconded and carried.

Before parting the President made a few remarks. He said that he was very happy in seeing so many old students all at one time, and when he saw how they had all grown since they left the College he could not help but feel old; and that he really felt proud of them, as they have all proved themselves worthy of the institution where they were educated.

The pleasant evening was brought to a close by a vote of thanks to the President for the good work he has done, and also three cheers for the College, which were given with much enthusiasm.

On the 15th of February a special meeting of the Executive Committee was held, and the following Constitution and By-Laws were drawn up:—

PROPOSED CONSTITUTION AND BY-LAWS OF THE ALUMNI ASSOCIATION OF ST. JOHN'S COLLEGE.

CONSTITUTION.

Article I.

MEMBERSHIP.

Section 1. Any student of St. John's College who left it in good standing may become a member or an associate. The members are the graduates of the above-mentioned institution, and they can both vote and hold office. The associates can vote, but cannot hold office. The associates, however, may become members, provided they receive a two-thirds vote of the members and associates present at a special or regular meeting.

Section 2. Any teacher of St. John's College may be elected an honorary member by a two-thirds vote of those present at a special or regular meeting.

Section 3. Every member or associate shall pay \$2.00 for his annual contribution, and any one belonging to the Association may make a special contribution whenever he feels so inclined.

Section 4. All the annual contributions shall be sent in before the first regular meeting.

Section 5. If any member or associate should fail to pay up his annual dues a month after Easter he will be notified by the Secretary. He is liable to have his name struck off the roll if he does not pay it up a month after the notification.

Section 6. If any member or associate should do anything unworthy of the

Association he will be notified of his expulsion by the committee, and his name will be removed from the list of the alumni.

Section 7. Any old student may join the Association at any time, but he must write an application to the Executive Committee through the secretary, and he shall pay the annual fee for that year a month after his initiation.

Section 8. If any member or associate is proved to be an habitual opium smoker his name will be struck out at once.

Article II.

THE OFFICERS AND THEIR ELECTION.

Section 1. The Executive Committee consists of a President, a Secretary, a Treasurer, and two special members.

Section 2. The above officers shall be elected by ballot in case more than one candidate is nominated.

Section 3. The term of office shall be one year.

BY-LAWS.

Article I.—MEETINGS.

Section 1. There shall be two regular meetings—one at Easter and the other at Christmas—and an annual meeting at the end of the Chinese year. Notices as to the dates and the place where the meeting is to be held, shall be sent out two weeks beforehand.

Section 2. Any five members or any five associates, or five associates and members together, may request a special meeting to be convened.

Article II.

The quorum shall consist of at least seven members and seven associates.

T. D. WONG.

Modern Warfare.

It seems a fact as self-evident as a geometric axiom that the more the world becomes advanced the more terrible are the weapons of destruction. In geology

and archæology our knowledge of human civilization is based upon the nature of the implements by which we distinguish the lake-dwellers of the neolithic period from the cave men of the paleolithic epoch, or the men of the bronze age from those of the stone age in habits, manners, and modes of living; so in history national civilization may be estimated in accordance with the weapons of war which are used. The primitive men of the glacial period had recourse to arms of defence or offence, though but of the rudest kind and make.

Darwin's wonderful theory of evolution, that of the struggle for existence, dominates the whole creation, human as much as animal and vegetable, and that conflict of existence broadens in proportion as the scale of civilization ascends. The primeval conflict of mankind was the conflict between individuals or that of the individuals over the mastery of brutes.

Then from individualism the struggle, as mankind arose from bare savagery, passed over to tribes between tribes. Clans and tribes emerged into nations which resulted in conflicts of broader and keener character, which will not cease until the sublimest ideals and noblest conceptions of human nature are realized, that of the victory of the rational world over the world of evil, or in other words, the establishment of the kingdom of God on earth.

In all these conflicts—conflicts between individuals, tribes and clans, nations and worlds—it is essential to remember civilization could not have attained its present condition had there been no struggle and contention.

It is the wicked desire to inflict harm and suffering upon fellow-creatures or to be defended from the fear of being offended that has whetted the genius of all ages to the invention of many ingenious implements of war.

Suspicion and fear are dominant elements of human nature. Besides being essential, it is interesting to trace the developments under the stimulus of

necessity of the weapons of war to justify the statement that the fact is nothing but of axiomatic character.

A polished stone hatchet must have been thought by neolithic men a vast advancement and revolutionized the warfare of those primitive men just as the introduction of gunpowder entirely revolutionized the warfare of the mediæval age, for the paleolithic cave men used no better implements than chipped stones. The sling with which David with such unerring precision hit Goliath, or the arrow by which William Tell performed his feat, compared to the chipped and polished stone weapons, was an improvement which those cave dwellers would have thought magical. But what will be the sling or the arrow or even a lance or a spear which has brought to view many tales of romance and chivalry when placed side by side with a dum-dum bullet and a gatling gun?

The Macedonian phalanx with its extraordinary reach of pikes could be annihilated in a second of time by a handful of men equipped with modern weapons of war.

Science is exerting such a power that it threatens the destruction of the human species. Never was there a period when implements of war had shown so high a stage of perfection. One might reasonably be under the apprehension that, as Bulwer Lytton has described in his story of *Vril-ya*, the art of destruction might become such a monstrosity that "the fire lodged in the hollow of a rod, directed by the hand of a child, could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host."

Considering the rapidity with which modern armaments are developed and the goal of perfection at which scientific investigations is aiming, it is no fanaticism to say that unless measures are resorted to in the way of checking further increase of armaments and invention of deadly weapons, war will be brought "to such perfection as to annul

all superiority in numbers, discipline, or military skill."

Gatling guns, Mauser rifles, dum-dum bullets, bayonets, submarine torpedoes, vessels with rams, asphyxiating gases, explosive projectiles, etc., are tools of destruction deadly and horrible enough, but time will confirm the anticipation that these are but childish instruments compared with what will be invented by future generations.

Although new weapons of slaughter add to the stock of inventions yet they cannot but attest that civilization, even at the very close of the 19th century, a century of unique, political, industrial, and social advancement, is far, very far, from what one calls 'the stage of perfection,' for war, broadly speaking, is nothing but a revelation of barbarism, and in bloodiness, wastefulness, and atrocity, modern warfare is unprecedented.

(To be concluded).

A. S. YUEN.

The Difference between English and Chinese Etiquette.

Etiquette is a thing which exercises a great influence over the customs and manners of every civilized nation. In the West and in our native country special books have been written by careful authors for the guidance of the people and to prevent them from making any serious breaches, hurtful to the common welfare of the people on any grand occasion.

Every occasion is ruled over by certain laws, without which many difficulties and ridiculous mistakes would occur. By etiquette men are classified distinctly into high and low classes; and the people of high breeding will remember their own state and keep themselves away from the indulgence enjoyed by the people of low classes; and those people whose position is lower will avoid the accusation of unconsciously indulging in

the privileges which are only confined to the people of high rank.

Every nation has its own etiquette and if it is closely examined we shall find that there are differences as well as coincidences. An Englishman can live quite agreeably with a German, for the reason that their customs and manners are so nearly related, and what they are practising is not out of the limit of European fashion. But in Chinese etiquette there is nothing resembling that of the English.

The writer does not intend to write out all the differences in the etiquette of the East and the West, because many of the Western customs do not exist in our country, and most of the Chinese customs are wholly unknown to foreigners; but he will only write of those customs which are important and are existing, without any doubt in both countries.

In describing Chinese etiquette, it is good for me to inform the reader the name of the person who combined Chinese etiquette into a regular form. The man who took the most care in gathering the bits of the Chinese customs together and giving the people a better way of regarding good manners and polite deeds was named Chow Koong.

These different forms of etiquette are recorded in a book called by the Chinese the "Book of Rites." Now many of the old customs are dying out, but to a great extent the etiquette used on such occasions as weddings and funerals are not very different from what Chow Koong recorded in his book. Several customs may seem to us entirely new, but if we trace back to their origin they are the survivals of the old ones, with a little or hardly any change.

In the first place, we find that there are many ways in which even the commonest practices used by the people daily are utterly unlike one another.

According to the English whenever a man meets a gentleman or a lady acquaintance on the road or elsewhere the first

thing for him to do is to pull off his hat; and if that one is an intimate friend of his, he has to pay a more polite salutation to him or to her by offering his right hand. In China we have no such custom, and when we meet any friend we only have to bow our heads. If that man is our elder or our teacher according to the polite way of salutation we have to stop walking and stand by the road side until he has passed.

When walking we never talk to ladies unless we have something very necessary to talk over. Chinese women are generally considered lower than men, and consequently are excluded from the enjoyment of their society. No husband can walk side by side with his wife; no man can be so rude as to hand anything to the lady with his hand while they are walking; and every female should keep her eyes towards the ground and facing gently on the road when it is crowded with people.

In foreign countries ladies seldom walk alone, and they are generally accompanied by gentlemen, who should give every possible care to protect them. In dining, the host and the hostess are generally sitting at the same table, facing one another, but in China the lady is not allowed to sit at the same table with the gentleman, and in high families even the husband sits apart from the wife. Chinese women, unlike those of foreign countries, who are well regarded by men, are looked upon with contempt.

Regarding the etiquette of weddings a striking contrast can be made from the ceremonies used in the East and West.

In the West all weddings are preceded by a period of time, during which the gentleman can make an intimate acquaintance with the lady whom he is intending to marry. During such time letters of the most polite and affectionate kind are written to each other, and beautiful presents appreciated by the lady are generally presented to her. When both sides agree the marriage will take place.

In China before the betrothal is made the young man has not the least knowledge of what kind of a girl he is going to be betrothed to; everything is entrusted to "go-betweens."

Two "go-betweens" have to be used—one for the male side and the other for the female side. If these men are honest they will give true information to the young man about the girl, but if they are not, sometimes both sides are deceived. Moreover, the Chinese have a custom that the parents generally seek a girl for their son in his younger days, who may be suitable to the parents but not to the son himself. Consequently inharmonious couples are often met with.

It is a custom in some parts of China, more especially in this province, to have the date of the girl's birth and her age written on a red paper in eight characters, which piece of paper is known as the "eight characters of the girl." When the paper is handed over to the boy's parents it is necessary for them to take it to a fortune-teller and ask him to decide whether this girl's "eight characters" are good or not by paying him a small fee. If it agrees with that of the boy then no matter how poor and ugly the girl is the parents will surely engage her to be their daughter-in-law. Superstitious parents think that a girl who possesses a very good "eight characters" will some day bring good fortune to their son.

By the persuasion of the boy's parents the boy will yield, though sometimes very unwillingly. On the day of engagement, feasts are prepared for the "go-betweens" and relations; a certain amount of money and gold and silver articles, such as bracelets, ear-rings, have to be presented to the girl. In return the girl's parents will present some red eggs (eggs dyed with red color), artificial flowers, and various kinds of cakes to the boy's parents, then the whole ceremony is finished.

A certain time after the engagement there comes the marriage, which is the happiest time in a man's career.

The Chinese marriage is an expensive one, and in a rich family thousands of dollars are sometimes spent on a single marriage.

On the day of the wedding a marriage procession, containing a band of musicians, pairs of red lanterns, sedan-chairs for "go-betweens," and lastly a special sedan-chair covered with red embroidery for the bride, are prepared for the welcoming of the bride into the new family. Crackers are used to announce the approach of the procession. The bride is dressed in a gorgeous costume of a brilliant red color, which color signifies happiness in Chinese eyes.

After the arrival of the bride the young couple make the politest courtesy to the bridegroom's parents and then they make bows to the relations and the guests present.

Banquets are prepared for the bride, but due to the uneasiness of coming into a new house and being accompanied by new acquaintances, she often declines to accept the entertainment. On the first day of her coming the bride never speaks to her strange new relations, and generally keeps herself as quiet as possible.

After the marriage, etiquette forbids the bride going out for thirty days, and the bridegroom has likewise to stay with the bride. For this reason a bridegroom is generally exempted from attending to outside business affairs at this time.

Having stated a little about the Chinese way of marriage the writer wishes to say a little about the marriage of an Englishman. On the wedding day the bride is dressed in milky white, while the bridegroom is clad in a suit quite different from that which he is accustomed to wear. The marriage ceremony is performed in a church, where the bride is accompanied by at least one bridesmaid and the bridegroom by the best man. The former may be the sister of the bride

and the latter is the intimate friend of the bridegroom.

During the time of the service the bridegroom puts a ring on the bride's finger and offers her his arm, when the two walk out of the church to the carriage.

On return from the church the happy pair receive the warmest congratulations from their friends in the drawing room. If it is a rich family then a wedding breakfast is prepared.

Instead of passing the "honey-moon" at home like the Chinese, the bridegroom enjoys it with the bride in taking a trip, called the "wedding tour." The places that they choose to go to are in accordance with the season; and the duration of the trip is dependent upon the pleasure of the bridegroom. A long tour is about three months and a short one seldom exceeds two weeks.

(To be concluded).

V. D. CHANG.



Scholarships in the Fore.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA

Appropriation for 1894-95 (including Divinity Students at
Scholarships (Preparatory) \$50; (Collegiate), \$70 and (Divinity and Medicine) \$100)

The lists belonging to these formerly unincorporated schools at college founded on their respective captions for convenience.

NAME OF SCHOLARSHIP	SUPPORTED BY
M. Schereschewsky (Divinity).....	A Lady of New York. (Endowed.)
John Jay (Divinity).....	Woman's Committee on Work for Foreign Missions
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Bay Memorial (Divinity).....	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed)
Edward A. Washburn (Divinity).....	Calvary Church, Foreign Mission Association, New York.
T. Streatfeild Clarkson (In Memoriam) (Divinity).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Mem.) (Divinity).....	Miss Fredrika Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence R. I.
Berkeley (Divinity).....	St. Luke's Chapel, Berkeley Divinity School, Middletown
Frederick T. Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas.....	St. Thomas's, Young Ladies' Foreign Missionary Society
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Stevens (Divinity).....	Through Woman's Com. on Work for For. Mis., Dioc. Members of Trinity Chapel Branch, through Woman's on Work for Foreign Missionaries, Diocese of New York
The Rev. C. T. Olmsted (Divinity).....	Through Woman's Auxiliary, Diocese of Ohio.
Gregory T. Bedell.....	Estate of Mrs. T. S. Clarkson, Potsdam, N. Y. (Endowed)
Julia Bedell.....	
Lavinia Clarkson Memorial (Divinity).....	
Ann Mary Clarkson Memorial (Divinity).....	
Elizabeth Clarkson Memorial (Divinity).....	
Trinity College Missionary Society.....	Miss F. Clarkson, Zion Church, Colton, N. Y.
Sewanee (Preparatory).....	The said Missionary Society, Hartford, Conn. (Endowed.)
James Houston Eccleston.....	The University of the South, Sewanee Miss'y Society, Sewanee
Charles Bispham.....	Trinity Sunday-school, Newark, N. J.
Rev. Samuel Ridout Memorial (Medical).....	"A Lady," Washington, D. C.
Mrs. Sophie C. Menner (In Memoriam) (Preparatory).....	The late Mrs. Samuel Ridout. (Endowed.)
James A. Edgar (In Mem.) (Medical).....	Grace Sunday-school, Honesdale, Pa.
Christ Church (Preparatory).....	Mrs. M. E. Edgar, New York.
Joseph B. Harris Memorial (Medical).....	Christ Church Sunday-school, Germantown, Philadelphia, Foreign Committee Pennsylvania Branch Wo. Aux.
William F. Morgan Memorial (Medical).....	Through Woman's Auxiliary, Diocese of Michigan.
Bishop Bedell.....	St. Thomas', Ladies' Foreign Missionary Association, New York
Bishop Vincent.....	Partially endowed by Bishop Bedell's former pupils, Dr. V. Young, the late R. C. Woo and Mr. S. P. Yen of Shanghai, Southern Ohio Branch Woman's Auxiliary.
Dr. Twing Memorial (Medical).....	Woman's Committee on Work for For. Mis., Diocese of Pennsylvania
Clarkson No. 2 (Divinity).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
McN. Whittle (Preparatory).....	Trinity Sunday-school, Staunton, Va.
g Hand (Preparatory).....	Church of the Heavenly Rest, New York, through Wo. Aux.
E. Lacy Memorial (Preparatory).....	"A Member," Albany Branch, Woman's Auxiliary. (Endowed)
o Church (Preparatory).....	Grace Church Sunday-school, White Plains, N. Y.
Doctor Olin Memorial.....	Trinity Sunday-school, Watertown, N. Y.
Amelia R. Norris (Divinity).....	Bequest of Miss Amelia R. Norris, Baltimore, Md. (Endowed)
China Committee (Preparatory).....	St. John's Bible Class, Washington, D. C.
"In His Name." (Preparatory).....	"A Member," St. Peter's, Germantown, Philadelphia, Pa.
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Grace.....	Mrs. Mary F. Cox, Philadelphia, Pa.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Baxton.....	Trinity Church, Ashville, N. C., through Woman's Association
Mrs. Emily L. Hewson.....	"M. E. H." St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Miss'y Society and Sunday-school
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Dudley Tying.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Frances Stanton.....	Mrs. Dr. Holbrook Curtis, New York, N. Y.
Sandusky.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Ormsby Phillips.....	Mrs. O. Phillips, St. Andrew's, Pittsburgh, Pa., Wo. Miss'y Assn
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
Samuel Cooke.....	St. Bartholomew's, New York, through Woman's Auxiliary.
*BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
Rev. Dr. Brooke.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-School.....	Calvary Sunday-school, Pittsburgh, Pa.
Williams.....	"L.", Chicago, Ill

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Free

The St. John's Echo.

"Precept upon precept, line upon line, here a little and there a little." Is. 28. 13.

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TEACHERS AND STUDENTS.

TERMS.

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L. Hawks Pott, D.D., St. John's College, Shanghai.

Editorial.

IN crossing the border line dividing the
nineteenth from the *twentieth*
century, we leave behind us for ever
old China, and are to see rising from its
ashes a new China.

This is no hasty generalisation. The
death knell of conservative, unenlighten-
ed, unprogressive China has sounded clear
and strong.

Whatever else the recent cataclysm
means, it certainly signifies that the nails
have been driven deep into the coffin of

an antiquated civilisation. The terms of
the conditions of peace offer but two
alternatives to the empire—self-reform
or the loss of every vestige of inde-
pendence.

In an article in this number of the
Echo one of the writers describes the
growth of the spirit of nationalism and
looks forward to China resuscitated and
moving along in the march of advancing
civilization.

All well wishers of China must hope
that his reading of the signs of the times
may prove correct and that his prophecy
will be fulfilled.

However the new China is brought
about, there must first be a long period
of transition, and that is the one in which
we should do all in our power to help
shape the future.

At such a time the Christian church
should redouble its efforts to make its
influence felt. The policy of waiting
until more peaceful times arrive, before
putting forth more vigorous efforts,
will be short-sighted and prove most
fatal.

Now, when its future destiny hangs
in the balance we should do everything
in our power to assist in the reorganization
of China.

A reorganization on a merely utilita-
rian basis, that thinks only of commerce
and material civilization, will not save
China nor make her a strong nation. The
religious and moral reform of the country
is the greatest necessity, and without it
all other efforts will prove more or less
abortive.

China's extremity is the church's
opportunity.

F. L. H. P.

News Column.

PARADE SUNDAY.

November 25th.—The students marched to the church in their winter uniforms, under the command of Captain F. C. Cooper. The hymn "Onward Christian Soldiers" was heartily sung by the corps, and we hope they will one day all be Christian soldiers.

CHRISTMAS FESTIVITIES.

Little did we expect that Christmas would be so pleasant. No sooner had the tower clock struck six than the door of the Recreation-room and Sitting-room was thrown wide open and every one went eagerly in. The Christmas tree stood towards the north, the College band on the east, the door by which the old Santa Claus came and went was on the west, and the guests, friends, teachers, students, and others were on the south.

Amidst the beatings of drums and blowing of fifes old Father Christmas arrived at last. He kept his position in the middle of the room, talked and made gestures. He had a bag in front of his body, in which were to be found many presents. He asked everybody to fish out the one he or she liked. Whereupon some got nicknacks of the most fantastic nature, while others less fortunate had to be contented with mere candles. The band began to play again. Santa Claus retired to the place whence he came, and the party dispersed to partake of their Christmas dinners.

All having dined, they gathered in the General Assembly room upstairs, where the students of the upper classes entertained the ladies and gentlemen of the compound and some guests and friends from the town with two plays—the one in English and the other in Chinese.

"Vice versa" was the foreign play. The chief characters were four in number—a father, a son, a professor and a friend. The father became the son and

the son became the father. The father went to school to be punished by the professor and the son stayed at home preparing toffee for his own delight. The secret of all was a piece of stone known as a talisman.

The Chinese play was entitled "The Two Thieves." There were nine chief characters, viz., two thieves—an uncle and a nephew—two servants of a rich man, two watchmen, and a mandarin. The uncle learned the art of stealing from his nephew. They went to steal, and had a narrow escape from the two servants of the rich man. Hearing the approach of the street watchmen, they repaired to a temple and disguised themselves in the forms of a city-god and his servant. The watchmen, disappointed at not being able to find out the thieves, inflicted three heavy blows on the disguised idols. Not long after they were gone the uncle uttered a cry of pain, which cry brought the watchmen to the temple again. The plan was discovered. The thieves were dragged to the court of justice, where the mandarin made them confess their faults and had them imprisoned.

These two plays were performed in such a way that even those who did not understand the languages used were much interested. Continual applause thanked the student actors.

The next day was Christmas day. At 7.00 a.m. Holy Communion was celebrated in English. At 8.00 a.m. all of us went to St. John's Pro-Cathedral for Morning Prayer. The church was decorated as beautifully as in previous years. At 10.00 a.m. Holy Communion was celebrated in Chinese. A sum of \$119.00 (Mexican) was contributed by the church members and the teachers and students of the College for the relief of the poor in North China.

Four holidays followed, during which time the majority of the students went home. Presents were given to the boys and girls of the village Sunday School held in the dispensary on the day following Christmas.

ST. JOHN'S COLLEGE BAND.

At the Christmas dinner and entertainment of the Chinese Y. M. C. A. of Shanghai, the drum and fife band of the College, was invited to play. They gave six selections in all.

MARRIAGE.

Mr. Z. L. Yang, a student of the Medical department, was wedded to Miss Chang, a former student of St. Mary's Hall and daughter of a proctor of the College, on November 13th, 1900. The ceremony was performed at 2.00 p.m. in the Pro-Cathedral by the Rev. Dr. Pott.

QUIET ON THE YANG-TSE.

The Boxer trouble is in all probability at an end. No disturbance is heard of on the Yang-tse river. The clergymen who had withdrawn to this port for safety have been permitted by our bishop to go back to their old stations on the river.

MAGIC LANTERN EXHIBITION.

More than two hundred fine slides were kindly shown to the teachers and students of this College on December 29th by Mr. Arrowsmith, an English Traveller. We enjoyed the slides very much, especially those relating to the beautiful scenes of Japan.

RECATALOGUING OF THE LIBRARY.

The catalogue has been carefully compiled by Miss E. Wood, and is now gone to the press to be printed. We intend printing many copies, in the hope that all borrowers may possess one in future.

NEW PAPERS TO THE LIBRARY.

Several new magazines are to be found in the College library. They are: *The North American Review*, *The Forum*, *The Atlantic Monthly*, *The International Monthly*, *Political Science Quarterly*, and *The Fortnightly Review*. We offer our best thanks to Dr. Edward Abbot, of Cambridge, for his kindness in sending us these papers as presents.

NEW EXCHANGES.

We acknowledge the receipt of the following new exchanges with thanks: *The Vidett* (Nevada), *The Racquet* (Portland, Maine), *The Rayern Record* (Ohio), *The Adjutant* (Calif.), *The Delancy Weekly* (Phila., Pa.), *The Comet*, (Reno, Nevada), and *The Drury Academe* (North Adams, Mass.)

THE NEW YEAR'S DAY.

A whole holiday. In the morning at half-past eight nearly all the students went out to see the parade at the Race Course of Shanghai, a distance of four miles. The parade was in commemoration of Queen Victoria being proclaimed Empress of India. Dinner was served at 1.00, for the return was rather late. From 3.00 p.m. to 4.00 p.m. the teachers and students were seen paying their New Year's calls to the foreign ladies and gentlemen of the compound.

ATHLETIC SPORTS.

The autumn athletic contests took place on November 24th, from 9.00 a.m. to noon. It was a bright and warm morning, as was hoped for. As before, the contestants did all they could to amuse the spectators in their various games.

The winners may be found in the following schedule:—

SHORT RACE. (Over 14 Years.)	QUARTER MILE RACE.
1st. Fui-on.	1st. Fui-on.
2nd. Ngo-yu.	2nd. Ngo-yue.
(Under 14 Years.)	HURDLE RACE.
1st. Sing-kong.	1st. Zau-doong.
2nd. Ya sung.	2nd. { Fui-on. Sing-tuk.
LONG RACE. (Over 14 Years.)	HIGH JUMP.
1st. Fui-on.	1st. Ngo-yu, 4 ft. 9 in.
2nd. Zau-doong.	2nd. Za-fong, 4 ft. 8 in.
(Under 14 Years.)	LONG JUMP.
1st. Sing-kong.	1st. Fui-on, 17 ft. 11 in.
2nd. Ya-sung.	2nd. Sing-san, 16 ft. 11 in.
THROWING THE BALL.	THREE-LEGGED RACE.
1st. Fui-on, 248 ft. 7 in.	1st. { Zau-doong. Sing-san.
2nd. Fe-lih, 210 ft.	2nd. { Sing-tuk. Fe-lih.
ARITHMETIC RACE.	
1st. Sing-san.	
2nd. Yok-ying.	

Last of all came the tug-of-war, which resulted in the defeat of the Canton students by those of other parts of China, eight on each side. Rev. Dr. Hawks Pott gave the prizes.

SOCIETIES.

November 5th.—Meeting of the *Mutual Improvement Society*. Mr. N. L. Nie gave an account of the history of the China dynasty, the shortest, but also an important dynasty in China. Meeting adjourned at 9.00 p.m.

November 8th.—*Meeting of Literary and Debating Society*. Rev. Dr. Hawks Pott was invited to deliver a lecture on "Oliver Cromwell." The meeting ended with a vote of thanks to the lecturer.

November 15th.—*Meeting of the Literary and Debating Society*. The resolution, "That absolute monarchy is a better form of government for China than republicanism," was debated. Mr. N. L. Nie led the affirmative side and Mr. T. T. Woo the negative. Rev. Dr. Pott decided the merits of the debate in favour of the affirmative. Meeting adjourned with thanks to the judge.

November 16th.—*Meeting of Y. M. C. A.* Prof. Hwang, of Nanking, was introduced to the Society by Mr. R. E. Lewis, the secretary of Chinese Y. M. C. A. of Shanghai. He spoke to the members of his trip as Chinese delegate to the Triennial Meeting of the World's Y. M. C. A. Federation at Paris, and Mr. Lewis appealed for some help in carrying on his beneficial work for bettering of the moral condition of the young men at Shanghai. Thereupon the members contributed \$62.00 (Mex.) to the Chinese Y. M. C. A. of Shanghai. The meeting closed with thanks on both sides and prayer and benediction.

November 20th.—*Meeting of the Teachers' Useful Knowledge Society*. Mr. W. Z. Zee made a speech on "The Signs and Omens in China." Meeting adjourned at 10.00 p.m.

December 10th.—*Meeting of the Mutual Improvement Society*. Mr. F. O. Mak

pointed out the value of physical culture. Meeting ended at 8.50 p.m.

December 13th.—*Meeting of the Literary and Debating Society*. Two speeches on "The Manufactures in China" and "The Benefits and Evils of Party Spirit," were given by the two members—Messrs. D. V. Chang and L. Z. Zung. The meeting closed at 9.00 p.m.

December 14th.—*Meeting of Y. M. C. A.* Mr. F. K. Woo made an address on the life of Bishop Patteson, of the Melanesian Islands. Rev. C. F. McRae became a member of the Society. The meeting ended with prayers and benediction.

December 18th.—*Meeting of the Teachers' Useful Knowledge Society*. Mr. W. W. Yen spoke about the colleges and universities of America, after which an interesting discussion was held.

December 20th.—*Meeting of the Literary and Debating Society*. A debate on the subject: Resolved, "That Capital Punishment should be abolished," was held. The leaders were: Messrs. Z. Z. Tae and L. P. Ting. The negative side won. Meeting ended with a vote of thanks to Rev. James Jackson, the umpire.

F. K. Woo,

Alumni Notes.

The second regular meeting of the Alumni Association of St. John's College was held on the 29th of December in the Y. M. C. A. building on Nanking Road. About one-half of its members were present; but for the disagreeable weather there would have been a larger attendance. The president opened the meeting at 8 o'clock with a short address of welcome. A proposal to increase the membership fees from \$2.00 to \$3.00 was then brought forward, and was heartily supported by the majority of the members present. The motion was put to vote, and the result was very gratifying, it being unanimously carried.

Since the Association was organized, three members have died—Mr. Woo

Young-dong, of typhoid fever; Mr. Nie Ih-suae, of consumption; and Mr. Tsu Zing-sung passed away the day before the meeting, but the cause of his death is not yet known. It was resolved that their deaths should be recorded in the College paper, *St. John's Echo*. The members did not think it expedient to send letters of condolence to the bereaved families; as it is not customary among the Chinese.

During the meeting one of the questions that came up for discussion was how to deal with those associates who failed to pay their dues, and it was decided that in order to enforce Section 5 under Article 1 of the Constitution, their names should be struck off the list of members for the non-payment of their annual fees. They are therefore no longer the associates of the Alumni Association.

Mr. W. W. Yen, of St. John's College, was elected an honorary member of the Association by an unanimous vote. Mr. Chou Liang-ching, in the employ of the Municipal Council, Shanghai, formerly an associate, was made a full member, which will entitle him to vote and also to stand for election.

One of the members suggested the keeping of a register of all the old students who are now members of this Association. His proposal met with the approval of all present on that night. So all the members and associates are now requested to send in their full names (both the name and the 'hao' in both English and Chinese) to the secretary for registration. They should also state the year in which they entered and left the College. The letters are to be sent in care of St. Luke's Hospital, Hongkew. It is hoped by keeping a full record of the old students, the officers on the committee will not experience any more difficulty in recognizing their old schoolmates.

The second special meeting of the members of the committee was held on the 4th of January at 7.30 p.m., in Rev. P. N. Tsu's house. The date for the second annual meeting of the Alumni

Association was chosen; which is the 23rd of the 12th moon at 6 p.m., at St. John's College. Invitations to the dinner will be sent off two weeks before the meeting. All the members and associates are requested to be present, as the election of the officers for the following years will come off on that night. There will be speeches, music, and everything that would make the reunion memorable in the history of our Association.

THEODORE WONG.

Secretary.

HONGKEW, January 13th, 1901.

The Rise of the Spirit of Nationalism in China.

As the 19th century was heralded in with one of the greatest political eruptions in the annals of the human race, so in like manner it was rung out. Despite the realization of the most remarkable progress the world has yet witnessed the century has been replete with wars, revolutions, and crises. Viewed superficially, nothing, in fact, will create a readier impression than what appears to be a century of one long, hideous drama, with occasional breathing intervals. Begun in Europe with the prologue of the gigantic French Revolution, acts of varied degrees of bloodshed, crimes, atrocity and horror were seen performed almost continually, culminating at the end in the disastrous *finale* in the far Eastern land.

It must be borne in mind, however, that not in all cases are wars the devastating and horrifying agency to civilization, and that not infrequently they secure the most invigorating reaction, which tends to bring about peace, liberty, and progress. With all the evils, ravages, atrocities and bloodshed perpetrated to satiate the vaulting ambition of the Corsican scourge of Europe, the Napoleonic wars have not been without far-reaching results—results which were realized not only mediately

but immediately. More than anything else, they have disseminated the spirit of liberty in Europe and hopelessly banished imperialism into the limbo of tradition. The blood of the slaughtered is the seed of liberty.

In magnitude of evils, horror, and loss of lives, this national uprising in the closing day of the last century is fitly comparable to the wars which have achieved for Europe the spirit of nationalism. The period of military exploits and chaos, of treason and cabals, of horror and devastation, has almost vanished, and the Chinese colossus is once again lying prostrated. Those who are interested in "the yellow question" are exercising their brains to scheme the issue of this gigantic cataclysm so unique and unprecedented in the history of the human race. To indulge in wild and even impossible fancies is no difficult task, but the perplexing part is the time when confirmation awaits to justify the prophecies. This is indeed the rub. But in the midst of life and death between which China is now lingering, there arises to a higher attitude than ever before that spirit which recognises the relation and obligation binding and cementing the people and the nation and which must not be lightly overlooked. The consciousness that the nation is on the margin of disintegration, mingled with bitter antipathy against the Empress-Dowager, the very incarnation of bigotry, conceit, and ignorance and the source of humiliation and shame, arouses the indignation of the people, piercing to the very recess of their heart. The spirit of the nation, hitherto lain dormant, rouses up with renewed vigor. Tirades and abuses upon the inanity and incapability of the Manchu government, have found ready vent from the lips of those whose maxim is China for the Chinese. Fear and hatred, justice and sympathy, shame and humiliation, conspire to kindle the national spirit that is daily gaining force and influence. The cry and hue for the preservation of the integrity of China is heard everywhere. The Chinese

colossus now lies prostrated, disintegration may follow, infamy may be her monument, but no mortal force will be capable to smother the flame that has blazed up in the whole nation. Indeed it may be wondered whether China will prove an easy morsel in the event of partitionment.

It is not unlikely that the supineness of the nation, the weakness of the people, their perfect indifference to national affairs, the inaction and the absence of interest for the well-being of the people and the nation on the part of the officials, would lead to a hasty verdict that no conception of national feeling has ever loomed up in the minds of the people. A thorough glance into the history of the nation will cure one of pessimism. The sentiment of national attachment has been looming, though dimly, through all ages and reviving with recruited vigor during the transitional periods of dynasties. It may be doubted whether or not a nation could exist politically without that spirit, but there is at any rate some sentiment of the kind in the Chinese, or else how could its entity be reckoned back for thousands of years. Amidst vicissitudes, changes, and chaos, China has maintained her position as a nation to this day. The sameness of race, the common descent, the common customs, the common language and literature, the common traditions and history, the common consensus to the principles of rights and wrongs, in short, the ethnologic unity of the Chinese people, may account for this, but not in any insignificant way they also contribute to the preservation of the national spirit. The point which needs comment is that like the ebbs and flows of tides it is subjected to fluctuations. The love of peace is the more dominant feature of the Chinese race than the spirit of militarism. It is only when the entity of a dynasty was alarmingly threatened that national spirit asserted itself. The history during the changes of the monarchy is the history of heroes and political martyrs, whose national ideal was exem-

plified in the sublimest degree. The temples dedicated to the faithful all over the empire, though materialistic in conception, are the embodiment of nationalism. Not the consideration of wealth, nor the love of glory, nor the desire for fame, but the inspiration of that sublimest ideal of duty and obligation binding the nation and the people, inspired them to sacrifice their lives on the altar of martyrdom. They have perished and long ago "turned to clay which might stop a hole to keep the wind away," but their deeds, the priceless legacy to future generations, shall shine throughout eternity. Surely national spirit could not exhibit itself in a higher ideal of perfection.

The time of ebb came in when it almost sank into lethargy. The same spirit that has just reached its highest pitch dwindled into insignificance in times of tranquillity, as if it were slumbering in hibernation. It must be remembered that there are forces at work which, though unseen, had ruthfully stifled the flame which is capable of almost spontaneous rekindling. The well-known saying of Confucius, "He that is not in office has no concern in the affairs of government," is a great stumbling block to the development of the nationalist ideal. Those who have fathomed the influence of the Confucian classics upon the people, will express no surprise at the apathy with which the people view the national affairs. The ideal of a common person's life is "to rise early, to late take rest, and to eat the bread of carefulness." To discuss or to remark upon politics is beyond his horizon altogether. In China, then again, not the individual, but the family, often comprising all manner of kith and kin, is the unit. The family is all in all while the individual is nil. What the individual speaks, does, and acts, is and must be in conformity with precedence. Freedom of words and action is denied to him, dissension and denunciation being generally overawed. In short, he lives a stereotyped life.

Individualism which promotes the national ideal did not exist. The dry-rot

again is seen in the educational system, the highest limit of which is the composition of elaborate and stilted essays (文章). He memorises piles of classics which intellectually kill him, while even newspapers form no part of his reading. He repeats to you the names of China's illustrious Emperors and statesmen, while the knowledge of nations other than his own exists only in his dreams. Most naturally he could see nothing better beyond "the four seas." The self-assumption of powers of the officials, their speculation and tyranny, restrain him to avoid further interference in politics. He cherishes a bitter antipathy against them, while in not a spot in this world can he redress the grievances that he has mutely to swallow down. These are the forces that check the domination of national spirit, which have in recent years received counter-influences, delivering it from dumb subjugation and degeneration.

During the latter part of the last century China has been gradually hemmed in by the European powers, and has suffered most seriously the loss of territory on account of their aggressive encroachments. The first shock that led to breaking up the trammels of national torpor was the China-Japan war, the humiliation and shame resulting from which galled the people to the quick. While the din of cannon was barely silenced, while the peace plenipotentiary had scarcely left his diplomatic career in Shimonosaki, a memorial signed by over 1,300 scholars of the second degree was ready in Peking to be sent for approval to His Majesty. The memorial (公車上書記) advocated reforms on Western lines, the reorganization of the army and navy, the increase of commercial methods of agriculture, the establishment of schools and colleges, etc., etc. One cannot read it without being impressed with the broad views with which they dealt with the new politics. With mingled feelings of shame and indignation these scholars were stirred up by the cowering attitude which their nation exhibited in the conflict with her hitherto

despised neighbor, Japan. The thunder-bolt was struck to awaken their spirit which is fast deep-rooting itself and gaining strength, vigour, and nourishment as years roll by. The Society for the Diffusion of Christian and General Knowledge among the Chinese has been silently and steadily leavening the national spirit. Translations like Mackenzie's 19th Century, the Reforms of Russia by Peter the Great, Civilization in the East and West, have exercised an immense influence upon the scholars, who at once see the difference of conditions between Eastern and Western countries, the superiority of one to the other. These scholars were so much convinced that many burned their time-honored classics when the reform edicts were circulating throughout the land in the autumn of 1898. These edicts were welcomed everywhere; books respecting Western politics, science, arts, etc., were eagerly sought after. It was the awakening of the same spirit that led the Emperor to endeavor to break through the trammels of the conservative element that has so long pervaded the entire nation. The Chinese emigrants returned from the Straits, or from America, are most indignant to see the decrepit state China is in. Comparison is the most convincing method to manifest the superiority and inferiority of national conditions. The extensive circulation of newspapers is one of the greatest forces of promoting nationalism. They enable the people to see into the condition of their nation, the humiliation and infamy that she is being subjected to, and to examine and compare other nations with their own. They express their free opinions and criticise the government: thus a new spirit is disseminated in them. Perhaps there is not a single district and prefect where something foreign is not seen; the people are now readily assimilating what is good and beneficial to them. The young men, who are educated in missionary or government colleges, are filled with seeds of discontent at seeing the condition of the nation. Taking the influence of Christianity and the

missionaries upon the people into consideration, without demur, we may safely say that the national spirit has been thoroughly roused. Amidst the cataclysm of chaos and confusion, nothing is more discernible than the regeneration of the national spirit, which had for a long time been apparently dead. Although the reform movement of 1898 has practically achieved no result, yet it is a prelude to a new era that is not far distant. The Boxer trouble is the great tempest that stirs the very depth of the ocean in which have been stored heterogeneous masses of evil and good, of superstition and knowledge, of truth and falsehood, of pride and ingenuity, of conservatism and reform. That which is injurious and worthless will sink to the bottom and what is good will come to the surface. As the 19th century secured for Europe the spirit of liberty, so the 20th century, a century which is expected to eclipse its predecessor in the progress of the world's civilization, will open a new era of Chinese history, paving the way for the attempt to reform this great empire.

Shanghai Lotteries.

The system of distributing lottery tickets for the purpose of gathering money from individuals, has been adopted and practised by governments of most countries in the world. But as a country grows richer and more civilized, things which have proved to be injurious to a nation's fame and people, will find themselves unable to retain a permanent footing in it and will be abolished sooner or later. For instance, the evil custom of the slave trade, which was once very flourishing and even beneficial to owners and dealers, has now absolutely vanished from the civilized countries, simply for the reason that it is a demoralizing agent tending to lower the life of a nation.

Lotteries are said to have been first employed by the Genoese government as a means of adding to the annual revenue of the country, and this example was soon followed by other countries in Europe.

Now the selling of lottery tickets is strictly forbidden by the governments of England and of other European countries. It is even said that national lotteries were once established in the United States, but towards the middle of the eighteenth century they were strongly protested against, and were finally abolished. Before Louisiana became a State of the Union, the tickets issued in this State had been very famous and were widely sold. Now there is nothing of the sort in Louisiana.

ORIGIN OF SHANGHAI LOTTERIES.

Before foreigners came into China, lotteries of the present form were unknown to the Chinese; moreover the Chinese government often prohibits any establishment of the like sort.

As the Chinese owe much to the Western innovations, they are indebted to the European government of Macao for the introduction of lotteries into China. Although proclamations against lotteries were issued by the government, yet, owing to the universal approval on the part of the people, the proclamations proved unsuccessful; besides, the Chinese government cares little for the good of the people. Among lotteries that have been sold in Shanghai, the Manila tickets had the longest duration and had been distributed among the Chinese in Shanghai for almost thirty years. Since the Philippine Islands have become a territory of the United States, the selling of these tickets has been stopped; but the influence, left behind in China, will suffice to teach the people to establish lotteries for themselves. So the Shanghai lotteries are printed in almost the same form and based on the same principle as the Manila tickets, and from this we may say that Shanghai lotteries originated from the foreign ones.

FORMS OF TICKETS AND PRIZES.

After the disappearance of the Manila tickets, about five kinds of native tickets have been recently established by the

merchants in Shanghai in the name of foreigners. Tickets now for sale represent the Kiangnan Charitable lottery, the Kwong Yih lottery, the Poo Yuh lottery, the Woo Chi lottery, and the Dong Li lottery. Among all these only the charitable lottery was projected last year; the rest during the year just ended. Tickets are printed in both Chinese and English characters; and the price of a whole ticket is five dollars. For the convenience of persons with only moderate means, tickets are divided into halves and tenths. A lottery generally comprises twelve thousand tickets in successive numbers, and in these numbers, including the small prizes, there are one thousand two hundred and sixty-three prizes.

The following is the list of three main prizes:—

First prize...	...	...	...	12,000 dollars.
Second prize	...	...	...	3,000 "
Third prize	...	...	...	2,000 "

But the smallest prize for a whole ticket is ten dollars.

REASONS FOR ESTABLISHING LOTTERIES.

Among all the above mentioned lotteries we have no doubt that they are established for some purposes which may not be the same. The one called the Kiangnan lottery is probably founded with good designs, because we often hear people say that the profit gained is wholly spent in relieving the distress of the people of the northern part of this province, where famine often occurs. For this reason a special permission for selling tickets, in any part of this province, has been obtained from the Viceroy Liu. Formerly this lottery was not allowed to sell tickets within the foreign settlement, so that shops for selling tickets were opened outside of the settlement. But we must know that transactions carried on in the European and American settlements in Shanghai, are on a far larger scale and in a more flourishing condition than in any part of Shanghai without the settlements. Finally, permission has been also secured from the

Municipal Council; so now tickets are allowed to be sold freely in the settlement, by paying one thousand dollars taxation at each drawing. Consequently, several other companies have been established.

The advertisement put out by the Poo Yuh company in the *N.-C. Daily News* will give us some idea about the proprietors. It says: "The proprietors of this company are land owners of Soochow, Hangchow, Woosung, Shanghai, and elsewhere: they own or have purchased within the last few years lands with houses thereon, or in course of erection in the foreign settlements of these treaty ports to the value of nearly one million of taels, for the purpose of making these places more flourishing and populous than heretofore: then they trusted to be able to dispose of their properties at a very good profit. But now they wish others to share this profit and offer the said properties to the public by establishing a lottery company at this port."

We cannot tell whether this is sincere or not, but we must know that the profit gained monthly must be very great, otherwise it would be too burdensome for the proprietors to pay a thousand dollars in every month; moreover, there would not otherwise be so many head companies and agents' shops opened within the foreign settlements.

EVILS OF LOTTERIES.

Before concluding my article, I wish to point out what evils will result from lotteries.

First, a lottery is merely a form of gambling. In our country people are mostly selfish, caring only for the good of themselves, not for the good of the whole community. As long as a person has profit to gain, he does not care anything about whether a thing is good for others or is harmful. Not only so; the Chinese are great gamblers; many of them have lost their money, property, and home, simply through gambling. Thus, selling tickets to people is undoubtedly to encourage them to gamble.

Secondly, the lottery increases the greediness of the people for money, because those persons who like to buy tickets have already a greedy mind. When a man gets thousands of dollars by paying a small sum, of course his good fortune will be envied by others and will affect the minds of his friends and relatives, who will be likely to buy tickets, hoping to gain a great deal of money.

Not only that, the person himself will be still unsatisfied with his money, and he will go on buying until his money is entirely gone.

Thirdly, it increases the laziness of the people. When any one happens to get a large sum he will most probably turn into a lazy man, and will think that anything and everything can be done with it; consequently work to him is distasteful.

Fourthly, it impoverishes especially the poor people, because they are the persons always expecting to become rich. When the day of drawing prizes comes, we often see the street crowded with people of the lower classes, such as servants and labourers, who have the most anxious desire to see whether their tickets are of the same number with the winning numbers put out in front of the lottery company's office. Of course a sum of two or three dollars spent on tickets monthly, seems to be an extremely small thing to a rich man, but we know that workmen in China get extraordinarily low wages, and by them this sum would certainly be considered to be a great one. So they are the persons who suffer the most from lotteries.

Lastly, the lottery has a demoralising effect on account of its being a gambling scheme. Many persons who were originally good and virtuous have lost their moral sense, and indulge themselves in the most indecent luxuries, when they have got a large sum so unexpectedly through the buying of a ticket. "Money that comes in like a flood often goes away like a flood," is a common saying in China.

CONCLUSION.

In conclusion, I should say that the Shanghai lotteries do bring profit to the proprietors, because the aggregate sum given out in prizes is always less than the aggregate sum gathered from tickets selling. But I hope our government will some time take notice of the evils that result from lotteries, instead of taking notice of the little charity done for the people by lotteries. Again, I hope our government will abolish such a gambling scheme, which gives benefit to individuals and harm to the whole community.

V. D. CHANG.

Absolute Monarchy a Better Form of Government for China than Republican.

A Speech delivered at a Debate of the St. John's College Literary and Debating Society.

At a glance we see clearly that the subject does not mean which form of government is so constructed as the more easily to attain the ends for which government exists, neither does it mean which is better for China in future time, but which can be applied to China more beneficially in the present state of affairs. It has long been my firm belief and deep conviction, perhaps through scanty knowledge and limited observation, that absolute monarchy is far better for China than a republican form of government.

In the first place, *republican government is incongruous with an ignorant nation*. It seems to me one of the natural laws for the good of mankind is that the more ignorant a nation is the more despotic its government should be. In perusing the history of the world, we find that the ancient nations, as well as modern savage tribes, were governed by the most arbitrary rulers. Then, gradually, as time advanced and knowledge accumulated, men began to investigate the purpose for

which governments existed, and began to realize that government is but a trust, that it cannot be lawfully exercised, unless for the good of the whole community. In the last few centuries, the human tendency to political freedom has been quickened to such a degree that many countries have changed their governments from that of absolute monarchy into constitutional, and some others have changed theirs from constitutional into republican.

When the two forms of government themselves are taken into consideration, I have no hesitation in pronouncing that republican government is far superior to absolute monarchy. It is so constructed as to furnish scope for men of ingenuity and wisdom, and tends to bring the whole nation to a more compact and consolidated condition. It is so formed as to let the opinion of the public, instead of the opinion of one man, exercise power over the whole community. But the advantages of this form of government can be obtained by a civilized nation only,—a nation whose civilization is founded on solid science, on the true knowledge of nature, and, above all, on moral elevation and principle. Transferred to another country, whose people are ignorant and superstitious, the very advantages of this government would turn out to be destructive to the nation. Take a glance at the new world: you will find that my statement is not groundless. In the United States, republican government has been practised to its best advantage. There has been a constant mental progress and constant moral progress; in a word, the history of the great republic has proved to the world that republican government is best qualified for human liberty and human happiness.

Now, let us pass over the isthmus of Panama and cast a glance at the Southern Continent. Quite a different scene presents itself. In describing it I will borrow the words of an American orator. He said, "Yonder is the volcano, flaming and smoking, but shedding no light, intellectual or moral. At its foot is the

mine, sometimes yielding large gains to capital, but in which labor is destined to eternal and unrequited toil, but followed by penury and beggary. The city is filled with armed men; not a free people armed and coming forth voluntarily to rejoice in a public festivity, but hireling troops, supported by forced loans, excessive impositions on commerce, or taxes wrung out from a half-fed and half-clothed people. For the great, there are palaces covered with gold; for the poor, there are hovels of the meanest sort." What causes this great difference? Why does the same republican government elevate one and depress the other? It is neither the size of the population, nor the situation of the place, but the character of the people. It is due to the character of the people that in the United States, republican government has been practised to advantage. It is due to the character of the people that in Russia absolute monarchy has been employed to success. Indeed, it is one of the fundamental maxims of political science that the nature of the government should conform to the character of the people.

Now, what is the character of the Chinese in general? Are they qualified to have republican government? Far from it. They are unqualified in many respects. They are religiously, intellectually, and morally unqualified.

(a). They are religiously unqualified. In reading the history of the various nations we find that the religion has very much to do with the character, sentiment, and ideas of the people. The Romans cherished the religious idea of physical force and the ancient Arabians and Turks cherished the religious idea of fighting. As Christianity teaches human liberty, or rather human equality, the Christian nations have striven strenuously to shake off the political yoke. In the sixteenth century the reformation of Luther broke out,—kindling the minds of men, leading men to new thoughts and new habits, and awakening in every individual energy hitherto unknown even to themselves. But the religions of China are all un-

favourable to the constitution of republican government. The highest and purest of their religions, Confucianism, does not cast a single gleam of political freedom, but teaches that all above is indisputable authority, and all below, passive obedience.

(b). They are intellectually unqualified. One thing beyond all doubt and dispute is that the education of the people is absolutely necessary to the adoption of republican government. Speculation suggests the opinion, history furnishes the proof. As to the education of the Chinese, no true patriot can contemplate it without uttering a sigh and shaking his head. There are about four hundred million people in China, and women have no education. Therefore one-half of the whole population have no education. The other half is again divided into four classes; namely, scholars, farmers, mechanics, and merchants, of which the last three classes, generally speaking, have no education. Therefore the only portion of the great population which has some education, are the scholars.

(c). They are morally unqualified. It is universally true that in whatever country where there is corrupt religion and defective education, there is also low morality. China is no exception to the general rule. The masses, taken as a whole, arm themselves not with truth, but with falsehood; not with honesty, but with deception. But some persons have argued the other way round. They said that because of the official corruption, the present government should be changed. Let me assure them that a change of government may change political usages and customs, but will not change the morality of the people, and consequently will not reform the official corruption, for officials are nothing more than parts of the people.

In the second place, *the adoption of republican government will lead to the partition of China.* We are always thankful to the Supreme Being that we are suffered to live on the earth in an age when rapacity and selfishness are yielding

to humanity and justice, when something besides the bayonet has some influence over the world, and when the most arbitrary nation is compelled to read the signs of the countenance of public opinion, before it starts any public act. The same influence, together with the apprehension of the subsequent collision among the different Powers, has debarred the rapacious countries from performing the enormity of the dismemberment of China. Nothing is more tempting and attractive to the eye of the territorial vultures than the Flowery Land:—broad expanses of fertile soil carpeted with luxuriant verdure, long and wide rivers rolling majestically to meet the ocean, mines producing various sorts of precious metals, harbours bristling with the masts of commercial ships. Yet no country is so weak and helpless as China. Several vultures are hovering over the sheep; and they would have long torn it to pieces and gobbled it up had not the shepherd stood near and looked at them with an indignant face. Perhaps such will be the condition as long as nothing occurs to disturb the equilibrium. Now, let us think what would be the effect should China adopt republican government. From the recent humiliations of China some foreigners seem to argue the natural imbecility of the Chinese. They think that the Chinese are born victims of foreigners, and that they can outrage them at pleasure. Poor reasoners! How miserably have they deceived themselves! The Chinese are not wood, not stones, but men. Being men, they are capable of feeling pain and pleasure and sensible of kindness and cruelty. When the news of the seizure of Kiao-chao and the demand of San-mên Bay spread throughout the empire, a hatred of foreigners possessed the minds of the honest, though ignorant and misguided Chinese. Thence arose suspicion of the missionaries and inland travellers. Thence arose the anti-Christian disturbances. Thence arose the recent Boxer uprising. Very fortunate it is both for foreigners and

Chinese that the Chinese government is an absolute monarchy, and that any act against foreigners is prohibited with severe punishments. Should China adopt republican government, most of the people, as they are ignorant and misguided, would carry their designs into effect. They would burn the churches and prosecute the Christians. Would the foreigners be calm and patient under persecution? Would the foreign nations let their members be persecuted without taking revenge? Surely they would take revenge, and their way of taking revenge would be the long-talked of partition of China. *Gentlemen!* The partition of China is not a light thing. Once partitioned, the national existence of China will be gone for ever. For ever the name China will disappear from the map of the world, and for ever the great empire will be divided by insurmountable barriers. Therefore, for the interest of four hundred million souls, for the fate of four million square miles, and for the fortune of both sexes and succeeding generations, I stand here this evening to speak for absolute monarchy for China and against republican government.

N. L. NIEN.

The Maintenance of the Prohibition of the Importation of Arms and of such Material as is exclusively used in the Manufacture of Arms and Ammunition.

Whatever things seem to be injurious to people in nature, may nevertheless be beneficial to them. Ferocious and wild animals do a great deal of harm to the jungles, and many obnoxious vermin to the farms; but the former may make the people of that neighbourhood constantly cautious in defence, and the latter diligent in catching them. Thus it comes to pass that there is nothing in the world, but is created for the benefit of men.

So it is in dealing with politics. Of the demands made by the Powers the fifth

is prohibiting arms, etc., from being imported into China, and this demand is considered by many the heaviest yoke ever imposed on her. It will render her utterly unable to defend herself from outside foes; it will reduce her to such straits as to prevent her from crushing any civil outbreaks that happen in the realm; in other words, it places upon her a heavy burden, the pressure of which is well nigh intolerable.

Inasmuch as arms and the like are produced by the Powers, she is at their mercy, and, however she may resist, sooner or later, must be forced to yield. But shall she, together with her men of high rank and thoughtful mind, henceforth change her long cherished policy into such as will heal and strengthen herself internally?

The object of her long cherished policy has been to take revenge. At the beginning of international intercourse China showed no willingness to enter upon such, but, being overcome by military force, was obliged to consent to the terms. Thenceforth the government, thinking of her lack in equipment for war, concentrated every attention upon military development with the wild hope of exacting vengeance upon those countries, from whom she had suffered so much. Extraordinary sums were spent annually in purchasing ships of the line, ammunition, etc.; young men were sent to European nations for the sake of acquiring military training; arsenals were established in various places. All these were prepared simply for taking vengeance. Since the China and Japan war the various great concessions made to the Powers, have precipitated her into the present desperate undertaking, irrespective of the disastrous consequences which will be certainly realized from such a policy. Thus, in a single engagement, did so long prepared an army come to naught, and so completely that the control of military affairs is, at present, in the hands of the Powers. It is due to no other reason than the following out of her mistaken policy.

But, as a general rule, the more resistance is given to water, the greater is its force in operation; the great pressure the steam receives, the stronger is its expansion. It may, therefore, lead her to the turning point of the tide; it may make her lay aside her former policy and enter into such as will play an important part in the dawn of new China. Enormous sums, that would have been squandered in military equipage, may henceforth be saved and used in repairing her internal defects. Various expenditures, that would have been made under the policy of taking vengeance, may be directed to strengthening her weaker parts. The corrupted government may be reformed; methods of education encouraged; manufacturing, agriculture and commerce stimulated; and, above all, true religion adopted. After several decades, the people may be enlightened and able to manufacture arms and such things as are indispensable to them in the modern world. Generally speaking prosperity to the country, peace to the people, are the things that such a change produces as surely as seed sown in the ground produces a plant.

Therefore from the last point of view, I conclude that this article in the peace conditions which was devised for the purpose of preventing the recurrence of similar outbreaks in the future will, nevertheless, serve as a stimulus to the slow paving of the way for the establishment of a new China.

S. K. DZAU.

Character.

The most essential quality on which man's success in this world largely—I think I can say wholly—depends, is character. We may possess other useful qualities or virtues, but without the quality which is the subject of my article, we can never be what, as men, we should be, and cannot do our part successfully in our life.

We must not suppose that because we have got a good education, or we are blessed with wealth, or we can earn money easily on account of a meagre knowledge of English, we need not care or preserve our character at all. A poor or illiterate man whose character is unblemished, is countless times better than a rich and learned man whose character is doubtful. Therefore, whether rich or poor, educated or ignorant, we should determine to preserve our character at any price; for if once it is spoiled, our career, full of bright hopes and brilliant opportunities, our hope to be useful to support our family and ourselves, to hand our good name down to future generations, to do things which will make us prominent among our fellow-men, and our ambition for all the glories of this world,—all these will be snatched away from us, and we shall be reduced to such extremities as to wish we had never been born, or to commit suicide. Why? Because it can never be possible to white-wash our spotted character. Once it is blemished, our career is ended. For this reason we must build up our character when we are young, and whatever be the profession we may choose on leaving this College to enter upon the business of life, let us never depart from the right path.

We should determine to do all things nobly as they should be done. Let no pecuniary benefits tempt us to do a thing the consequences of which will far outbalance the temporary benefit we get by doing it.

Bribe-receivers or persons who enrich themselves unrighteously, will be detected in the long run and then they will be despised and condemned by all upright people. They cannot, even if they are not detected, have true happiness and peace of mind; their heart is always trembling and in fear of being detected by those to whom they are responsible for their good behaviour. In a word, their own conscience is against them. But imagine such evil-doers' shame "or loss of face" on being discovered!

It is true that the majority of them can live tolerably well with their rightful earnings, but as they have no principles of living, the more money they can get with any means in their power the better off they think they will be; the ill-obtained money may be able to provide them with pleasures or luxuries which they cannot otherwise have or enjoy, and further it can be put up for their children. The well known proverb, "Ill gotten riches make no good heirs," has no influence with them. They believe their position to be as sweet as honey, without caring that the consequence in the shape of dismissal and punishment following their discovery will be quite opposite. Not only will they no longer be able to do business or to obtain employment, but their very existence in this world will be looked upon with contempt. Repentance will then be useless and nothing can get back their lost position. For when their dishonesty is once discovered, no sensible man will trust them or give them employment, and thus their ruin is complete and for ever.

English educated Chinese youths are liable to temptations to disregard their character. Most of them have no preconceived ideas of life; they are self-conceited and so proud of their supposed knowledge that they fall a ready prey to the temptations of the very men they ought to help and enlighten. Is this not a pity and a shame? But it is a fact, and many have gone forth from their colleges and ruined themselves for want of character. They did not know that character exerts a very powerful impression upon others. The first sign of their deficiency in this respect determines their whole life; it creates an invincible prejudice against them, and the fact of their being looked upon as men capable of great usefulness, causes their complete ruin.

It is evident, therefore, that if we wish to succeed in life, we must learn first to be trustworthy, upright, respectable, moral, and honest. We should also shun bad company, which is a great obstacle to good character and success in life.

If we befriend bad men, how is it possible for us not to imitate their bad example and way of living?

We have heard how insignificant men in all countries have attained fame through their good character and have done great things which they were not expected to do. Our condition is similar to theirs. We are acquiring here in this College an English education which can

fit us to do what they have done. With knowledge in our possession, we can start our career and make our unknown selves to shine out like the brightest stars in a dark night. Let us never fail to do our work manfully and nobly, for it will show that we are not unworthy of the honour our education confers on us.

K. L. Soo.

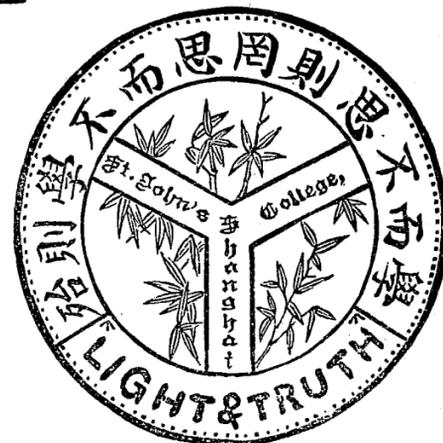


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THE ST. JOHN'S ECHO.

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JANUARY,
1904.



Published Bimonthly
by
The Students of
St. John's College,
Shanghai.

From
M. J. Martin
Manager of China



The St. John's Echo.

"Precept upon precept, line upon line, here a little and there a little." Is. 28. 13.

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Editorial.

SINCE the last number of the ECHO appeared, the church in China has sustained an incalculable loss in the death of the Rt. Rev. James Addison Ingle, M.A., Bishop of Hankow.

Bishop Ingle was born March 11th, 1867, in Frederick, Maryland, where his father, the Rev. Osborne Ingle, still resides as rector of All Saints' Parish. His early life was passed in Frederick, where he attended first a private school and afterwards the Frederick Academy.

In 1881 he entered the Episcopal High School, near Alexandria, Virginia, and in 1884 was matriculated at the University of Virginia. In 1888 he was graduated from the university with distinguished honours and in the autumn of that year entered the Virginia Theological Seminary, where his career was marked by the same high degree of scholarship.

He was ordained deacon in his father's church in Frederick, January 29th, 1891, by Bishop Paret, of Maryland, and the following year was advanced to the priesthood in St. Paul's Church, Baltimore. Offering himself the same year for service in the China Mission, he found that the Missionary Society, for lack of funds, was unable to sanction his appointment. So far from being daunted, however, by this difficulty, Mr. Ingle at once went to work to raise his own support, and by his able presentation of the cause and needs of the Mission so succeeded in awakening the interest of the churches that by the autumn of the same year the Society felt warranted in sending him to China.

Stationed at first in Shanghai, he was called upon at the end of six months to take charge of the church in Hankow, left vacant by the retirement of one of the older missionaries. In spite of the heavy burden and responsibility of a large and growing work in Hankow and the surrounding country, Mr. Ingle found time to acquire an accurate and scholarly knowledge of the language, becoming an unusually fluent and forcible speaker of Chinese. He put his literary attainments to good use in making several valuable translations, and in 1896

our article. ...

served on the committee engaged in revising the translation of the Book of Common Prayer. Perhaps his unusual ability and acquirements were best shown in the success with which he trained and organized his force of native assistants; the present effective body of catechists being largely the fruit of his labours while rector of St. Paul's, Hankow. In addition to these duties, he was for several years pastor of the English church in Hankow.

In 1899 Mr. Ingle returned to America, where the greater part of his year's furlough was spent in visiting the churches throughout the country. His clear and judicious statement of the condition and needs of China was peculiarly valuable when all eyes were turned to this country in the memorable summer of 1900. The confidence with which he inspired the home church was shown in his election by the General Convention of 1901 to the bishopric of the newly-created district of Hankow.

On the 24th of February, 1902, in his own church, Mr. Ingle was consecrated as the first Bishop of Hankow. Bishop Graves, of Shanghai, presided at the consecration, and was assisted by Bishop Corfe, of Korea; Bishop McKim, of Tokyo; and Bishop Partridge, of Kyoto; all of whom joined with him in the laying on of hands. It was said of Bishop Ingle at the time: "In full health and strength, at the age of thirty-four years, he will enter upon his work with a ripe experience and such knowledge of the Chinese people and the Chinese language as will enable him to begin his work as soon as he is consecrated and carry it on successfully." But God's ways are not man's ways. After a short episcopate of not quite two years, marked by rapid progress in all departments of the work entrusted to him, Bishop Ingle has been called to his rest.

Bishop Ingle's last visit to Shanghai was in October, when he attended the Conference of Anglican Bishops in China, which was held in that city. He seemed

to be in good health at that time, but stopping over for a visitation at Ngankin, he was attacked by malarial fever there and took to his bed immediately upon arriving at Hankow. Finally septic poisoning set in from the stoppage of a blood-vessel, and his system already weakened by fever was unable to throw off the poison. For the last week of his illness his condition was known to be critical, and on the 7th of December, as he was fervently praying for all, the end came peacefully.

Bishop Ingle was married in 1893 to Miss Charlotte Rhett, of Charleston, South Carolina, who survives him with two children. He will be mourned by a wide circle of friends, Chinese and foreign, extending far beyond the borders of his own mission.

Memorial services in English and Chinese were held at the Church of Our Saviour, Hongkew, and the large attendance at these services testified to the esteem in which the late Bishop was held by the people of Shanghai.

May God raise up many men of his stamp to labour for the redemption of China.

C. McR.

News Column.

The Christmas Celebration.

No Christmas Eve was ever more beautiful and more pleasantly and agreeably spent. The weather was congenial and fine. The whole afternoon the sun shone with singular brightness, the atmosphere was calm and delightful, and not a speck of cloud was to be seen in the sky. In the evening, when the stars came out, every one of them looked like a diamond set in the sky. Indeed, so beautiful was the night that, had his mind not been forestalled, one must have fancied himself to be in a fairy region, where the tent of darkness, illuminated by myriads of star-lights shining dimly yet clearly in the cool and

most refreshing air, was pitched round him for the night.

But let us leave nature. Punctually at half-past five the door of the reception room was opened, the guests admitted, the band struck up, a carol was chanted, and the Christmas tree, laden with its numerous burning tapers, colored flags and dangling balls, was exposed to view. Joy dwelt in every face. Laughter lurked in the corners of every mouth. Eyes were eager with feasting and hands were busy with clapping. In the midst of our anxiety for our Santa Claus, telegrams came repeatedly announcing respectively his detention by a snowstorm at the North Pole, the cessation of the snowstorm, his captivity by the Russians in Manchuria for a Japanese spy, and his speedy arrival in his flying machine, giving us alternately hope and despair. At last, however, he came. He looked older than he was, having gone through so much anxiety. He was very kind to us, and furnished us a sack of laughter and merriment. While we were laughing, there trooped in behind us, two by two, and, then, file by file, a regiment of small masons not unlike a troop of dwarfish hobgoblins from some dark region. Our apprehension of their assault was very acute at first, but was soon mitigated by their satisfaction at receiving a little loot. The scene closed with the departure of the universal Santa Claus.

At seven a grand dinner was given, which strengthened us considerably after such furious laughter. At eight we were in the Assembly Room, ready to see the Christmas play, entitled "Jack of Four Trades." No sooner were the guests in their seats than the curtain was drawn, laying open the beautifully decorated and brilliantly illuminated stage. The orchestra, sitting on the left side, tuned up a piece of Chinese music, which was so sweet that even the hand of the great Beethoven could not have made it sweeter. Following this, "Jack of Four Trades" was brought on the stage. This play consisted of four

acts, a translation of which may be found a few pages below. It was acted so well and excited so much laughter that everyone of the spectators, either held his stomach in precaution, lest he should catch a pain, or lost the hinges to his mouth, so that, while the play lasted, it could not be shut. The merits of the play were further testified by the extreme shortness of the time that the spectators felt. Well tired and satisfied, every one went to bed and slept a sound sleep. The next morning, donning his most beautiful dress and with a bright sunny face, every one went to church light-hearted and light-footed. After dinner every one went to his happy home, bearing with him cheerfulness and joy and tales and stories which he was ready to tell to his eager friends.

Change of Staff in the Faculty.

We are sorry at the resignation of Mr. V. D. Chang, who has been connected with the College in the teaching of English for five years and has proved himself to be of great service and value, both to the College and to the students. He will take up the position of chief instructor in Y. Ching Chong School, left vacant by the death of Mr. A. S. Yuan. We wish him full success in his teaching work.

We are glad that Messrs. Z. D. Zung and D. C. Jui, two members of the graduating class, have promised to join the teaching staff next year. It is our hope that they will like their work.

Marriages.

Marriage is one of the greatest events, perhaps the greatest event of human life. Always with the greatest pleasure we have witnessed the solemnization of nuptials, and here we are glad to record two marriages. One of these was the wedding of Miss Dan, a graduate of St. Mary's Hall, to Mr. Loo Pau-kaung, an

old student who left us about four years ago. The other was the union of Miss W. W. Eastham and Dr. C. S. F. Lincoln, B.A. The latter couple are spending their honeymoon in Hongkong.

Baptism.

Spiritual progress goes hand in hand with intellectual progress. Three students and one Chinese teacher, Mr. Kyoong Voong-lay, have recently been baptized in the St. John's Pro-Cathedral.

Our Chaplain's Tour.

The Rev. Mr. Tai, our chaplain, lately made a tour to Hankow. In the course of three weeks he visited the various stations of our Mission along the Yangtze River, and was, on several occasions, requested to speak on "St. John's College."

Visits.

On November 1st Bishop Brent and Major Carter visited us. These gentlemen are members of the commission appointed by the government of the Philippine Islands to visit the different countries in the East and examine into the laws in regard to the opium traffic with a view to framing laws for those Islands.

Rev. Dr. Gibson and Rev. Mr. Wallace paid us a visit some time ago, and have now gone to Swatow to establish an Anglo-Chinese School.

The St. Louis Exhibition.

An Educational Committee has here been appointed for the St. Louis Exhibition. We have collected some of our examination papers, a few astronomical charts, geographical maps, and College pictures, and several copies of the ECHO to be sent to the said Exhibition.

Presents to the Library.

Prof. W. W. Yen has very kindly presented to our library some of the books of his deceased father, the Rev. Y. K.

Yen, M.A., thus adding greatly to the stock of books on the shelves. We have also received some valuable volumes from the library of the late Rev. H. C. Hodges, M.A., of Shanghai.

A Tragedy.

A boat, passing along the Soochow Creek, was upset one evening in December. The accident had occurred some time before we were aware of it. Every possible and available assistance was rendered the miserable passengers, of whom there were eight—three children and five adults. To our great grief, despite all our efforts to save them, two babies and one man, a Master-of-arts, were drowned. The spectacle was beyond human power to endure. On the one side, several wretches, bewildered and half-conscious, with clothes saturated with water and faces and limbs turned blue, sat shivering with cold, while on the other side, lay stiff, stark and icy-cold the corpses of the young literatus, whose future career might have been brilliant, but was now arrested by this sudden catastrophe, and the two babies, who had scarcely begun to live and were thus unluckily drawn to the grave. All who beheld this spectacle left the spot with their hearts violently palpitating. The survivors passed the ill-fated night in our medical room and left us a few days later with our deep sympathy. They received with evident gratitude a sum of money, amounting to \$100 (Mex.), contributed by the students for their relief.

Magic Lantern Shows.

December 7th.—Mr. Zau Ching-sing, one of our old students, gave us a cinematograph show. The pictures were intensely vivid, and excited so much pleasure in the bosom of the spectators that the clapping of hands was every now and then given. The exhibitor was extended a vote of thanks.

November 14th.—Professor F. C. Cooper showed us a series of beautiful pictures

with his magic lantern. The slides were exquisitely coloured, and we liked them the more, because they recalled to our minds the old school days and reminded us of familiar places. The show, though a short one, did not afford us less pleasure, as was shown in our expression of gratitude to him.

A Competitive Debate.

The Literary and Debating Society of the Shanghai Chinese Y. M. C. A. challenged us to a debate. We accepted the proposal. It was arranged that we should propose a subject and they choose the side, thus giving each a choice. The subject agreed on was: "Resolved, That China will be one of the great powers in the world." They took the negative side and we the affirmative. The representatives of the Y. M. C. A. were Messrs. K. S. Waung and C. S. Dan; ours being Messrs. Z. F. Ling and Z. T. Yui. The debate accordingly took place on December 31st in the Y. M. C. A. Hall. The attendance that evening was about a hundred. The judges were Dr. Sites, Rev. Mr. Bondfield and Mr. Stenhouse. The debate was a remarkable one. The gentlemen on the negative side, being men of business and of experience, were ahead of us by a score of 55 to 40.5 points. Hence we were beaten. But experience teaches wisdom and failure implies success. If Robert Bruce had not been beaten by the English at first, how could he have beaten the English later?

Foot Ball.

Our football matches have been all through well played.

November 26th.—The Anglo-Chinese College challenged us to a match, ending the day with six goals on our side and nil on theirs.

November 28th.—Another game was played between the Y. M. C. A. team and the College team. The score was 12 to 1 to in our favour.

December 5th.—We had our third game with the Alumni Association members. We made nine goals while they made one.

December 18th.—This time we played with the Shanghai Boys Brigade team. The match lasted an hour, the score being 3 to 1 in our favour.

January 1st.—Two matches took place—one in Shanghai and the other at Nanyang College. Our first team was engaged by the students of the Moule school, while our second team played with the Nanyang College team. We carried the day in both fields; the scores being both 3 to 0.

Contests.

Just as last year, there have been held two oratorical contests—one in Chinese and one in English—in each of which a solid gold medal, given by the Alumni Association and the College Literary and Debating Society respectively, was awarded the champion. The victor in Chinese was Mr. Y. Z. Waung and the one in English was Mr. L. T. Yoen. May they turn out greater speakers in the future and may their names stand ever higher in the roll of orators!

Birth of New Societies.

Three new societies have sprung into existence in the Preparatory Department. The second class has formed a society called the Polishing Society. Its object is to polish the intellect and to turn to beauty all the gems of knowledge that are in the possession of its members. It meets weekly.

The Elocutionary Society is established by the third and fourth class students, whose purpose is simply to cultivate speech. It is a weekly society.

There is a third society called the Frictional Society, so called because by friction light is produced, through the influence of which the deeper recesses of the intellectual terra incognita may be

explored and discovered. The organizers of this Society are Messrs. Kyoong Voong-lay and Yui Sih-ing, two of the Chinese faculty. The Society is entirely conducted on Chinese lines, and meets bi-weekly.

The Progress of the New Building.

He who takes interest in the welfare of our College must be glad to learn that the third story is about to be completed. It is expected that by the time of reopening the College after the Chinese New Year part of the ground floor will be fit for use.

Examinations.

The second examination is gone, and the final examination is near at hand. All the students are hard at work, being well aware that holiday and promotion both await their enjoyment.

An entrance examination will be held January 19th. Over 180 candidates have enrolled their names.

Societies' Meetings.

The Literary and Debating Society.

November 6th—A speech meeting. Messrs. Z. Z. Kway and M. L. Li spoke on "The Country Beauties of England" and "The Modern Magic" respectively.

November 13th.—A debate meeting. The question debated was, "Resolved, That the wrongs inflicted on the Chinese by the foreigners have been greater than those inflicted on the foreigners by the Chinese." Mr. Z. Z. Zee took the affirmative side and Mr. Z. F. Ling the negative side. Prof. W. W. Yen, as umpire, decided the debate in favor of the affirmative side. A vote of thanks was accorded him.

November 19th.—A speech meeting. Two speeches were given on the subjects, "Our Future Life" and "Ant Life." The former was made by Mr. C. M. Li and the latter by Mr. V. Z. Waung.

November 27th.—A declamation meeting. "The Nature of True Eloquence"

was given by Mr. Z. L. Yoen; "Union linked with Liberty," by Mr. Z. H. Zung, and Messrs. T. Z. Koo and T. Z. Tyau recited an interview between two persons.

December 18th.—A Mock Trial, taken from the Pickwick Papers. It took place in the Assembly Room. The audience was a very big one, and the trial was successfully carried out.

Y. M. C. A.

November 20th.—The meeting was addressed by the Rev. W. B. Burke, who took for his text: "Ye shall know the truth, and the truth shall make you free."

January 8th.—After devotional exercises the meeting came to order. Election of officers was the principal transaction of the evening.

The following are the names of the officers:—

President—Mr. K. F. CHANG.

Vice-president—Rev. T. H. TAI.

Secretary—Mr. Z. T. YUI.

Treasurer—Mr. F. K. WOO.

Corresponding Secretary—Mr. Z. D. ZUNG.

The Teachers' Useful Knowledge Society.

November 9th.—Mr. F. C. Cooper spoke on "Telegraphy."

December 15th.—Mr. S. I. Yu spoke on "The History of Punishment in China."

The "Frictional" Society.

November 5th—The first meeting. Mr. S. I. Yui was elected President; Mr. V. L. Kyoong, Vice-president; and Mr. Y. B. Sung, Secretary. Mr. S. I. Yu spoke on "A Year, a Week; a Week, a Year," and Mr. V. L. Kyoong on "The Organic Barometer of Asia."

November 19th—A speech meeting. "Evolution" was given by Mr. Y. B. Sung and "The Structure of the Human Body of the Future" was delivered by Mr. V. Y. Zi.

December 17th.—A debate on, "Resolved, That China can resist Russia." The affirmative side was taken by Mr.

Zung Pau-je and the negative by Mr. Waung Oeh-ding. The umpire was Mr. N. L. Nien. The debate was won by the negative side.

The Elocutionary Society.

November 29th.—The members met for the first time. Mr. L. N. Tsang was chosen President; Mr. T. Z. Voong, Vice-president; Mr. T. V. Woo, English Secretary; and Mr. P. J. Zung, Chinese Secretary. The meeting closed at 8.35 p.m.

December 5th.—Two speeches were given. The President, Mr. L. N. Tsang, dwelt on "The Alliance of the Yellow Race," and the Vice-president, Mr. T. Z. Voong, gave a talk on "Necessity is the Mother of Invention."

December 12th.—By special request, Rev. Mr. C. F. McIrae made a speech on "The American Negro."

December 19th.—A debate was held. Subject: "Resolved, That China can be repossessed after her partition." Umpire, Mr. N. L. Nien. Victory rested with the negative side, whose leader was Mr. V. K. Mau; the affirmative leader being Mr. Y. N. Zung.

The "Polishing" Society.

November 12th.—Mr. S. J. Yui, by special request, gave a lecture on "The World Past and the World to come."

November 21st.—Mr. K. F. Zung and Mr. Y. T. Tsang had a debate on, "Resolved, That civilization shall be a greater force in the twentieth century than power." The umpire was Mr. V. L. Kyoong.

November 28th—A special meeting. Important matters were discussed.

December 19th.—Two speeches were made. One by Mr. Z. M. Waung on "The Railways of the World," and the other by Mr. D. D. Lien on "The Wisest Fool."

The "1900" Association.

December 26th.—The Association met in the Shanghai Y. M. C. A. building. The Vice-president, Mr. N. L. Nien,

presided. Two speeches were delivered. "The Importance of General Education" came from Mr. Y. J. Chang, and "The Secret of Success" was given by Mr. Y. S. Zau. The last proceeding of the evening was a grand dinner. The meeting closed at 8.00 p.m.

Y. T. TSUR.

Acknowledgments.

We beg to acknowledge the receipt of the following sums from Chinese friends towards the New Building, from November 20th, 1901, to January 20th, 1904:—

Previously acknowledged Tls. 1,108.40	\$13,114.91
以下王幼庭經募	
羅宏生*	2.00
總結...	Tls. 1,108.40 \$13,116.91

* Subscription obtained through member of the Alumni Association.

Corrections in the Alumni Register.

Mr. Chow Loong-san (周龍山) is now in the employ of one Mr. Tsang, acting as manager of his shop in Paris, France.

Dr. Peter Tso (周光慈) is also in Paris, acting as official interpreter. Address, c/o Yen Chu, Esq., Chinese Legation, Paris, France.

Mr. T. D. Wong's (黃佐廷) office address is 9 Seward Road, Shanghai.

Mr. M. C. Yen (顏明慶) has the position of an interpreter in the British Police Station in Shanghai, and has left E. D. Sassoons & Co.

Mr. Zau Foh-kung (曹福根) is now in Wuhu. His present address is c/o Central Rice Revenue Office, Wuhu (蕪湖米捐總局).

Mr. Zau Yea-ung (曹延恩) is in Shanghai, looking after railway interests.

Mr. Zau Yea-sung (曹延生) is in Shanghai, residing with his eldest brother.

Dr. Yen Foh-chung (顏福慶) will leave for Nganking to seek his fortune there.

Mr. Chang Yu-jon (張予權) has been appointed Secretary of the Imperial Chinese Railway Administration office, 110 Bubbling Well Road, Shanghai.

Mr. Zia Ts'ang-hyi (謝昌熙) has been engaged as interpreter in the Chinese Consulate-General, Yokohama, Japan.

Mr. Loh Ting-t sien (陸聽秋) is teaching in the District School of Ping-yang, Wenchow (溫州平陽縣學堂).

F. K. Woo.

Alumni Notes.

The fifteenth regular meeting of the Alumni Association was held on Saturday, the 7th of November, at 8 o'clock p.m., in the hall of the Chinese Y. M. C. A., 15B Peking Road. Twenty-one members were present. The chair was taken by Mr. I. C. Suez. Owing to an unexpected development Mr. Nelson W. Bitton, M.A., who had been invited to make an address, was unable to be present, but his paper, entitled "The Relation of Religion to Reform, illustrated by the Great Reformation," was sent over and read by Mr. S. Z. Nie. As this thoughtful and entertaining paper will appear in full in the ECHO, we refrain from giving the usual *résumé* in these notes. The literary part of the meeting was closed with a vote of thanks to Mr. Bitton, which was to be conveyed to him in writing by the Corresponding Secretary.

The Treasurer's report opened the business meeting. He stated that there were only \$65.17 in the treasury, and urged those whose annual fees were still in arrears, to make a prompt payment, as a large sum would yet be needed to close the year.

The Medal Committee reported that \$33.00 had been collected and that there was a good prospect of getting the required sum—\$50.00.

Two deaths were also reported—one of Mr. Pae Nie-zung and the other of Mr. Yuen An-sung—who had once been the Secretary of the Alumni Association and for a number of years an Editor of the ECHO. The former died of consumption and the latter of derangement in the stomach.

At the recommendation of one of the members, Mr. Li Kway-yoong, an old student, was admitted into the Association as an associate member.

Refreshments were served at the close of the meeting. The evening, on the whole, was a very pleasant and enjoyable one.

F. C. ZUNG,
Recording Secretary.

SHANGHAI, November 9th, 1903.

The Relation of Religion to Reform.

Illustrated by the Protestant Reformation.

Being a paper read before the St. John's College Alumni Association, by
Rev. W. Nelson Bitton.

When we begin to talk about religion, it is necessary at once to state what we mean by that, for the name religion is applied to a great many things that do not seem very religious, and we see that religions differ considerably in kind. For instance, in China you have the Buddhist and Taoist religions and also what some people call the Confucian religion, but which is more properly a moral system. We must therefore distinguish between religion and religions, and also between true and false ideas in religion.

Religion is the relation which man holds towards the supernatural, which impels him to worship that supernatural. That is, it is the feeling that man has of the presence in the world of something higher, more lasting, and more powerful than himself. True religion is reverent feeling towards supernatural and eternal truth. This reverent feeling is the result of a man's thought that the supernatural and eternal thing which is outside himself is truth, and is eternal truth. Where it is not truth but magic which is sought after and worshipped, then religion loses its value and is really superstition. It becomes a burden and not a help. We

see this especially in Taoism in China, which has forgotten the search after truth, which was its original idea, and has now become simple sorcery and magic, practiced upon the credulity of the common people. Other instances you will think of. In Buddhism in China there is a great deal of the same kind of thing.

When, then, we speak of the relation of religion to reform, we mean true religion, the search of men after eternal truth and the worship of the eternal and true Ruler of the universe. We cannot occupy the standpoint of Confucius, "who did not talk of spiritual beings;" and "among the things of which he seldom spoke, were the appointments of heaven." We now realize that this agnosticism of Confucius is one of the great drawbacks and shortcomings of the Confucian system and the main cause of its failure to meet China's needs.

Now then as to reform. What do we mean by that? To reform is to make afresh, to make new. Remember, it is not simply to change. A lot of so-called reform is not reform at all. It is simply alteration. Some governments, and especially conservative governments are inclined to the idea that change and reform are the same thing. Change is so easy, while reform is naturally difficult. You all know very well that a change may be for the worse, and indeed, very frequently is; but a reform must always be for the better, else it is not a true reform. Reformation does not turn everything upside down, and you do not hear true reformers say, "Down with everything that's up!" That is revolution and anarchy. We are not concerned here with revolution, except so far as we may read its meaning in history; but with reform every intelligent Chinese and every friend of China should be deeply concerned.

Now let us remark that it is only the spirit and motive of true religion that will accomplish true and lasting reform. Right thought and true ideas are essential for true progress. Men whose

deeds are to be right must be the men who think rightly. When, then, we turn to history, and especially to universal history, we shall have to look for just those periods when learning and civilization made their greatest steps forward. These are easily found, and we shall then proceed to enquire into the causes of such an advance. This is the scientific method and should be the method of all intelligent students. It has been too long the custom in China for scholars to be the blind and thoughtless followers of the practice of the ancient sages and heroes when they should have been careful enquirers and diligent students of the ideas and hopes that filled the minds of these great men. Principles are what we shall be most careful to enquire into.

Glancing, then, over the range of the history of civilization during the last five hundred years, we notice one period especially, where civilization, which had seemed to be slipping backward through many centuries, gave a great leap forward, and since that time has in certain countries continued to advance. The period referred to is that of the great reformation, and the countries chiefly to be considered in connection with it are Germany, Holland and Great Britain, and then Italy and France.

First let us consider what had been the state of Europe during the four or five centuries preceding the rise of what we know as humanism. The Roman church was at the top of its temporal power and at the bottom of its spiritual success. As an organization it had forgotten the true meaning of religion. Instead of teaching charity and love, the chiefest of the Christian graces, it was on every possible occasion using the sword to destroy not only its enemies but the friends who were not in perfect agreement with it. Many of the best friends of the Roman church were put to death by fire, or by sword, or by hanging. Scholarship was, owing to this intolerance, almost entirely neglected, and the darkness of great ignorance lay upon all the peoples of Europe.

When religion is corrupt, you will always find intolerance and persecution; there will always be much ignorance, unnecessary poverty and crime, and war will be lightly entered into with the most ghastly effect, so that the suffering of the people will be unbearable. In whatever part of the world this comes to pass, one of two things must of necessity follow, either this corrupt religion will be reformed and bring about by its own power of new ideas the end of such enormous abuses, or there will be rebellion and revolution, and the decay of the nation will surely follow. In the days of which we speak, it was almost impossible for a poor man to find justice at law, and defenceless women were at the mercy of every passing soldier. Indeed, the state of women is in itself a guide to the presence or absence of true religion in a land. As an illustration of the state of things in Europe we may instance the case of what were called the Free Companions. These were large bodies of some thousands of soldiers, who let themselves out to the highest bidder for purposes of either murder or war. They would do anything for money. Sometimes they were found fighting on the side of the Roman church, and sometimes against her. But the Roman church had no scruples whatever about the employment of such bodies of troops and trusted to the power of the sword much more than to the power of God. The laws of war were considered more important than the principles of righteousness.

But in the midst of this darkness and corruption there were still some ministers and laymen, who knew something of the truth and had not forgotten the simplicity of the gospel of Jesus Christ, and they nourished in their hearts a great hope, for they trusted to a reform of religion to accomplish the reform of Europe. A date that must always be remembered, especially in European history, is that of the fall of Constantinople in 1453, and for this reason: when the Turks drove from Con-

stantinople all Christians, many of the clergy and scholars who had been residents in that once-famous seat of learning, carried with them in their flight precious manuscripts. Some of these manuscripts were copies of classical writings. Many, again, were copies of the gospel in the original tongue, that is, Greek; and yet more were patristic writings, that is, expositions of doctrine by the Fathers of the church, such as Augustine and Jerome. This body of men fled into Europe, and especially into Italy, seeking protection in Rome. Here many of them gained their livelihood by teaching Greek and Latin, with the result that there sprang up in Europe a school of men, very diligent in the study of Greek and desirous of reading the Bible in the language in which it was written. These men we call humanists. We must remember that the humanists at first were not reformers, but when they came to study the Scriptures for themselves, then they saw how far from the truth the church had departed, and they began to entertain thoughts of reform. Many of them, being scholars and not men of affairs, were fearful, and tried to hide their feelings. Some, however, wrote books and pamphlets on the subject and published them, thus making many more reformers. When enlightenment has entered the minds of even a few men, it is sure to spread. "Truth will out."

In Italy there was one man named Lorenzo Valla, who, being in the position of a cardinal of the Roman church, was able to protect and encourage many such scholars with whom he was in sympathy. Then some princes who had suffered from the extortions and aggressions of the Roman church, also extended their protection to those reformers. Such a man was Prince Louis of Bavaria, who sheltered the great William of Ockham, a reformation scholar. Germany owes much of her advance to this enlightened Prince, who protected the earliest of the German reformers. Much may be

accomplished when learning and power join hands for the common good.

Then in France another great man arose, who attacked the abuses and corruptions of the Roman church. He was John Gerson. He was Chancellor of the University of Paris. These men, however, did not think that it was necessary to leave the church of Rome in order to reform it. They tried to reform it from within. Such was also the hope of that greatest of all reformation scholars—Erasmus. While he thoroughly believed that the Roman system was a mistaken one, he yet had not sufficient courage to throw in his lot with the aggressive reformers. The power of his writing was always at their service, and he did more for them by his books than perhaps any other reformer, and his name should be reckoned as second only to that of Luther in the work of the Protestant reformation. We have no time to mention the name of other great humanists. Those of you who are interested in this subject can pursue it in your reading of English books.

Another class of men who had a much more powerful influence on the reformation, and who did more actual work in bringing it about, were those religious men who thought and felt that the Roman church in professing to teach a religion which was not that of the Founder of the Church, Jesus Christ, was committing a dreadful sin both against God and against man; of such brave men Martin Luther was the greatest. They did not put their hope in the reform of the church from within. They saw that while the church was wealthy and powerful, it would not willingly be reformed any more than corrupt officials in any land are willing to submit to a reform of their official position. It would mean loss to them, and corrupt men always love money and power. Truly with them the love of money is the root of all evil. They trusted, therefore, that the preaching of true religion and true ideas would rouse princes and people to such a conception of their

duty that the powers of the world, the enlightenment of scholars, and the sentiment of the people would unite in insisting upon the reformation of the Roman church. They therefore by preaching and by writing, appealed to public sentiment. It was through them chiefly, if not for the first time, that the printing press became a power in Europe. The clergy of the church feared the press just as dark things fear the light, and they strove hard to suppress the printing houses. The clergy just as assiduously strove to prevent public preaching and teaching by these reformers. Where they could get the princes and judges of a country to aid them, they killed or imprisoned these preaching reformers. Corruption and ignorance always dread public opinion, whereas enlightenment wishes to trust the people. One of the greatest scholars in Germany was imprisoned for many years at this time. His name was Reuchlin, and but for the friendship of his prince, would have been put to death by burning. So fierce was the persecution by the ignorant and perverted Church that it has been estimated that in the countries of Holland and the surrounding States, no less than 50,000 people were murdered during five years in the name of a religion which was false to its principles, showing what a danger the corruption of true ideas is to a nation.

In the 14th and 15th centuries another class of people were in sympathy with reformation ideas. These were political reformers. They had some slight interest in religion and desired to see its truth prevail, but were more concerned in the bad influence caused by the interference of the Roman church in the administrative affairs of their country. This was a special case in Germany and in Great Britain. In these two countries religious reform and political reform in relation to religion went hand in hand. Both the German princes and the English kings were grieved and angered by the constant interference of the Pope of Rome in the affairs of their government, and they

knew too that the sentiment of the people was so bitter against the corrupt clergy of that day that they would welcome anything which threw off from them this intolerable yoke. When therefore Luther arose in Germany and the reforming clergy in England, they found protection at the hands of powerful monarchs, and were thus able to enlist on their side influences which made for their safety and for the progress of their ideas. Had they been simply revolutionary men, they would not have chosen to enlist the sympathy of constitutional monarchs, but believing that reformation was a just and lawful thing, both before the law of God and the best law of mankind, they went to work to carry out their ideas as far as was possible in a lawful manner. At the time, then, when the reformation was springing into active existence as a force, we find that Germany, Holland, and Great Britain were generally favourable, both from religious and political causes, to a great reform in the state of religion. This we must bear in mind, as in making a comparison between what happened in these countries and in others this fact has a large influence upon the result.

In France there were individual reformers of great influence and strength, and some of the princes of France, notably the King of Navarre, threw in their lot with the reformation. It will be remembered that the great Calvin was a Frenchman, but that, owing to persecution, he was unable to work in that country, and had to preach his reformation doctrine in Switzerland, from which country he influenced Holland and Great Britain especially. In France, while the ideas of the humanists and the intellectual reformers spread very quickly, the religious ideas of the reformation did not find a firm root. This was also the case in Italy, and in dealing with the history of these two countries, it is a fact to be borne in mind.

Now let us briefly trace the effect of these reformation ideas in Germany and Great Britain.

In Germany, after a severe struggle, reform was firmly established, and enlightenment gradually ensued, except for the years of war immediately succeeding the reformation and consequent upon it, further troubles of a religious nature were not serious in Germany, and reform eventually triumphed in good government and peace. Since then that country has made consistent progress. In England reform had its ups and downs. As in Germany, it was not for several tens of years that the principles of the reformation were accepted by the nation; but after the Puritan revolution in England, which was in fact a civil war waged against religious and political tyranny and intolerance, the principles of the reformation were established here. So too in England good government, justice, freedom, and material prosperity have marked the national life. In Holland the same thing has occurred. But in France and in Italy, for a time, the countries settled down into their former apathy in regard to religion. It is true that in France valiant efforts were made by a few brave men to purify the church, but in France intolerance and corruption won the day. By the power of the sword the reformers were wiped out. In Italy, except for a few individual brave efforts, little or nothing was done. Watch, then, the effect of this in the history of these nations. In the one case religious reform was crushed by the military power of the government hand in hand with the Roman church. In the other there was a readiness to accept the intellectual side of the reformation movement, but to refuse the religious reform which was an integral part of it. Both these countries had, about two centuries later, to undergo the terror and upheaval of revolution. Students of history know full well the story of the awful revolution in France, and the revolution under Garibaldi in Italy was severe and bloody, though its accompaniments were less fearful. For us in China to-day, the lesson lies in a connection of these

revolutions with the attitude of the nations concerned towards the great reformation; and, also, in a comparison of the history of these countries from the standpoint of progress, influence, and well being with those which accepted the work of reformation. We see that where reform is the outcome of the religious idea and seeks to ally itself with truth, then its effects are permanent. Where it is separated from the highest of all known forces, such as true religion is, the calamity of a revolution or decadence in rational life is the sure result.

Turning in conclusion to the general effects of the great reformation in Europe we may notice the following among other important things:—

First.—The rise of education as a moral force and its spread among the common people, together with the reform of learning.

Second.—The consequent uprising of science and art and the resultant development of commerce, followed by a natural increase in the prosperity and comfort of the nations.

Third.—The gradual growth in the rational life of the spirit of toleration and the extension of this to international life as seen in the rise of international law which is designed for the mutual help of men; and

Fourth.—The growth of democracy as a factor in government. The principles of liberty are best applied under the influence of toleration, which is known only in countries where religious reform has done its work. Of the growth of modern civilization we all know. In what countries of the world it has most rapidly and effectively made headway every student may see for himself. The world has known many civilizations; some have passed away and are entirely forgotten, others have lost their early power and are to-day decaying and discredited. The only civilization which stands for anything vital now is the outcome of Christian religion, and in its highest form this

civilization is to be seen in those countries which accept the Protestant Christian religion. Look around and see. Why is this? It is because civilization depends upon and is governed by its motive power. Five hundred years ago the state of Europe was hardly better than that of China of that day. Now, how great is the difference! The great reformation practically applied, for almost the first time, the principles of the highest form of religion to national and political life. That is why Europe has left Asia far behind and is leaving her more and more. Religion is the root of true reform, and progress is its beneficent fruit, but you cannot have the lasting good of the one without the uplifting power of the other, and the nations of the world will not know peace or prosperity until they have learned to link together these three.

The Hakkas.

Should any one travel across some of the southern provinces of China, he would find a curious band of people speaking quite a different kind of dialect and differing to some extent in customs and manners, in characteristics, and in social life from the other inhabitants around them. This people is known in Kwangtung or Canton as the Hakkas (客家), which means 'strangers' in opposition to the indigenes, and which refers to their origin. They form one-third of the population of this province. They are also found in other parts of China—in Shantung, Ngan-hwui, Chekiang, Kiang-si, Kwang-si, and Fukien—and in Formosa. Their number, however, is not yet known.

The history of the successive movements of this people is an interesting study. Their family genealogies tell us that the north of China was their original home, that the starting point of their migration was Shen-si, and that the cause of this migration was persecution. As

to why they were persecuted, we know very little.

About the third century before Christ, they had their homes principally in Shantung, as well as to a slight extent in Shan-si and Ngan-hwui. Under the oppressive rule of the Ts in (秦) dynasty (B. C. 249-209) they were subjected to a merciless persecution, which impelled them to seek for a new home. Pouring into Honan, Ngan-hwui and Kiang-si, many of them had their names changed and quickly established themselves in the local surroundings, thus becoming, as it were, naturalized natives of these provinces. By so doing they enjoyed a more peaceable era than they had hitherto experienced. It was at this very period that the Augustan age was flourishing in the west. Four centuries afterwards another persecution under the Ts in (晉) dynasty (A.D. 419) scattered them entirely from that quarter of the empire. This caused a general panic, which compelled them to move southward; some to the mountainous regions in Kiang-si, others to the borders of Fukien. However, this was by no means their last adversity. A change of dynasty brought about another phase of their fate. When the T'ang (唐) dynasty (A.D. 618) came to power, they were once more forced to undertake another migration. The majority retired to the high lands of Fukien, and many crossed the mountain chains which separate the Kiang-si and Kwangtung provinces. T'ang having perished, the Sung (宋) dynasty (A.D. 960-1278) rose to power. At this time many became soldiers and thousands served the last Chinese prince of the Southern Sung to the end in resisting the northern Mongols, who afterwards established the house of Yoen (元) in this empire. It was under this last prince that they first made their appearance in Kwang-tung and settled down permanently at the beginning of the Ming (明) dynasty (A.D. 1368). They penetrated into different parts of the province, interspersing themselves among the indigenes.

Many wars have been waged between the Hakkas and the natives in Canton. The most dreadful one, in which more than one hundred and fifty thousand lives were lost, occurred in A.D. 1864-1866. The Chinese government tried with no avail to appease the two parties. Finally with the aid of money to assist the migration of the Hakkas to Kwang-si, to the island of Hainan, and to other parts of the country, this strife was brought to an end. Such engagements are seldom seen nowadays, as there is general harmony between the natives and the strangers.

The Hakkas speak quite a different kind of dialect from that of the Cantonese and that used on the southeastern coasts. It is a half-way house between these and the Mandarin. It contains many traces of high antiquity, and is supposed to be the oldest, with the exception of the Cantonese. The number of syllables it contains is as high as that of the Shanghai dialect. Again there is no such great difference between the speech of those Hakkas living in different parts of China as there is amongst the Cantonese, the ramifications of which are as varied as those of the Romance languages in Europe.

Regarded as a whole, the Hakkas are a poor people, although there are rich families among them. Being a wandering tribe they have to work hard to make their own living and to accumulate wealth for their posterity. Since the ceding of Hongkong to Great Britain, many have left their homes to seek their living in the outside world. They can be found in great numbers on foreign soil—in Borneo and its vicinity, in Australia, in the Sandwich Islands, in America, Cuba, Jamaica, and even in Panama.

The Hakkas are by no means a speculating people. They stand very low in the commercial world. This is due partly to their want of large capital and partly to their timid nature. Investment is to them more or less of a bubble character. To carry on extensive

engagements is far from being their aim. They are simple and contented, scheming for nothing more than what necessity requires. Moreover they are willing to toil, even with little compensation. Thus there are among them neither a great many millionnaires nor a large number of destitute folk. Frugality is another prominent trait of theirs. It is undoubtedly an outcome of their school of adversity.

The most striking mark which differentiates them from the rest of the population is the non-existence of foot-binding amongst their weaker sex. Some believe that they began their migration before this practice came into vogue, and have never accepted it up to this time. It is curious that to some degree they should not be influenced by it, although they live side by side with tiny-footed communities. Their parents have a natural abhorrence towards it. Perhaps the most tenable reason for this fact is that they are poor. It is poverty that has induced them to keep their natural feet, so that they can work with ease in fields and mountains.

Perhaps it is not out of place here to mention the origin of the Tai-ping rebellion. The leader of this upheaval was a Hakka. Most of his followers belonged to this same people. It may be said that he is the only one of the Hakkas of the past that has made the deepest mark in the pages of China's history.

Conclusion.

Simple and contented as the Hakkas are, yet their civilization exhibits some points that are worthy of its name. Without the care of their government to protect them from its legal persecutions, without any fixed possession to make a start of future wealth, they worked out their schemes with success and gained a permanent foothold at the end in different parts of the empire. It was hunger and toil that led them to do so. The Hakkas of the present day are quite unlike those who lived a century ago. They possess a better knowledge of the

outside world. Through the ardent efforts of the German missionaries and the English Presbyterians, they are gradually becoming more and more refined and ambitious.

Z. F. LING.

Chinese Mysteries.

What is a mystery? I believe every one will agree with me that a mystery is that which cannot be explained by ordinary persons, in ordinary language and in ordinary illustrations. It is, therefore, easily understood that when the word mystery is used, it is something supernatural, extraordinary and unique. For instance, the power of God is a mystery because it is beyond human intelligence to understand, to reason out, and to explain it.

There are many mysteries in this world. Some of them have required centuries to be brought to light and some of them have never been explained. The fall of the Jewish nation and the scattering of the Jewish people all over the world, was once regarded as a mystery. Before the discovery of bacteria, the ultimate source of a disease was thought a mystery. Before scientific research was begun, everything in this universe was nothing but mystery. Lightning was a mystery, thunder was a mystery, the sun was a mystery, and even the earth itself upon which we live was a mystery. But what is that which we intend to discuss now? It is that which has exhausted the energy and wisdom of many politicians, which has tired out the mind and reason of great philosophers, and which has again and again disappointed the eager expectation of the true patriots. What is that? I refer to mysteries in China.

One half of the population of China is not only born to be despised, to be uneducated, to be ignorant, and to be ill-treated, but is also forced by custom to have its feet deformed for the gratifi-

cation of the other half and shut out from social intercourse for the prevention of vices. A woman's morality is thus degraded, her physique deteriorated, her character weakened, and her children made sickly. A useful and beautiful person which God created is ruined physically, intellectually, and morally. No fig trees produce flowers, no bad fountains send out good water. If you expect to see a weak mother produce a strong child, you had better go to heaven to find unrighteousness. Have you not heard the cries of a girl caused by pain in her feet while her mother is tightening the bandage? Do you not notice how difficult progress is in a lady's walking? In a few generations the Chinese people will be one of the lowest types of mankind if the condition of the female is not ameliorated. Is it possible to make China a strong nation when these 200,000,000 most helpful members are neglected? But no effort of amelioration has ever been successfully made by the government in regard to this vital question, which is one of the mysteries of China.

One-tenth of the population are slaves of opium. Rolling, creeping, and dreaming under the influence of the drug, a poor opium smoker is willing to sell his property, his children, and even his wife for indulgence in the drug. He cares nothing for the welfare of his country, nothing for the healthy condition of his body, nothing for the elevation of his morality, and nothing for the glory of his country, as soon as he lies down on the opium couch. Imagine the negligence resulting from opium-smoking among Chinese officials, among Chinese scholars, among Chinese farmers, among Chinese soldiers, and among Chinese business men. As soon as he gets in the habit of smoking he even forgets his food and drink. A nation is composed of individuals. The relation of the people to the nation is equivalent to that of the limbs to the body. Our race is thus degraded; in a few generations our children may be born opium

smokers and in a few generations our country may be known as the opium country. My readers, do you expect to see your country strong without removing this deadly poison from this vast empire? But China considers it as a trifle. Shall I not call this a mystery?

Mines of precious metals are left untouched. Gold, silver and coal are left buried. No wonder our commerce fails, that our finances fall into disorder, that our manufactures decline, that the benefit of railways is not realized, that our army should be ill-equipped and poorly supplied; and no wonder the Chinese are so eager to get American gold, which brings about the unjustifiable Exclusion Bill. The whole population is thus impoverished. And yet, proposals for opening mines have never been approved of. Is it not a mystery?

Look at the present condition of China! The language consists of a great variety of dialects. Conversation between southern and northern people is utterly impossible. Mutual suspicion, mutual ignorance, and mutual antipathy prevail. Self-interest thus greatly flourishes. A spirit of union is therefore impossible. The fall of India was, to a great extent, caused by the wide divergence of dialects. In order to make reform effective and permanent, unification of the Chinese language is, without doubt, the most important factor. And yet the Chinese government pays no attention to it. Is it not a mystery?

The aggressive character of Russia is clearly shown to the world. She is becoming the most noisier member of the world's family. She holds this as her maxim: "Might is Right." She is working what is best for herself in China. Her behavior toward the Chinese is insulting. She has successfully hoodwinked the Manchus into believing that she has been protecting China from foreign attack. To the world she seems to possess an amiable character and to extend true sympathy toward China. But every person with

common sense knows her heart. In a word, when her scheme is accomplished she will publicly proclaim that her work in the east is but to annex Manchuria. Annex Manchuria! Does it merely mean the annexation of Manchuria? It is a stepping stone to the partition of China. China will become a mere geographical expression. A nation four thousand years old will become extinct in the history of the world. In spite of all these dangers, the Chinese government still considers Russia a true friend and kind-hearted protector. Is not this a mystery?

Reader! Are you really moved by the facts I have brought forth? But simply to know the nature of the problems is useless. Mysterious problems need solutions. The twentieth century is emphatically a century for the solution of mysteries. Have you not seen that the fierce and merciless lightning has been employed to light our apartments, to carry our messages, to run our cars, and to turn our machines? Have you not heard that the inanimate and invisible air is made to buoy up our airships and to propel our wheels? Have you not read the history of Prussia—her pitiable condition before the consolidation of the empire? And now she is one of the most influential, most compact, and most powerful nations of the world. Could you not picture to yourself the hard time, the despondency and the misery which the American people endured before independence was declared? Were not their soldiers ill-equipped, their finances in disorder, and their resources often cut off? And now she is the most enlightened, the richest, and the strongest power of the world.

When a mystery is revealed, it is no longer mysterious. Let us seriously consider this subject. You, my readers, and I shall be responsible for the solution. Do you know why many scientific men and philosophers are willing to spend their whole lives seeking for truths and solving problems? It is simply because they feel the sense of

duty. Here is the same word duty for you and me. Shall we perform it or shall we be indifferent? Independence or partition, which do you choose? Do you choose to see your country divided among the Powers? Are you willing to allow foreigners to ill-treat your parents, to frighten your children, to waste your fields, to destroy your houses, to exhaust your resources, to take away your liberty, to compel your homage, and to inflict upon you misery, suffering and disgrace? Or do you rather choose to struggle for independence?

By what means can we make our country independent? It is only by solving these unique problems before us that we will gain independence. The element of national greatness and power is an earnest loyalty toward all things that may achieve a higher development of citizenship and promote the general welfare of the people. Let us say to ourselves conscientiously: "My country, your glory is my glory, your disgrace is my disgrace, your weakness is my weakness. I will live and die for my dear country. I am willing to sacrifice all that I have for the benefit of my country. I will overcome all difficulties for the glory of my country. I will be the savior of my country, and I will relieve her from the chain of misery and from the hands of tyrants. I will solve these mysterious problems, God helping me!" With such a spirit in our bosoms, the country may defy adversity and enjoy a national life, free from jealousies and hatreds, and secure in fortune, liberty and rights.

SAMUEL E. CHIU.

The Life of a Private Gentleman with his Son.

(Concluded.)

6. SOME MORE CALAMITIES AND THE BROKEN HOME.

Troubles do not overtake us singly. My elder brother had not been long confined to his bed, when my youngest brother caught a dangerous disease. If

anybody had witnessed the scene of his hard struggle for breath, he would certainly have said that death to him were a relief, a sweet relief; for it would put an end to his pain.

My relatives, who were always our friends in need, assigned this event as a necessary consequence of provoking the earth-god in digging some part of the house land without first consulting with the 'Wind and Water Doctors'. Not until days had passed did my brother recover from this unusual attack. During the interval a large sum of money was spent to appease the righteous and just indignation and wrath of the god. When my brother was well again, the relatives most clamorously attributed the result to the satisfaction of the god by means of sacrifices; not at all accounting the time which a disease uses to take hold upon a person, and after that time, to leave him.

A month had elapsed after my brother's recovery, when another calamity of a very much more serious nature arose. Suddenly one morning my mother, whose physique was originally bad and now weakened all the more by the anxiety she felt for her sons, was sick. Fearing that the report of her sickness might cause discomfort among the family, she sent word that she would be well in a day or two. But one and two days passed, and she could not leave her bed, a third day passed; still she was ill. Doctors were then called for, but they durst not give medicine. It was plain that the disease was getting desperate, and it seemed no hope could be entertained for her recovery. Perhaps the absence of beloved ones hastened her death. My father was not at home to console her in her days of misery, nor was I. My elder brother, whose disease was near convalescence, was then unfortunately out on a trip to a certain place, hoping that a change of air and a change of scenery could do much to that end. Beside my dying mother were only two young sons; the older one not more than eight. When such was my mother's grief,

my relatives (God have mercy on them) did not even think of sending for the husband and sons. They said, "What if she should be well? What would be the expense." When they did see the necessity of sending for them, my mother was already near expiration. I reached home first, but the breath had left my mother two hours before. So her death (Oh! it is cruel!) came upon her before she could see me. A few days after, my father and elder brother arrived. My youngest brother, a little innocent boy, told them that mammy was just sleeping for a time, and she would be up again soon (for such did my relatives do with him to satisfy his curiosity and cry, in case he should cry for his mother). Lastly to make up the complete picture of misery my father was discharged from his office.

7. SICK IN A DREAM!

During one of the gloomy hours I felt very ill. My father proposed to call in doctors. But I strenuously objected to it. I was sure that I had finished dealing with doctors and well knew that since my faith in their calomel was impaired, they would not do for me. There was a cousin beside my bed, however. She attended me all the time and was the only gentle friend I had after my dear mother's death. I had implicit trust in her, and she never abused it. One evening she gave me a piece of bread fancifully cut and artistically shaped, and told me that it was the most effective cure for my illness. I did not doubt her word. To-morrow I was found well. But this after all was a dream, for I never had a cousin nor a fever. I am sure I do not know how to account for it except as an illusion.

8. THE FAMILY GROUP AND THE FUTURE HOPE AND FEAR.

It was now a month after my dear mother's death. The family again assembled in the memorable hall where the reader was first introduced to the story. But since then a great change had taken place. All articles of furni-

ture seemed now to wear an odd and dismal look. The occupant of that presiding chair, the grave person of my grand-father, was long since buried with the dead. Then, too, the deaf great-grand-mother, whose eloquent speech, far more powerful than Burke's (I would say), was snatched away from us by the cruel hands of Death. The long rows of forms had no longer any attraction for the young people. On this occasion my father took the chair, and he was much more like the Lord Chancellor in his way than his father. My elder brother and I sat in the front form, while the two young ones played by the side. My father, though filled with hobbies, yet had his practical points. This day he meant to advise us. He said: "My sons, it is of no use for me to tell you that the world to me seems very much smaller and heaven seems a good deal larger. Still I have hopes in you. And that sometimes buoys up my spirit and makes me to think of the past as belonging to the Great Unknown and the present our sole possession. My sons, you are freed from the thrall of parents, but your audacity of self-resolve must begin now. Young men as you are, in going into the world and speculating on it, you must need be always on your alert to the temptations to be found at the threshold of this world. Yes, I must need tell you this also that to most young men that cross it, it proves to be an opening leading to the grave." "My father," I interrupted him, "Why do you want to entertain such a pessimistic (I felt very proud for this word) view of the world? It is to me only a ball resting at my feet. I think I can move it without even the aid of a lever. When I go into the world, as later I must, I will startle it and people by some such acts as will revolutionize China. Then I am sure you will be proud of me." At these words I looked timidly at my father, expecting that they would surely call forth praises and expression of encouragement from him. To my disappointment he dropped his head.

I saw instead of a smiling face, tears trickling down from his eyes. "I am not sure, though," he said shortly after with great bitterness. And he proceeded to lecture us on his own experiences with philosophical reasoning and noble sentiments which I did not care to listen to then.

9. THE LAST DAYS IN THE BOY-WORLD.

I need not say much as to what was my feeling when my father told me that he was obliged to call me away from school on account of trouble in pecuniary matters; for I almost cried at the news. Although I have had not the good fortune to be endowed with a gift from Mother Nature to be social with, and agreeable to, my class-mates, yet still for the joyous time I had I hailed my school-days as the best of all the stages of my life. The old Alma Mater is as dear to me, even now, as my parents are. To give a fair decision on the school I would say that she can produce students good morally, a quality which is too much neglected and generally held as second to intellectual improvement.

10. CONCLUSION.

It seems to me that the Law of Heredity has something to do with men's habits. I inherited my father's eccentricities. While I was teaching in a school I constantly dogmatized, often to the perplexity of my seniors. My father in his latter years lived a very beautiful life. He died at the age of fifty-eight. I, for a certain reason, was never married. On coming to my fifty-fourth year, I caught a severe cold and died.

K. Z. LI.



Chinese Punishment.

Various forms and degrees of punishment have long been in existence in China. Though they have undergone many changes through different dynasties, yet the principle which underlies them has remained fundamentally the

same. As early as in the time of Confucius there were already five forms of punishment in existence, which were authorised by the great philosopher himself. These five kinds of punishment were: 1, branding; 2, amputation of the nose; 3, amputation of the feet; 4, castration; and 5, death; and there were three thousand crimes included under these punishments, the greatest of which, according to Confucius, was disobedience to parents.

There is no other period in the annals of Chinese history when punishments of the most atrocious kind were more indiscriminately practised than in the reign of Chou Hsin (辛受), 860. B. C., the last Emperor of the Shang dynasty. Innocent men and women were shamelessly put to death under great torture and pain. After a lapse of one dynasty following the death of the "Nero of China," the tyrannical Emperor Ching came to the throne, when some more barbarous acts of punishment were inaugurated. At one time hundreds of scholars were ruthlessly thrown into a deep pit. Succeeding the Ching came the Han dynasty. Then for a period of about five hundred years criminal laws were somewhat mitigated. Soon after the fall of this dynasty a few more cruel forms of punishment were introduced, some of which are still in force to-day. Laws enforcing the section of the criminal's body at his waist and those involving the death of the culprit's kindred were enacted. Since the succession of the present reigning dynasty the commonest punishments that are constantly used are: whipping (鞭), beheading (斬), strangulation (絞), hard labor (徒), banishment (流), lesser bastinado (答), and greater bastinado (杖).

The code of laws (例律清大), composed of many volumes, embraces the whole system of Chinese laws. This great compilation takes its date from the year 1664, when the Manchurian dynasty ascended the throne. All laws are minutely recorded without a whit of change. They are written down in such

details that no place whatsoever is left for the administrators to exercise their own discretion. When we come to the part which deals with criminal laws in the fifth division of the code, we find that these punishments are so minutely measured out that any offender may anticipate his inevitable sentence. As they are two complicated to relate clearly and definitely in the limited space we have at our disposal, we will only venture to describe those forms and degrees of punishment that are in ordinary and frequent practice, as well as their regulations and the mode of administration.

For our purpose in view we will mention only five:—

1. The bastinado, which is inflicted with a piece of long bamboo. This instrument is about five or six feet long, three inches thick, weighing more than two pounds. This form of punishment is very conspicuous in the code of laws, as it is in frequent application and is inflicted for the smallest offence. "Any other punishments," says an old writer, "are over and besides this (bastinado), which is never wanting; there being no condemnation in China (unless pecuniary) without this previous disposition, so that it is unnecessary to mention it in their condemnation; this being always understood to be their first dish."

When a culprit is brought before the court and it is found necessary to use this punishment, he is seized by the attendants and stretched upon his face on the ground; his clothes are pulled down to his heels and bountiful smart blows are applied on his naked body. The number of blows he receives is according to the number of sticks or rather tickets thrown down by the judge to the attendants; each ticket represents five blows. According to the code the punishment of the first degree is from ten to fifty blows, and that of the second is from sixty to one hundred blows. But this is true only in theory; for practical purposes a discount or deduction of fifty per cent, is not uncommonly made.

This form of chastisement is not considered by the Chinese as a disgrace. Nobody in China is exempted from it save the Emperor, who, it is said, applies this mode of punishment to his courtiers and ministers, who regard it as a paternal correction, without losing the royal favor or official position. However it should not be supposed that this punishment can be borne lightly by the recipient. It is generally given in a severe and cruel manner, and is not unfrequently attended with death, not to speak of the fracture of the skin and the pitiful groans of the sufferer.

In the case of female criminals "bastinado on the posteriors" is seldom used. But if it should be found necessary then their clothes are not pulled off. More commonly, flogging or lashes and slapping the face are resorted to instead of bamboo blows.

2. Cangue or pillory is a wooden collar composed of two pieces of timber so hollowed out that when united there is room for a man's neck to be inclosed within them. It is three feet square, six inches thick, usually weighing from forty to seventy pounds; but this is increased according to the nature of the crime; sometimes amounting to more than a hundred pounds. This frame is so made that the wearer is unable to see his feet or lift his hand to his mouth. There is always a paper pasted on the surface, stating his crime and the duration of the time the cangue is to be worn by him. He is not allowed with this collar on to stay in his home or hide in retired places, but is obliged to expose himself in the public places and roads; furthermore, he is supposed to wear it by day and night. Sometimes two persons or even three are collared together by one piece of frame. Such retribution extends over weeks and months according to the nature of the delinquent's crime. At the expiration of his sentence he has to receive some bamboo blows before the unpleasant collar is removed.

Such punishment is also regarded as of a mild nature. The class of delin-

quents who suffer from it are criminals with petty offences, such as theft, gambling, swindling, quarrelling, etc. Females at present very seldom suffer from this form of punishment, though it was once very common in China; while officials may be said to be entirely exempted from it.

3. Banishment is of two degrees—temporary and perpetual. According to the code, temporary banishment extends from one to three years to a distance not exceeding 180 miles from the culprit's native place, and is accompanied with blows, from sixty to hundred; perpetual banishment extends to the distance of from 650 miles to 1,000 miles, and is accompanied with 100 blows of bamboo. This punishment is inflicted upon all ranks of men. But we find it is more frequently applied to offenders of high station of life, like officials. They are less liable to get corporal punishments for the reason that the judge does not like to have those of his own rank to suffer such shame and disgrace, as "beating the posteriors," which act would bring shame to himself as well; in fact at present we find it is the monopoly of the officialdom. Any official who is convicted of a serious crime, admitting of no pardon and mitigation, generally receives this form of punishment.

The places for banishment are not arbitrary, but distinctly set down in the code; thus the natives of Kiangsu province are banished to Hupeh, Hunan, Shantung, Chekiang, Shensi, Chihli, Shansi and Kuangtung. Besides the eighteen provinces, criminals are transported to still worse and unknown regions, such as Tartary, Mongolia, Tibet, and regions along the Amoor River. Distinction between offences subjected to banishment is chiefly drawn by the distance and the characters of the station; thus for great offences culprits are transported to distant and unhealthy and vicious places like Tibet, Tartary, Kuangsi, Yunnan, Kiuchow, etc. There is apparently no effort on the part of the Chinese government to reform the crim-

inals, but only to inflict pain and misery. The offences which demand this penalty are not clearly laid down in the code, but rest more with the judge and the Emperor.

Criminals on their way to their places of banishment travel under fetters, and in some cases they are compelled to walk while the officer in charge can use either boat, cart, or sedan chair. When they reach their destination they may be set free, leaving their names to the magistrate of the place, so that constant calls upon them, to assure their presence in the station, may be rendered possible and easy; or they may still be kept under rigid surveillance. Those who are banished for short periods are generally employed in governmental works; while those for longer periods or for life are sometimes given as slaves to the local officials or become soldiers.

In case of perpetual banishment the criminal's wife must accompany him, while the rest of his family do not come under such compulsion. If his offence is of treasonable nature then the hand of retribution reaches his kindred and family as well.

The relatives of criminals are called "Imperial prisoners." "The family of the rebel Chang Kih-urh," as recorded in a book, "was banished in 1828 and distributed in the provinces of Kuangtung, Kuangsi, and Fukien. One member who came to Kuangtung, was ordered to be kept in prison secluded forever from all intercourse, either by word or letter, with any human being outside the prison. A report was to be made annually whether these prisoners were tranquil or not. Their wives, daughters and sisters were sent to Nanking into slavery. One daughter only, a child, was allowed to accompany her mother."

Severe as banishment alone seems to be yet it is not unfrequently accompanied with cangue and bastinado, the second of which is resorted to at least twice: once before the sentence is given and the other after the expiration of the sentence or before the criminal is released. Large

numbers of such criminals are known to have been transported at a single time, amounting to hundreds and thousands. Once in 1826, 3,000 convicts were banished to Turkestan during a rebellion there.

According to section 390 of the code, "To return from transportation without license, is punishable by blows and remanding to banishment." In 1824 a case is recorded of a convict who returned without leave. He was apprehended again and sentenced to severe punishment—banished to serve with the troops in an unhealthy station, having first worn the cangue for a month. Another case occurred when a culprit, having committed high treason, escaped from his place of banishment near the Amoor River. He was caught and sentenced to death, "but the Emperor remitted the sentence and banished him to Ili, with an order that he should be executed immediately if ever he returned."

K. F. CHANG. *is the*

(To be continued.)

*edita & grandson of my old ah-ma, the
is a very clever young man!*

Jack of Four Trades.*

Persons Represented.

Piksan, master of none.
Yuleton, old gentleman.
Ado, first son to the old gentleman.
Anee, second son to the old gentleman.
Lafok, servant to the old gentleman.
Wosze, a debauchee.
Wonn, younger brother to Wosze.
Lortsinpak, a swindler.
Lorpan, the owner of a curio shop.
Siaunee, attendant in the shop.
Baldhead, blindman, and beggar.

Scene I.—In Yuleton's Country Seat.

Yuleton.—I was born poor, and my parents were carried away by death when I was not able to count "one, two and three"! Without education and without schooling I grew up to be a sort of vagabond, eating and drinking when I got a job, begging and starving when I had nothing to do. Thus monotonously and

*A translation of the Chinese play acted on Christmas Eve, with some alterations.

indifferently I led my life for many years until the time of China's second war with Great Britain, or war with the allies. The white river was visited by foreign gunboats, the Taku forts were taken, the residents ran away in different directions, and Yuen-ming-yuen was given up to a bonfire. Now I saw a great fortune before me, and I learned "maskee" and "bonbo-chow-chow" night and day with all my might. Very soon I could talk with the queueless fellows. I took them to the palace and showed them the treasures of the royal family. In the meantime I did not forget myself. It is true that the foreigners took away many valuables, but I always reserved the best thing to myself, and I do not remember a time when I allowed a chink to remain unfilled in my enormous pocket at the time of leaving the palace. Indeed, in this way I brought much odium upon my head. My countrymen called me "traitor," "slave to the foreigner," "cold-blooded and heartless brute" and a host of other unbearable names. But what are they, when compared with the yellow lustrous gold, and the round shining dollars whose very ringing gives me a world of happiness? Then I bought a large piece of land, built a big house, and married a very fat wife. But the strange fact was that those very persons who just a few months before had given me such hard names, came to me with flattering looks and called me "lau-ya" and "ta-zung" without the slightest hesitation. As to myself, everything gives me comfort and content, but my two sons! O! abominable chaps! These two boys give me great sorrow. From my own experience I consider there is no man more wretched than he who is not able to read and write. So I engaged a learned man to teach them. But these naughty boys amused themselves all day long with playing catherine-wheels, inverted columns, and somersaults; and directly and indirectly tortured the teacher, so that he did not stay here for more than three days. Yesterday an old friend of mine recommended me another teacher

who, as he told me, is a learned scholar and experienced teacher. I accepted his recommendation, and he told me that the teacher would come to-day. I wonder why he has not come yet. Lafok! Lafok!

Enter Lafok.

Lafok.—At your service, Sir.

Yuleton.—You just go to my friend in the next house and see if Mr. Piksan, the teacher he recommended to me lately, is there. If he is you just accompany him here.

Lafok.—All right Sir.—Exit.

Yuleton.—I suppose Mr. Piksan will be here very soon. I think I had better call the two boys out and give them some words of advice, so that they may be more respectful with the coming teacher. Ado! Anee!—Enter Ado and Anee (singing and whistling.)

Ado and Anee.—We are here, pa.

Yuleton.—I have a question here, and I want you to answer it.

Ado.—Please, pa.

Yuleton.—Which, do you think, is better, to be rich or to be poor? to be respected or to be despised?

Anee.—Of course, to be rich and respected.

Yuleton.—There is one more question. Why, do you think, do the farmers work hard at the plough, the people walk with flying steps along the street, and the students busy themselves with books and slates?

Ado.—That's a mysterious problem indeed.

Anee.—I think I know that.

Yuleton.—Speak then.

Anee.—In order to sing, to whistle, and to play catherine-wheel.

Yuleton.—Nonsense! I tell you then. They do so because they wish to be rich and respected.

Ado.—Then how can we get to be rich and respected, pa?

Yuleton.—Why, by studying books diligently.

Anee.—But books are the things we hate most.

Yuleton.—Then there is no other way. Books are miraculous things. Embracing them means "red buttons," "three-eyed feathers," and "yellow jackets." Deserting them means raggedness, starvation, and misery. Now I tell you a new teacher will come very soon; hereafter I want you to pay more respect to the teacher and more attention to the books.—*Exeunt Ado and Anee.*

Ha! I think I hear the footsteps of some person. Perhaps the teacher is coming. I must get myself ready to receive him.—*Retires.*

Enter Paksan.

Paksan.—A man may be a farmer, a carpenter, or a cobbler, but must not be a scholar. Other people often get large fortunes, but I can scarcely gain a livelihood. I think the world must go wrong. Otherwise why are the people still proud of being scholars and why do they send their brothers and sons to the colleges and universities to get the name of scholar? Through my friend's kindness I was recommended to a wealthy man, named Yuleton, to be his tutor. Just now his servant came to me and offered to conduct me to his master. I followed him. But at the time of entering the gate I missed him, and now I do not know whither to go. Hold on! It seems to me somebody is coming up behind me.—*Yuleton comes forward.*

Yuleton.—I presume you are Mr. Paksan.

Paksan.—It is identical. I presume you are Mr. Yuleton.

Yuleton.—So it is. Take a seat. I have long heard of your fame, and it is my greatest pleasure that I meet you to-day. I know you early obtained the first degree of the literary career, but I would like very much to know what books you have studied.

Paksan.—I don't think I can mention them all. The principal ones are: 'Four Books,' 'Five Classics,' the history of the twenty-four dynasties, and the philosophies of the various sages.

Yuleton.—Do you understand the language of any Western country?

Paksan.—I have not learnt any foreign language. But as to my knowledge of foreign affairs and Western learning, I dare say, if you don't consider me presumptive, it is unmatched in this country.

Yuleton.—Then may I ask you some questions about the Western civilization?

Paksan.—Oh yes, as you please.

Yuleton.—According to our Chinese books there is only one sun in the sky; but what do the foreigners say as to the number of the suns?

Paksan.—The foreign astronomers say that there are two suns: one in the sky and the other under the water.

Yuleton.—How do they account for that?

Paksan.—That's a simple fact which you can examine for yourself very easily. When one sun shines in the sky, you can see another one under the water.

Yuleton.—That's all right. There is another question. Why is China, whose area is so vast and whose population is so large, so weak and poor; while the European Powers, whose area and population are much inferior to ours, are so rich and strong?

Paksan.—That's a baby question. The reason of this fact lies in the minds of men. The countries of Europe are so strong because the European husbands are hen-pecked. When a king is hen-pecked and gives his crown to his wife, his country becomes the strongest in the world. The learned scholar in the West obeys the slightest commands of his wife, and any ordinary person if ever breaking this rule, is looked upon as an uneducated bumpkin.

Yuleton.—Now I see why the condition of China is not bettered at all in spite of the utmost efforts of the patriots. They have begun reformation in a wrong direction. Instead of compelling and persuading the people to be hen-pecked husbands, they direct their attention upon the diffusion of knowledge and the strengthening of army

and navy. Now, sir, you know that a teacher has a great deal of influence upon his students, and his teaching has much to do in moulding their character. My sons are still young, so their character is easy to be fashioned. I beg you to pay special attention to any branches of education which are conducive toward making a hen-pecked husband.

Paksan.—That need not be cautioned.

Yuleton.—Furthermore, if they show any sign of unwillingness to be taught so, you are welcome to use the iron-and-blood principle of Bismarck in the school.

Paksan.—Certainly, spare the rod, spoil the child.

Yuleton.—It is not early now. Let us walk round to the school room.—*They rise and walk.*

Ado! Anee!

Re-enter Ado and Anee.

Ado and Anee.—We are here, pa.

Yuleton.—Now, my boys, here is your teacher, whom you have to respect and obey ever hereafter. He has the power to make you rich and respected. If you ever have the wish of becoming millionaires and mandarins, you should obey him without the least deviation. Remember that, my boys. Good bye.—*Exit.*

Paksan.—Now, what books have you studied?

Ado.—We have learnt 'the Book of Three Characters,' 'the Odes of Divine Boys' and a half book of 'Thousand Characters.'

Paksan.—Have you learnt the way of sitting?

Anee.—No, Sir.

Paksan.—That is a matter of first importance. Every orator has to learn gesture. Every preacher has to learn position. So every student has to learn the way of sitting. You know we scholars have five golden rules of sitting. First, the heels must be kept together. Secondly, the back must be crooked. Thirdly, the book must be placed, so that it is only three inches away from the eyes.

Fourthly, in reading a book, the body must be swung from side to side. Fifthly, and lastly, in reading 'Wénchang' the head must be moved in circles. To-day, to begin with, I want you only to learn the two simple ones, that is, to keep the heels together and to bend your back. I think you can master them thoroughly in a couple of weeks. But unless you can do these involuntarily, we must not go on to the rest, for things must be learnt systematically. Now, go to your seats and practise these two postures. Hollo! I feel very sleepy to-day. I think a nap will be pretty wholesome.—*Falling asleep.*

Anee.—Ha! Brother! the teacher has gone to the land of dream. He is pretty nearly a tiger. We must not let this man get rooted in our house. If we are going to play the old game, we must do it summarily.

Ado.—But the question is whether there is any way.

Anee.—Why, there is plenty of chance before us. Our pa hates lazy fellows most. If we go to him and tell him the state of things with a little exaggeration, I can guarantee that this man will go at once.

Ado.—Ha! Ha! That plan will work very well. Now let us go together.—*Exeunt.*

Re-enter Yuleton, followed by Ado and Anee.

Yuleton.—Seeing is believing. I can hardly believe that Mr. Paksan sleeps in the school room.—*Snoring.*

Hollo! indeed it is so. That is an open insult! What! to sleep in the school room on the very first day! It is a small matter to take some tens of dollars from me every month. But if he sleeps every day in the school, my sons can never become hen-pecked husbands. Let me drop a note here and tell him to go away at once.—*Writing a note.*

Now, my boys, come! go with me.—*Exeunt.*

Paksan awakes.

Paksan.—A sweet nap. Now, can you learn these two postures? Hollo! where

are they gone? Ha! here is a note; let me read it.—*Reading the note.*

Ah! it is a note written by the master himself telling me to go away. How is this? Is it because I cannot teach? Is it because I slept here? O! I see. Nowadays the value of scholars is much discounted. Tutors can be called in and sent away just as servants. I cannot bear it. I choose to be starved rather

than to stay a minute longer under this roof. But whither shall I go? O! yes, I have some books treating of physiognomy and fortune-telling. I will rent a room on a busy street and gain my livelihood by fortune-telling and 'character-analyzing.'

N. L. NIEN.

(To be continued.)



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*From J. M. Wilson
to my pen*

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Editorial.

Among young Chinese a subject often debated at the present time is what part China should play in the Russo-Japanese War.

At first sight it would appear as if she ought to come out boldly and declare herself the ally of the Island Empire.

China is as much interested in the success of Japan as that country herself could possibly be. Japan's principal motive for going to war is the instinct of self-preservation. China should feel the same impulse, for the unresisted annexation of Manchuria by Russia would be but the prelude to the partition of the whole empire.

The eager and impetuous patriot cries out for China to fling away the scabbard and to draw the sword. The ignominy of China's supineness in remaining inactive is painted in glowing periods.

But there is another side to the question. To go to war when there is but little possibility of waging effective warfare is the height of folly. Isaiah, the prophet of the Old Testament, was a patriot, and yet he did not hesitate to advise a policy of neutrality for Israel when Egypt and Assyria were measuring strength.

The conditions may not be exactly the same, but yet we believe it is true that at present, as was the case in Israel, China's "strength is to sit still."

Owing to the short-sighted policy of her rulers in the past, she is too weak to make a formidable foe at present.

Her wisest course is to take the heaven-given opportunity and begin her internal reform in earnest.

Now that the paralyzing influence of Russia on the Court of Peking is withdrawn, perhaps a more enlightened programme may be adopted by the government.

Again and again we repeat, China must reform before she can think of becoming a military power. Let her devote all her energies to internal development and postpone the terrible day of war as long as possible.

Some would say in a flippant way that China has been lucky once more, and that this unexpected war postpones for her the day of dismemberment a little longer. To us it rather appears as one

more opportunity given her by Him who rules the nations, to save her national existence and to fulfil her destiny.

Sincere moral and political reform now, with the help and influence of Japan, may mean the resuscitation of this ancient empire.

F. L. H. P.

News Column.

Commencement Day Exercises.

Commencement Day came on the 4th of February. There was a big gathering of both foreign and Chinese guests. Three of the graduating students read essays, two in English and one in Chinese. Addresses in English and Chinese were made by Mr. F. S. Brockman and Rev. J. L. Rees respectively. Thirteen students from the science and arts course received their diplomas, this being the biggest class that has ever graduated. A fuller account of the proceedings will be found on another page.

Reopening Day.

On the 3rd of March, after a holiday of four weeks, the College was reopened. No less than sixty new students have been added, and scarcely any old ones have left us. So at present our means of accommodation has reached its limit. We are eagerly looking forward to the completion of the new building. At the first roll call 221 students answered to their names.

Changes in the Editorial Staff.

Owing to the resignation of Messrs. Z. F. Ling and K. Z. Li, who graduated on Commencement Day, and the growing duty of the editors, we have chosen three students from the Collegiate Department, namely Messrs. Z. T. Yui, Y. Y. Tsu, and T. C. Dzung, to fill the vacancies and assist our labours.

Arrivals.

After a year's furlough, Dr. Pott and family came back to us on January 31st. The students dressed in uniform, marched out to a good distance, headed by the College Drum and Fife Band to welcome their respected President. Besides this a large quantity of fire-crackers was consumed on the occasion. With polite words, Dr. Pott thanked the students for their warm welcome.

On the same day we were glad to welcome Rev. A. S. Mann, whom we are getting to know now. He is devoting most of his time in trying to master our language.

On February 26th, we welcomed the arrival of Miss Crummer, who suddenly left us on October 7th last year on account of her health. We are glad to learn that her health has been greatly improved.

Change in the Faculty.

Owing to scarcity of missionaries in different stations, the Rev. C. F. McRae resigned from the Faculty as soon as Dr. Pott returned. He is going to take charge of Grace Church. It is a great loss to the College, as Mr. McRae rendered splendid service during Dr. Pott's absence.

Reception at Mr. Cooper's.

All collegians were invited to a social gathering by Mr. and Mrs. Cooper on February 3rd, to meet Dr. and Mrs. Pott. Mr. K. Z. Li made a short yet humorous address of welcome. Many interesting and intellectual games were introduced. The entertainment ended with the serving of refreshments, and finally the singing of a College song brought this happy evening to a close.

Departures.

On February 16th, the Rev. and Mrs. Mosher and the Rev. and Mrs. Roots left us for a year's furlough in America. On the same day Mrs. Ingle took her de-

parture from China. We wish them a pleasant trip.

Church Conference.

For three days successively, from February 10th to 12th, the Conference of all the foreign missionaries was held at the College. Many interesting subjects were discussed.

The New Proctor.

Mr. H. N. Tsang, who has been connected with College as a proctor for ten years, has left. The Rev. T. L. Koo has been called upon to fill the vacancy.

Night Study.

As the value and importance of night study is recognised in every school or college, we have decided to pay more attention to it this year. Hitherto only the Chinese teachers and proctors were in charge of it, but henceforth all members of the faculty, together with the President, will join in the work.

Evening Service.

The usual Chinese service in the evening in the Pro-cathedral is changed to one in English. Though attendance of all students is not compulsory, yet we hope to see all older students continue to attend as usual. There is to be a short service in Chinese in the General Assembly Room every evening at a quarter past nine, when the roll will be called.

Increased Tuition Fees.

Hereafter every student who comes into the Preparatory Department will pay \$15.00 as his tuition per month. There is no increase in the Collegiate Department yet.

Shakespearean Recital.

On March 7th, we had the pleasure of being entertained by Mr. Hannibal A. Williams, the well-known American

eloquentist, who gave Henry IV., Part I. Tickets at a low cost were distributed among teachers and students. It was acted in the Assembly Room, where no less than 150 persons were gathered. Though we followed Mr. Williams' recitation with some difficulty, yet we enjoyed it to our satisfaction, especially when he recited Falstaff's part. Loud and long applause was awarded to the entertainer at different intervals.

New Rules for Promotion.

A general average of seventy per cent. for the whole year entitles a student to promotion, provided he has not fallen below fifty per cent. in any of the subjects he has studied.

A student obtaining a general average of seventy per cent., but deficient (i. e., below fifty per cent.) in one or two subjects will be conditioned in those subjects.

If he wishes to secure his promotion, he must pass an extra examination in those subjects not later than six weeks after the opening of the term, and must secure at least sixty per cent.

"1904"

is the name of the Society of the Graduates of 1904; the number of members being thirteen. The object of this Society is similar to that of "1900," i. e., to give mutual help to each other and also to remember one another. Meetings will be held at intervals of seven years. The place of the meeting, if possible, will be held in the College as a token of remembrance of the Alma Mater.

(The Society has already contributed \$60.00 towards the support of a scholarship for a poor student in the College.)

Visit of Prince P'oo Lun.

The College was honored by a visit from His Highness Prince P'oo Lun on Monday afternoon, March 14th. In company with Mr. John Goodnow, the U.S. Consul-General, His Highness came out to the College in an automobile.

The students gave him a military reception, and under the command of Major Palmer, went through the dress parade. The Prince afterwards inspected the College buildings. He expressed himself as much pleased with all he saw.

K. F. CHANG.

Alumni Notes.

The fifth Annual Alumni Dinner was given on Friday evening, the 5th of February at the Polytechnic Institute, 77 Pakhoi Road. The warmth and enthusiasm displayed on this occasion by the large gathering of alumni testified to the fact that their interest in the Association is continually increasing, and banished forever the fear that the organization would only be a short lived one. The central hall of the Institute was gaily draped with flags, and three side-rooms were set apart as reception rooms. Many notable guests were present, among whom were:—

Rev. Timothy Richard, D.D., D.Lit.	S. D. C. K.
Rev. Fleming James, Ph.D.	Church of Our Saviour.
Prof. C. S. Leavenworth, M.A.	Nanyang College.
Prof. C. M. Lacey Sites, Ph.D.	
Tong Kai-son, Esq.	Canton-Hankow Railway.
Prof. James Whiteside, B.A.	Anglo-Chinese College.
Prof. J. W. Cline, B.A.	
Rev. Archdeacon E. H. Thomson.	Church of Our Saviour.
Rev. J. Lambert Rees, B.Sc.	St. Peter's Church.
W. H. Jefferys, M.A., M.D.	St. Luke's Hospital.
Rev. G. F. Mosher.	Wusih.
Bp. F. R. Graves, D.D.	St. John's College.
Rev. F. L. Hawks Pitt, D.D.	" " "
Prof. W. W. Yen, B.A.	" " "
Rev. C. F. McRae, B.D., M.A.	" " "
S. E. Smalley, Esq.	" " "
C. S. F. Lincoln, B.A., M.D.	" " "
Prof. M. P. Walker, M.E.	" " "
Prof. G. B. Palmer, B.A.	" " "
Rev. A. S. Mann, B.A.	" " "

The dinner was served in the usual Chinese style. The menu was arranged by Mr. Z. J. Tsu, the Treasurer of the Association, whose epicurean taste is known far and wide.

At 8:45 p.m., when the last dish had been removed, Dr. Pott, the toast-master, rapped for order. In a few appropriate words he called upon Dr. Fleming James, who was styled the brother saint of St. John, to make the first post-prandial

speech of the evening. Dr. James spoke on "What can we get out of Books." He referred to three things:—

I. *Amusement*.—Ignorant and illiterate people find pleasure in gambling, drinking, going to the theatre, roof gardens, and frequenting all sorts of bad resorts. The learned men, however, find a haven of refuge in books. To the educated books open out avenues of rest, quiet, peace and consolation, and afford a pleasant retreat from the present practical life.

II. *Broadening of Life*.—Books enable us to live, as it were, in bygone ages and distant places. They have the power to rouse our emotions, sharpen our sensibilities, strengthen our minds, and impart new ideas.

III. *Stimulating our Moral Nature*.—The object of education is moral uplifting. In books we meet the best men of all times and climes which help us to attain our object.

In conclusion Dr. James urged us to avoid reading bad books which will only pervert our ideals and blight our moral nature. The book we ought to read above all others is the Bible.

Mr. Yuen Li-tung, the winner of the Alumni Medal, then repeated his Chinese oration on "The Manchurian Question" (東三省問題). In his opinion we must retain the Three Eastern Provinces at any cost, at the point of the sword if need be. To yield these places to Russia will only pave the way for the final break-up of China.

The next speaker, Bishop Graves, inquired into the causes of the success of the College. He mentioned: (1) the able leadership of the president, (2) the untiring energy of the members of the faculty, (3) the thorough equipment which the College possesses, (4) the interest and loyalty of the alumni and (5) the studiousness and intellectual ability of the students. On the last cause the Bishop dwelt at some length, pointing out also the spirit of brotherhood, the respect for teachers, the obedience to

discipline, the politeness and gratitude of Chinese youths.

Mr. Tong Kai-son, Secretary of the Canton-Hankow Railway, who was introduced as a pillar of new China and a friend to Western education, delivered an impressive speech on "The Christian element in Education," which is printed in full elsewhere in this issue.

The last speaker on the programme was Dr. Pott, the toast-master himself, who spoke on "The Present Status of the College and Its Hopes for the Future." He said that he had raised \$22,000 (gold) in America for the new building. He had also ordered new books for the library, furniture for the class rooms, and apparatus for the lavatories. The new building will be called the "Yen Hall" in memory of the late Rev. Y. K. Yen, M.A., who was one of the founders of the College. The new assembly hall will be called the "Alumni Hall" and the new library the "Low Library", the former because of the generous contributions of the alumni and their friends and the latter in honor of Hon. Seth Low, ex-mayor of New York, and his brother, both of whom are interested in the College in many ways. As soon as the "Yen Hall" is completed the courses of study will be heightened, so that in the near future students will be able to specialize in certain subjects as in the universities of the west. Speaking of the possibilities of the alumni, Dr. Pott said that we must not think that the College has reached the stage of perfection. Far from it. There are yet many urgent needs, such as a well-equipped gymnasium, a well-equipped observatory, free scholarships for the poor but deserving students, etc., which ought to be immediately supplied. It is well for the alumni to think of these things. The time has come for the College to rely not only on the generosity of the Americans but also on that of the Chinese themselves.

Passing on to the character of the alumni, Dr. Pott told them that "action speaketh louder than words." It is not

enough to tell others what one ought to do in words, but one has to show them how to do in deeds. Let deeds be suited to words; words alone will be of no consequence.

When the official speech list had been exhausted, the toast-master called *ad libitum* upon the following gentlemen for short speeches:—

Mr. J. C. Suez, the President of the Association, who emphasized the importance of Western education.

Prof. W. W. Yen, who made an eloquent plea for the continued interest of the alumni in their alma mater.

Dr. Timothy Richard, known within the four seas as a friend to learning, who urged the union of the best in China with the best in foreign countries; which could be brought about, in his opinion, by the grand principle of the fatherhood of God and the brotherhood of man.

Mr. F. K. Zau, who made a masterly address on "The Functions of the New Chinese Scholar"

Dr. C. M. Lacy Sites, Dr. W. H. Jefferys, Rev. C. F. McRae, Mr. P. N. Tsu, Mr. N. L. Nien. Major G. B. Palmer and Prof. J. W. Cline spoke. The occasion was closed with the singing of College songs, led by Dr. C. S. F. Lincoln.

The College Drum and Fife Corps was in attendance. The sweet and charming music which they discoursed, helped much to make the evening a pleasant and long-to-be remembered one.

F. C. ZUNG,

Recording Secretary.

Corrections in the Alumni Register.

The Alumni Register for 1904 will be printed after the first regular meeting. Any one wishing to make any corrections in the register is requested to inform by letter the undersigned member.

3. Forth to our work we go,
Champions of right,
Into the darkest realms
Bearers of light.

Chorus.

4. Loving our native land
Loyal and brave
Pledge we our heart and hand
China to save.

Chorus.

The venerable Archdeacon Thomson then closed the proceedings with the Benediction. Receptions were given at the Bishop's residence and in the College Reception Room.

Y. T. TSUR.

The Christian Element in Education.

An Address by Mr. Tong Kai-son.
Delivered at the Banquet of the Alumni Association, February 5th, 1904.

MR. CHAIRMAN and Gentlemen of the Alumni Association of St. John's College: In extending to me your courteous invitation to be one of your guests this evening, you have implied two things: first, that I am a friend of your college and her alumni; and second, that I am a friend of Western education in China. Gentlemen, both of your suppositions are quite correct. I am proud to say that I am a very warm friend of your college, and I am also a great friend of Western education in China. It ought to be a source of very great pride to you to know that your college is to-day the foremost institution of its kind in China. Whether in Tientsin or Peking, in the north, or in Canton in the south, there is no educational institution which can challenge comparison with yours. Even in Hongkong itself, where Western education for Chinese was started over fifty years ago, there is no college or school which can boast of a curriculum or faculty of your standard. Queen's College, the highest educational institution in Hongkong for Chinese, cannot afford the privileges which your students enjoy. I have seen the work of the graduates of Queen's Col-

lege, and I have also seen the work of some of the graduates and undergraduates of your college, and I must say, with perfect candor, the comparison reflects the greatest credit on your institution. One prominent characteristic which I have seen in your alumni and undergraduates is the spirit of manliness, which is so conspicuously absent in the graduates of some of the government colleges, such as the Tungwen College at Peking.

I congratulate you, young men, on having had the opportunity of going through St. John's College and having the honor of being enrolled among her alumni, but while congratulating you upon your good fortune, I must warn you not to forget this fact, and that is, that St. John's College was established under missionary auspices and is still being conducted under the auspices of one of the missionary Boards in the United States of America. Your faculty and professors are men who are powerfully moved by the spirit of Christianity to undertake their present noble work. You may or you may not have been led to embrace the tenets of Christianity in your career as students in the college, but whatever you do, I implore you, do not assume a hostile attitude toward Christianity, otherwise you would be turning against the fountain head, whence your knowledge and education were derived. If you cannot bring your head and your heart into line with Christianity, the least you can do would be to preserve a benevolent neutrality all through your lives. One of the most discouraging factors to the missionaries in China is the heartless ingratitude that has been shown by those who owed their Western education and training to Christian aid and Christian enterprise. One of our brightest English scholars to-day who obtained a university degree abroad, received his education through missionary aid and missionary initiative, and yet he is to-day one of the bitterest opponents of Christianity and the missionary propaganda.

Such conduct, you will agree with me, is the acme of ingratitude, and at total variance with even the teachings of Confucius, which he now professes to practise. Whatever Christianity may have done or not done for China, she must be given the credit for having been instrumental in giving to those of her sons who have rendered any effective service to their country within recent years their Western education and training. The mere mention of a few of the patriotic sons of China of the older generation will suffice to attest to the truth of my statement. Tong King-sing, Yung Wing, Wu Ting-fang, Ho Kai, the Rev. Y. K. Yen, and many others are men whose names will always live in the pages of China's history. And who can fathom what good the present generation of men will do for their country, those who are indebted for their training and education to the enterprise of missionaries?

I have said that I am a great friend of Western education in China. Why? Because I feel fully convinced that by Western education only can China be saved. Western education is the only specific remedy which will effect the cure of China's internal malady, a malady that has been sapping away her strength for centuries. And those of China's young men who are being trained in Western sciences and Western arts are going to be the only physicians who will be able to effect this cure. I have said that Western education will save China. But such education will not be effective unless based upon Christian principles and Christian ideals. Sciences alone will not do it, arts alone will not do it, dry and unspired philosophy alone will not do it. Men nowadays do not live by creeds, but by principles, and the highest principles are those of Christianity. Men nowadays live not by words, but by deeds, and the highest deeds are Christian deeds. Men nowadays live not by results, but by motives, and the highest motive is that of charity, which is the keystone of the Christian arch. Men

nowadays measure lives not by years; but by the amount of truth lives can exemplify, and the highest truths are those of Christianity. The Christian ideal! That is the watchword for our nation! That is the foundation stone for our civilization! Why? Because the ideal Christian man is the nearest reflex of his Creator! What is a learned man if he is not inspired with lofty ideals? He is but a worm grovelling in the dust. What is a rich man if he is without lofty principles? He is but a beast of the animal creation, whose only aim is to satisfy his ignoble passions and appetites.

What a grand, sublime, and adorable thing is honest, true Christian manhood! What a precious heritage to those nations who possess it in their people! And is it not true that China is what she is to-day because her people are without this heritage? Is it not self-evident to every intelligent observer of China's history that the cause of her present humiliation and disgrace is to be found in the lack of this ideal in her people and her rulers? Put a few scores of young men who are inspired with this lofty ideal in their places, engraft this ideal into the present old and almost effete civilization of China, and we shall soon see springing therefrom a nation, a people, and a race, the greatest on earth, and whose existence will endure so long as the sun continues to rise from the east. The Anglo-Saxon nations of to-day have not attained to their present state of greatness and prosperity through their arts and sciences, their manufactures or economic conditions, but because of their Christian ideal. Remove it from their national and individual life, and you have taken away from them the cornerstone of their existence, and the national edifice will at once crumble to the ground.

This Christian ideal is not impossible of attainment, nor is it non-existent in China. I am glad, nay, I am proud to say that I have met with such ideals exemplified in the lives of young men

who belong to the Young Men's Christian Association of Shanghai. And I have met with other young men whose lives of gentleness, patience, humility, and strong sense of duty proclaim the fact that the Chinese are fully as capable of embodying this ideal in their character as any other people. But their number is at present by far too few. They are like a drop of water in an expansive ocean. Thanks be to God, however, their number is increasing year by year. St. John's College is turning out more and more such young men, as the years roll by, and not only she, but all the schools and colleges in China that are being carried on under missionary auspices and missionary enterprise are doing a similar noble work. And when the time comes (and may God speed that time), when, instead of a few scores, there shall be thousands and hundreds of thousands of such young men scattered throughout the length and breadth of the empire, then shall China take her glorious place in the family of nations.

Young men of St. John's College! May you adopt as your motto "The moral and political regeneration of China within this generation." With this strenuous purpose in view, may you be inspired with the true ideal! May your lives exemplify the quickening truths of Christianity! May you show your benighted countrymen what a grand, ennobling, and adorable thing is honest, true Christian manhood! And when you shall have done these things, and the other young men of China shall have done these things, China shall be saved and will fulfil the destiny which the God of nations, of peoples, and of races has intended for her. When that time comes, the name of St. John's College will appear in blazoned letters in China's history as a star in a firmament of luminaries, because she has been the Alma Mater of you young men, and because through you young men China has been led out of the depths of darkness, of despondency and despair into a world of glorious light and blessed happiness.

In conclusion, young men of the Alumni Association, allow me to thank you heartily for your hospitality of this evening, and to assure you that my best hopes, my best wishes, and my best prayers will ever follow the future career of your honored College.

International Brotherhood.*

The doctrine of the fatherhood of God in the Christian creed implies also the doctrine of the brotherhood of man. The former doctrine appeals readily to all races of people, while the latter, though echoed and re-echoed, has not yet attained a very wide acceptance. The brotherhood of man of course breaks down all racial barriers, regarding mankind as one family, and thus resulting in an international brotherhood. It is that condition of affairs when the prophetic song of the angels of "Glory to God in the highest, and on earth peace among men of good will," shall have received its fulfilment.

Were we to indulge in a retrospect of the world's history of the past hundred years, we would notice that there has been a general tendency towards the unification of the human race. Every force of progress, every phase of evolution, has brought about a consolidation of mankind. Slowly but steadily this tendency works on and on from the age of barbarism to that of civilization and from that of civilization to that of reason. It has worked in the past, is working now, and will continue to work in the time to come till it reaches its very culmination in what we term the millenium. As we have seen the combination of families with families to form tribes, and of tribes with tribes to form nations, so we shall likewise see that of nations with nations to form a universal federation.

The oceans that once separated us separate us no more—a Watt has ap-

* An Essay read on Commencement Day.

peared. The hills that once debarred us debar us no longer, we have Stevenson. What was big and remote to the ancients has become small and near to us. In a word, the earth has grown much smaller than what she once was. Day by day she is decreasing in extension but increasing in intension.

We witness a greater social affinity between man and man. The people of one place gradually mingle with those of another. They well know that they cannot live alone, and that their own prosperity largely depends upon that of their fellow-beings. They become more and more gregarious in nature through the travail of ages. Standing in the midst of a wider horizon, they have day by day grown larger and larger—larger in mind, larger in imagination, larger in sympathy. Accordingly they have built hospitals for the sick, orphanages for the fatherless, and schools for the poor. The world is dotted over with charitable institutions. Again we see how nations are also brought together by means of national exhibitions and religious societies. Egoistic principles are vanishing and altruistic ideas growing.

Furthermore, within the past two centuries men have begun to see the good in all religions. The philosophy of Confucius is seen to be a preparation for the reception of Christianity. "All within the four seas are brothers" is but the forerunner of "Ye are the sons of God".

Advocating the same principle of the golden rule, Confucianism and Christianity exhibit in no wise any antipathy but a close relationship. There is naturally acting between them a force of cohesion, and it is this force that will tend to weld together these two religions.

What is more, Christianity is being preached far and wide, and the number of converts multiplies year after year. It penetrates into the wildest jungles in Africa and the most barbarous archipelago in the Pacific. It may well be said that wherever the footprints of man are found, there is felt the influence of

Christianity. Nay, the time will come when we shall see a universal religion; all men believing in the same great truth as to God and man's relation to the Father of all men.

The progress of this unification found its exponent in the establishment of the arbitration court. Never has there been so triumphant an event in the world's history as the birth of this undertaking. It proves to the world that the victories of peace are worth as much as the victories of war. The world rejoices at its coming into existence, and future generations will hold its organizers in the highest honor. Though it has settled but few questions, yet it gives us knowledge that there is in existence among us a mightier and nobler agent than sheer brutal force. It opens to us a new principle, one that demands the respect of all nations and upon which depends the future happiness of man. It serves as the basis of a solid confederation of governments in future ages.

Now, how are we to promote this international brotherhood? This is the question which we must face. Those who advocate the brotherhood of man, must undertake to cultivate and practice it; those nations which believe in international brotherhood, must act as leaders of the rest. It is earnestness alone that can accomplish this herculean task.

In order to bring about this union one prevailing idea must be abandoned. This idea is that what the world calls patriotism is the highest virtue. Patriotism is a necessary step for the formation of a nation, without it there can be no national unity. But it is only a step in the right direction, and the time must come when it will be superseded by the larger international brotherhood. Our new patriotism must be more altruistic than merely the love of one's own country. Instead of confining our sympathy to merely one nation, we are to extend it to all nations. Let the love of one country be supplanted by the love of all countries.

Now what can the powerful nations of the world do to forward the progress of this international brotherhood? In order to answer this question satisfactorily let us make an investigation of the various causes and effects of different international discords. History tells us that their causes may be questions of boundaries, or questions of national privileges, of religious differences, of commercial rights, and of aggressive oppressions; while their effects may be wars, rebellions, revolutions, "all the combination and concentration of all the horrors, atrocities, crimes and sufferings of which human nature on this globe is capable." The causes are slight, but the effects terrible. Therefore what we want is to prevent the growth of these causes. Controversies are to be settled before they lead to war. We do not lack an arbitration court which deals merely with the results of complications. What we are in need of is a permanent Supreme Court that shall be for all the nations what the Supreme Court of the United States is for that country; a court to which all political questions must be referred as a matter of course, and the decision of which must be final in character. In case a country disowns honor, disregards reason, and refuses to submit its cause to conscience, it is right for the other countries to rally under the same banner to discipline this rebellious member.

International brotherhood does not mean the total giving up of war immediately. Nor does it imply that every human struggle is unjustifiable. In short, sometimes the most fitting step to lessen and exterminate war is to resort to arms. The world is not yet sufficiently advanced to rest itself solely on reason. There are members with whom we cannot reason. Obedience can only be compelled by force. The policy of aggressive encroachment of territory and illegal infringement of the privileges of others can only be checked by appealing to arms. Nevertheless, let all nations first appeal to the con-

science or to the adjudication of a recognized tribunal, and only when these means fail, to the judgment of the sword.

The grand picture of universal peace ever beckons us forward. As the spirit of international brotherhood increases, the realization of the dream draws nearer. The divine force which controls the evolution of human affairs is working towards this end.

"Till the war drum throb'd no longer, and the battle flags were fur'd.
In the Parliament of Man, the Federation of the world."

Z. F. LING.

The Need of Training Schools for Teachers in China.*

While such a great cry is being made throughout the empire for the dissemination of education, it is curious to note that no similar cry is made for the training of those men who shall be the instruments in opening the minds of the people. China, we say, is weak. Her people are ignorant. But who is to make her stronger and her people more intelligent? We believe that at this critical juncture none but teachers can fulfil this work. It is they who can produce good citizens and staunch patriots. It is they who can preserve China from partition or ruin.

Now so great is the responsibility laid upon them, and so extensive is the field of reform in which they are the sole actors, that surely it is not too much to say that these persons, to whom this all important work is entrusted, cannot be too highly accomplished and cannot be too highly trained. But a glance at the present teachers in China will suffice to show, to even a casual observer, that this is not so. The ranks of teachers are mostly filled with the weary and the unfortunate. When people can nowhere else obtain a living, they find refuge in the school-room. What do they know of the functions of education, or of its relation to

* An Essay read on Commencement Day.

the welfare of the country and the people! What they keep constantly before their eyes is the making of money. So in order to secure their position, they are often obliged to resort to arts which they must themselves despise. It is not uncommon to hear of their partiality to sons of rich families.

To know the alarming aspects of the work done by our untrained teacher, we need but to go to a school and see them with our own eyes. The teacher usually hump-backed, takes his seat at one end of the dull room. Before him lie the huge heaps of books; here and there are scattered about three or four black painted ferules,—the odious and abominable things! They are his sceptres. As soon as he mounts his throne, he wields his ferule. Then the students at this friendly signal all at once, with one accord, shout out diabolically. For to shout is to study; and in China the merit of the teacher is gauged by the noise which he can make his students emit.

The system of teaching in schools is simply horrible. A student, whether young or old, on entering the school has thrust into his hands a book of moral philosophy and abstract ideas, such as no one has ever yet exactly explained and expounded. To show that we are not exaggerating, let us take an instance. The very first sentence in the very first book for the child, says: "Man is originally and naturally inclined to the good side." How could this be intelligible to a child of five or six years old? I doubt if anybody could prove it, considering the case of Confucius himself and his worthless son. Given this book he is commanded (as a soldier is commanded) to recite his lesson in three hours. If he fails to do so, he is cudgelled; sometimes sentenced to starve for one meal, or ordered to kneel before the tablet of Confucius for a number of hours. Even at his piteous cry, the teacher is never a bit touched, nay thinks the better of himself for having done so. He is always hard-hearted and

cold-blooded, knowing nothing of human kindness. The impression made by the school upon the child is that it is a prison.

Each morning creeping like a snail unwillingly to school, the boy feels everything miserable with him. To the harsh treatment of the teacher is added the fact that when rebuked he is called up, in the presence of school-mates, all watching with eager interest, and to whose opinion of his brave and manly bearing, he is keenly alive; and besides this is the insult of naughty girls with the question, 'How many times have you been pinched or beaten to-day?' What is the boy's grief! O, would there were only one such teacher and only one such school! But the schools are many, and all of this sort.

What good could we expect from such training? The main objects of education, we are told, are first, to develop the character of the child, and second, to give him a fair amount of information, thus enabling him to secure an equal opportunity with others to rise in the world. And the teacher, the benevolent despot, is to guide his students cautiously and steadily into right paths; to supply nutriment to the craving hearts; to find the words of truth and wisdom, so that they may understand them and act accordingly; to infuse in their minds such things as will make them believe study a delight; and to bring them into willing subjection to a higher reason, guided by a more enlightened understanding; and lastly to introduce them into companionship with the great truths of the world, so that when they grow to be men, they may be worthy sons of God their creator. But could a student learn anything from such education and such teachers as exist and are tolerated in this land?

One effect of such teaching upon a boy is that his physical culture is neglected. For an active and restless boy to sit in the dull room for hours together is ruinous to him. Then his intellect is likewise impaired. Abstract ideas to him have no meaning whatever. His interest

in a subject is not awakened, which is so essential to render him receptive and inquisitive after knowledge. His morals, too, are uncared for.

Thus when the child, who is father of the man, is spoiled, what remains there for the man? To illustrate this there is not a better or more obvious way than just look about and see the present scholars of China. They are the fruit of such teaching. They are the educated class. But could they do anything for China?

Now when all this is seen—of the bad system of teaching, of the incapacities of teachers who should be the foundation and safe-guard of China's political institutions—is it not in agreement with the laws of nature that China should fall? And conversely, is it probable that these teachers, who brought about her fall, can again lift her up to a respectable position? You would say assuredly not; and I agree with you. But China MUST BE SAVED. How can we save her! We believe that by opening the minds of the people China can be saved. But we also believe that along with this step the establishment of institutions for training teachers, who shall be instruments in educating her people, is absolutely indispensable, so I would bring this subject to your attention—"The Need of Training Schools for Teachers in China."

K. Z. LI.

The Russo-Japanese War.

Exactly ten years ago the world's eyes were for the first time converged upon the Far East, being anxious to see whether little Japan could successfully beat old bulky China. Six years later the Boxer upheaval once more furnished Japan scope for another display of her military prowess, and she again succeeded in bringing down showers of praise from the world's powers.

Beginning from last winter, the Far East again became the centre of attrac-

tion, attracting the attention, interest, and anxiety of different nations. People are anxious to watch the progress and issue of the conflict—a conflict of the yellow race with the white race, of constitutionalism with absolutism, of reformation with conservatism, of ever-increasing energy with dauntless determination. Whatever the results may be, this war will be recorded by future historians as a turning-point leading to many subsequent important events, and as a factor helping to shape the world's career.

Through the newspapers everybody has become acquainted with the proceedings of the war, and the actions of the belligerent parties, the despatch of the ultimatum, the delaying of the reply, the intolerable suspense, the striking of the first blow, the strategical craftiness of playing the waiting policy, the cannonading of the two flotillas, the attempt to blockade Port Arthur, and the formation of the alliance with Corea. All these particulars are known to everybody but no one dares predict the results of the war. Neither shall we play the rôle of prophet in a paper like this, whose time of writing and whose time of publication are separated by a space of many days.

However, it is not presumptive nor indecorous to indulge for a while in contemplating the interests of the nations involved in the consequences of the war.

In this imbroglio the interests of five nations are involved—the United States, England, China, Russia, and Japan.

Within the last half century the expansion of commerce has necessitated the territorial propaganda. The construction of railroads, the opening of mines, the establishment of banks, and the maintaining of large armies and navies now become mainly the instruments of sustaining and promoting national commerce. The limited area of the continents has nearly all been portioned out to be the spheres of influence of the different Powers, and now oceans begin to become bones of contention for the successful development of commerce.

The United States perceived it long ago; hence she has concentrated her energy in creating her influence on the Pacific by obtaining the most important depôts of its high way. But the interests of Russia is detrimental to that of the United States, and thus the success of Russia means the paralyzation of the influence of the United States on the Asiatic Pacific.

But England has more reason to fear—her commercial interests in China and the fate of India hang on the issue of the conflict. The defeat of Japan would throw open the door for the pouring in of the Russian forces to ransack and rummage the whole of Southern Asia. Afghanistan would no more be a buffer State. The Hindokoosh would no more be an insurmountable barrier. Through the disadvantage of distant situation the most valuable British possession would ultimately fall into the paws of the Northern Bear.

As to the belligerent nations, the struggle is attended with momentous consequences. Russia, on her success in the war, might increase her military prestige, establish naval bases, extend her territory, and develop her latent energies. But the reverse would mean the overthrow of a cavalier of the middle ages who, when mounted on the horse, appeared to be invulnerable, but once dashed down, would become an object of ridicule and caricature, and would find it very difficult to come to his feet again. A gigantic fall.

"But yesterday the word of Caesar might have stood against the world: now lies he there, and none so poor to do him reverence."

Japan has been criticised as being hot-headed and unwise to allow herself to be precipitated into war, but her straitening circumstances should be taken into consideration. It is not from her pure sentiment of altruism to protect Corea and China, nor is she led by the juvenile freak of trying her military strength,

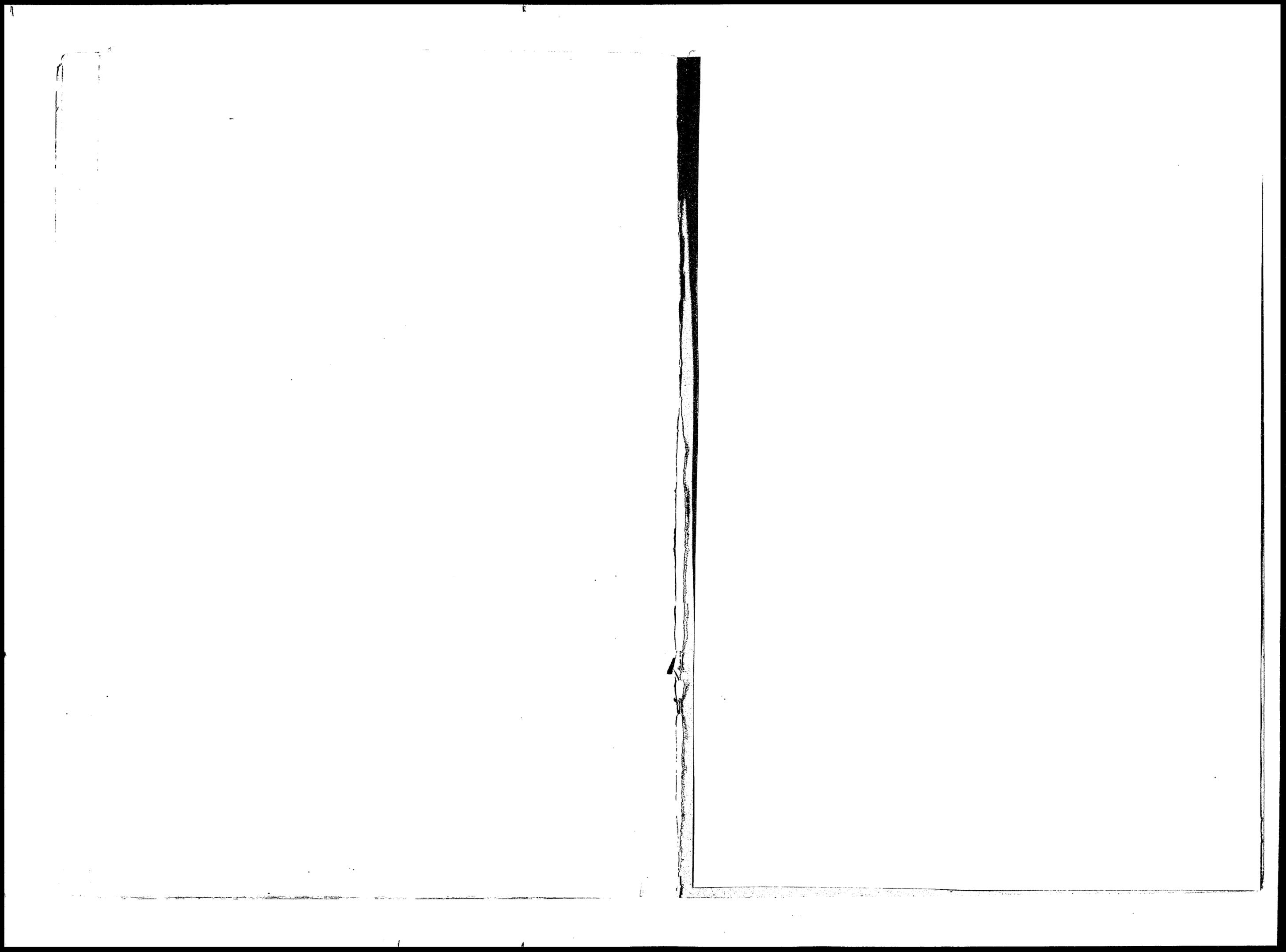
but it is from her keen feeling of self-preservation that she suffers herself to seek settlement by the bayonet. She saw Russia's diplomatic duplicity, her broken promises, and her insatiable territorial aggression. If she should succeed in Russianizing Manchuria and Corea, it is but one step to the annexation of Japan. Hence Japan is convinced that this war is a life and death struggle, which can be averted by nothing except Russia's entire withdrawal from the Far East.

Two nations fighting over a piece of land with its owner set aside, is indeed a shame to the owner. But let that be passed over for the present, let us hasten to see her destiny which may be the outcome of the war.

If Russia should obtain the mastery in the war, not only is the national existence of Japan endangered, but the long-dreaded and threatened partition of China would become a fact. Russia would not let Manchuria go. The other powers would take their respective portions to counterbalance the influence. Thus, on the map, the south-eastern part of Asia would be variegated. But should the table be turned against the Bear sunshine would smile upon the fate of China. The whole of China has been fast awakening; the coming peace will give her time to achieve a reconstruction of the old rotten fabric. Furthermore, the timely assistance of the sincere cousin and friend must be invaluable.

If Russia is defeated, Japan must be prepared for her retaliation at a later date. This preparation can be effected in no better way than entering into alliances with Corea and China, and exerting her utmost to bring them forward in the march of civilization. The alliance with Corea has partly substantiated our anticipation, and we conjecture that an alliance of the three countries—Japan, China, and Corea—on an equal footing, will be an event of the near future.

N. L. NIEN.

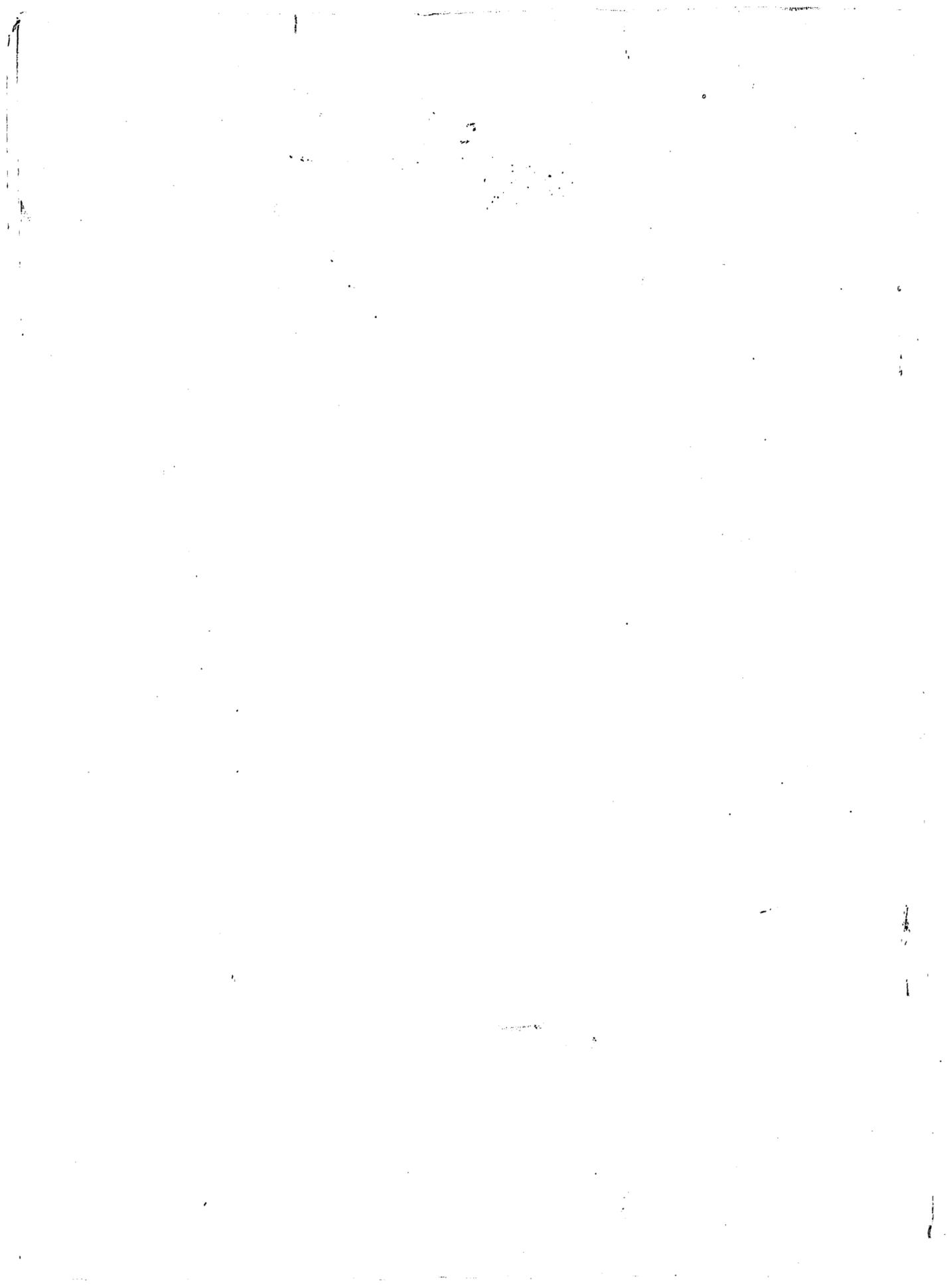


Scholarships in the Foreign Field.

Scholarships (Preparatory) \$50; (Collegiate,) \$70, and (Divinity and Medical) \$100 each per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)....	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)....	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed.)
Edward A. Washburn (Divinity).....	Calvary Church, Foreign Mission Association, New York. (Endowed.)
T. Streatfield Clarkson (In Memoriam) (Divinity).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I.
Frederick T. Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
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Bishop Stevens (Divinity).....	Through Woman's Com. on Work for For. Miss. Diocese of Penn.
The Rev. C. T. Olmsted (Divinity).....	Members of Trinity Chapel Branch, through Woman's Committee on Work for Foreign Missionaries, Diocese of New York.
Gregory T. Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell.....	Estate of Mrs. T. S. Clarkson, Potsdam, N. Y. (Endowed.)
Lavinia Clarkson Memorial (Divinity)....	The said Missionary Society, Hartford, Conn. (Endowed.)
Ann Mary Clarkson Memorial (Divinity)....	The University of the South, Sewanee Miss'y Society, Sewanee, Tenn.
Trinity College Missionary Society.....	Trinity Sunday-school, Newark, N. J.
Sewanee (Preparatory).....	The late Mrs. Samuel Ridout. (Endowed.)
James Houston Eccleston.....	Grace Sunday-school, Honesdale, Pa.
Rev. Samuel Ridout Memorial (Medical) (Preparatory).....	Mrs. M. E. Edgar, New York.
Mrs. Sophie C. Menner (In Memoriam) (Preparatory).....	Christ Church Sunday-school, Germantown, Philadelphia, through Foreign Committee Pennsylvania Branch Woman's Aux.
James A. Edgar (In Mem.) (Medical)....	Through Woman's Auxiliary, Diocese of Michigan.
Christ Church (Preparatory).....	St. Thomas' Ladies' Foreign Missionary Association, New York.
Joseph B. Harris Memorial (Medical)....	Partially endowed by Bishop Bedell's former pupils, Dr. V. P. Su- voong, the late R. C. Woo and Mrs. N. P. Yen, of Shanghai, China.
William F. Morgan Memorial (Medical)....	Southern Ohio Branch Woman's Auxiliary.
Bishop Bedell.....	Woman's Committee on Work for For. Mis., Diocese of Pennsylvania.
Bishop Vincent.....	Trinity Sunday-school, Staunton, Va.
Dr. Twing Memorial (Medical).....	Church of the Heavenly Rest, New York, through Woman's Aux.
Conway McN. Whittle (Preparatory)....	"A Member," Albany Branch, Woman's Auxiliary. (Endowed.)
Loving Hand (Preparatory).....	Grace Church Sunday-school, White Plains, N. Y.
Helen E. Lacy Memorial (Preparatory)....	Trinity Sunday-school, Watertown, N. Y.
Grace Church (Preparatory).....	Bequest of Miss Amelia R. Norris, Baltimore, Md. (Endowed.)
Rev. Doctor Olin Memorial.....	St. John's Bible Class, Washington, D. C.
Amelia R. Norris (Divinity).....	"A Member," St. Peter's, Germantown, Philadelphia, Pa.
China Committee (Preparatory).....	"L." Chicago, Ill.
"In His Name." (Preparatory).....	St. John's Junior Auxiliary, Yonkers, N. Y.
Williams.....	Grace S. S. Lawrence, Mass.
F. L. Hawks Pott.....	
Phillips Brooks.....	
* DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
Grace.....	Mrs. Mary F. Cox, Philadelphia, Pa.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Mrs. Emily L. Hewson.....	"M. E. H.," St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Miss'y Society and Sunday-school, N. Y.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Dudley Tying.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. Endowed.
Frances Stanton.....	Mrs. Dr. Holbrook Curtis, New York, N. Y.
Sandusky.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Ormsby Phillips.....	Mrs. O. Phillips, St. Andrew's, Pittsburgh, Pa., Wo. Miss'y Asso.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
Samuel Cooke.....	St. Bartholomew's, New York, through Woman's Auxiliary.
* BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
Rev. Dr. Brooke.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-School.....	Calvary Sunday-school, Pittsburgh, Pa.

Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these formerly distinct schools are, however, published under their respective captions for convenience.



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THE ST. JOHN'S ECHO.

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JUNE,
1904.



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St. John's College,
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The St. John's Echo.

"Precept upon precept, line upon line, here a little and there a little." Is. 28. 13.

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JUNE 20, 1904.

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TERMS.

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F. L. Hawks Pott, St. John's College, Shanghai.

Editorial.

IN this issue will be found an article on the exclusion of the Chinese from the United States. It is a severe arraignment of the policy of the country which delights to call itself the "Home of Freedom." With one part of the article every lover of fair play must find himself in hearty sympathy. We refer to the shameful treatment shown to those classes which by Treaty are allowed to enter the States.

Apart entirely from the wisdom of admitting Chinese laborers to compete

with white laborers, there is the further question as to the justice of a policy which constantly violates the spirit of the Treaty. There is abundance evidence to show that when students reach San Francisco and other ports in America, with passports properly drawn up, every obstacle is placed in the way of their gaining admission to the country.

Sometimes a forced interpretation is placed upon the words of the Treaty, and a new definition of students is invented, namely those seeking higher education after completing a collegiate course in their own country. If a student cannot show that he has already acquired a good education he is turned away as though he were a vagrant or spotted with the leprosy.

Chinese lads of thirteen or fourteen years of age find the same difficulty of getting past the Customs' officials as grown men.

Every one who comes, is treated as a liar and a cheat until he can prove the contrary. When papers are all in order, several days of detention in loathsome surroundings must be passed before the right of admission is grudgingly accorded.

As regards the merchants of China, the proceedings of the Customs' officials are still more high-handed. When the special envoy to the United States to arrange for the Chinese Exhibit at the St. Louis Exposition was leaving the country to return to China for the purpose of escorting Prince P'oo Lun to America, a large number of Chinese merchants went on board the steamer at San Francisco to show their respect and to bid him farewell. When they attempted to return to shore they were told that they had already left the Unit-

ed States, and could not re-enter. They must stay on board and be carried back to their country. It was not without considerable difficulty that finally they obtained permission to land.

In the case of Chinese ladies similar indignities are enacted.

Recently the Customs' officials in San Francisco, in the rudest manner possible, tried to insist that a Chinese lady married to an American citizen should be registered before leaving the country.

When we seek an explanation of such proceedings we are told that all the actions of the Customs' officials are closely scrutinized by spies employed by the Trades Unions, and that if any one is seen acting with common courtesy, or in any way assisting a Chinese seeking admission into the Land of Freedom, he is immediately reported to the Trades Unions, and pressure is brought to bear by the Unions for his dismissal from the service.

Finally, a word as to the consequences of this policy. To sum it up in a few words, it means that the United States is rapidly losing the goodwill of the Chinese people, and that the opportunity of exerting a strong influence in the empire is disappearing.

The Chinese government will no longer send her young men to America for education, preferring some other country where they are treated with more consideration.

An influential Chinese gentleman, a graduate of Yale, who had hoped to send his sons to America to finish their education, recently made other arrangements so as to avoid all the disabilities to which they would be subjected in entering the States. The United States gained a strong influence in Japan by being the country in which most of the young men who helped to make the new Japan were educated. She is now throwing away this opportunity in regard to China.

Furthermore, the mission work of American missionaries is handicapped by the fact that among the more educated

of the Chinese, very naturally the pertinent query arises, Why does not your country in its treatment of the Chinese act more in accord with the teaching of the religion which you come to preach?

F. L. H. P.

News Column.

Archdeacon Thomson's Seventieth Birthday.

The venerable Archdeacon Thomson stands in the foremost rank of the missionaries of the American Episcopalian Church to China. He has worked in this country for more than forty years. He has been looked up to by many Chinese as a sincere friend and valuable assistant of China, and his character has exerted much influence in redeeming the dark reflections upon religion brought about by the illegal high-handedness of some missionaries of other churches. His seventieth birthday was celebrated on March 19th, when I imagine he could not refrain from looking with a pious feeling of triumph and exultation at the work he has quietly but surely done, which is not to be measured by the number of converts he has made, but by the extension and intension of the Christian morality he has instilled into the people with whom he has come into contact.

The Easter Holidays.

The students, especially the new ones since they came to the College, looked forward to the time when they would be set free from the thralldom of the school walls and could return home to tell their parents and friends what they had experienced since their departure. Slowly but steadily it came, not with the winning garb of clear sky and sunshine, but with the undesirable dowry of heavy clouds and unceasing rains. Early in

the morning the students, after gobbling the two red eggs distributed to them the previous night, went to attend the first of the day's service. At ten o'clock they repaired for the third time to the church, which was decorated beautifully with scrolls, banners and flowers. Dr. Pott preached the sermon, in which he dwelt upon the universal fear of death in ancient times, attested by the earnest but futile search for the Elixir Vitæ, a pain which was not relieved until the time of the resurrection of Jesus Christ. The offertory, devoted to the Japanese Sympathetic Fund, amounted to more than a hundred dollars. In the afternoon, after the service, the students were permitted to return home. But owing to the unremitting inclemency of the weather quite one-half of the students were obliged to remain. Fine weather was restored the next day, and groups of boys sallied out with shouts and exclamations. It was the Chinese Celebration of spring, so many students went to the country to indulge for a while in an innocent intoxication among the forests of peach blossoms.

The Presentation of a Banner.

Before Easter we were glad and grateful to receive a banner as a present from the Sunday School of Holy Trinity Church, N. Y. City. In one way, it shows the universal brotherhood of the Christians, inasmuch as the wide expanse of the Pacific Ocean does not prevent the brotherly hand in America from extending itself to a college in China.

The First Inter-term Examination.

Several days after the Easter holidays the first inter-term examination began. Pleasures were cut short. Singing ceased. Music was heard no more. The playground was devoid of games of tag, kite-flying, and base-ball playing. In the secret corners, or in the deep recesses, the students bury themselves to cram in

grammatical rules, geographical names, historical dates, and mathematical formulæ. Of course, brewing and speculation were unavoidable, but on the whole this examination proved to be pretty successful.

Fixing up the Gymnasium.

Our gymnasium has lagged behind in respect to the general development of the other parts of the institution, but still it has been a powerful factor in promoting the physical culture of the students. It has been lately fixed up anew. The unnecessary windows were blocked up, the apparatus was repaired, and new mattresses were supplied.

Taking the Physical Measurements of the Students.

We have three examinations every term to test the proficiency of the students' mental education, so we have a physical measurement every year to ascertain their bodily development. Seven things are to be measured:—

1. Weight.
2. Height.
3. Chest.
4. Chest expansion.
5. Biceps.
6. Thighs.
7. Waist and abdomen.

Base-ball Matches.

On April 16th, the Collegiate team challenged the Preparatory team to a match, in which the former beat the latter by 35 runs to 28.

On April 23rd, a practice game was played between the Faculty and the Collegians, and the faculty won by 6 runs.

On the 24th, the Preparatory team gave the Collegiate team a return challenge. The score was 7 to 30 in favor of the College.

Formation of the Intercollegiate Athletic Association.

It is universally admitted that the Olympic games and the intercollegiate sports in the West have gone far in bringing distant parts of a nation into closer connexion and showing to the world that physical culture is a thing not to be neglected. The leading colleges here have realized its importance and felt its necessity, so four delegates from four colleges—the Soochow University, the Anglo-Chinese College, the Nanyang College and St. John's College—held the first meeting in our College. They are going to have the second meeting very soon, and after that we hope we can tell more concerning the Association.

Y. M. C. A. Annual Meeting.

The annual meeting occurred on the 22nd of April. At half-past four the members were invited to the Reception Hall to have a social talk. In the meantime the musicians and the vocalists of the Excelsior Glee Club made a display of their talents and acquirements to entertain the members. Tea was served finally. At a quarter to five the members went to the Assembly Room to hold the annual meeting. Dr. Pott was invited to address the audience. Instead of giving us abstract morals and intangible admonitions, he held up a concrete example of the life of Drummond before the hearers, and showed us the points of his character which are worthy of being imitated. The last part of the programme was a rare entertainment—the recitation of a part of the "Three Kingdoms"—by a professional reciter. Not only was his soft Soochow dialect attractive, but his gesticulations, facial expressions and mimetic voice, irresistibly incited his hearers into laughter, but the limitation of time necessarily cut short his recitation.

Elocutionary Association.

On March 12th, Mr. Tsang Lieu-ngau spoke on "The Secret of Success," and

Mr. Mau Vung-kwe spoke on "Language."

On 19th, Mr. N. L. Nien was requested to speak on "Some Interesting Points of Psychology."

On the 26th, a debate on the subject, "That Sailors bear greater hardship than Soldiers," with Mr. Li Zu-koan (affirmative) and Tsur Yue-ching (negative) as leaders, was held. Mr. G. B. Palmer acted as the judge.

On April 16th, Mr. Woo Tsih-van spoke on "The Life of Ling Tse-tsau," and Mr. Zung Pao-je, on "Emolument."

On the 23rd, Mr. Y. T. Tsur was requested to give a speech. He chose "Nelson" as his subject.

Two Lectures before the Teachers' Useful Knowledge Society.

Dr. F. L. Hawks Pott spoke for March. His subject was the History of European Education, which was divided into

1. Greek.
2. Roman.
3. Middle Ages.
4. Humanists.
5. Realists.
6. Naturalists.
7. { Jesuits.
- { Jansenists.
8. Rousseau.
9. Pestalozzi.
10. Froebel.

Mr. A. S. Mann spoke in April, and he was requested to speak on "The Relation between Psychology and Pedagogy." He dwelt briefly on (1) the aim of education, (2) the laws of conception and (3) the laws of memory.

Strengthening of the Teaching Staff.

Mr. Lewis S. Palen has been appointed the Professor of History at the College. He is expected to arrive here in September.

Diary of the War.

Before the armies come into contact, it is interesting to note the leading movements of the two parties since the beginning of March.

1. On 6th, the Japanese bombarded Vladivostock.
2. Three attacks at Port Arthur on 22nd and 23rd.
3. On the 26th, artillery of 40,000 Japanese soldiers occupied Ka-san.
4. On the 27th, Admiral Togo made another attempt to bottle up Port Arthur with four steamers. Commander Hirose died in this attempt.

5. On the 28th, the Japanese cavalry scouts, backed by infantry, repulsed 600 Russians at Chong-ju.

6. On April 13th, the *Petropavlovsk*, containing Admiral Marakoff, was sunk by striking against a submarine mine, and the admiral was drowned. *Bezstrachni* was surrounded and sunk by the Japanese cruisers. *Pobieda* was struck by a mine.

7. Small-pox was prevalent among the Russians in the first part of April.

8. Skrydloff was appointed Admiral.

9. Viceroy Alexeiff tried to resign his office.

N. L. NIEN.

Acknowledgments.

We beg to acknowledge the receipt of the following sums from Chinese friends towards the new building, from November 20th, 1901, to May 20th, 1904:—

	Tls.	M.	\$	Cts.	\$	Cts.
Previously acknowledged	1,158.40				13,351.91	
戴承祚			80.00			
張靜波			2.00			
潘光燾			2.00		84.00	
	Tls. 1,158.40				\$13,435.91	

Alumni Notes.

The sixteenth regular meeting of the Alumni Association was held on the 16th of April, at 8.30 o'clock p.m., in the Hall of the Chinese Y. M. C. A., 15B Peking Road. There was a fairly good attendance considering the dismal drizzly weather. In the absence of the President, the Vice-President, Mr. K. F. Chang, took the chair. The address of the evening was made by Mr. K. S. Wong, Secretary of the Imperial Railway Administration. Elsewhere in this issue, his address is printed in full. A vote of thanks was accorded the speaker.

Refreshments were served during the interval between the literary and business portions of the meeting. After a short social season, the treasurer was called upon to make his report, which was as follows:—

STATEMENT OF ACCOUNT UP TO APRIL 16TH, 1904.

Receipts.	
Balance from April, 1903	...\$ 2.17
Subscriptions from 66 Members	... 194.00
Contributions to the Alumni Medal	... 44.00
	\$210.17

Expenses.	
Stationery and Printing of Circulars, etc.	... \$17.60
Stamps and Postage Fees	... 12.30
Printing of Alumni Register	... 28.00
Flower Wreath at the funeral of the late Mr. A. S. Yuan	... 4.20
Refreshments	... 10.20
Rent of Y. M. C. A. Hall	... 4.00
Y. M. C. A. Servants' Fee	... 1.60
Alumni Medal	... 26.75
Alumni Banquet	... 86.50
Rent of Chairs	... 3.50
Cooks' Wages	... 3.80
Servants' Wages	... 3.40
Refreshments	... 10.05
Coal, Stove, and Lighting	... 5.35
Incidentals	... .50
Ricsha Fee	... 3.45
Carriage Fee for the Band	... 6.90
Balance on hand	... 13.07
	\$240.17

NOTE.—The sum of \$13.07 is by no means a balance of May, 1903-April, 1904, as the yearly contribution to *St. John's Echo* of about \$60.00 has not as yet been paid.

Z. J. TSU,

Treasurer.

Then came the election of officers, the result of which was as follows:—

President - - - - Rev. P. N. TSU.
 Vice-President - - Mr. K. F. CHANG.
 Corresponding
 Secretary - - - - " Y. T. TSUR.
 Recording Secretary, " N. L. NIEN.
 Treasurer - - - - " F. K. WOO.

With regard to the members' annual contribution, it was resolved that the amount be increased from \$3.00 to \$4.00, including the Alumni Medal contribution.

At the recommendation of one of the members, Mr. Loh Pau-kong was admitted into the Association as an associate member.

The meeting adjourned at 10.15 p.m.

F. C. ZUNG,

Recording Secretary.

Alumni Association.

An Address by Mr. K. S. WONG.

Mr. Chairman and Gentlemen of the St. John's College Alumni Association:

It is both a pleasure and an honour to me to have the privilege of addressing you to-night. A friend of mine, I have been told, who was once asked to favour you with a speech, made the observation that he did not know what he had done to incur your enmity by wanting him to expose himself; but the other day, when I received the kind invitation from your secretary to address you to-night, my surprise was in the opposite direction. I was at a loss to know what I had done to deserve this distinction. I had, indeed, some hesitation and scruple as to availing myself of the honour thus thrust upon me, conscious, as I am, of my incapability, through lack of talent and of time, to do justice to the occasion; but my interest in the welfare of your

association, coupled with the expectation of having your indulgence for my shortcomings, overcame my misgivings on that score.

A speaker at your annual meeting made a comparison between your College and the Queen's College in Hongkong, expressing the opinion in favor of your College. While holding that comparison is odious, and although I am an alumnus of the Hongkong College, I confess candidly that in the justice of his remark I entirely concur. Your College excels not merely in a higher standard of education, not merely in a more devoted class of teachers, who make the education of Chinese youths their life work and who give their whole time and attention to this noble undertaking, but in the good influence under which you have been directly brought and in the Christian moral principles with which you have been imbued.

You have been taught, and taught well, not only the different branches of Western sciences, but also the very foundation of Western civilisation, without which sciences would be forceless factors in the development and progress of nations. Not only have your intellects been developed, but your characters have been moulded and solidified. You have been taught that to live honestly and usefully is the *summum bonum* of life; you have come out of school inspired with a lofty ambition to devote your education and your talents to the good of your fellow-countrymen. It is such men that I have the privilege and honour to address to-night.

Disraeli, when asked what a lawyer's career was, said it was "to get on, to get honour, to get honest." Alas! how many of our people, especially the official class, have been acting upon this maxim only too well. When they start in life, their consuming desire is to get on, by hook or by crook, by fair means or foul, and when they have amassed the required fortune to get on with, their next step is to climb still higher up in the official ladder in order

to attain what they consider honour. Unfortunately for themselves and for China, they do not even at the latest stage try to get "honest," for their appetite for gain and for self-aggrandisement seems to increase with what it feeds on. My advice to you, if such were necessary, is one that takes the reverse order. First try to get honest, then honour, and then your getting on will take care of itself. Honesty is the most deficient commodity in China. It is the lack of honest men that has brought China to her present pitiable pass. Without honesty in the ranks of her civil and military administration, China can never become strong; and her fate is doomed. It behooves you, therefore, as educated and patriotic young men, if you would do mighty deeds for the salvation of your country, not only to have honest principles firmly rooted in your own hearts, but to endeavour to inspire like principles in the hearts of your countrymen.

The argument is sometimes advanced with some show of plausibility, that he who is not in power can do little or nothing for his country. Such an argument, however, is only made by those who give the matter their most superficial thought. If such a fallacious idea has ever been harboured in your mind, it is time that it was dispelled from you. However humble the situation you may be in, you have always the opportunity of doing some good to the cause of reform.

Take for example the practice of idolatry, in which China is so firmly enthralled. You may not all of you be Christians, but all of you know, as men of intelligence and enlightenment, that idolatry, and allied with it "Fengshui," as one of the relics of old-time superstitions, unworthy of the advancement of the twentieth century, has cramped the intellects of China's sons and has been the cause of her wasting in the aggregate vast sums of money annually to no useful purpose whatever. Raise your voice, like the voice in the wilderness, against it, and persuade at least

your families not to practice it. Set a good example before your people and make your opinion felt by them. Do the same with the vice of opium smoking, the vice of polygamy, and such other vices which are the banes of China. Then again the funeral rites, and in a lesser degree the marriage rites, demand reform on rational lines. Firmly, but discreetly, denounce what you consider are harmful social evils and persevere in your crusade against them until your efforts shall be crowned with success.

Look at the mass of suffering humanity that meets your every gaze, and you cannot be at ease without attempting to do something to alleviate their sufferings. Look at the degradation to which your people as a race have been reduced, and you cannot fold your arms and not try to elevate them.

Think not, therefore, that because you are not in power, you are exonerated from doing your duty to your country. On the contrary, your duty is even more imperative than those who are actually in power, for, inasmuch as you have been fortunate in having acquired this new knowledge, it is your plain duty to propagate it for the benefit of others, and not to keep it for yourself. Be not, therefore, like the unprofitable servant, who hid the talent he had received in the earth instead of trading with the same to gain interest. However, I appeal to you not as Christians but as enlightened young men, who know the needs of your country and know that the country in this hour of need and peril urgently requires your services unitedly and individually.

The responsibilities which are imposed upon you, and upon all of us, are great and cannot be evaded. The end of your education is not simply the bettering of your worldly prospects but to be a useful member of society at large. How to prove ourselves most useful in our different spheres of activity is a problem which it is our constant concern to solve, and upon its solution the prosperity of our country depends. Herbert Spencer

says the ability of a nation to hold its own depends upon the skilled activity of its units. You are a unit of China, you have acquired more or less skill in certain lines through education, and it therefore becomes you to have your skill expressed in action. Western learning has passed its experimental stage in China; it should no longer be on the defensive, but should now be on the offensive. Let us therefore be aggressive and attack in their strongholds ignorance, superstition, and crime, which are the clogs impeding the progress of our nation. Present a united, bold front and combat against these formidable enemies, and success will be your portion.

In conclusion, I wish every success to your Association, which exists not merely for the furtherance of your social intercourse and the promotion of your college spirit, but, I am persuaded to believe, also for the creation of mutual interest in the great work that lies before you and before every young man in this country. May your Association be a potent factor in shaping the future heaven-appointed destiny of China. At the same time I desire also to avail myself of this opportunity to pay a tribute of praise to the good and efficient work of your College, which I have no hesitation in saying, is the foremost institution of its kind that at present can be found in China; and further to testify to the fact that I always hold in high esteem the men it has turned out as represented by the distinguished gathering before whom I have the honor to speak to-night.

Chinese Punishment.

(Concluded.)

We have previously mentioned (1) the bastinado, (2) the cangue, and (3) banishment, as occurring very frequently. Perchance there is some one who wishes to have confirmed what we have described; he has only to attend a morn-

ing's sitting in the International Mixed Court in Shanghai. At the conclusion of a case it is by no means uncommon for the magistrate to pronounce such a sentence upon the criminal as, "300 blows and to be deported after two months' cangue."

Among the different forms of capital punishment, strangulation, cutting into a thousand pieces, and decapitation are of the most frequent occurrence. Nowadays, however, the punishment of cutting into pieces is not often heard of, for the crimes for which this is meted out are comparatively few, being mostly confined to female criminals. But it is a punishment characterised by cruelty and savagery to no less a degree than lynching of negroes which now and then happens in America. The culprit is first bound to a post, then cuts are made on the fleshy parts of his body, and finally he is beheaded. This slow and painful execution is inflicted on persons who commit parricide, on wives who murder their husbands, and on slaves who murder their masters.

4. Strangulation is considered the least disgraceful form of punishment in virtue of the fact that the criminal's body is not mutilated. It is done by fastening a man to a post and surrounding his neck with a strong cord, which is drawn tight and pulled by two men. Generally the infliction appears to be speedy, but sometimes it is a slow and painful death. The executioners are instructed in such cases to perform it by off-and-on pullings, thus the sufferer is made to expire gradually.

According to the Penal Code the crimes for which this punishment is awarded appear to be not many. One of the fundamental principles which underlie the infliction of capital punishment is to exterminate only those who are the most dangerous to the lives and properties of the community; thus it is just and necessary to take away the life of a person who takes or is projecting to take the lives of his peaceful and harmless neighbours. But curiously enough

a person committing a small theft is punishable, according to section 269 of the Penal Code, by strangulation. A child guilty of using abusive language to his parents or grandparents, a wife to her husband's parents or grandparents, shall be strangled. The punishment for receiving a bribe valued at a few ounces of silver is sixty blows, while for that of 120 ounces and upwards is death by strangulation. Once an officer was sentenced to suffer death for taking a bribe of 1,000 ounces of silver to stop proceedings in a case, though he had returned the money after finding himself unable to accomplish the object. Persons guilty of rape and accessories to homicide are subjected to the same punishment.

But more especially it is reserved for offenders of high rank and royal blood; it being considered a privilege to pass out of life with a whole body. The usual crime for which it is the punishment is either treason or gross insult to the imperial majesty. On such occasions no explanatory message is considered necessary. After the unfortunate person is put into prison, a silken cord is sent to him, ordering him to put an end to himself. In 1861, a prince was thus ordered to murder himself in this manner. It was but only too natural to find the poor fellow crying piteously over the cord, unable to gather enough strength to carry out the royal order. Finally he bribed the jailers, who did the work for him.

5. Decapitation, terrible as it is, is by no means of uncommon occurrence in China. Were a man to take the trouble of counting up the number of criminals that have been executed during the year, he would be inclined to think that the government is not enforcing the laws to safeguard the nation, but is perhaps trying to reduce the vast population of China by butchery. And after all this is not a total exaggeration. In some parts of China some dozen or half a dozen criminals are frequently reported to have been beheaded at one time.

Fearful a punishment as it is, still decapitation is a very speedy death. It is said that were it not that popular sentiment regards it as a peculiarly disgraceful end, it would be a very merciful one. Indeed, the executioners have become so dexterous through constant practice that one blow will invariably leave the body headless. The following is a short account of the procedure of decapitation, beginning from where a criminal is convicted to suffer beheading.

In accordance with the law, a criminal should make a final confession of his crime or crimes before he is sent to the execution ground. Accordingly he is dragged out from the prison, very heavily fettered. After his confession the heavy chains and fetters are removed and in their place light ones are used around his neck, legs and wrists. A long slip of wood is affixed to his back, on which his name and sentence are written. He is then put into a cage or a poor sedan chair, ready to be carried off to the fatal spot. He is preceded by a small company of soldiers or police, and followed by a military mandarin, acting as superintendent of the execution. The whole procession will march off at a quick speed. The execution ground is generally outside the city wall. Having arrived at the place, the criminal is dragged out from the cage and instantly seized by the executioners, who will force him to kneel upon his knees. Now no block, for resting his head on, is used. His neck is stretched out to its full length by an assistant. The sword has a heavy blade, about three feet long and two inches wide, and is remarkably sharp. The fatal stroke is given at a signal made by the commanding officer of the soldiers. The head is then put into a tub or basket, which is to be carried to the place where his crime was committed, to be exhibited in a public square to strike terror into the hearts of the people.

The infliction of capital punishment, as a rule, does not happen at any time of the year. The chief reason is that

decapitation cannot be given in the empire without first having the Emperor's sanction. In all ordinary cases the executions are postponed to the autumnal assizes, when the Emperor confirms the sentences of the provincial officers. For extraordinary offences, such as robbery, open murder, piracy, highway robbery, the culprits may be beheaded immediately and reported to the Emperor afterwards. The condemnations or the autumnal death warrants signed by the Emperor are sent by express to different parts of the empire, and the executions take place a day or two after their arrival. Every year the death warrants issued by the Emperor number as many as hundreds or even a thousand. In 1835 the number of death sentences sanctioned by him was 789! The mode of doing it was, as recorded, as follows: "He first took the province in the southwestern corner of the empire and marked off ninety names with red ink; the next day one hundred and eleven persons of the single province of Szechuan. In this way his majesty during successive days marked off from ninety to one hundred names each day."

The crimes over which decapitation has its supreme and unrelenting power are numerous. Murders for robbery, and parricide and homicide, as well as persons guilty of wilful incendiarism, are to be beheaded. All persons guilty of killing in an affray, whether purposely or unintentionally, must suffer death by decapitation. But in play or by pure accident, the accused may redeem himself by paying a large sum of money to the family of the deceased. A child who strikes his father is sometimes punished with a death sentence. But if a father should chastise a disobedient son in a severe and uncustomary manner, so that he dies, the father will be only punished with blows. This has been discussed by an observer who says: "This distinction which the law makes between the parents and the child, and the almost unlimited authority which is given to the former over the latter, would lead one to

conclude that the crime of infanticide is disregarded by the government if it be not sanctioned."

In cases of treason or rebellion the punishment does not only extend to those who are immediately and directly connected with them but also to the innocent members of the offender's family and all his relatives. The reason for this fearful law is apparent from the following remark made by an Emperor, who says: "Rebels are a virulent poison which infects a whole nation; and inasmuch as they involve officers, soldiers, and their families, their crime is supreme and their wickedness infinite; if then their descendants are not all exterminated, it is an act of clemency."

Strict and minute as these penal laws are, however, they are pregnant with the grossest injustice. Though there is apparently a great deal of justice on their face value, yet in practice they become almost nil. In order to adopt these punishments to different degrees of criminality, torture and imprisonment are often resorted to, which are not considered as punishments for crime, but only as a measure to obtain evidence and conviction of crime.

Then there is the cupidity of judges and officers who avail themselves of the most trivial circumstances to implicate every person from whom they think they can extract some money, for the least connection with the culprits is sufficient to justify their suspicions. In order to extricate themselves from their venomous grasp these unfortunate and innocent persons have to offer bribes. Though corruption and bribery is punishable by law, yet under the less odious name of presents, it is not punishable.

There is another abuse in the administration of justice which is of a more wicked nature. It may be incredible, but it is only too true. From time to time there have been known cases of obtaining substitutes for murderers by pecuniary bribes. A curious account is found in Chinese Memoirs where Père Amoit says: "A master mason died by an ac-

cidental blow of the bamboo, while under a flogging by order of an officer of the household of a prince of the blood. As culpable homicide is death by the law of China, the officer bribed one of the mason's laborers for ten ounces of silver and the promise of a respite to take the blame on himself as the consequence of a quarrel; and for three ounces of silver two or three of the laborers were to give evidence to that effect. The man was tried, and condemned to suffer death on the day of general execution in autumn."

Without further account we can easily draw our conclusion, after a little reflection, that these are but the dreadful effects of despotism and the miseries inflicted on those people who take no interest and have no voice in the government under which they live. Till despotism loosens its baneful hold and the people are enlightened and brought to a better sense of duty and interest, the innocent will continue to suffer while the guilty will constantly escape punishment.

K. F. CHANG.

The Exclusion Bill.

Twenty years of indignity have the Chinese already undergone patiently, nobly, and generously. It is time that the American legislators and all upholders of right principles should open their eyes and see what they have, in their hour of egoism and in the face of all righteousness done both to themselves and to the Chinese. The Republic of the United States is a free open country, a country that gives fair field to all industrial competitors and enterprising people, that claims impartiality and justice as its first principles, and that stands up as the champion of "Right before Might." But, all other cases excepted, in what she has done to the Chinese alone, she has infringed the very pith of her fundamental principles and destroyed the force of the

unselfish example that she has so long attempted to set up before the world.

Being a free country, no people, therefore who come to assist her in her development should or ought to be rejected or denied access. Why then is the Chinese labourer excluded?

Next, while laws are enacted and enforced to exclude the Chinese labourer, no law is ever heard or suggested to exclude the Indian labourer or the Japanese labourer. Why should the Chinese labourer, alone of all the labourers in the world, Asiatic or African, be excluded? Facts can never justify the case and no sufficient reason can be given. The motive is simply selfish. The act is undignified, for the government of China is weak and unable to retaliate.

By this act the Americans have done themselves the greatest injury and discredit. They have sown the bitterest hatred in the hearts of the Chinese, for the latter have unjustly suffered the greatest indignity that could be inflicted. Again the Americans have sacrificed for a minority of their citizens the welfare of the whole nation, taking away from many, conveniences and comforts that would otherwise be within easy reach. Further, by excluding the Chinese labourer the amount of labour that is required in developing the parts of the country that are yet wholly undeveloped, is diminished, simply because there is a shortage of labour, and economically speaking, the nation is impoverished. Most important of all, America shows herself to the world egoistic, undignified. Hence the measure is not only highly impolitic but supremely unwise.

As the enactment of this Bill has been cruel, so the execution of it has been barbarous. By the Immigration Treaty of 1894 it is clearly understood that the Chinese labourer alone, of all Chinese subjects, is prohibited, and that Chinese merchants, officials, students, travellers, and teachers are free to enter the United States territory on condition that

they produce the proper certificates or pass-ports from their officials, signed by the U. S. Consul of the port from which they sail. But in its working, sad to relate, this provision of the Immigration Treaty has been most grossly violated by the American officials, especially on the Pacific Coast. Not to speak of the rude treatment the registered Chinese labourers suffer at their hands, being little better treated than beasts, the privileged classes are insulted and even occasionally treated worse than dogs. Every Chinese newcomer, no matter what he is, is regarded as a labourer, though he produces the proper certificate sealed and signed by the Chinese government and countersigned by the Consul or Minister of the United States at the place whence he departed. What these people have suffered is unspeakably grievous.

In one case a Chinese teacher visited America as a professional man by the route of San Francisco. When about to step ashore, he met a Customs' official and produced his passport. No fault was found in it but he was not allowed to land. He was told that he had to stand a Chinese examination before he could enter the territory as a test of his identity. Accordingly it took place. With a sackful of malice and dishonesty, the official who had a little knowledge of Chinese characters, gave him for his examination two of the most difficult characters which he had picked out from the Chinese Webster's Dictionary called "the Kang-shie Dictionary." Naturally this teacher who was never a master of this immense book, failed to pronounce the characters correctly. Thereupon the Customs' officer quietly told him: "Sir Chinaman, go your way. You are not proficient. We have no use for you here." To his indignation, despite his protests and appeals to the contrary, he was sent back, having gone thousands of miles across the ocean without having his object attained. In another case, a student sent by a missionary lady to finish his education in the States, was alike insulted.

But his case was even worse. He was first detained on shore, then pronounced a labourer, for his pass-port could not be certified and so he was condemned, imprisoned several months and, in the end, was finally returned to his own country.

Things of this sort happen every now and then, and if only space would allow, more cases might be called to the attention of the legislative authorities. It is because of these corrupt officials on the coast that occasionally labourers are admitted under the guise of teachers, or students, and when the genuine men come, they are taken, purposely or out of ignorance, for labourers and thereby meet great indignities.

As its expiration and the time for making a new treaty draws near, it is time that the Chinese should assert their rights. As a consequence of the present treaty the number of higher class people going to the country as visitors, students, and travellers has greatly fallen off. If the United States wishes to continue her position in the world as a civilizing power and does not mean to exclude all Chinese, irrespective of kind, either measures must be taken to remove the obstacles and make the access sure and easy, or America must isolate herself from the society of the Chinese.

As for the labourers, it is the hope of all well wishers of the United States to rescind this act, as it is both a detriment to the welfare of the people and the prosperity of the nation and a great blemish on the fair name of America. In the meantime, if the Chinese labourers are still excluded, they are required at home, especially those who have been abroad, for China is awakening and desires to have experienced and skilled labourers to develop her unfathomed resources. In conclusion, be it remembered that China is not materially injured by this persecution while the United States herself is following a foolish policy.

Y. T. TSUR.

The New Literature of China.

It is a common complaint that China is to-day what she was of old. People say: 'Reform' has been the main topic of the day in newspapers, in societies, in the Imperial Cabinet, nay, in the whole empire ever since China took the first dose of stimulant from her neighbor; yet what good, what fruit has been produced? Are the common people bettered in their condition? Is the government any better? Are the officials less avaricious? Is the country stronger, wealthier, or more respected than before?

Perhaps those questions, directed to the more optimistic, make them doubt their hopeful opinions. From a superficial observation, China does not seem to be progressive. The century in which she now is, is one of progress, and the world around her is fast marching forward. Beside her is the nation to the swiftness of whose advancement, history cannot afford a parallel. That China's progress should, in the midst of such a rapid current, appear stationary, is not to be wondered at. But compare China of to-day with that of twenty or forty years ago, and every one will be surprised at the great advance she has already made.

China has been advancing! The one element, fundamental to national welfare, has been in rapid progress—the Chinese mind. It was inactive and blind, narrow and bigoted, but is now alive with new ideas, new energy, new spirit, new sentiments, new motives, far nobler and freer than those of the past! Such a silent revolution, which has escaped the eyes of many, is the worthy achievement of the new literature of China!

That certain epochs in the history of a nation or any institution call forth military activity, while others, literary vigour, stands clear to every historical student. Chinese literature since the glorious days of its sages and philosophers, has been until recently dull and inactive. But the exigencies of the

time again call forth the intellectual vigour of its former periods.

Every enlightened pen feels it its duty to dissipate the thick layers of darkness and misconception that have been deposited upon the Chinese mind and thus bring it into the condition to see and covet the light it so needs. Hence the thousands upon thousands of new Chinese papers, magazines, and books now in circulation all over the land. Among these may be mentioned the writings of Chinese students in Japan, of the reformer Liang, and other professional editors, besides the works of such societies as the Diffusion Society, etc.

These new writings are exercising the most tremendous influence upon the reading class in China. As they are so influential, and as they bear the most important relation to the regeneration of China, the careful consideration of their influence cannot be emphasized too much.

From a political point of view, the new literature of China has revolutionized the political conceptions of the people. The Chinese government has been an absolute monarchy throughout the ages of her longevity. The Imperial family is everything, the people are nothing. While the former regard themselves specially sent from heaven for the enjoyment of the immense divine heritage, they regard the latter, as born without rights, living by their grace and on their land. It follows of course the people are considered too earthly, too low to take part in the affairs of the divine councils. Even the greatest of Chinese sages, whose words the Chinese people reverence as the Jews did the Laws of Moses, gave expression to his conviction of the people's relation to the government in the following memorable words: "He that is not in office, has no concern in the affairs of government." As such misconceptions have been enforced upon the people's mind it is no surprise that patriotism has cooled down. The love

of country has to dwindle to that of family, the only sphere for its display. National spirit has lain dormant, having no occasion to exert itself. Though here and there sparks of patriotism glisten, yet the natural law cannot be evaded, that a quality without exercise must die out.

Hail to the new literature! It comes in at the most critical juncture with its blessed influence. It explains the true relation of the people and the nation, and the diminished love again expands to fullness. It compares the condition of China with other nations, it enables the people to see the weakness, the humiliation, the disgrace their own nation is being subjected to, and these call forth individual sacrifices for the public weal. Chinese patriotism, suppressed before by misconceptions, displays itself when those misconceptions are removed. In a word, the new literature breeds and nourishes new citizens for the new China!

The most obvious social amelioration the new literature has effected is the restoration of union among the Chinese people, chiefly among the reading class. Every one is acquainted with the distraction and division China is suffering from to-day. Different factors combine to bring about the disunion of the people. There is the lack of means of communication, the diversity of dialects, the indisposition to travel, which practically severs intercourse between two neighboring districts. These give rise to innumerable evils. But the averter of these evils has already come. By this we do not mean that fairies have come down in the night and spun rails all over China, or that they have unified the language. Yet the assertion that there is a force silently uniting the people without any material increase of communication although paradoxical is not absurd. For the written language of China is still uniform, and the new literature skilfully employing this last means, makes it an efficacious uniting agent. Millions of

books and magazines are being sent from one place to another—from the ports to the interior. Thoughts are exchanged and opinions circulated.

That the new literature has succeeded in attracting and influencing not only the young but also the old is conclusively proved by the eagerness to get and the voracity to digest the new writings on the part of the inhabitants of the interior. He who still holds that the Chinese literati are crude in mind and narrow in sympathy will find his opinion a little out of date. They are the news-readers and keep pace not only with what occurs in the Empire, but also with the important events in the world. They, the reading class—the most influential people in China—begin to understand the relation they bear to each other. Instead of being proud of their literary aristocracy they now extend their pity to the ignorance of even the common people. We often hear of schools established by private enterprise of the literati of a city.

The literati to whom the anti-foreign feeling is often attributed, are really far from being unreasonable. Modern improvements, Western civilization, they do not oppose, but foreign aggression, foreign domination, which are unfortunately associated with whatever good the Westerner brings into the land. As a proof of the truth of the above statement the Chinese literati show a strong appetite for assimilating the Western learning that has been put into their own language. With the literary class at the head, educated and wide-minded, friendly to Western civilization and sympathetic with the rest of the people, the regeneration of China cannot be a mere chimera of a few visionaries!

But the new literature exerts its influence in yet another direction as an educating agent. It is scarcely necessary to say that the new books and magazines increase the people's intellectual capacity. In brief they impart to the people what cannot be found in the ancient classics, what is most use-

ful for China at present, in rearing up able statesmen and educated citizens to carry her through this perilous transition and lay the foundation of the future Chinese empire!

Of course with all its bright side, the new literature has its dark side. The tone of many new magazines and books are often too radical and utopian; but this can be easily accounted for. Every new enthusiastic undertaking is apt to go through the state of romanticism, augmented by its very novelty; but this feature soon passes away to be succeeded by temperance and prudence. Moreover, that inertia—the product of centuries of inactivity—in which the people are, cannot be moved by anything less than the most fiery and extreme language possible.

But where the new literature is defective is in religion; but for the efforts of some Christian societies the new literature would have been totally agnostic in tone. While they consider themselves free thinkers and sneer at those who fetter themselves with myriads of observances, many of those influenced by the new literature are without character on which they may depend. Yet the importance of religion to the growth and prosperity of a nation is unquestionable. The most needed leaven in the raising of China cannot be found anywhere except in that religion upon which Western civilization is founded. What will bring China out of the shroud of darkness and introduce her into the realm of light; what will infuse into the Chinese mind a morality on which to lay the basis of a strong people; what will galvanize the spirit of action and quicken the forward march of China is that religion, the underlying current of the life and light of the world. May the day speedily come when religion and the new literature will be reconciled to each other and go forward hand in hand without enmity, without prejudice, to the glorious realization of China's regeneration!

Y. Y. Tsu.

Japanese Influence.

China in her political relation with other nations may be likened unto a country situated on the equator of the globe of politics. Following the law of physics, as the atmosphere of influence within her boundaries is heated and rising, the influence of other countries from all directions immediately concentrate here to fill up the vacuums produced and then to begin to work. Some influences, like air carrying fresh and pure oxygen to nourish men, brings in its currents new education and new knowledge to feed the people under it; others, like an atmosphere carrying moisture and vapor to disintegrate even the hardest rock, conveys corrupted customs and manners, degraded literature and doctrine to destroy whatever bit of substantial good China possesses.

On behalf of good and evil there can be found a combination and concentration of all such influences. However, let us limit our scope to Japanese influence.

Before the China-Japan war, the Celestial Empire, in her usual pride and contempt toward foreign countries, took not Japan into her consideration; but she never had the power to subdue that group of islands. Even, Kublai Khan, the ablest Emperor that ever held the sceptre of the empire, was baffled in his project against her. In spite of this, our Emperors, possessing yet the power of enforcing the "Closed Door Policy," forbade the Japanese to have any communication with the continent. Hence the Japanese could then exert but little, or practically no influence in China.

However, in the reign of our Emperor Tung Chih (1868) some ship-wrecked Loochow sailors were killed by the Chinese in Formosa. This action soon gave rise to a dispute between the two nations. Through an amicable arrangement war was averted, and China agreed to pay 500,000 taels indemnity. This was the first diplomatic transaction between China and Japan during the present

dynasty. And this yielding of our government served as the slow match which started a train of demands made by foreign powers.

In 1882, the usurpation of the Korean throne and the accompanying disturbance once more brought together the continent and the island. As the affairs of that hermit country attracted much attention from both China and Japan, one holding her as a vassal and the other wishing to have her freedom extended, a treaty was finally concluded in Tientsin in 1885. Till this time no war was resorted to as a means of settling any difference.

Constant and rapid friction will unavoidably produce sparks. The outbreak in Corea in 1894 brought the two Oriental Powers into a serious conflict. The armed men under each banner met and fought. After some encounters, the Chinese bubble exploded. This victory offered Japan opportunity to demand, besides indemnities and other privileges, treaty-ports on the continent. From this date forward the Japanese influence has been rapidly growing. It diffuses far and wide and penetrates thick and deep. All classes of Chinese people are more or less affected by it.

(1). Among Scholars.

Ten years ago the poor educational system of China was still eagerly pursued by her scholars. Energy and intellect were expended on that useless and odious 'essay of eight divisions.' Those wishing to be officials instead of acquainting themselves with politics, paid full attention either to the moral philosophy of Confucius or to some other branch of only theoretical basis. Schools were few and bad. The method of teaching was cruel and unenlightened. Newspapers were seldom read even by the higher classes. In fact, there was no other newspaper than the *Peking Magazine*, which only contained tedious official reports. In a word, the educational system of China was indeed in a confused condition.

Now a current of Japanese influence drives away the impure air that fills the Chinese school rooms. It relieves our scholars from having their brains stupefied by dull processes. It opens their eyes to see the wrong track which they have been pursuing. Besides, it conveys some new knowledge and new education which it acquired from Western nations. Great numbers of Chinese scholars have gone to Japan for education. Owing to the similarity of the written language, the identity of habits and manners, and the cheapness as to expense, an increasing number is going over every year. It is certain that this method of acquiring education will increasingly continue.

Not only do the Chinese scholars go to Japan for education, but also schools after the Japanese model are opened everywhere, especially in the Hupeh and Hunan provinces. Boys and girls, instead of being taught moral philosophy at the very outset are now enjoying a much improved system. Scholars, instead of falling again into that literary trap, are now expending their brains and energy on modern sciences, politics, literature, and philosophy, which will give them tools and knowledge for practical work in this practical age.

Besides, newspapers and magazines of every description—political, social, religious, military, scientific, historical, biographical, fictional, narrative and critical—are all in the market. They indeed not only diffuse knowledge to the readers more rapidly than books, but also are keen antagonists against foolish and wicked institutions. No sooner is a somewhat malicious policy proposed than it is ridiculed and exposed by these papers before the public; and the project has to be abandoned. Thus by giving the ruler and the ruled a clearer knowledge of each other, a sense of duty, as well as a feeling of patriotism, are aroused. This wonderful effect produced by the Japanese influence in bringing about the great renaissance of our literature will be ever memorable in Chinese history.

As these papers are bold in their utterance, they are liable to be interfered with by our government, as in the case of the Hankow daily newspaper and also the *Soo Pao*. Strictly, under the Chinese rule there is no freedom of the press. No paper but what will even praise the folly of the governing class is allowed to be published by the people, so most of the papers are now issued either under Japanese protection in the Shanghai Settlement or in Japan. Without this aid the publication of these daily histories will again be one of those reforms which, though greatly needed, was dropped from the list as either too radical or impracticable.

2. Among the Ruling Class.

It is a curious fact that though the Chinese government never puts her confidence in any foreign nation yet she always employs foreign advisers. At one time she showed her partial confidence to the British ambassador, and at another the Russian Minister in Peking gained her favor. For one event she counselled with the French and for another she listened to the American. She herself seems not to possess any virtue of self-determination.

Since the Japanese legation was erected in Peking this condition was quickly learned by the Japanese ambassador. Brooking no privilege to be enjoyed by European powers alone, he also tries to obtain the favor of our government; thus he may have the hope of becoming her adviser. In order to gain this honorable position, China is often cautioned to realize the racial affinity. In fact, both our State and our mandarins do have a natural friendly feeling toward the Japanese. Not only do they learn from them the most appropriate way to deal with foreign nations, but also they imitate the local governments of Japan. Among them the police system is worthy of being taken into notice. Now, in the chief cities of Central China cleaner streets and less disorder are found. Many other systems are also copied which are yet in their infancy.

3. Among Merchants and Farmers.

Before 1894, though China was not opened to Japanese merchants and traders, yet Japan was ready to accept Chinese merchants and traders. Rice, beans and other productions are the chief exports from the continent. Chinese merchants obtained large profits. After 1894 the Japanese merchants, through the victory of that war, gained entrance into our country. Japanese goods, owing to their cheapness and adaptation to oriental taste, quickly found great markets throughout China. Japanese mercantile steam-ships are now seen plying up and down the Yangtse. Japanese agricultural implements are also bought in great numbers by Chinese farmers. With no exaggeration it can be said that Japanese goods of some sort can be found in almost every Chinese home.

This condition then makes our merchants and traders realize the great pressure of competition. Following the footsteps of the Japanese they are at present trying to organize mills and factories. More and more they carry on commerce in foreign countries. In general they are gradually becoming more enterprising than before. As the Chinese and the Japanese can assimilate more easily than any other people, this new era of Chinese commerce and trade is mostly brought about through Japanese influence.

Among Soldiers.

Among the list of wretched systems in China, the military system proves not least disgusting. Having realised the fact that the Chinese army and navy must be reformed, China spent enormous sums in buying war implements and in employing drill-masters. The English and the German systems were first introduced and adopted. However, this military reform was not a widespread one. Throughout the whole empire, only a part of the soldiers in the Hupeh province and another in the Chili province underwent this transformation. But at present the staff of German and British instructors

has been supplanted by one of Japanese officers. This change has been made on preference of similarity of written language and sameness of disposition. In China to-day the soldiers of the two above-mentioned places prove far superior to those in any other part of the empire.

Again, the Chinese are not satisfied with being taught at home. Young men, either by government support or self-maintenance go to military schools in Japan. Some even go to Japanese arsenals as apprentices, imitating the high example of Peter the Great. In the meantime the Chinese government often sends high military officers to attend the grand annual military reviews or sham-fights in Japan, thus gaining military experience for real fights in time to come. Not only is the military spirit exalted in those whose vocation in life is to fight and to kill, but also the same is aroused in the minds of the people. The importance of physical training and military discipline is now realized. Some even conclude that China's weakness is due to the lack of military spirit in her people. The military training of our students in Japan, though limited, does yet show the effects of this branch of Japanese influence.

5. Upon the Chinese Mind in General.

After the total defeat in the China-Japan war, the contempt of our people towards the Japanese was suddenly changed into bitter hatred. Though an entrance was forced into our country yet intercourse was at first refused. Some ill-feeling was embodied in malicious deeds. However, as the knowledge of the Island Country became more widely and clearly known and as the realization of the racial affinity became more apparent, the feeling of hatred gradually vanished. Friendly attitude was assumed. Preference has been shown the Japanese over any other foreign people. This natural affection for each other is clearly shown in this present war.

Though the conservative party are said to have sold their mind to the Russians, yet officials of a reforming character, together with our people, espouse the cause of the Japanese. We have deep sympathy with them. As China is now keeping neutrality in the war, no help to increase the military force of Japan may be contributed. However, the Chinese are unwilling to see their brethren of the same yellow family suffer more pain than what is unavoidable. Large funds are raised by and among the Chinese for the expense of those Japanese soldiers who are wounded and also for alms to the families of those who, having lost their lives in battle, have left widows and fatherless children behind. Besides, wherever there is a conversation on the present war, there is also expressed a wish for the victory of Japan. A curse on the Russians is not infrequently heard.

However, let us not forget another effect of Japanese influence upon the minds of our people. Since the Tai-ping rebels were crushed there has been no other insurrection worthy of being called a revolution. Passive obedience has been so deeply rooted in their minds and the love of peace has been so firmly planted that even enslavement will be endured without a murmur. But since the war of 1894, through closer communication with Japan, our people have also become imbued with the air of 1848 of Europe. Here and there you see revolutionary sparks. Projects after projects, conspiracy after conspiracy, society after society, all come to naught. The authors and the chiefs of these often end their days by losing their heads. Notwithstanding this, revolutionists find encouragement in this borrowed expression: "The blood of the revolutionists is the seed of revolution." So revolutionary ideas are constantly growing.

Conclusion.

Though it is only a short period of ten years, yet the effects of Japanese influence in China are really wonderful.

The scholars and the ruling class, the merchants and the farmers, the soldiers and the warriors are all more or less affected by its power. It has penetrated through thick and thin, and it will ever more diffuse itself into Chinese minds. What will be the result of this influx of Japanese influence then? Will it sap the foundation of our national edifice? As far as its present effects upon our society are clear before our eyes, we cannot deny it to be an uplifting force.

Moreover, there is reason to predict that the ever growing Japanese influence in China will produce an ever increasing good upon the Chinese. For, first there is a natural racial affinity between the two nations and their peoples. Next, China and Japan are mutually dependent. The present fall of China would indicate the future ruin of Japan; while the present fall of Japan would mean the immediate and utter ruin of China. On the other hand, the present rise of China will imply the future strength of Japan; and the present success of Japan will secure the future greatness of China. This fact is undoubtedly long bosomed in Japanese and Chinese minds. Thirdly, China affords Japan the greatest markets for her goods. Many Japanese even find their homes on the continent. So the breaking-up of China at least would greatly lessen, if not entirely extirpate, the amount of proceeds which they enjoy at present. And fourthly, the Japanese are, as a rule, an ambitious people. They pledge themselves to the sacred and Herculean task of averting the impending danger—the suppression of the Yellow Race. Nay, they are trying to raise and elevate its condition. Thus the conclusion may safely be drawn that Japanese influence upon China cannot but be productive of good. However, sometimes evil results may be seen. The fault, nevertheless, is on the person who employs it for wrong and wicked purposes.

As Japanese influence will gradually bring the continent and the Islands into a closer and closer union, it is hoped

that the Yellow Alliance will come about ere long, which will assuredly raise the Yellow Race on equal terms if not higher than the white. May Japanese influence be ever growing in strength! May China really awake from her sleep! And may the Yellow Alliance come speedily!

Z. T. YUI.

The First Step of China's Independence.

Look at the present condition of China—inside, the government extremely corrupt; outside, the ever increasing foreign encroachments above, the governing class selfish and unjust, and below the governed, ignorant and disunited—who but the cold-blooded or indifferent will not shed his tears?

Any mines she possesses, are opened by demand; any railroad she constructs, is claimed by treaty; any ambassador she sends, is accepted at will; nay any province she has, is limited by the sphere of influence. Who but the foolish and shameless will not say that China is independent in name but dependent in reality?

Alas! the majority of the nation are blind. The enlightened who understand China's position are but few. The majority care nothing more than for drinking and eating. Allowing national affairs to be managed entirely by the government, they have no political thoughts. Whether China is dependent or independent makes no difference to them. A minority are ambitious, energetic, eager to wash away the national shame and zealous to regain their country's historical glory. To gain national independence, reformation has been considered by them as a necessary step. Were there no Chinese of such type, China would be dependent for ever.

But can China gain independence by reformation? So far she has reformed herself more than once. Her navy and

army are organized after the foreign model. Her schools and colleges are newly established throughout the empire, her arsenals and manufactories are seen in the commercial centres. In fact every thing new on the flowery-land is but the result of every successive reformation. If reformation can turn a nation from being dependent to being independent, why is China to-day still so powerless, and the foreign powers still intrusive? There must be an essential element, besides reformation, to make a nation independent; reformation alone can never succeed.

What is that essential element? A nation is nothing but a collection of individuals. We may liken the nation to a wall and the individuals to its bricks. As the wall bears the same appearance as the brick, so the nation represents the qualities of the individuals. Out of broken and uneven bricks none can build an upright wall. With individuals of dependent character how can we hope to have an independent nation? An independent nation must be based on independent individuals. Had China independent individuals, even without reformation, no nation on this globe would treat her as the Powers nowadays do.

On the other hand, if China has no independent individuals, though reformation were to take place every day, she would be no better than she is. What China lacks is not reformation but independent individuals who can carry out the reformation; therefore to manufacture independent individuals is more important than to reform.

How can we manufacture an independent individual? To do this we must first find out the causes of the dependent character of the Chinese, remove them when found and prevent their revival after we have removed them.

What are the causes that germinate dependent character in the Chinese people? Of all causes the inheritance of wealth and the unjust help of superiors are the most important. What have the

inheritance of wealth and the unjust help of superiors to do with the dependent character of the Chinese? Every man in the world is bound to gain his living. In order to gain a living he must seek among the community a position for work. Were there no wealth for him to inherit, nor help for him to rely upon, he would depend on himself and his own ability to struggle for existence; hence his independent character would gradually develop. But if there is wealth to be inherited and help to be relied upon, how many out of a hundred will not think to depend on them? It may surely be said, as far as human nature is concerned, that few will be found.

In China the wealth of every family is inherited by its descendants. Almost every position in society is obtained by the unjust help of superiors. Unknown is the custom of inheritance of wealth by will. Rarely is an office obtained by ability. However able a person may be, if he has no superior's help, he is generally found unemployed. On the other hand, though worthless a man may be, yet he sits on high as long as he has a superior's help. With such a condition of affairs in society, who but the extraordinary will change his character of dependence and get that of independence. It is obvious, therefore, no independent Chinese can be found unless the causes of the dependent character of the Chinese are first removed. In other words we must have a social reform. We must adopt the custom of inheritance of wealth by will to cut off the hope of dependence, and follow the just principle of occupying office by ability to encourage the character of independence.

But that is not all. We may remove the causes of the dependent character of the Chinese by the above-mentioned means, but we cannot guarantee that every Chinese will be independent. No sooner are they relieved than they may fall into the hell of dependence again. The duty of a doctor is not perfectly done until his patient has regained his

health; likewise the work of a manufacturer of independent individuals is not accomplished until the individual has got the independent character. Should he refuse to do more after he has removed the causes of the dependent character, his work would be half done and his energy would be spent in vain. In order to reap a good harvest he must give the individual, newly set free from the dependent character, power to stand independently in society, that is, he must educate him to such a degree that he need not depend on others. Schools and colleges are the manufactories of independent individuals, but they can never be of any use unless the spirit of independence is the aim of their education. We see many schools and colleges established in the empire, but we do not find as many independent individuals. Why? Because they merely stand for ornament and not for the real education that frees men.

Patriots of China, if you want to free your nation from foreign Powers, free your brethren from dependent character first. The more brethren you can set free from dependent character, the better the nation will be. Though to gain national independence by manufacturing independent individuals is a process slow and seemingly unimportant, yet the independence of the nation obtained will

be permanent and sure, and though the process is tedious, yet it is practical to every one.

Some may say the loss of national independence is due to the corruptness of the Manchurian government. If we want to free China from foreign powers, we must free ourselves from the Manchurian yoke first. Revolution is a better means than the manufacturing of independent individuals. But, remember, revolution is alarming to the nation. Its effects are terrible. Success or failure we do not know. Granting that it is successful, if there are no independent individuals, the nation may be free for a while, but not all the time. It is doubtful whether such a nation will not be interfered with by some other powers. Furthermore, to gain the national independence by revolution, you need the co-operation of the whole nation, but by manufacturing independent individuals, you need only zeal and energy. It is not eight years' war that freed the United States, but independent citizens who could make war against England. Nor is it revolution that made Italy independent but independent citizens who could found the new Italy. May China have more manufacturers of independent individuals rather than revolutionists.

T. C. DZUNG.

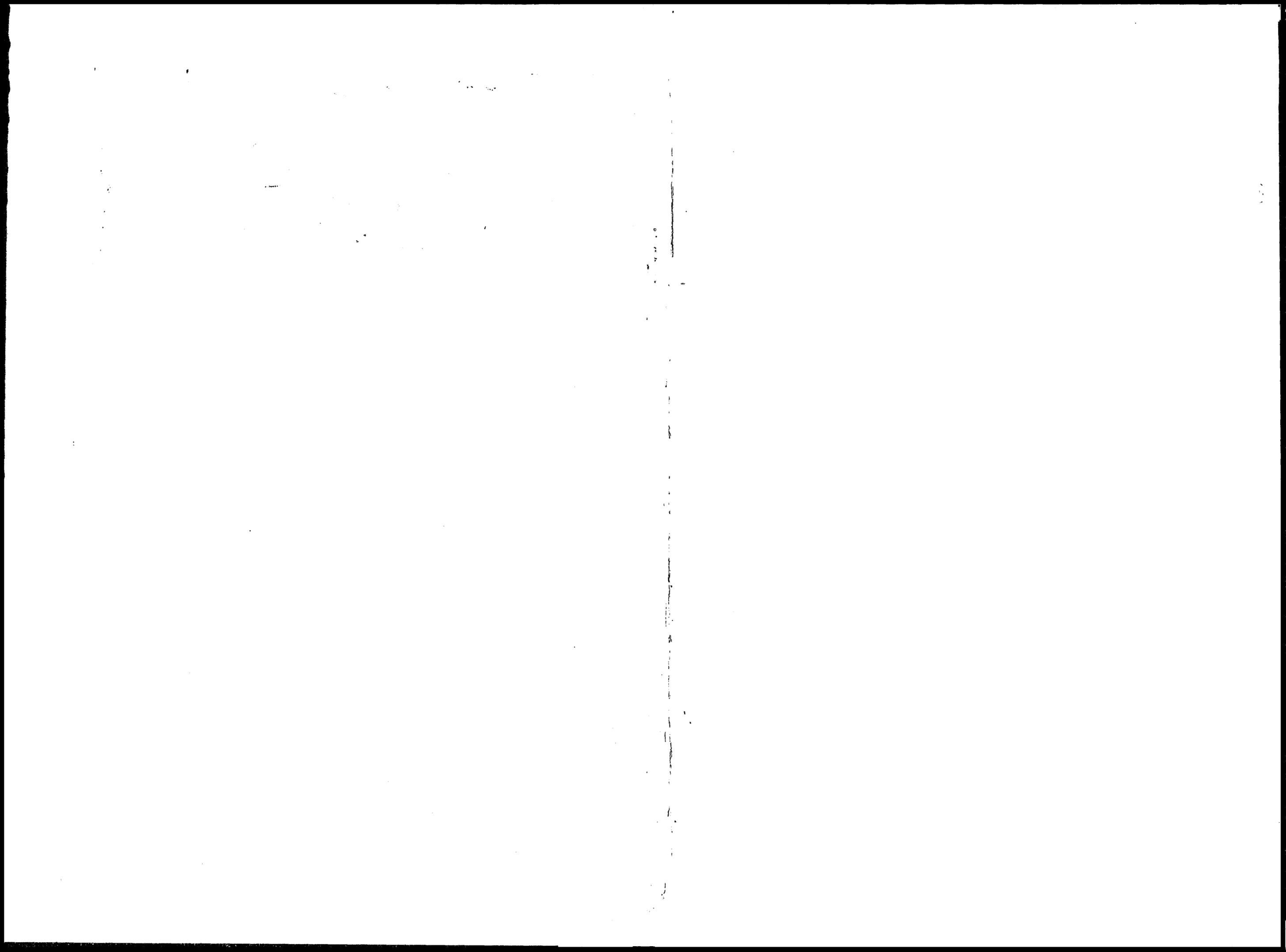


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The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data.

In the second section, the author outlines the various methods used to collect and analyze the data. This includes both primary and secondary research techniques. The primary data was collected through direct observation and interviews with key stakeholders.

The analysis of this data revealed several key trends and patterns. One significant finding was the high level of customer satisfaction with the current service offerings. However, there were also areas identified for improvement, particularly in the areas of response time and product variety.

Based on these findings, the author proposes several strategic recommendations. These include investing in staff training to improve service quality, expanding the product line to meet customer needs, and implementing a more efficient data management system.

Finally, the document concludes by highlighting the ongoing nature of this research. The data is dynamic, and it is essential to continue monitoring market trends and customer preferences to stay competitive in the industry.

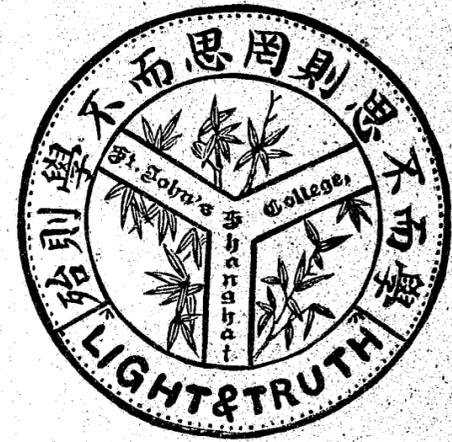
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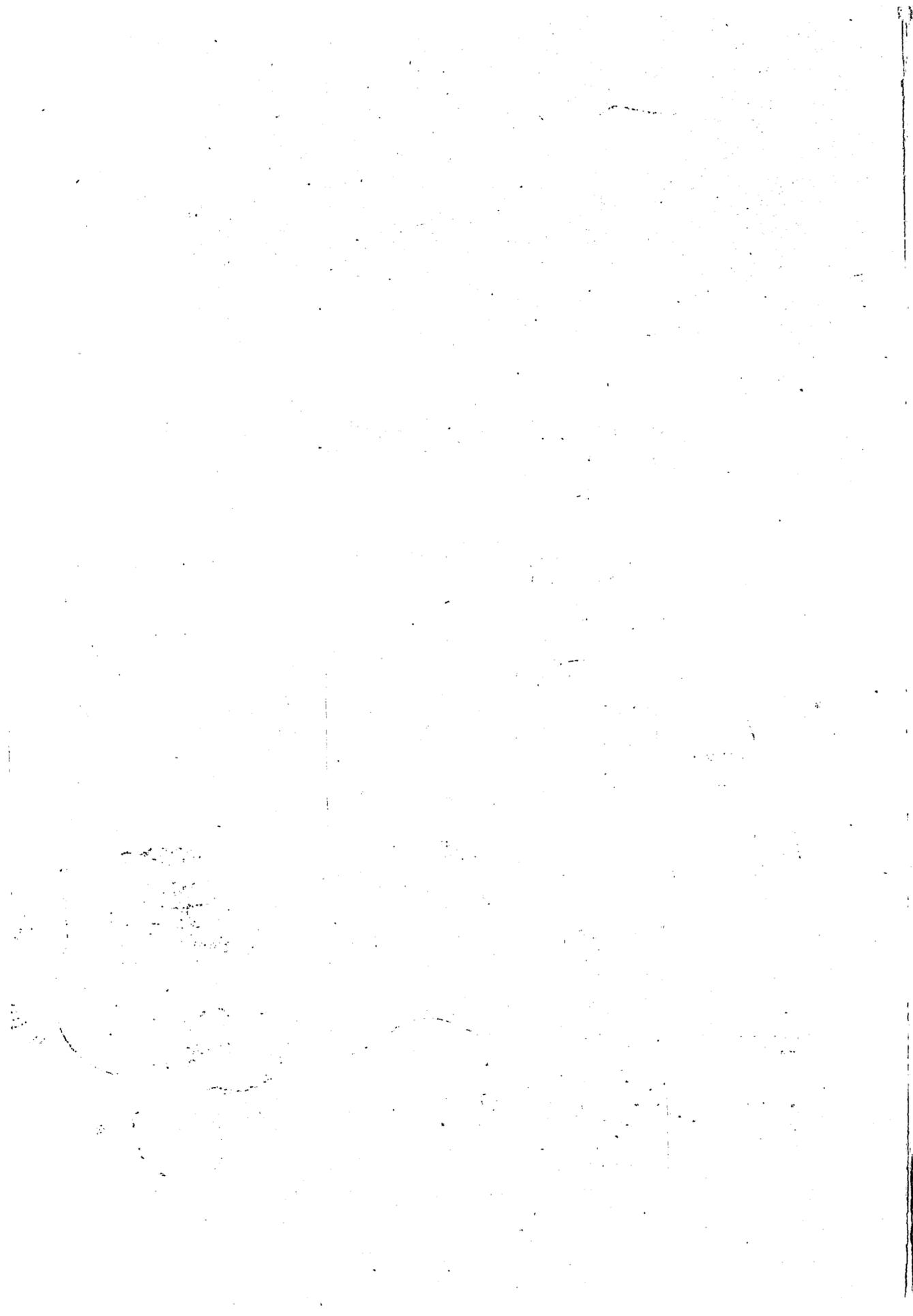
THE ST. JOHN'S ECHO.

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Editorial.

The recent agitation in China in regard to the proposed stringent treaty between the U. S. and China for the exclusion of the laboring class of China from the former country shows very clearly the growth of a national spirit among the Chinese.

In the past it has been customary to remark how little one part of the country cared about what happened in another part. There seemed to be an entire absence of the feeling that the whole Empire was one, and that one part could

not suffer without all suffering at the same time. To the Western world, China has appeared as a mass of members loosely joined together, lacking the connecting vertebræ.

In the war between China and Japan it was noted that the south cared little as to what was transpiring in the north. It is stated, whether truly or not, that the southern squadron absolutely refused to help in the naval conflict of the north, and preferred to guard the part of China in which they were most interested.

This lack of unity is evidently disappearing. The Chinese are beginning to realize the oneness of their nation and to see the necessity of a closer cohesion between the different parts of the Empire.

It would take a long time to trace out carefully what has led to the change, but undoubtedly the force of extraneous circumstances has had much to do with it. The Greeks first realized their unity when threatened by invasion from Persia. Germany and Italy were convinced of the necessity of union after they had been devastated by the armies of Napoleon. Thus the dread of foreign aggression, and the possibility of China being compelled to wear a foreign yoke, have roused the intelligent people of China to a sense of the existence of the nation as a whole.

The present agitation is due not only to the treatment received by the student and merchant classes when they enter the U. S., but is especially caused by the exclusion of the laborers and the humiliating treatment to which they are subjected.

These laborers come almost entirely from the south of China, and the fact

that all over the Empire there is a strong feeling that something should be done to make the U. S. more liberal in her treatment of this class, shows the growth of national sentiment.

We think that all wellwishers of China cannot but feel glad at the manifestation of this spirit.

At the same time it is necessary to say a few words by way of caution. In all disagreement between two countries there should be an earnest endeavor to arrive at a settlement in an amicable way.

We deprecate the resort to a policy of retaliation until every other means has failed.

The question should be studied carefully and in a cool-headed way. The Chinese should realize that there are many obstacles in the way of the U. S. allowing free immigration of the laboring class into the U. S. They should be willing to acknowledge that they have no right to demand this. So long as restrictions are placed upon foreign residents in China, the Chinese cannot demand freedom from restrictions in coming to America. For instance, the foreign merchant in China must reside in a treaty port. He is not allowed, for purposes of business, to reside outside of these limits.

We do not blame China for making this regulation. We think that probably the throwing open of the whole country to foreigners would be a mistake. In much the same way we are convinced that the free importation of Chinese labor into the U. S. at the present time would be a mistake.

There are two sides to every question, and we hope that the spirit of patriotism will not blind the Chinese to seeing that there is an American side to the question as well as a Chinese side. It would be sad if anything should arise to make bad feeling between the two countries.

A compromise is surely possible. The Chinese have a right, and ought to demand that the students and merchants shall be treated with every consideration, and at the same time that the laboring class shall not be subject to indignities which are a disgrace not so much to the

people receiving them as to the people of the nation perpetrating them.

Above all we would impress upon the minds of students that the time of school life is intended for the study of all questions relating to the welfare of their country, but should not be spent in agitation and disturbance.

The time for action comes when a man has completed his study and is ready to view international and political questions with a mind which has been carefully trained and in the light of the knowledge which he has acquired.

Political agitation in schools will only do harm to the cause of enlightened education in China, and at the same time will hinder the student himself from entering the gateways of learning.

It is difficult to wait, to stand idly by, and adopt for a time the policy of inaction, but this is far the wiser course.

Patriots with ill-digested ideas, and with one-sided views on important subjects, will do more harm than good.

The greatest characteristic of a man like Washington was his coolness. He did not indulge in inflammatory speeches. He never allowed himself to become hysterical. His convictions were the result of earnest thought and study, and were not principles which varied with every change of the wind.

May the young men adopt this type of man as their example, and not the fiery, loud-mouthed orators and demagogues who have generally done more harm than good to the cause of reform.

F. L. H. P.

News Column.

The Spring Athletic Sports.

Since the institution of athletics in this College well-nigh sixteen years have passed. It is satisfactory to see that our example is being followed everywhere and that schools newly established have made athletics a part of their curriculum. With modesty we may lay claim to the fact that the value of athletics was recognized by us long before our sister colleges were aware of the same.

Our spring sports took place rather late this time. It was on June 1st, Ascension day. Whether or not this has been an improvement we leave the reader to judge for himself from an account of the same in this issue.

Tennis Tournament.

The tennis tournament for 1905 began on June 7th, and this is the seventh year of holding it. To show how it came to exist we must refer to Mr. John Stenhouse, who has already given six handsome silver cups and is to give his seventh cup to the tennis champion at the closing exercises. Whatever skill and success our boys may attain and achieve in the future in this line of athletics, is entirely due to the encouraging efforts of Mr. John Stenhouse.

Baseball Matches.

While the tennis tournament was progressing we were not idle in other games. With the ushering in of this season three baseball matches have taken place. Though the record following may not be found brilliant, yet it shows clearly the value of a regular team and the progress which we are making.

1st Match.—Between the Faculty and the College. The College was worsted by a score of 13 to 9, on May 13th.

2nd Match.—With the Chinese Y. M. C. A. team. This resulted in a victory for the College by a score of 8-5, on May 27th.

3rd Match.—With the alumni of the College. We won by a score of 30 to 12, on June 3rd.

4th Match.—With the team of the Japanese Commercial School. After an exciting game, we were defeated by a score of 13-11.

The Educational Association Concert.

Going hand-in-hand with the progress made in the different departments of education, which is, from time to time, recorded in these columns, will be found our success in the art of singing, exhibited by a quartet loudly applauded and enthusiastically encored at the Educational Association concert held in the Union Church Hall, Shanghai, Friday evening, May 19th.

The Founding of a New Theological Prize.

With a view to promoting interest in the writing of theses on religious subjects Mr. Theodore Wong has generously founded a new theological prize, to be known as the "James Pott Prize," in commemoration of the deceased father of our president. This prize is a set of religious books, worth about \$50 Mex. The writing of the theses on a religious subject is open only to the members of the graduating theological class. The subject is to be given out by the faculty of theology, and the judgment of the merits of the theses rests with the same body. The time allowed for writing is six months. Whichever piece is accepted as the best will be entitled to the prize. There is no doubt that this prize goes a long way to increase interest in the study of theology, and may such an effect speedily come.

A Gift from Mr. Clyde.

An American gentleman named Clyde, who has been travelling in China for pleasure, paid us a visit early in the spring and left with the president's wife a sum of \$500.00 for the work of the schools. A part will be devoted to the purchase of books for the Low Library.

The Separation of Staff-Editors.

It may have been noted in the last issue that the newly-issued Chinese *Tse Yao Pao* and the *Echo* have a joint staff of twelve editors. Finding it rather an unwieldy body the joint staff of editors was lately divided into two distinct staffs of six each. The old staff of the *Echo* will remain as it was and the new editors will work solely on the *Tse Yao Pao*.

A Magic Lantern Show.

On June 7th Dr. Pott gave a lecture on the Life of Napoleon Bonaparte, illustrated with beautiful slides. The magic lantern was worked by Prof. F. C. Cooper. The lecture lasted an hour, and ended in loud applause to the lecturer and a vote of thanks to the illustrator.

Review, Final Examination, and End of Session.

Preparation for the final examination is now being made, and it will be succeeded by the examination on July 3rd. The industrious and the up-to-date certainly need have no fear, while the indolent and the laggards behind will, of course, have to submit themselves to fate and necessity, though not without many a groan of despair and many a sigh of "Alack-a-day." However this state of unhappy affairs will be brought to a happy conclusion by the holiday which, beginning with July 14th, will last till September 5th. It will be certainly agreeable to hear no more mournful ejaculations and to see no more long faces, so characteristic of students in examination times.

The Entrance Examination.

On July 17th an entrance examination will be held. A fee of one dollar will be charged each candidate for expenses incurred in the examination. Some forty boys will be probably taken in.

The Woman's Auxiliary Meeting.

The Woman's Auxiliary Meeting was held on May 26th. A photograph of the women and children was taken on the occasion. They departed after they had witnessed the parade drill. The amount of the offering taken up at the service was over \$190.00 Mex.

Meeting of the Shanghai Missionary Association.

The Shanghai Missionary Association met here in the College on June 6th. It was largely attended, and the meeting lasted over an hour.

Confirmation.

On Whitsunday, June 11th, Bishop F. R. Graves confirmed ten boys and eleven women and girls in the Pro-Cathedral. May their lives improve ever onward towards the goal which confirmation symbolizes.

Native Clergy.

June 13th and 14th.—For two days successively was this meeting held, at which many important questions connected with the work of the church were discussed.

Society Meetings.

Y. M. C. A.

June 2nd.—Meeting in the Alumni Hall. Short addresses were given by Rev. Mr. Ridgely, of Wuchang, and Rev. Mr. Lee, of Ngankin.

The Teachers' Useful Knowledge Society.

May 8th.—Lecturer, Prof. M. P. Walker, M. E. Subject: "Automobiles." There was a large audience.

June 13th.—Lecturer, Mr. S. L. Fong. Subject: "The St. Louis Exposition from an Educational Aspect." The Lecture Hall was crowded.

The Literary and Debating Club.

May 12th.—Meeting in the Lecture Theatre. The chief feature: Story-telling. The narrators and their narrations were:—

TSANG LIEU-NGAU—"Swindlers' Tricks."
ZUNG TSE-ZIANG—"The Fisherman and his Wife."

LI ZUK-VAN—"The Skater and the Wolves."

May 26th.—A SPEECH MEETING. Mr. L. C. Tsar spoke on "Hygiene." Mr. Z. Z. Kway made a speech on "The Downfall of the S. J. C. Literary and Debating Society."

Mr. S. L. Tsar had for his speech the subject, "Chinese Politics since the Chino-Japan War."

The last speaker, Mr. S. Y. Zung, made some reflections on the "Exclusion Treaty."

The Elocutionary Association.

May 13th.—AN ORDINARY MEETING. Speeches on "Charcoal" and "The Study of English Literature" were given by Messrs. V. K. Mau and L. N. Tsang respectively.

May 27th.—A CHINESE EXTEMPORANEOUS DEBATE MEETING. Subject: "Is China a Superannuated Country or not?" Leader on the affirmative side

was Mr. Lui 'Oong-sung; leader on the negative, Mr. Koo Vi-tsing. The umpire was Mr. Zung Pau-ji, who decided the debate in favor of the affirmative.

The Mutual Progressive Society.

May 13th.—Meeting in the Lecture Hall at 7.30 p.m. A SPEECH MEETING. Mr. Liu Kih-sung spoke on "The Wisest Woman in the World," in Chinese. Mr. Zia Zung-tsoa rendered a speech on "Advantages yet Simple," in English.

June 10th.—THE LAST MEETING OF THE SESSION. Speaker, Mr. Waung Siang-lok. Subject: "Happy is he who stirs up his spirit." It was delivered in Chinese.

Y. T. TSUR.

The Educational Association.

The triennial meeting of the Educational Association of China was held from the 17th to the 20th of May in the Union Church Hall. To this meeting nearly all the well-known Western educators and sincere wellwishers of China came from all parts of the empire. The day's meeting was opened with devotional service and then the reading of papers on different subjects followed in order. Sectional meetings took place in the afternoon, and the three evenings were agreeably spent for the refreshment and recreation of the members after the day's solid work by entertaining them with interesting speeches, a musical concert and a magic lantern exhibition.

To my great pleasure and satisfaction I had the opportunity of attending a part of the session; and, being highly interested in the work these educators have accomplished and are still accomplishing, I propose to note down here some of the benefits which they have done to China, but which may not come into their realization. With the attitude of a spectator, but with a feeling of admiration, mixed with reverence, toward the galaxy of intellectual workers, I directly proceed to my remarks without any prologue.

Everywhere, and nearly always, the pioneer in the introduction of the Western

civilization has been the introduction of the Christian religion. The throwing open of the door in China for the intercourse with the world is also largely due to the efforts of the missionaries. After the revocation of the long existing embargo the missionaries or evangelists of the Roman Catholic church and the Protestant church came hand-in-hand with the merchants of the commercial countries. Most of them, overflowing with earnest zeal and sincere humanity, which the vulgar not unreasonably have regarded with great suspicion as kidnapping and espionage, have penetrated into the almost inaccessible recesses in the interior. Whatever people may say against the dark side of the introduction of Christian civilization—the excuse for exacting heavy indemnities, the pretext for the seizure of lands, the shield for the perpetration of felony—no candid person would be so sweepingly pessimistic as to overlook or wilfully ignore its benefits. Unquestionably the education which the Chinese have received from the hands of the missionaries will be an important factor in the building up of the new China, and will be remembered and pointed to with great gratitude by posterity. It is education which compels us irresistibly to pay our respect to the missionaries, and we cannot allude to them without being conscious of a vast amount of benefit done by them to China by their education. It is my present purpose to demonstrate how their education is peculiarly adapted to the Chinese under the existing conditions.

First, the Diffusion of Knowledge.—Japan's uninterrupted successes on land and victories on the sea, consummated in the naval battle of Tsushima, have filled every spectator with inexpressible astonishment. Articles after articles have been written and speeches after speeches have been delivered, attempting to find out the secret of this continuous and omnipresent success. But the Japanese of respectability and authority say that it is the common and average intelligence of the sailors and soldiers which contribute mainly to the wonderful achievement of the Japanese navy and army. On land

every soldier, filled with zeal and patriotism, will realize his situation and comprehend what he is fighting for. On the sea cool headedness and equanimity characterize every man behind the gun, and he executes his work with precision and promptitude. Oyama has been showered with praise from every quarter of the world, but if he had been placed at the head of the Turkish gendarmery, I suppose I would be the last man to say that he could take Mukden.

Carlyle is a great defender and advocate of the great-man theory. With his rugged but powerful eloquence he strove to show to the world that after all the biography of the great men is the history of the world. Whatever amount of truth there may be in this theory the recently developed science of sociology, supported and confirmed by statistics and experiences, teaches that the character of an aggregate is determined by the character of its units. However ingenious and skilful a bricklayer may be, he can never construct a strong wall out of cracked and uneven bricks.

In the past few years the people in the principal centres of China have exerted their utmost toward the reformation of China. Meetings have been called. Newspapers, with a view to the enlightenment of the masses, have been distributed. Different plans as to the way of reformation have been proposed and discussed. Their spirit is laudable, but the feasibility of their schemes is doubtful. To discuss and criticize their schemes is out of my sphere in this article, but so much I will say. So long as the people or the majority of the people have not been educated to a desirable standard, no reform in the government or in society can be realized, or if realized, can be permanent. The homogeneity of the intelligence of the people, or a very near approach to it, has got to be achieved before good and beneficial results can be reaped from any reform.

To this end the missionaries have been the most instrumental and efficacious. The desirable new knowledge goes with them to the remotest and most insulated

places. They make no distinction of classes, nay, actuated by the principle that the medicine is to be administered to the sick, they are specially fond of frequenting the lowest huts. Wherever they go they at the very outset teach the people to renounce the idolatrous worship and superstitious beliefs, explain the injuries of opium-smoking and the evil results of footbinding. The general diffusion of knowledge is the sole object of China, and she is glad to find a powerful instrumentality in the Educational Association.

Second, Moral Culture.—Enough has been said on the importance of morality, and it would amount to platitude and redundancy for me to expatiate on it any more. From the very beginning moral culture has been the foundation of the Chinese education, while the other forms are its maids. The eight virtues are the criterion of a man's moral conduct and the personification of the eight virtues is "the gentleman." At the general decay of the national character education has shared the common fate and the literati have been compressed by the environment into an indescribable, peculiar class of persons, having no beauty of moral character to win others' hearts, exhibiting no virtue to command others' respect.

On the point of moral culture the institutions founded by the Christian missions are peculiarly congruous with the system of Chinese education. They encourage physical exercise, they devote their attention and diligence to mental education, but more than anything else they lay special stress upon moral culture. Finding that some of the Confucian tenets are in perfect harmony with the Christian religion the missionaries wisely avail themselves of these tenets to propagate the teaching of Christ. By co-operation and comparison, by their strong personality and moral character, they have succeeded far in evoking the noble heart of human nature and have acquitted themselves admirably in achieving what Confucianism and Christianity are commonly pointing to—the building up of moral character. The conquest of a religion is

not to be measured or estimated by the number of proselytes it has converted, but the extension and depth of its influence. Though some are debarred from avowing the cause by their inability to raise themselves to the level of contemplating the fundamental doctrines of the Trinity, Incarnation, and Resurrection, the minds of many have been deeply imbued with the ultimate Christian principles.

Thirdly, its Steadiness.—Several times I have heard people remark, "Next year I will send my son to a Christian school to study. Last year I tried a newly established private institution, and my boy came back quite a different creature. He had cut off his queue and wanted me to buy him a suit of foreign clothes. He said this is bad and that is bad, and there is nothing good in China. While my neighbour's child, who has studied in a Christian school not quite a year yet, has become a pretty fine chap. He begins to hate lying and love honesty. And he told his mother that his school gives demerits to any one who uses a word of abusive language."

Many reformers have calumniated Christian schools as being too conservative in their way of management and in the arrangement of the curriculum. They may be conservative, but conservatism is salutary, especially under the existing circumstances of China. Nilly or willy the Western education and civilization is to be introduced; but the introduction and adoption of the civilization with the realization of the expected results to a country where absolutism has reigned supreme for more than four thousand years is easy to talk about but extremely difficult to accomplish. Woe befall him who does not watch the general trend of the undercurrents of the people's thought and does not apply discrimination and graduation in the way of the adoption of the new civilization. A man long confined in a prison cannot see things when coming out of the prison. The remedy is not to bring him directly into the sunshine, but to take him into a room a little brighter than the prison, and then into still brighter rooms. When a

person begins to swim he does not plunge into the mid current of a stream, but practises to apply his arms and legs in the water near the bank. In fact, several schools tried the republican form of government in their way of management, but all of them, as expected by the sagacious persons, came invariably to a disastrous result. These are a few of the benefits rendered by the Educational Association of China; but I will mention two points which need improvement.

1. *The Translated History and Geography in English as Text-books.*—Within the last five years the students bear quite a different attitude toward English, and they entertain a different object from those who studied English five years ago. They do not come to get a smattering of English and then go out to be clerks or compradores. They come for the real learning—the learning conveyed through the English language. By being acquainted with the language they are put in such a position that they have a greater horizon of intelligence. In a word, they use it as means not as end. After completing their course they have to use their knowledge and learning in their own language (Romanization will never do). In a school where Chinese and English are taught hand-in-hand, sciences ought to be taught in English, but Chinese history and Chinese geography must be taught in the Chinese language. By heredity and association they have an aptitude for Chinese. Instead of the two familiar characters 四川, you require the students to remember *Ssu-ch'uan*. In Chinese the two characters 堯 and 舜 through their long history give us a great deal of interest and significance, while *Yao* and *Shun* leave with us nothing more than their intended pronunciation. As in economics the law of efficiency ought to be applied. By requiring the students to learn Chinese history and Chinese geography in English, which in Chinese they can acquire with better results perhaps in half the time, much time is lost which, used in learning another branch of study, would give a far larger benefit.

2. *The Way of Translation.*—In the meeting it was reported that the books published by the Association found a very small sale in comparison with the books published by the Commercial Press and the Japanese Publishing House. The books are not dear. Their quality is not inferior. The failure lies in the way of translation. Translation is not an easy thing, and one of the elements of success is to express the matter in a way familiar to the readers. Psychologically speaking the new has to be acquired through the medium of the old. It must be expressed, so that it can bring up as many associations of ideas as possible. The Western sciences are all new to most of the readers, and if they be translated in the foreign expression and foreign tone in order to secure accuracy, intelligence is greatly sacrificed. It is not easy to translate a book in such a way as calculated to arouse the interest of the readers to its best advantage and at the same time preserve accuracy, but every translator must have this in view in doing his work. This point being improved I have no doubt the publications of the Educational Association will meet with a warm reception.

N. L. NIEN.

Spring Field Meet.

The field meet, owing to the exceptional length of the rainy season of this spring, was postponed to the first of June, Ascension Day. The day was unclouded and the sun smiled upon us with a warmth that almost overstepped the etiquette of modesty. It was, however, good for the occasion, as one of our professors told us, "You are not likely to get a sprain to-day as you would in colder weather."

At 1.30 p.m. the great bell in the College tower rang out its notes of announcement, and the spectators began to assemble on the field. The track for the dashes had been well smoothed the previous day and the whole field made ready in the morning. The first "bang!" of the starter's pistol was heard a few

minutes after, and the various items succeeded each other in the order given below.

Among the spectators there were many guests, both foreigners and Chinese—ladies and gentlemen. Students from other schools were not few. Quartered safely on a verandah which overlooks the whole field from the west were a dozen students from the girls' school. Their eager eyes and free chatting, sandwiched with fits of shy cachination, evidenced their interest in the events going on below.

From all quarters of the field bursts of laughter and clappings of palms rose, giving expression to the excitement and sympathy of the spectators. These were so exactly regulated by the tide of the games that one could with closed eyes tell when the finishing line was broken, or whether the bar was cleared or not. The boys, on the whole, did well and energetically. As the sports were executed in much the same way as usual a lengthy description may be spared. So we only report the following:—

	FIRST PLACE.	PRESENT RECORD.	LAST RECORD.
<i>100 yds. Dash.</i>			
Senior	{ 1. Tsu Yu-yue. 2. Ts'a Kyih-chung. 3. Tsang Lieu-ngau.	{ 11 2/5 secs.	Time. 11 1/4 s.
Junior	{ 1. Zung Nien-tsau. 2. Wong Zung-daw. 3. Hyien Yau-kwong.	{ 13 3/5 "	12 2/5 s.
<i>Putting Shot, 12lbs.</i>			
	{ 1. Dan Sing-sau. 2. Yih Kwe-foh. 3. Dan Ya-sung.	{ 30 ft. 4 in.	29 ft.
<i>Half Mile Run.</i>			
	{ 1. Li Zuk-van. 2. Zung Zung-zoen. 3. Liu Daw-yang.	{ 2 m. 51 s.	2 m. 48 s.
<i>High Jump.</i>			
Senior	{ 1. Tsu Yu-yue. 2. Ngau Kih-sung. 3. Phen Vung-whei	{ 4 ft. 9 3/4 in.	5 ft.
Junior	{ 1. Tseu S-kyung. 2. Wo Kwai-ling. 3. Phen Vung-ping.	{ 4 ft. 1/4 in.	4 m. 7 in.
<i>220 yds. Dash.</i>			
Senior	{ 1. Tsu Yu-yue. 2. Tsang Lieu-ngau. 3. Zung Zung-zoen.	{ 26 1/5 s.	26 3/4 s.
Junior	{ 1. Zung Nyen-tsau. 2. Wong Zung-daw. 3. Hyien Yau-kwong.	{ 31 2/5 s.	29 s.
<i>Hammer Throw, 12lbs.</i>			
	{ 1. Dau Sing-san. 2. Tsha Ling-chung. 3. Yih Kwe-foh.	{ 70 ft. 6 in.	42 ft.
<i>120 yds. Hurdles.</i>			
	{ 1. Phen Vung-hwei. 2. Li Zuk-van. 3. Ling Dau-yang.	{ 18 4/5 s.	19 s.

	FIRST PLACE.	PRESENT RECORD.	LAST RECORD.
<i>Broad Jump.</i>			
Senior	{ 1. Tsu Yu-yue. 2. Dan Sing-sau. 3. Dan Yah-sung.	{ 17 ft. 2 1/2 in.	17 ft. 7 in.
Junior	{ 1. Loh Oen-zien. 2. Wong Zung-dau. 3. Phen Vung-ping.	{ 12 ft. 6 in.	14 ft. 4 in.
<i>440 yds. Run.</i>			
Senior	{ 1. Phen Vung-hwei. 2. Phen Zu-sung. 3. Ling Dau-yang.	{ 70 s.	62 s.
Junior	{ 1. Loh Oen-zien. 2. Phen Vung-ping. 3. Wong Zung-dau.	{ 78 3/4 s.	68 4/5 s.
<i>Pole Vault.</i>			
	{ 1. Tsu Yu-yue. 2. Tsang Ts-tsung. 3. Kaung Foo-zung.	{ 7 ft. 1/4 in.	7 ft.
<i>Relay Race: half mile.</i>			
Seniors	{ Ling Kyan-zung. Tsang Lieu-ngau. Lieu Ong-sung. Dzung Yien-ding. Zung Nien-tsau.	{ 2 m. 53 1/5 s.	2m. 3 s.
Juniors	{ Wong Zung-daw. Woo Yong-tsing. Yang Tuk-yao.	{ 3 m. 12 2/5 s.	
<i>Tug-of-war. Collegiate Dept. vs. Preparatory Dept.</i>			
Collegiate:—Tsiang Koo-ding, Dan Sing-san, Dan Yah-sung, Sung Dz-sing, Tsha Ling-chung.			

POINTS BY CLASSES.

Post Graduates or Theologicals.	40 4/5 points.
Junior Class ...	... I 4/5 "
Sophomore Class ...	... I 4/5 "
Freshmen ...	... II 3/5 "
1st Class ...	... 26 "
2nd " ...	... 19 "
3rd " ...	... 40 1/4 "
4th " ...	... 20 3/4 "
Post Graduates: Class Champion.	

POINTS BY STUDENTS.

	First Place.	Second Place.	Third Place.	Total Points.
Tsu Yu-yue.	5	...	...	25
Zung Nien-tsau.	4	...	...	17 1/4
Dau Sing-san.	3	I	...	14 4/5
Wong Zung-daw.	I	3	I	12 1/4
Phen Vung-hwen.	2	...	I	11
Li Zuk-van.	I	I	...	8
Tsang Lieu-ngau.	I	I	I	6 1/4
Phen Vung-ping.	...	I	2	5
Ling Daw-yang.	...	I	2	5
Tseu S-kyung.	I	...	...	5
Loh Ong-zien.	I	...	...	5
Tsha Ling-chung.	I	I	...	4 4/5
Yih Kwe-foh.	...	I	I	4
Dan Ya-sung.	I	...	2	3 4/5
Tsha Kyih-chung.	...	I	...	3
Ngau Kih-sung.	...	I	...	3
Wo Kwe-ling.	...	I	...	3
Phen Zu-sung.	...	I	...	3
Tsang Ts-tsung.	...	I	...	3
Wo Yong-tsing.	I	...	...	2 1/4
Yau Tuk-yau.	I	...	...	2 1/4
Lieu Ong-sung.	I	...	...	2 1/4
Zung Yien-ding.	I	...	...	2 1/4
Ling Kyan-zung.	I	...	...	2 1/4

	First Place.	Second Place.	Third Place.	Total Points.
Hyien Yau-kwong...	2	2
Zung Zung-zoen.	2	2
Tsiang Koo-ding. I	I 4/5
Sung Zur-sing. I	I 4/5
Kaung Hoo-zung.	I	I

In comparing the record of this meet with that of the last we may note that inasmuch as much advancement is made in some lines improvement is still possible and needed in others. If intellectual and physical capacities bear any relation to each other much power that is for athletics in our students is still latent and undeveloped. But the undoing factors of all success are lack of exercise and patience. It is a pity that many of our students who possess strong stature and good constitutions, which require a little training to be athletic, instead of doing so, allow their natural gifts to rust by disuse. The cause at the root is that the quality of patience is lacking. An iron rod may indeed be whetted into a knitting needle, but without sufficient time and patience put into it, it cannot be done. As "heaven is not reached by a single bound" so excellence in any line of athletics is not gained in a day. What I wish to say is that time must be given to practice to qualify a competitor for a field meet. To prepare for our next meet in the autumn, or the intercollegiate meet, it is not too early to start right from this moment. In the last intercollegiate meet we were permitted to hold the first place among the colleges of the Association. But unless due training be given on the one hand and sufficient time devoted to practice on the other, we may not be able to maintain our position in the next. In other words, our competitors, we must expect, have improved greatly since last year, and to come out fairly ahead of them, we must improve ourselves. So my last words are to those who have interest in athletics; develop yourselves and allow your natural gifts to shine, and in turn keep our college lustrous and lofty not as a meteor but as the sun, permanent in the athletic firmament of the Intercollegiate Athletic Union.

Y. Y. TSU.

Education in the Philippines.

Perhaps nothing determines so much the aim, the character, and the amount of education of a nation as the form of government it possesses. Under absolutism the aim of education is narrow, the character is slavish, the amount is limited. To keep people as much as possible in ignorance, or to give them education only to such an extent as may make them more fit to be its victims, has been the maxims of each and every despotic government. While under constitutional or republican governments the aim of education is broad, the character is free, the amount is unlimited. To remove people as much as possible from ignorance, or to educate them to be citizens of responsibility and self-government, has been the precept of each and every constitutional or republican rule.

As the government of every nation is gradually developed from absolutism to republicanism, passing through the intermediate stages, so the education of every nation alters in accordance with the changes of the government. In the West as well as in the East this statement has been again and again proved by the histories of different nations. Whoever reads the history of the middle ages and that of the modern world, and pays special attention to the educational question, will arrive at the same truth and will draw the same conclusion.

As in every other nation the history of education in the Philippines has undergone changes together with its form of government.

Before the American rule, that is, under the Spanish, little stress was laid upon public education. The power of education then was in the hands of priests, and the sphere of education was hardly beyond that of religion. Only a minority had some imperfect knowledge; the majority were in ignorance and darkness.

But since the American rule darkness has been little by little superseded by light and ignorance by intelligence. Among the foremost questions of discussion stands the question of education. Nothing that is within the reach of the

Bureau of Education has not been taken into consideration and put into execution. Teachers, more than a thousand in number, have been called from the United States to the archipelago. District and municipal schools, having a course of three years respectively, have been established throughout the islands. These are not all. There are secondary schools, and schools for studying commerce, agriculture, arts, and crafts. In order to prepare native teachers well qualified for their posts, normal schools are founded and necessary studies offered; in order to enable students to enter American colleges and universities, advanced and post-graduate studies are also given. It is even said that the establishment of a university will take place not far in the future.

Having mentioned the general feature of the educational work in the Philippines, let us see what progress has been made and what good has been done. To those who have read the publications of the Bureau of Education and seen the Philippine exhibits at the St. Louis Exposition, it is not hard to form a correct and just estimate. But for those who have neither read the publications nor seen the exhibits, we may safely say that there has been progress, and the progress has been rapid. The number of persons under instruction is increasing year by year; the spirit of learning of the Philipinos is growing day by day. Ignorance which was powerful in the past is now becoming weaker and weaker. Knowledge which was limited before is now spreading everywhere.

Seeing the advance the Philipinos have made in education, who will not admire the good work the United States has done to the islands and congratulate the Philipinos on their opportunity in leaving the world of darkness and entering that of light? It is the aim of the United States to raise the Philipinos from a state of dependence to that of self-government. We wish that this aim may soon be fulfilled. At the same time much more we wish that the Philipinos will exert their best efforts in order to hasten the steps in the forward march.

The writer being a Chinese cannot but turn his thoughts to the general education of his country when writing on the education in the Philippines. The question of general education is as important in China as in the Philippines. Much attention has been paid to this topic, and much has also been done. We are as eager to see rapid progress and reap good fruit as the Philipinos. But no rapid progress can be made nor good fruit can be reaped, unless there is a board of education with a definite aim in mind and enough means in hand, full of knowledge, ability, and power to control and direct the education of the whole empire as the Bureau of Education in the Philippines. News regarding the establishment of the Board of Education in China has appeared in papers recently; we hope to see the edict soon. China has been behind other nations in the reformation of politics; may she be not again behind others in the progress of education!

T. C. DZUNG.

Bab Da-waung.

In the district of Liu-dao there lived a gentleman surnamed Hoong. His name has been forgotten by the teller of his story.

His family had been ranked among the most powerful noble lines; but, as circumstances had proved most unfavorable, there was practically no estate left him save a mansion with ruined walls and fields yielding a very small income.

Though far from being rich, Mr. Hoong was exceedingly generous and kind; he was always glad to open his purse to help the poor on application.

Once a fisherman in some urgent need came to Mr. Hoong for a loan. In spite of the large sum asked, he pawned his clothes, sold his tools, borrowed money from friends, and did everything to make up the amount to satisfy his dependent.

As Mr. Hoong was so free-handed to his friends, he never thought to demand payments from his debtors; and, as the fisherman's earnings were too small to cover his debt, he could not make

return to his helpers. But, instead, he occasionally presented to Mr. Hoong a trout as interest whenever he could catch one.

One day a trout of unusually big size, with a white spot on its head, fell into the fisherman's hand. It was soon handed over to Mr. Hoong, but finding its appearance quite different from its kind, he set it free, with the superstition that it might be a changed or disguised form of some great spirit.

Some time after, Mr. Hoong went to his son-in-law's home to see him and his daughter. It was quite dark when he left them. On his way homeward, when he came to the bank of the Hunho, he saw a drunkard followed by two or three boy servants, staggering towards him.

While they were still some distance from each other, the drunkard, with a commanding and rude voice, demanded who he was. "I am a passer-by," was the reply. "Have you never had a name? Why should you only say 'a passer-by?'" again asked the drunkard.

Since Mr. Hoong was very eager to reach home before night, he gave him no further answer, but walked on with increasing rapidity and passed by the drunkard without paying the least attention to him. The drunkard became very angry, and turning suddenly, took hold of Mr. Hoong's sleeve. The smell of wine made it more intolerable for Mr. Hoong to deal with him. He struggled to get free from his hold, but in vain.

"Will you have the goodness to tell me your name?" asked Mr. Hoong. "I am the ex-'ling yin'; what do you want to know this for?" Then Mr. Hoong remarked, "Woe to the world. Such a 'ling yin' would disgrace all mankind. Fortunately you are the ex-'ling yin'; if you hold office now, I fear, no foot-pedestrian in meeting you can escape death or being killed."

This satire made the drunkard mad to the highest degree; his nose burned like a "beacon-light," his eyes protruded, his mouth opened widely and his hands grasped tightly; all these signs of anger intimidated to Mr. Hoong that he was

going to strike him. "I warn you," cried Mr. Hoong, "no man has ever been bold enough to insult Hoong with the slightest touch."

No sooner had Mr. Hoong uttered his name than the drunkard changed his face from anger to joy and knelt before him, saying: "You are the man who saved my life. I am sorry I have done you such wrong; please pardon me." He then stood up and ordered his servants to go home first and prepare for the welcome of the new guest.

Mr. Hoong still tried to get away from him, but the drunkard insisted on his going with him. After a few minutes' walk they reached a village, and Mr. Hoong was soon introduced into a big hall, which was so splendidly decorated and neatly furnished that he was led to think that the drunkard was a man of high rank, since only such could live in such a pompous style.

Seeing that the drunkard was now more reasonable than before, Mr. Hoong began to ask for his name. "Do not fear my words; I am the Bah Da-waung (the eighth great king) of Dao River. To-day the Green Boy of the western mountains invited me to a drink. I regret that I was too much intoxicated to treat you in the proper way when we first met." Judging from these words Mr. Hoong was convinced that he was not a man but a supernatural being. But the drunkard's sincerity conquered Mr. Hoong's fear of him.

Soon after, a feast was provided; the host and his guest enjoyed their talking and drinking with perfect confidence in each other. But this confidence soon disappeared from Mr. Hoong's heart. Being a devotee of wine Bah Da-waung drank large cups. In fear that he might be again drunken and annoy him as before, Mr. Hoong pretended to have drunk much and asked leave to go to bed. But Bah Da-waung could see through his heart and smiled and said: "I beg you to fear no more. It can hardly be true that drunken people cannot realize between right and wrong. Though I being a wine-drinker am not respected by my friends, I will not

insult an honorable man. Why do you still have no confidence in me?"

"You say you are not respected, why should you not give up this evil habit?" asked Mr. Hoong. "To speak truly," replied Bah Da-waung, "when I governed as a 'ling yin' I drank more than to-day. For this reason I was cashiered by the God of Heaven and banished to an unknown and desolate island. From that time I have kept myself quite sober for more than ten years. Now I am old; all hopes desert me. Only a cup of wine will make me happy; many thanks for your kind wishes to me."

Thus their conversation went on, when suddenly the morning bell rang and Bah Da-waung looked very uneasy. Taking Mr. Hoong's hands as if to urge him to go out, he said: "We have to separate now. There is a thing in my possession which I will present to you as a return for your kindness of saving my life; but you cannot keep it too long; when you have got all that is wanted, you have to return it to me then." So saying he spit from his mouth a tiny man of little more than one inch in height. With his sharp fingernail he scratched one of Mr. Hoong's arms and immediately put the small creature into the cut. As soon as he had done so, the skin closed and swelled up, and the strange object was well buried in the arm.

Mr. Hoong was much embarrassed by his so doing and demanded what was meant by it. But Bah Da-waung uttered no more words than "You had better go off now." He then accompanied Mr. Hoong into the highway and went back solemnly.

When Mr. Hoong turned his head he was much surprised to find that neither man nor house was in existence. The only thing he could see was a huge trout creeping steadily into the water. After some time of astonishment and reflection Mr. Hoong went home.

Since he had got a thing in his skin Mr. Hoong's eye began to exhibit wonderful sight and could discover any hidden treasure and other valuable objects. He

soon found in his bedroom many hundred ounces of gold and silver buried in the ground. He dug them out and became extremely rich.

Three years after, one night, Mr. Hoong in a dream saw Bah Da-waung come and said to him that the thing he had given him would absorb man's blood and shorten man's life; and that he had better return it to him since he had acquired all possible happiness and wealth. Mr. Hoong accepted his advice and asked him to have a drink. "I will not drink, sir," answered Bah Da-waung. "I have restrained myself strictly according to your advice." He took Mr. Hoong's arm and bit the skin under which the small man dwelt. A sense of great pain was felt, and Mr. Hoong was awakened. He found that, save for a cut, there was nothing in the skin to raise it up. Henceforth he had no more wonderful eyesight than any other ordinary man.

S. ZAU.

Why Do We Study?

Were we to ascend to a great height in a balloon and to take a trip around the world at the same time, we would, after careful observations, be able to tell who, among all the human beings, are the powerful, the wealthy, and the happy. After we have discovered that the civilized, the enlightened, and the educated are the powerful, the wealthy and the happy, then we will ask ourselves, "How can a man make himself educated?" No doubt "to study" is the answer.

Civilization in China dates back to ancient times, but since the elapse of generations, what is the present condition of China's civilization? Is it far in advance of that of the past centuries? No, certainly not.

After the true weakness of China was fully exposed to the Westerners, cries of "Reform!" filled the air; then many colleges were opened, then boys were sent to the newly established schools, then students were sent abroad, then many were graduated at home, then some returned to their mother country after finishing

their courses in foreign countries. But what has been accomplished towards the steps of reform, the much desired reform? Nothing! after all.

We are shocked at hearing such statements, for we are told to count the vast number of Chinese who have studied, or are studying, the Chinese language or especially the English; and again we are told to listen to their zealous discussions touching their national affairs; this, all this, proves China is not short of young patriots.

If we keep our eyes upon the so-called "young men", we see that many are becoming gamblers and drunkards, some are sacrificing their lives to frivolities, and very few are "true young men". By what influences are these once patriotic young men brought to such a mean and contemptible state? How does it come to pass that the youths, formerly full of zeal, care only for worldly lusts now?

All this results from the fact that they, while in school, do not ask themselves, "Why do we study?"

Why do we study? Do we study for the purpose of acquiring certain knowledge, so that we may get subsistence to support the lives of ourselves and of our parents and wives and children, so that we may obtain power and fame, and so that we may live pleasantly surrounded by temporal luxuries? Not a bit. We get learning, the most important learning, the needed learning, in order that we may save our fellow-countrymen from being slaves to superstition and walking in darkness, that we may improve the general lot, that we may accomplish those achievements which will preserve and prolong the existence of our country in such a critical time, that is, to enlighten the people, the miserably ignorant folk.

So then we should bear in mind that our aim is to enlighten the people by translating or explaining books, by writing papers to express and to guide the wishes of the public, or by lecturing on the platform to vast audiences. Among reformers, no one, yes, not a single one, can challenge a higher position than he who accomplishes this task, this weighty task. No mission more dignified or

more honorable than this has ever been undertaken by man. He who devotes himself to the removal of national disgrace should be well thanked by all the future generation. How the occidentals will admire our efforts. What a renewed fate will crown the world! How we shall be praised forever, not in words alone but in deeds, by the people!

Great and populous as China is, success will never and can never visit us with the greatest and the quickest ease. However strong are the temptations surrounding us, however difficult are the tasks we do, and however weary we may grow, let us fight the same foe and let us run towards the same goal! Thus we should not be time-wasters, nor vain babblers, and boasters nor drones; indeed in anything and everything we are expected to do, we should display our vigor towards the regeneration of China, the reproduction of a country, new and mighty, the restitution of a people of four hundred millions to glory and security.

We, students of to-day, should, in one sense, prepare ourselves to cure our country in the near future as medical students do to cure sick patients. Like them who test the best physic fitted for a patient, we should test what physic is best suited to be taken by our decayed country. Like them who adopt what has been experienced by their predecessors to heal the sick, we should adopt what has been used by our neighbors to heal our mother land. Like those who choose for themselves one branch of the science of healing, each of us should follow the one subject in which he takes the greatest interest.

With lands cut away bit by bit, with advantage lost step by step, with indemnities increased, should we students retire in comfort and ease witnessing the existence of our nation imperilled? Good heavens! ought we to be furnished with knowledge if we study for ourselves?

With fellow-countrymen miserable and weak, with fellow-citizens superstitious and ignorant, with public opinions dim and dark, we all should have the right aim at the start.

H. W. SUNG.

Let Us Try.

A saying often comes to my ear that it is too difficult to try. This is a great mistake. I do not believe that persons can ever succeed without trying a single time; neither do I believe that those who try again and again, will fail in the long run.

To try is the seeds of lofty deeds and the beginnings of great ends. Had not Raphael tried to daub, he would never have been a Raphael of renown. Had Canova feared to try, he had never been a sculptor of great fame. Had Charles Kean hesitated to speak, he would never have been an actor regarded as next to Garrick.

Examples are so many that it is impossible for me to pen them all. I notice, from personal observation, that most people dare not make a try for fear that they will be laughed at. Nay, it is failures that people laugh at; they will not be so foolish as to laugh at a trial.

Again, every man has liberty to do what he likes. Others have no right to say yea or nay about one's attempt to do some thing. Demosthenes, before he become famous as an orator, was many times laughed at by others. Although he was quite dejected, his attempts were not abandoned. At length he amended all defects and became a famous orator. Indeed, to try is not disgraceful!

To those who would try the possession of the following qualities, so far as I can observe, is indispensable:—

1. *Personal Will.*—If a man wishes to run, it is advisable to move his legs; if a man is willing to drill, it is best for him not to stay in his room and study; if a man wishes to try, his object is to reap some benefit from it; if a man is obliged to try, he is not only benefitted but also injured.

2. *The Use of all our Powers.*—Solomon said: "Whatsoever thy hand findeth to do, do it with all thy might." Lord Nelson remarked, "Whenever I climb a tree, I must climb to the top of it." These words are quite true and cannot be gainsaid. The more we labour, the

more we gain. It is the same with those who do things with all their might. On the other hand, spiritless fellows, fearing exhaustion of their spirit, act cowardly and idly and end with two left hands.

3. *Perseverance.*—This quality is everywhere in need. A man can hardly succeed in what he desires unless he perseveres. If we insist on our success, we shall certainly fulfil our aim earlier or later. A great deal may be accomplished in several tens of years or even in hundreds of years. No matter whether we may witness the success or not, we must continue to try with a firm hope and joyous heart. Also, we must not be depressed by seeming failure, nor elated by success, but strive calmly and deliberately until our earthly journey is finished.

4. *Courage.*—These three qualities are still not enough; we must also have courage. No place in the world is without danger. But if you do not fear it, you will overcome it. You would certainly be courageous if you were to take a glance at the following words: "Fear, grandma?" Replied Nelson, "I never saw fear; what is it?" From this point of view there is no such thing as fear at all; only the ignorant imagine it. So whenever a man tries he must go on, notwithstanding dangers and difficulties. At present we know to try. Further, I should like to say what to try. Three things, I think, are necessary for every one to try to do:—

a. *To be a Complete Student.*—In order of time studentship precedes parenthood, while the latter comes before citizenship. As a matter of fact a country's prosperity chiefly depends upon students, but we have no time to argue it now. Generally speaking a student cannot be perfect unless he has a healthy body, a brilliant mind, and good morals. The country

of the Rising Sun was a very insignificant one a score and half years ago, but she is now a first rate nation in the East.

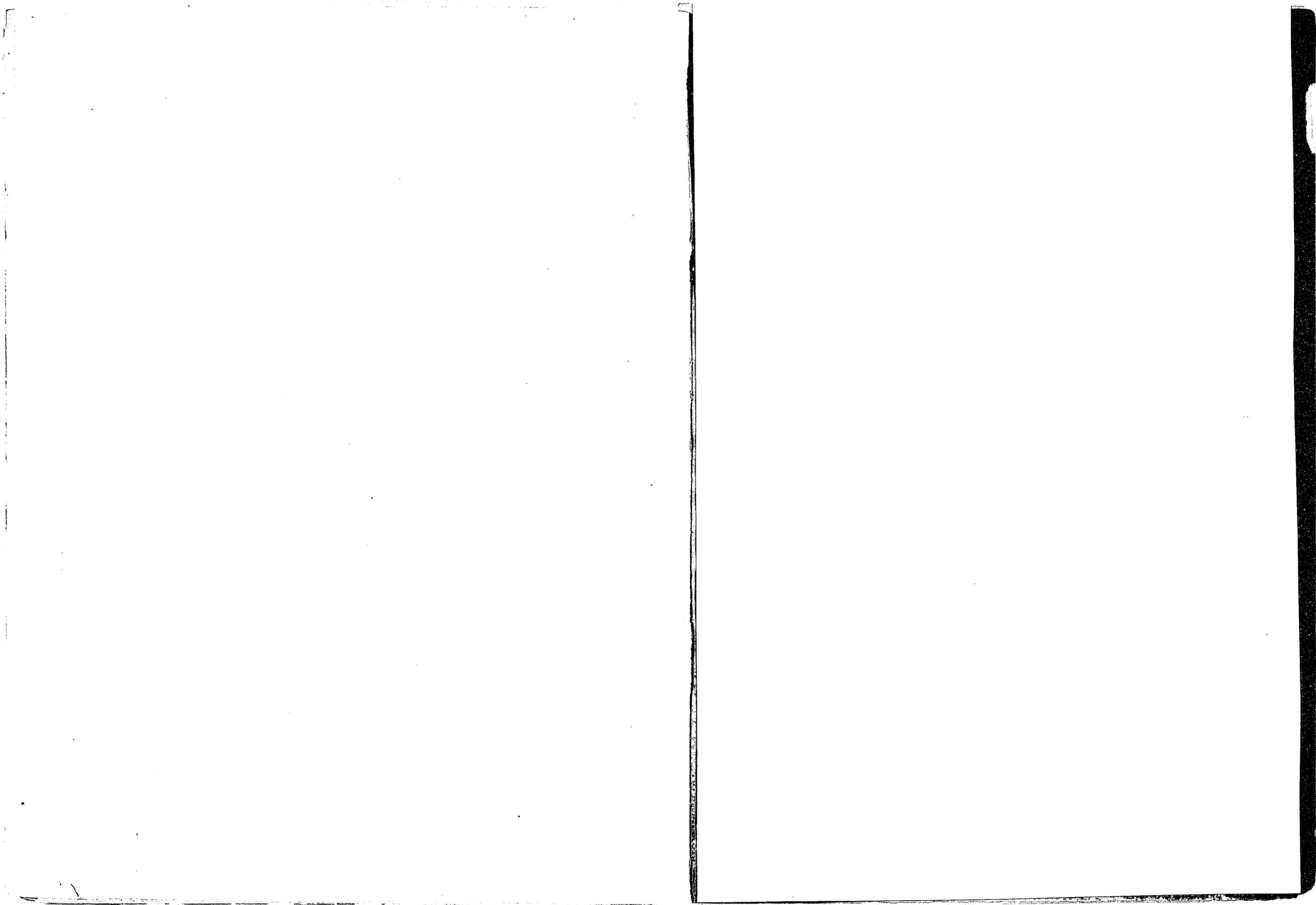
The cause of her rise every one, I think, will admit is due to her students, especially to Marquis Ito and three others. Accordingly if we wish to make our nation a first rate one, we must be complete students. To be a complete student is not an easy task; we must try, however, in spite of difficulties and hardships.

b. *To be a Good Parent.*—Most people do not think about being good parents, fostering their offspring and training their young. Good parents generally produce good offspring. Somebody may say that this statement is not right. Intelligent as Shun was, his parents were very wicked; while Kun was very evil, his son was marvellously good. Admitting that it is true, it is seldom the case. A man, when he is young, is changeable; if he goes with bad companions, he becomes bad also and vice versa.

c. *To be a True Citizen.*—After we pass over the ladder of studentship and parenthood, we must have a general knowledge of public affairs. At this time we must come out and give a hand to promote common welfare and public happiness. As a rule if citizens are patriots the country is always strong and prosperous. If citizens have no national consideration, their country can never be prosperous. Take a glance at the United States, Russia, England, and China, we can at once notice the difference in the quality of their citizens without a moment's hesitation. This is the third thing which we have to try and procure.

Although their names are different, yet they are all inseparable. Therefore let us try to be complete students, to be good parents, and lastly to be true citizens of China.

V. K. MAU.



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