

THE GENERAL ENVIRONMENT OF MISSIONS IN CHINA AT THE PRESENT TIME

By ROBERT E. SPEER, D.D.

Our first contacts with China at Canton on our way out to Siam in the spring of 1915, and at Mukden when we returned to China for a month in the autumn, were depressing with regard to the general political and social conditions of the country. Most emphatically they were not depressing with regard to the missionary enterprise and the accessibility and responsiveness of the people, especially of the student class, to the message of Christianity. But in the spring the disappearance of each vestige of republican government with the single exception of the presidential title, the uncertainty of the political future, the uneasy consciousness of subtle forces at work which it was difficult to understand and which were producing social and economic changes which could not be controlled, the difficulties of adjusting the products of western education to the existing social order, the unrest which the great war is producing among all established things, and in the autumn these considerations intensified and supplemented by the monarchical agitation, were pressing upon the minds of the young men of China and throwing a shadow across their hopes. In some measure, perhaps not great, this depression was reaching down to the masses of the people. But among these masses in China there is always depression, fought off and lighted up by the manly, cheerful spirit of this great people but always there as a tragic background of their life. 'Perhaps,' as some of them said in Canton as they spoke of the ceaseless struggle with life on the edge

of want, 'perhaps there are too many of us and it would be better if some would die.' No one could be in China to-day, I think, with a sympathetic mind without feeling this sense of depression and being made aware of the check which had been given to the buoyant enthusiasm of the nation in the first days of the Republic. Certainly we realized these things as we came into China from the thrill of joyous life which is felt throughout the Philippines and the firm and courageous though not untroubled confidence of the spirit of Japan.

Outwardly the first aspects of China confirmed the feeling of discouragement. There were new buildings along the Bund in Canton and what was waste land twenty years ago had been redeemed, but otherwise the city seemed almost unchanged. And Mukden was like the old Peking of earlier days and worse, its roads either morasses of mud or dried crevices cut by cart wheels which no roads could withstand, its walls and gates out of repair and the whole city, away from the railroad station and the Japanese concession, marked by the mildew of reaction. But one does not need to go far in China before the idea that the country has stood still or is standing still now is contradicted by facts on every hand. When we were in China before, the only railroads in the country were from Tientsin to the outskirts of Peking and from Shanhaikwan to Tientsin. The railroad which had been constructed from Shanghai to Woosung had been torn up as a concession to Chinese superstition. Now there are 6000 miles of railroad already built and many more projected, and we were able to cover in comfortable journeys of six or seven days of railway travel what it would have required almost as many months by cart and boat and on foot to have done twenty years ago. Peking was absolutely transformed, the railway now running through the walls into the heart of the city, broad macadamized roads traversing the city in every direction, rickshas and carriages and automobiles taking the place of the heavy springless carts

which were the only means of movement before, modern hotels and office buildings standing where Chinese shops and hovels had been. Shanghai had grown so that there were handsome school buildings and blocks of residences like sections of a residence district in New York far out in what had been rice fields when we were here before. Intelligent and honest officials in cities like Hangchow had built new roads and opened up waste property and encouraged enterprise. It would be easy to multiply indefinitely the evidence of China's material advancement. It will suffice to mention as a single illustration the Hanyeh-ping Iron and Coal Company whose manager, Mr K. S. Wang, told us that they employed now five thousand labourers, that the whole great plant both at the mines and the furnaces was conducted by Chinese, that there were no Japanese whatever in their works and only a few and diminishing number of foreign expert advisers. The immense capacities of the country for production and progress have been only in the slightest degree released, but the young men of China and their friends ought not to be discouraged at the beginnings which have been made.

POLITICAL CONDITIONS

As we have gone on in China we have found in each department of life, as might have been expected, the same need of balancing the grounds of discouragement and of hope. It is so in the case of the government and of political administration. The young men generally, and indeed all the Chinese with whom we have talked with the exception of a few officials, have been greatly cast down over the monarchical movement. They have recognized that republican government did not exist, but they hoped that the form might be preserved, knowing that it would be easier to develop the reality within the form than to recover the form later if it should be destroyed now. They believed that the change was probably inevitable and they

thought that it would be made without disorder, as the president controlled the army and had skilfully distributed it and had reorganized the police so as to have every section of the nation in hand, and also because the merchant class deprecated any further disturbance. At the same time they recognized the force of the argument which has doubtless led Yuan Shi-kai to a sincere conviction that the change was desirable in order that his really monarchical power might be legalized and that there might be a pacific provision for some succession to his authority, although it must be added that the public estimate of the character of his sons is unfavourable. If it is said and admitted, as it will be, that a great deal of the old graft and corruption has come back into the public service, it must be recognized also that a large number of young and efficient and honest men who found their way into the government service at the time of the revolution have been retained by the old element which has returned, but which recognizes that a new day has come and that some men must be kept in the public service who can deal with the new problems. It may be said generally that while in governmental administration there has been a reaction, by no means all the ground gained by the forces of progress has been lost, and the general conviction is that Yuan Shi-kai is doing the best he can for the country and is sincerely desirous of promoting its progress at a deliberate pace and without rupture with the past. Whoever studies the Asiatic nations will realize that this is a real problem, and that it requires a very high degree of statesmanship to know what of the old to cut away and what to leave that the new may be grafted on.

SOCIAL CONDITIONS

In the social conditions of China, also, the elements of depression and hope are mingled to-day. On the railroad train from Tientsin to Peking we fell in with the

well-known philanthropist and social reformer, Mr Yung Tao. He is the man who at the time of Mr Eddy's visit was moved to buy five thousand Bibles to present to officials and prominent Chinese that they might seek therein the springs of China's moral renewal. He sent these out with a card stating that they were from one who was not a Christian. He thinks his influence is increased by the fact that he speaks as one who has not connected himself with the Church although he seems to be, in conviction and in spirit, if not a Christian, then very near the Kingdom. He has set up over Peking, Chinese fashion, tablets of moral exhortation, and in halls and public parks he fearlessly preaches an exacting gospel of social and moral reform. After an interesting conversation he dictated the following statement of his views and endeavours :

The most dangerous point of China is this, that most people look only after pleasures. In order to get a pleasure they must secure some money either by squeezing or by gambling. When by chance they get money, their first thought is to marry a concubine. The more money they have won the more concubines they will marry. The Chinese can do business as well as others, but they are so engaged with this system of concubinage that they are always satisfied with a little because they want all the time they can have with their concubines. This concubine system has existed in China for thousands of years, but in the olden times only the higher classes of people could have concubines. Now however this thing has spread so widely that it has gone to nearly all classes. If China stood alone such a system would not be bothered about, but now China is open to all countries. She can depend only upon the rich people and the people in power. Now the powerful people and the rich people are nearly all engaged in the concubine system. That is why China is going constantly down every day because the high class people and the rich people want to get money very quickly by squeezing in order to have their private pleasures. China is hopeless unless this system is prohibited. Instead of prohibiting, however, about four months ago the Chinese government passed a new law allowing people to marry more wives, a thing which has never been allowed in the old law. They think that they deserve to marry so many wives. They never think that this is the weakness of China. Why do they squeeze? Because they want to support their young wives.

A country is made up of families. The principle of the family is the husband and the wife. The Chinese families of the high class have so many wives kicking each other, being jealous of each other, holding each other

down. Why do the girls wish to become a second wife? Because they want to wear good clothes. The poor husband has to support them. That is why when anything comes to their hand they grasp the money or squeeze it out of others. I have looked into this very minutely and every business that is in the hands of people having many wives is never successful. These people have no far-sighted ideas. They only care for the young girls. What a pity this is, that a country requires men, experienced men, to help her, but instead of helping the men are engaged along such lines. The people who have no chance to gain money by squeezing go into gambling for they think that in this way they can reach their aim of pleasure.

The great weakness is that all the old sages have taught that when a man has a bad habit you must not say anything about it, so that a man may have all these bad habits and it will be kept a secret. This is not right. Good and evil must be pointed out very clearly in order that people may know which is right and which is wrong. The concubines and the gambling are the weakness of China. I hope that friends of God's purposes to save China will point out these evils and show them up to the whole world that the Chinese may be ashamed of themselves. Just as in a sickness when all inside is destroyed and diseased, if we show it up with a knife all the diseased matters will come out.

Ninety per cent of the Chinese are poor people. These people are good people. Ten per cent are rich people and the people in power. Of this ten per cent, ninety per cent have these bad habits. I hope earnestly that all our countrymen and the friends of all nations will complain of this wickedness in order to save this ninety per cent of poor people. These poor people are good workers, they are honest, they are diligent, they are economical, they can live in a very poor state. Most of the rich behave so badly that they deserve to have a bad result come upon them. But if anything happens to these rich people, the poor people will have to suffer also.

Such an evil can be stopped for the rich people and those in power always listen to law. Take opium for example. Once get into the habit and it was very hard to give it up. But when the government prohibits it, then the people give it up at once. The system of concubinage could also be given up easily if the government wished to have it so. As I have said, most of the people are opposed to this system. If this were not so prohibition could not be expected. . . .

The only way to oppose this system is by talking and lecturing and showing it up. It is my idea that we must get rid of this evil, so my message, my preacher's subject, is first that every one must honour God; second, do their duty with all their might; and third, be diligent and economical. These three we must do, and I have another three which we must not do: first, not to marry more than one wife; second, not to play in the whore house; third, not to gamble. These are my subjects which I intend to say to my fellow countrymen all the time.

These are the strong words of an earnest reformer who sees vividly the abuses which he seeks to remedy. Doubtless the great body of life in China, as Mr Yung Tao says, is as decent and moral as it has ever been. No nation could have held together for four thousand years as the Chinese have done, and as they are doing to-day, with an unrelaxed racial continuity if the moral foundations of society had not been sound. But the worm of corruption which Mr Yung Tao hates is certainly at work and its ravages in high places are whispered with shame and contempt among the people.

INDUSTRIAL LIFE

Industrially China has been and in the main is still an agricultural nation. Agriculture has been supplemented, however, by household trades and these are now beginning to feel the effects of the increasing import of factory-made products from Japan and the West. And the factory system itself has begun in many centres in China and it is already far developed in Shanghai, Tientsin, Hankow and other cities. It is heart-breaking to go into the great cotton factories and see the men and women and children, chiefly women and children of eight years old and upward, working in long twelve-hour shifts seven days in the week and every week of the year. Near the house where we were staying in Shanghai we saw each evening the large companies of women and little girls carrying their simple rice bowls in their hands on their way for their long night toil. If there are too many lives in China the present factory system will bring a murderous relief. We met with Chinese factory owners who are eager to see conditions reformed but the problem is complicated. In Shanghai one third of the capital, including the part that is most remunerative, is British, another third is Japanese, and only one third is Chinese. It may well be that the killing strain of the factory life is after all not much greater than

the ordinary struggle for existence and that the prohibition of child labour might bring more suffering than its permission entails.

A new industrial order in China is inevitable and it will come with consequences both to China and to the rest of the world which no one can foresee. When the cheapest, steadiest, most efficient labour in the world, representing more than a fourth of the working power of humanity, is employed in its own mills working up its own raw materials and with the product enters into competition with the West, a new chapter of economic history will begin and a new day for China as well. Will it be a happier day? Only if the new sorrows are met with new joys which only Christianity and not industrialism can bring.

EDUCATION

In the educational life of the nation the despondent view of conditions which one at first meets seems not to be sustained by the facts. Dr Fong Sec and Mr H. K. Tong, who are probably as well informed as any men with regard to general educational conditions, while recognizing that all figures are only approximate and that there are few statistics in China at present which can be relied upon, state that 'China has nearly doubled the number of schools since the first revolution. In 1911 there were approximately 39,000 schools, which included high schools, colleges and universities, but exclusive of missionary institutions. At the end of 1914 the number of schools had increased to 59,796, an increase of more than two-fifths in less than four years. Of 60,000 schools, 37,000 were private. Peking has more than 700 schools.'

Whatever the statistics may show, however, there can be no doubt about the deep general interest in education and the realization of its importance to the state. On January 1st, 1915, President Yuan began the year with a presidential mandate on national education, significant for

its recognition of the necessity of establishing an adequate national system, its emphasis on the moral qualities which seemed to the president most essential, and its assurance with regard to private schools. The mandate was as follows :

We are now in a transition period and our educational policy has not yet been definitely shaped. . . . The matter of governing a country, it is to be remembered, is similar to that of governing a family. The poorer the family the more important it is that the education of its children should not be neglected, and the weaker the nation the more important it is that its people should seek knowledge. . . .

Now that there is no more turmoil in the country and the foundation of the State has been laid, I, the President, intend to carry out educational reforms without further vacillation. The ancient fundamental principles will be retained and upon them will be built a new system into which the results of modern scientific researches will be introduced. In order to make our people a race of great virtue, wisdom and courage we will first build their character on a basis of loyalty, filial piety, unselfish devotion and uprightness, and then teach them modern arts and sciences. A martial spirit shall be cultivated in them in order to prepare them for military service; and emphasis must also be laid to make them all practical men and discourage degenerate frivolity. Their honesty should be enkindled and they are to be taught to exalt patriotism before every other virtue; they are to be trained to endure hardships and despise the practice of hunting for offices. They should learn to rebuke themselves and consider it a shame whenever they are behind others in their literary pursuits. The discipline in the schools shall be as strict as that which a general exercises in commanding his troops, but the relation between the master and pupil shall be as cordial as that between a father and a son. These are the objects I have in view in order to bring about a new and purified atmosphere and realize the true spirit of school education. It will be after we have done these things that we can carry out the different branches of our educational programme. . . .

We are now aiming at establishing a system of universal education so as to enable every one of our people to rely on himself and get rid of the habit of depending on others. Private schools, if satisfactorily conducted, will be treated in the same manner as public institutions. Our educational reform begins with these two important measures, namely : first, the normal schools, from which shall spring middle and elementary schools, shall be thoroughly reorganized so that they may produce competent teachers; secondly, text books, which will be used by all the schools, shall be so compiled as to secure unification of standards throughout the whole country. The Ministry of Education is hereby instructed to make preparations for the carrying out of

these two measures and it should also compile lectures on the principles of free education to be delivered to the people. Then, as soon as the finance of the country is in a more healthy state, the different grades of schools will be gradually established.

RELIGION

In religion there has certainly been at least a superficial reaction since the beginnings of the Republic. Then, as in the days of the Tai Pings, there was a great upheaval of idolatry, images were stored away out of sight or pulled down and destroyed, and temples, to which indeed for the most part few people came, were turned to beneficial public uses or allowed to fall into ruin. Now, however, one meets everywhere with temples undergoing a process of restoration or renewal. In Hangchow one of the great temples was being entirely repaired by a government official and the huge new pillars which had been put in were of Oregon pine costing, it was said, a thousand dollars apiece. On the hill behind the Hwaiyuen station the little Taoist temple which had fallen into complete neglect had been re-established, and processions to it, abandoned for a little while, had been renewed. The example of the president was referred to in the renewal of the ceremonies at the altar of heaven. The general opinion which we met in China was that there was a disposition to go more slowly in surrendering the past, that Confucian influence was a little stronger than it had been and that the movement against the old idolatries was less pronounced.

But yet more things were urged on the hopeful side. It was pointed out that the movement to make Confucianism an established religion and to harden the attitude of the government against Christianity had apparently completely collapsed, that the Confucian associations in many cities had died through their inability to arouse any interest. With regard to the president's worship at the altar of heaven it was felt that probably many motives entered into it, as might appear from the president's mandate explain-

ing it, but that neither that ceremony nor general conditions throughout the country indicated any renewal of spiritual vitality in Confucianism.

I asked an able native preacher what his view was as to any revival of idolatry, and also as to the present attitude of the people toward Christianity and the real condition of the Church. He replied :

I see no sign of any revival of the old religions among the people. There is a fictitious revival among the officials, but the eyes of the people are enlightened now as they never were before, and they say openly that the requirement of oaths before the god of war and the renewal of Confucian speech and forms are simply the efforts of the officials to pull wool over the vision of the people. I meet no one nowadays who outwardly opposes Christianity or denounces it as a false religion as men used to do. In the chapels or on the streets or on the boats all the people speak well of Christianity. In the church we never knew before such a spirit of unity and common effort as we know now. This last year on our own initiative we Chinese ministers of the six different denominations in this city have been meeting one another, and we are working together. The church is far purer to-day than it used to be. People do not enter it for the sake of political help. Formerly, I am sorry to say, there were many who tried to use the church for wrong ends, but they have been cut off and all that is past now. As to financial needs, we have no face to ask for more aid after all the help of the years that are past. Our great need is for more faithful men and our message should be, what I try to make my own, the purity and unity of the church.

A CONFERENCE WITH CHINESE LEADERS

We laid this whole question of the present political, social, educational and religious situation in China before a large group of the ablest and most influential younger Chinese leaders who were together in one city, and asked them whether the general view which I have stated here is correct. No better judgment of present conditions could be framed than the composite judgment which they expressed. They were heads of schools, teachers and business men, some connected with the government and some quite independent. It will be fairer not to identify them further.

'The political and social situation,' the first speaker said, 'is quite dark. Four years ago it was very bright but there was too great haste. It was easy then for new men to reach public office. Now the wave has subsided. The old element is largely in control again, but the mind of the people has been opened and their thoughts will not go backward. And we realize that here, among the thoughts of the people, our work is to be found. We used to say that if the political machine could be changed all would be right, and we gave ourselves to the study of government and to the effort to change government. Of the ten thousand students in Japan in those days most were studying politics. Well, the machine has been changed and the form of government altered and things are as they were. So now men are trying to change the material out of which the machine is made. They have come to the opinion that we must go back to fundamentals, and deal with social elements and the raw materials of the nation. The new tendency is quiet but it is real.'

'I have been back in China only a little while,' said the second speaker, 'but I think China is making progress in all these four lines. If there are signs of reaction, nevertheless the main currents are onward and the backward movements are only eddies in a running stream. In governmental affairs there has been great progress in comparison with the old day. There really has been a national awakening. The Revolution was only one of the signs of it. We must not exaggerate the Revolution and then be disappointed with our exaggeration. It was only a sign of a real movement that preceded it and that lasts after it. And probably the Revolution was too sudden. Young and inexperienced men rushed into government and were not able to carry the responsibility of it, so the older men came back. Nevertheless they have kept many of the new men as indispensable and while they are subordinate they are still wielding influence. Socially a revolution sometimes works more harm than good and it does not change moral

practices. Some of the old evils, like concubinage, continue. Still I believe that this practice is increasingly condemned. I know some men whose fathers kept concubines who have resolved not to do so. It is true that most of these men live in treaty ports and owe their higher moral view to foreign influence. The existence of the evil in higher circles makes it hard to fight the matter openly because there is no real freedom of speech. Educationally there is much uneasiness but there is also real progress. The president has declared that he is going to pay special attention to education. His acts endorse his word. He has been giving his own money and the money of the state for the establishment of schools and the preparation of text books. This has brought a new life into education. Religiously I have not heard much of the restoration of old beliefs. Several years ago there was a movement to promote Confucianism but this has lost its ardour and the men who promoted it are now silent. The present situation is not so gloomy as some think. Many influences are working for the uplift of China—education, communications, the Christian churches with their schools and hospitals, the magazines and the press; the forces of these movements cannot be stopped. If the number of men willing to sacrifice for China can be increased there is no need of fear.'

'The apparent restoration of old beliefs is not wholly bad,' added the first speaker. 'In the Revolution men were too hasty and negative. Now people say, and I think there is some justification of their view, that until we have something better to take the place of the old, they had better retain the old. There is a new that is better, but until it is given to the people, is it not better that they should adhere to the little that they have?'

'It is hard for us who live in the country and in the midst of the movements that are under way to form a true judgment,' said the third speaker. 'We may be affected by some backward tendency and feel unhappy or by some

forward movement and feel unduly elated. But on the whole we are hopeful and, I believe, have a right to be so. If our friends abroad will have patience with us we will succeed. The country is large and its customs are old. Anything new must come slowly and the new men must grow up into power through experience. In the days of the Revolution a friend of mine was made chief of the foreign office in one of the provinces. He was a good efficient Christian man, but he was young and inexperienced and the people had not acquired faith in him, and in the face of his new and great responsibilities he lost faith in himself and failed. This happened in many places and it was what helped to bring the old men back. But the leaven has been put into the flour, the new life into the nation. The backward movements and the hindrances are only eddies in the stream or pebbles in its course. I feel encouraged at the thought that God is depending on us and will help us, and also because we are not alone in our struggle but have friends who are praying for us. We beg them not to despair. The fruit will yet appear.'

'I am a man from the backwoods,' said the fourth speaker, who, though he came from an inland city, was as a matter of fact one of the most widely experienced men in the group, 'and I do not understand these great problems and I am naturally a pessimist. As to political conditions, I don't know. A man told me that the Revolution was no use, that the people were unchanged, the squeezing was worse and bribes more common and the nation poorer. The birth-rate gives us more ignorance than the schools dispel. The old style private schools are gone. What can be done? Will a pail of water quench a great fire? We men ought to make the new conscience. Have we done this? Many students have gone abroad to study. They come back puffed up, talking English, foreignized, wanting to be served. Have the returned students done much to better our conditions? How can we get good students from abroad to change the economic conditions

in China ? We must get them from abroad or else produce them in China, and we had better produce them here if we want to keep them Chinese, as we must do if they are to lead the people. Our problem is an economic problem. Our soldiers wear watches. Our people carry umbrellas. We have taken to foreign shoes, but we make none of these things. We import them all. We have not even a tannery. The people say, "You Christians started the sentiment for a republic and now you have no men who can lead us or carry it through."

'The present situation,' said the fifth speaker, 'is very amorphous, intangible, inchoate. We can hardly say anything definite about it. Of course China is making progress, just as the world is even during this great war. If we believe in God or religion we must believe this. The trouble is that we are tempted to look simply at a cross section. We are not far-sighted enough. We don't see the whole historic stream as God does. If we take the long view we can be hopeful, but when we come down to details and face facts we see the things that are very dark. It is a time of reaction. There is a tendency to go back to the old order and to make order and not progress the rule of life. Of course we must have order but not as opposed to progress. There may be order, such as the business men want for trade, which is the very enemy of progress. Progress relates to the free expansion of the individual. We have less freedom for this than we had under the Manchus. The Confucian movement, so far as there is one, is simply political. The president is not a religious man. His motive is simply the desire for order. Confucius lived in times of war and his whole influence was exerted for the establishment of order, not in the interest of life and progress. And it is just so with Confucianism to-day. Its authority is being used wholly for order and against progress. The old men are in the saddle. There is a revival of the old superstitions. I see in this city the repair of the temples on every hand. As to society, I think

a social conscience is being created, as against bribery, for example. As to education, the appropriations for it have been reduced here and elsewhere and thirty per cent of what the government gets is spent for police, for the sake of order which is the cessation of progress.'

'I differ entirely,' broke in the third speaker, 'with regard to the rebuilding of the temples. Not one-half of them have been rebuilt. The others are still torn down and the idols thrown away. Some schools have been closed, but they were mushroom enterprises. On the other hand, look at the new schools which are growing up and which are really suited to our needs. My sister went to one of the first new schools and my father remarked that since she went she was no longer willing to make her own shoes or to do a girl's proper work in the home. We were going wrong in many of our new ways and we had to change. I am not discouraged.'

'I too,' said the second speaker, 'had heard that the number of schools had decreased and I looked into the matter and learned from the Minister of Education that the number had increased and that the 1,600,000 pupils reported a year ago are now 2,100,000.'

'This backward movement,' said a sixth member of the group, 'is by no means all bad. We have our own four-thousand-year-old civilization and we need and ought to take time to assimilate the new to the old. The new can't be built on nothing. It ought to be built on the good of the past and we were in danger of throwing that good away with the evil.'

'I also,' said a seventh, 'am optimistic. When the dawn comes the sky is darkest. I am a Christian and I appreciate the emphasis which Christianity lays on spiritual things, but I think that a large part of our need in China to-day is industrial. How can you build a church or a society out of men and women and children who work twelve and some eighteen hours a day, seven days in the week, to earn a bare living?'

As the conference closed all turned to one recognized as a true man, a true leader, and a true Chinese. What did he have to say?

‘I have some answers to give,’ said he, ‘to the questions that have been raised, but it is late and I will not say them. I will only ask our American friends to carry our greetings and gratitude to the United States, thanking the people there for all that they have done for us through their missionary work, for their national friendship, and for the return of the Boxer indemnity, which we appreciate, although it is true that those funds were China’s funds and that it was simply an act of justice in returning to China her own. I believe that it is true that God is laying on us great responsibilities, that He expects us to lead China and to make it a Chinese China, but we are not ready yet to stand all alone. We need the friendship of unselfish peoples. Some may be disposed to say to us, “You cannot do the work that needs to be done. We wish to help China and we will come to your assistance.” No. No nation can help us. China must be left to help herself. Not even America can help us. If China cannot heal her own evils and work out her own problems and accomplish her own mission, no one can do it for her. And she can do it for herself if she is not interfered with. I speak plainly. There ought to be only friendship and fullness of trust and generous and unselfish helpfulness between Japan and China. There ought not to be suspicions and boycotts and unfriendliness. The Japanese yellow papers talk about the inferiority of China, the impossibility of reforms and the division of the country. The thoughts of the Japanese people are misled and the Chinese read these things and are both grieved and goaded by them. Why does not Japan seek to win the love of China? She has had an unparalleled opportunity to do it in the case of the tens of thousands of students from China who have studied in Tokyo. Let Japan remember what China has given her in the past in art and literature and philosophy, and let her be generous

and just and patient now until we have had time to deal with our gigantic task and to achieve it.'

To this task these men, and scores of men and women like them, are devotedly bending themselves. Turning aside from political ambitions they are devoting their lives to the great work of social and educational regeneration which they realize needs to be done within Chinese life and character. To some of them, nevertheless, political opportunity has opened, and in high and low places they are giving the nation enlightened and patriotic service. Others of them in private life are laying out their souls where they see the need to be greatest. Mrs Cheo of Nanking is a representative of this large and growing company who are building the new China. Three years ago when the southern soldiers were returning after the Revolution they brought with them to Nanking hundreds of boys and girls whom they were carrying south as household slaves. The children were taken from them in Nanking and given to Mrs Cheo. For a time the Republic supported them and then discontinued its support until through the appeal of friendly missionaries it was resumed. The same friendship was compelled more than once at the risk of life to protect the orphanage against the brutality of soldiers in the second revolution. Six hundred orphans are cared for now in the orphanage with a discipline, a management, a practicalness of education and a tenderness of sympathy such as could be envied in any other land. And the whole institution and its wonderful work rests on a frail little slip of a Chinese woman who fears no man and loves only God and duty.

The two conditions of all progress are steadfastness and mobility. Are not both these conditions met in the Chinese people? What people possess more steadfastness? Three centuries ago the Manchus overthrew the Chinese, but who, really, was overthrown? For those three centuries the Chinese kept the line of racial cleavage

sharp and distinct, subtly drained away the energies of their conquerors, and now after two hundred and fifty years of steadfastness of purpose have broken the hated yoke. Where on earth is there any other nation with such abiding qualities of stability and endurance? And only those who are ignorant of Chinese history can think of the Chinese as impassive or immobile. No nation has ever been shaken by mightier upheavals or responded more readily to new ideals or shown a more unflinching will for moral change. There are many who would regard the wiping out of the saloon and the liquor traffic in the West as child's play in comparison with the suppression of the opium traffic and the annihilation of the opium habit in China, and yet within a period of ten years China has broken and burned up these chains. Not once did we smell opium where twenty years ago its odours were in every Chinese city. Not once did we see an opium victim although twenty years ago they could be found on every highway. The moral enthusiasm and energy with which China wiped out the opium curse is a proof that she is equal to any moral reform or can be made equal by the energies of the Christian faith.

ROBERT E. SPEER