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ALL EYES ON CHINA

THE COUNTRY IS CREATING WORLD-WIDE ATTENTION.

Interesting Address Was Delivered by R. D. Shimidzu Regarding the Different Problems—Great Opportunity for Christian Church.

The following very interesting address on China was delivered before the members of the Christian Endeavor society at Portsmouth last Sunday evening, by R. D. Shimidzu:

China, of to-day, is the focus of world-wide attention not because of her recent appearance in newspapers, under the headings printed with big letters, but because she is really the big question in the Far East. Many observers have been looking on China as a "sleeping elephant," but the native people have been proud of calling her a "sleeping lion." Whether China is an elephant or a lion only time will tell, and my present paper will tell you something of China in the past, point out how the revolutionary movement has come to take place, and also give you some idea of the actual social conditions in that land.

The Chinese race, which is generally called "Hoang-ho" in the native language, declared the independence against the Peking government, in the year 4069, of the foundation of that empire. The calculation of this era is very doubtful, and so open to criticism. But no scholar has so far discovered any authentic historical materials by which the Chinese era can be otherwise counted. In this way we are compelled to pre-suppose that the calculation is provisionally true in so far as it is put in the Chinese chronicle. But you must remember this: that however doubtful we may be about the exact arithmetical calculation of the era, there is no room for doubting that more than four thousand years have passed already since the Hoang race came to Central China. The Hoang race was not native to the land of China; it migrated from another place to the valleys of the Hoang-ho (Yellow River) four thousand years ago. The original home of the race is not well known, but it may be safely asserted that this race had inhabited somewhere near the Kuen Lun mountains before it came to China, because a great many Chinese legends and myths refer to those mountains. Previous to the migration of the race to China the valleys of the Hoang-ho had been already occupied by another tribe; but this tribe seems to have given way to the newcomers. The southern part of China had been inhabited by another tribe which still survives, keeping to their own traditions and manners. And the northern part had been also settled by a warlike tribe which seems to have been far more powerful than the southern tribe. The Hoang race which took possession of the central part of China was frequently attacked by both the northern and the southern tribes, but finally it gained the upper hand over both sides. The leader of the Chinese race is generally known by the name Kwong-dai. This name seems to me to have been not an individual but a collective name applied to the whole race. (This is my own supposition from the very meaning of that word.) After the death of this leader the name Kwong-dai was dedicated him, and the Chinese people call him by the latter name. This leader, Kwong-dai, is supposed to be the ancestor of the Chinese race, and the revolutionists claim to restore the inherited power of the descendants from Kwong-dai, which power has been so long kept down by the outsiders.

Now let us see how the power of Kwong-dai's descendants came to surrender to the outsiders. The death of Kwong-dai was followed by a series of wars, and as a matter of course the old empire against nation and kingdom against kingdom; the power of the Chinese race as a whole, however, was never transmitted to a foreign race; China was always gov-

erned by the Chinese. But in later eras a change took place. In the year 1279 A.D. the Chinese sovereign power was just occupied by foreign invaders that came from Mongolia. And the Yuan dynasty lasted only eighty-seven years and in 1368 the Chinese or Hoang race could come to power again. Thus the foundation of the Ming dynasty was laid down by the Chinese, but unfortunately it came to an end in 1644 A.D. in the year 1644 the Chinese throne was removed for the second time to a foreign race, and from the following year every Chinaman was compelled to raise the well-known cue at the apex of his head as the testimonial of the absolute alliance to the foreign invaders. This is the first settlement of the Manchu rulers in China whom the revolutionists are now pelting by sending them into and out of the country.

There is no doubt that the Manchu rulers used the natives very badly; it is generally acknowledged that for the retrogression of the Chinese civilization and the disintegration of the national spirit, the Manchus are, in the greatest degree, responsible. They failed in both home rule and diplomacy. It was during the last three centuries that the decadence of the Chinese nation became extraordinarily remarkable and parts of the home land were occupied by foreign powers. It is a sort of wonder that the Chinese could stand the Manchu dynasty for over two hundred and sixty years. If we compare the population of the Chinese, with that of the Manchu, we find that the proportion of the former to the latter, cannot be less than three hundred to one. The Chinese exceed not only in number, but also in intellect. Perhaps, the latter half of an individual, will not be true, but if it is prefaced of each race collectively, it holds good. In the history of China you will find that all the remarkable artists, philosophers, statesmen and such-like came from the Chinese race, but not from the Manchu. The Manchu race from its beginning to our day never produced a single character of intellectual type. Of course, there appeared among the Manchus a few minor generals who trampled down the northern districts of China, under the hoofs of horses. These are the representative characters of the Manchu race, perhaps, with the exception of that questionable dandy who resided in the Peking court until her recent death. She was a lady of extraordinary personality, very much like Mary Stuart.

Under such circumstances, it is no uncommon thing that a sudden event will take place. The Peking empire in China has been very threatening for the last twenty years. Since China was reported to have begun to awake, she has sent out a great many students to foreign countries, to get something from abroad. There were in Tokio, seven thousand Chinese students, just before I left that city, a few years ago. When those students went back home, they were utterly satisfied with the Manchu rule; a good many of them joined the secret political organization, the purpose of which was to upset the Peking government by any means whatever. The secret movement was continued by the racial feelings, which are very strong among the Chinese people, who are proud to say that they are the direct descendants of Kwong-dai. Thus, the relations of the rulers to the ruled became more bitter and more bitter. On the other hand, the sovereign power of the Manchu race, down to its very lowest, chiefly because of the corruption of the court life in Peking, is typical. In the meantime the secret organization took advantage of this situation, and finally it declared the independence of China by the name of the ancestor Kwong-dai. Therefore, it can be said that Chinese revolution is not a mere selfish anarchical movement, but the restoration of the power on the part of the native race. This is the historical interpretation of the present Chinese movement.

Next, let me consider, by calling to mind the actual condition of education in China, whether or no the republic which has been provisionally established in the south is fit for that land. First of all, I should like to call your attention to the conservative tendency of the Chinese mind. No other nation will be more conservative than the Chinese; it is a well-known characteristic of the Chinese mind, to keep to its own traditions and history. A new order of things seems to them to be bitterly hostile. In customs, manners and literature they faithfully observe the three-thousand-year-old formula set forth by their ancestors. The Chinese social life is full of mannerisms which to us are really wearisome. But the majority of people in China cannot do away with those mannerisms, simply because they were followed by their forefathers. Such a characteristic of mind as that will not be in favor of an utterly new arrangement of society.

Now, turn to national education in China. Since the day of the foundation of Chinese empire, China has never taken the official census of the whole land, so we have no statistical figures which would show you to what extent national education is popularized in that country. But the fact firmly stands that in those inland provinces of China there are very few educational institutions where children are taught systematically and continuously according to the modern method of pedagogics. There are, of course, public schools, technical colleges and such-like in the river side districts and the coast. To speak of China as a whole, however, national education, which will furnish an individual member of the state with the fundamental basis of the quality, is in a very bad shape. It is estimated that ten per cent. of the Chinese population are illiterate. But when we speak of China, we must remember this: to be able to put down black dots on white does not mean to have received national education. Because it is a custom among Chinese parents to teach their youngsters, perhaps, at night around the fire-side how to scribble those curious characters. Therefore, Chinese boys and girls know how to kill their own mother tongue by writing without attending any educational institutions, only if they have such such wise parents. And those boys and girls are often unable to make a correct figure of a little complicated character, and even every-day

words, if they are somewhat big, seem to them hieroglyphic, because they have been only taught at home by their uneducated parents.

These boys and girls, however, do not fall under the category of illiteracy, which is summed up in the figure, ten per cent. of the population. Now, you will be able to see in what position Chinese education is, and how ignorant the Chinese nation is. I do not mean to say anything whatever of an individual Chinaman, but of that nation in its collective sense. Is it fit for China to have a republic? In which republic any and every body from the Roosevelt to the shoe-maker is supposed to have a voice in the administration of state? I submit the answer to your own judgment.

There is another obstacle lying in the way of republic. This is the native doctrine of public morality which is formulated by Confucius and afterwards modified by later scholars. This doctrine is based on the rigid order of class distinction. The moral formula runs thus: A is A and B is B. But there is no C by means of which the A and B can be connected together in some respects. That is to say, a king is a king, a subject is a subject, and parents are parents, children are children and so on. They do not teach the principle by which king and subjects, parents and children can be brought to an equal footing. In other words, the idea of natural rights of individuals is unknown in the history of Chinese thought. In the Chinese language we cannot find any corresponding words to such as "right," "liberty," or "personality." This is no doubt a weakness of this native doctrine, the torch of which was kindled over four hundred years ago. Therefore, I wondered how many Chinese people can conceive themselves as members of state, under the idea of civic right or duty on which the very idea of modern state is based. In the spirit of the native doctrine, predominant in the Chinese mind, there are in the Peking University two sacred emblems which are looked upon with great reverence by students. One represents the emperor, the other, Confucius. According to the regulation of Chinese education, the royal emblems and the teachings of Confucius have been so far the standard of morality. The late famous Chinese scholar, Jong-ji-hung, wrote the book, "Hong-Hoang-fen" (an advice to the young in learning). This book has been written in the spirit of the native doctrine, though we can find remarkable traces which clearly show that the author has externally grafted modern European ideas on his native doctrine. This writer advises the young folks to believe themselves, so that their everyday conduct can be in strict harmony with the teachings of Confucius. This doctrine has taken possession of the Chinese mind for the last twenty-five centuries. And this doctrine can never justify the republican form of government.

Now, it will be easy to see from the foregoing discussion that the provision of national education in China is impracticable and unmanageable, insofar as the present social conditions remain as they are. Then the question, What form of government will be good for China? will naturally follow, and I do not mean to answer it here. What I have to say is this: Despite the impracticability and unmanageableness, if once a republic has been permanently established in China, the faith and the standard of conduct will be shaken and consequently the tone of the public feeling will be suddenly changed. This sudden change is very dangerous and it often breaks up the social organization. Students of history are of opinion that the decadence of the French nation which is now threatening the existence of modern Latin civilization has been caused by the sudden change of public feeling brought about partly by the abolition of the historical system of French organization, partly by the recent divorcement of Catholic church from national education. This is a serious warning history which suggests some things to China. If the present arrangement of things in China has been utterly destroyed, and if there is no



A TRAVELING COAT FOR SOUTHERN JOURNEYS.

Furs must be left at home when one travels to the southland, but a good warm traveling coat which may be used also for motoring is a splendid garment to have along. This smart and serviceable coat will be worn by a February bride in the south, and is of a brown and cream mixture with a trimming of brown velvet and cloth and small gilt buttons. The lines of the coat are especially attractive, and while straight and easy fitting, the garment gives an effect of slenderness.

thing which is able to maintain the faith and the standard of conduct, China will fall from the trying path to the life.

Here opens a vast field of harvest for the Christians. The Christians have been working in China, in a very active way, but the greatest opportunity of universal evangelization will come after the present movement of politics is over in the far east. This of yesterday, was the stern rejected by the builders, who can tell whether she will become to-morrow the head of the corner? You Christian people, guardians of humanity, will not reject China in our own days, I hope.

Shipbuilding Records Broken.

New York, Feb. 3.—Last year witnessed the most remarkable activity in shipbuilding in all marine history. There has been a set demand for new ships in all parts of the world, in one year 2,192 vessels having been built. These vessels aggregate 2,568,076 tons, while the total power of the engines required to drive them has been 1,113,469 tons. The new ships include not only all classes of cargo steamers, but the finest and largest types of ocean liners, which set a new standard for size and luxury of equipment at sea. One company alone, the Hamburg-American, is building twenty-one steamers, aggregating 236,000 tons, which will give the line a total of 1,251,160 tons, the largest in the world under one house flag.

What Mr. Bradbury Proposes.

Mr. Bradbury (Selkirk) has introduced into the House of Commons a bill forbidding the depositing of sewage into any Canadian navigable water. It is a very laudable initiative of one which Senator Belcourt has had before the senate for two years, and which has been very much before the public eye. Mr. Bradbury's bill is unworkable, and the Ottawa Journal, which has hitherto been silent about Senator Belcourt's measure, suggests that the member for Selkirk should amend it so as to provide just exactly what the senator's bill carried through the senate proposed. The Journal has apparently no objection to tory steals, but it does want its pet tories to eternal well when they are appropriating the ideas of liberals.

During December there were sixty steamers arrived at Prince Rupert, B.C., the Pacific coast terminus of the Grand Trunk Pacific, and sixty departed. Considering that this is the season of the year when traffic is lightest, this record must be particularly gratifying to those most interested in the development of Canada's new Pacific coast port.

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