

Ira M. Condit

The Language, Literature, Religions and
Evolution of China

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John W. ...

T H E
LANGUAGE
LITERATURE
RELIGIONS
A N D
EVOLUTION
OF
CHINA



Arisen



Already



Light

BY
IRA M. CONDIT

Behold, these shall come from far:

And, lo, these from the north
and from the west:

And these from

THE LAND OF SINIM.

Arise, shine;

for thy light is come,

And the glory of the Lord
is risen upon thee.

For, behold, the darkness
shall cover the earth,

And gross darkness
the people:

But the Lord shall arise
upon thee.

And His glory shall be seen
upon thee.

To My Dear Wife

Who has been a true helpmeet all these years.

This little volume is affectionately inscribed.



A UNIVERSITY STUDENT

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REV. I. M. CONDIT,
Pacific Grove, Cal.

THE
LANGUAGE
LITERATURE
RELIGIONS
AND
EVOLUTION
OF
CHINA



Xmas Greetings

REV. IRA M. CONDIT, D. D.

AUTHOR OF "THE CHINAMAN AS WE SEE HIM," "ENGLISH AND
CHINESE READERS," "ENGLISH AND CHINESE
DICTIONARY," "GREAT TRUTHS," ETC.



OAKLAND, CAL.

NOTE

China is fast passing out from the old into the new. The value which these papers are supposed to have is in the condensed view that they give of these two phases of her life. The first two present a little insight into old China's history and character, while the third shows the development of the new China, which is now so wonderfully coming into the light of modern life.

My friends have some of them been interested in the papers, and I have thought they might be of benefit to others, and perhaps to the Mission Study Classes, who may wish to have in a nut shell, the matters of which they treat.

I take pleasure in acknowledging help from the writings of that great Chinese scholar, who has been so long and prominently identified with China,—Rev. W. A. P. Martin, D. D. L. L. D.

Oakland, Cal.

I. M. C.

I
THE
LANGUAGE AND LITERATURE
OF CHINA

The Chinese language without doubt is the most ancient one now spoken. With the exception of the Hebrew, it is also the oldest written language in the world.

The formation of their characters goes back to a very early period, which cannot be less than 2205 years before Christ.

Origin of Characters In order to have a better mode of recording facts and ideas than the knotted cords then in use, resort was made to an imitation of the various forms of nature. Rude symbols were first used for the sun, moon, hills, animals, parts of the body, and other objects in nature. The pristine forms are modified to suit the use of pen, ink and paper, instead of the iron style and bamboo tablet first employed. Square forms and angular strokes gradually took the place of round and curved ones. The sun was originally represented by a circle with a dot in the center for its spots, and the moon by two curved lines showing it at its quarter. The mouth was represented by a plain circle. Now in these and many others, the circles are squared, and the curved lines are straightened. The character for man is an upright stroke for the body, branching down into two strokes for the legs. A tree is an upright stroke for the trunk and two cross ones for the

branches. A carriage is an upright stroke for the axle, two cross ones at the end for the wheels, and a square between for the body. A horizontal stroke and three upright ones of unequal length is for mountains. The resemblance between these and the object is quite clear, as is also the case with many others I might cite.

From these simple object-pictures, the next step was a combination to form ideas.

Characters Combined A horizontal stroke for the horizon and the sun above it, makes the character for morning. Sun and moon combined, is the character for bright. A square for four walls with a man in the centre, is the one for prisoner. One and man combined—the one man—the Emperor, is the character for great. Another one stroke added—the one great, is the character for Heaven. Two characters for tree combined, is a forest. Mouth and four strokes above it, is words. A mouth and a dog, is to bark. A pig under a roof, is the idea of home or family. A woman beside a pig under a roof, is the idea of marriage for woman. A different character is used for the marriage of *man*. It is composed of two characters, one to take, and the other, a girl—to take a girl. A woman beside a broom means a wife. A woman under a roof is the idea of rest, and two women, a quarrel. Water and everywhere, makes the character for sea. A mouth and a lamb—a lamblike mouth—is the one for good. Words between two dogs is a lawsuit.

These examples serve to show how the Chinese characters, from the germ of simple objects, have grown up through complex combinations, into a written language expressing all the various conceptions of the mind.

But while the language had its origin in these primitive objects and their combinations, it would be a great mistake to suppose that this applies to the whole range of characters. Those in which a plain resemblance can be traced to the original objects represented, are only about 600; and only some 840 compose those formed by a combination of the primitive symbols, so as to express ideas and thought.

At this point those who used the language, either saw how cumbrous this would become, or else their invention failed. So the main body of the characters, comprising some 23,000, were formed by combinations, more or less arbitrary, of those already in use. As the twenty-six letters of the alphabet can form any number of words; so the original symbols were combined to form the great body of Chinese characters. There are two hundred and fourteen Radicals which form the basis of the characters. Each one has its radical, and they are arranged under these Radicals in the order of the number of strokes which each contain. These strokes which compose a character, rise in rare instances to as many as fifty-two.

Number of Characters The whole number of characters sanctioned by good usage does not vary greatly from 25,000, though there are many more than this in existence; but even these contain many thousands very seldom met with, so that five or six thousand practically cover all that are contained in ordinary Chinese writings. In the Bible only about four thousand are used.

The language is very meager in vocables. The

Sounds and Tones

dictionary I use only has 707 different sounds. This defect has given rise to a variation in the modulation of the sounds. In my dictionary as an illustration, there are 81 different characters pronounced *kay*. To help relieve this sameness, tones are used. *Kay* is pronounced in six different tones, or modulations of the voice; and each tone represents a different character with an entirely different meaning. But this is not all. There are twenty-two different *Kays* belonging to one of these six tones, and a less number to the others; each representing also a different character and meaning. Which *Kay* then is used? The context helps materially in determining, and yet there is needed a sight of the character in order to have an intelligent understanding. The same rules apply to all the other vocables, only that some have eight instead of six tones.

The written language being addressed rather to the eye, it is the spoken language that is intended for the ear. The language is practically a double one. The spoken is considered too coarse for the elegance necessary in the written. Missionaries have reduced the colloquial to writing; but the people, especially the scholars, are very slow in bringing themselves to its use. Many of the same words are used in both, but the setting of them is very different. Many spoken words had no character with which to write them, and characters had to be adapted for this purpose.

The same written language is used all over China as far as characters are concerned; but there are innumerable dialects of the spoken language and each pronounce the writ-



THE FORTUNE-TELLER

understand each other.

The language is a monosyllabic one, and neither the characters or their names undergo any change. Whether they are used as nouns, verbs, adjectives, or any part of speech; or in different number, gender, or case, they never alter. Still there are certain rules which govern the construction of Chinese, and constitute its real grammar.

As in the written, so too in the spoken, much confusion arose on account of so many words having the same sound. This has been obviated in several ways. One is by joining words having

ten language according to their own dialect. The Chinese never move from one part of the country to another. Generation after generation, they are born, live and die, on the same spot. For this reason local dialects have grown up. Even at the distance of fifteen miles different shades of pronunciation will be found; and when two hundred miles is reached, it becomes difficult to

the same meaning but a different sound; like *l'ai* meaning to see, and *keen*, meaning also to see; writing the two, *l'ai-keen*, gives the one idea, to see. Another way is by the use of classifiers.

Classifiers Every name of a thing has with it a classifier. *Yat-Kan.Ook*, *Ook* is house, *Yat* is one, and *Kan* is the classifier—"one piece house." This is why in "Pidgin-English," *piecee* is used so much. This Pidgin-English grew up from the difficulty of learning Chinese, and an attempt to use the two languages together. Rather an amusing instance of its use occurred in Shanghai some time ago. King Kalakau of the Hawaiian Islands was stopping at a hotel. Two American gentlemen called and asked the proprietor if the King was in. He shouted in a loud tone to the Chinese waiter, "Boy, that piecee king top side hab got?" The boy replied, "Hab got." The proprietor turned to the gentlemen and said, "His majesty is in. Pray walk up stairs."

Another way of relieving the sameness of sound in the spoken language, as I have already said of the book language, is by using tones. This gives rise to many absurd mistakes. A missionary who had not been very long in China wanted some mutton, and sent his servant to buy three pounds of what he called *yeung ma yoke*.

Absurd Mistakes The servant after being gone a long time, came back with a lot of sheep tails, saying that he had been all over the market, and could not find so many. It would take a good many tails to make three pounds. Instead of using *ma*, sheep, he used the rising inflection, *ma*, tail.

A young missionary who was very anxious to preach the Gospel, in describing the New Jerusa-

lem, spoke of its golden streets and gates of pearl. What was his horror to have one of the audience ask, "Do you really mean to say, that the gates of Heaven are made of pork?" This absurd mistake was caused by the fact that the word for pearl and the word for pork have exactly the same sound and tone—*chu*. He should have used the classifier, *nap*, *yat nap chu*, "one round piece pearl." But he made a stronger point than he supposed, as the prospect of abundance of pork in Heaven was very attractive to a Chinaman.

Another missionary annoyed by a crowd of boys on the street, turned and said to them, *Hui Kwai*. He wanted to tell them to go home, but instead of that, told them to go to the devil. *Kwai*, means home, and *kwai*, with the rising inflection, means devil. Another one in speaking of God as Heavenly Father, called him *Tin Foo*. One of the hearers said, "What does he mean by talking to us about his crazy father?" *Tin*, Heavenly has an aspirate, but *tin*, crazy, has no aspirate.

Skill in Writing In the writing of their characters the Chinese display high skill. They use a painter's brush of the finest quality; and writing is ranked by them as the highest of the fine arts. There is no other language on earth so well adapted for a display of skill in penmanship, and they have used it well.

There are six different styles of writing the Chinese characters. The business style is a free running hand, quite different in appearance from the other more formal styles; well suited to business correspondence and book-keeping, and is familiar to those who may hardly be able to read their classics intelligently.

Printing was discovered in the year 900 A. D., or five hundred years before the art was known in Europe. As to the Chinese mode of printing, the first step is to write the characters on thin paper. Then it is pasted on blocks, face downward. The paper is moistened, and carefully rubbed off, leaving the impression of the characters upon the block. By a sharp chisel, the wood between is cut away, causing the characters to stand out in relief like a stereotype plate, and all is ready for the printers.

Two pages are always cut on one block. Between them is a column in which is cut the title of the book, the chapter and the page. When the leaf is folded through the middle of this column, the characters appear on the edge, partly on both pages of the double leaf. The Chinese read from right to left, and up and down, instead of across. Metal type is now fast coming into use.

The Chinese are greatly given to printing placards, posters and all sorts of advertisements, pasted on walls, or scattered around, as we do. They are of all sizes and designs. Many of them are illustrated in bright colors. Caricatures of all kinds are common, as the Chinese have a high sense of the ludicrous. Circulating libraries carried from house to house, are common, and book-stores abound everywhere, as the Chinese people are great readers.

A language whose primary idea is a representation of objects of sense, must be an imperfect vehicle of abstract thought, and obstruct the highest exercise of intellect; and yet, beginning from a time long before that of any other living language, they have built up with it a literature

wonderful in its age, in its extent and its character.

Book of Records The first book of the Chinese Classics is called, *Shu King*, or Book of Records. Though it contains much that is mythological and incredible, it has also some reliable records of a very remote period. Rising out of its fabulous stories, there gradually appear historical facts, which grow more credible and distinct as they come down the stream of time. Somewhere about 2205 B. C. marks the beginning of the first real character in Chinese history, called *Yu* the Great. At that time the people began to emerge from barbarism, writing having been invented, and some chronology kept. *Yu* was the founder of the first dynasty, called the *Ha* dynasty; when the country began to crystallize into more permanent form.

It is a fact worthy of note, that an eclipse of the sun, appearance of comets, and other astronomical data, recorded in the annals of this first dynasty, have been verified by astronomers, and goes far to help pronounce in favor of the trustworthiness of these ancient records. The great antiquity of the Chinese people: their faithfulness in accurately recording events; their time-honored custom of appealing to history; as well as their practice of recording strange happenings in nature, make their records a source of reliable and useful knowledge.

Sages Appear It was not, however, until the third, or *Chow* dynasty, beginning 1122 B. C., that sages appeared, and literature became an important factor in the life of the Chinese people; culminating 551 B. C. in the appearance of Confucius: and soon after, his succes-

sor, Mencius; and about the same time also, Lotsze, the founder of the Taoist religion. According to the Chinese mind, with the appearance of this galaxy of sages, civilization reached its highest point, and until the beginning of this century, has remained under the rule and ideas of that period.

China had already accumulated large stores of their own history, and various kinds of literature. Confucius early mastered these. He stored his mind with all the books and learning of the ancients. Impressed with the superiority of former times, and sad degeneracy of his own, he entered upon the work of a Reformer. He sought to do this in two ways: by instructing those who became his pupils; and by establishing the example of good government. In pursuance of this latter object, he became Minister of State, at the age of fifty-three, in his own native kingdom of *Lu*; for China at that time, was divided into several petty kingdoms. So prosperous and improved in morals did it become under him, that it roused the jealousy of rival states.

To counteract this, they resorted to the stratagem of sending to the Prince of *Lu* a band of beautiful girls, who were skilled in music and dancing. These soon ensnared the amorous young Prince, and he forsook the plans of reform to which Confucius had inspired him. The sage was disgusted, and retiring to private life, henceforth devoted himself to the instruction of youth. His fame attracted scholars of all ages to sit under his teachings. No less than three thousand came under his instruction. Seventy-two of his disciples are now enrolled among the sages of

China. By his teaching, and the books that he prepared, Confucius did more than he could have done in any other position to mould the destinies of China.

This long *Chow* dynasty, covering the time of Confucius, was one of constant warfare between petty states, which, as I said, then composed the country. One of these feudal states, named *Chin*, was the most powerful. Its chieftain, 225 B. C., finally entered the ancient capital of *Singan Fu*, and the dynasty of *Chow* at last came to an end. This *Singan Fu* is the same ancient capital to which the Empress Dowager fled on the downfall of Peking during the Boxer trouble.

Chin Dynasty The dynasty of Chin, which succeeded that of Chow, swept away the feudal system, united the nation in one, and gave it the present name of Chin, or China. The scholars of the Confucian school were bitterly opposed to this unifying of the Empire, and longed to go back to the good old times of the feudal system which Confucius praised so much. In order to blot out the very remembrance of this ancient system, Chin ordered every book to be burned, especially the writings of Confucius and Mencius; and nearly five hundred of the greatest scholars of the day were put to death. For this reason, the dynasty of Chin, though it has the honor of giving to China its name, is not the one Chinese love.

Han Dynasty The succeeding dynasty of Han is the one they most highly esteem, and delight to call themselves "The Sons of Han." This dynasty of Han, running from 206 B. C. to 203 A. D. deserves to be called the beginning of modern Chinese history. Delivered

from anarchy and tyranny, the nation entered upon a new career. It was marked by a great revival of letters and cultivation of learning. The classical books were found not to be all destroyed, but came out one after another from their hiding places. Confucianism was again raised to honor. The revival of learning demanded cheaper writing material than silk or bamboo tablets, and paper was invented, and books began to multiply in great numbers.

Book of Changes Another ancient book beside the Book of Records is the *Yik-King*, or Book of Changes. This is held in great veneration by the Chinese on account of its antiquity, and the occult wisdom which it is supposed to contain; but which no mortal can ever hope to understand. It has in it a species of divination which has done much to bind the people in the chains of superstition; and is to this day the text book of fortune-tellers, as it has been for three thousand years. This curious book is founded upon the Chinese theory of creation. They say all material things proceed from two great principles or elements—the *Yam* and the *Yeung*, the male and the female powers. The male is the celestial element which generates, and the female is the terrestrial, which is acted upon. By these all material things are produced. Man was formed by these dual powers, and naturally comes under their influence, together with all the principles of human actions. So upon this fanciful groundwork is built up a system from which anything and everything is deduced.

Book of Odes The Book of Odes is one of the oldest collection of odes in existence, having its origin, at least in part, 1100 B. C. But

its verses have no flights of imagination in them, and are interesting mostly on account of their antiquity, and their insight into the Chinese life of their times.

Book of Rites The book of Rites is a wonderful book in the practical effect which it has had on the Chinese manners and life. It is a code of etiquette for court, social and religious life, for all their actions, and for every relation in which they stand. It has been mighty in moulding the manners of the Chinese, and making them the most tremendously ceremonious people there is on the face of the earth.

Annals of Lu The Annals of *Lu* is a book which gives a series of historical incidents extending through some 250 years, previous to the time of Confucius; and seeking to enforce the principles of good government drawn from the good old times of the ancient rulers, along with many of those practical observations which so distinguish the writings of the sage.

Five Classics These five books which I have mentioned, are called the Five Classics, and all refer to the times previous to Confucius; compiled and edited by him, and bearing upon them the imprint of the sage's mind, until he becomes the spirit of their inspiration.

Four Books Next comes what is called the Four Books, containing the personal teachings of Confucius and his disciples. They are called The Great Study, The Just Mean, The Sayings of Confucius and The Discourses of Mencius. So full are they of fine theories of virtue, wise and good teachings, that they have been a great power to mould and form the Chinese people socially, politically and religiously. These nine

books form the Chinese Classics, or as they have been called, their Canon of Scripture; and are the basis upon which all their literature, and their peculiar character too as a people, is founded.

Another remarkable book which is not strictly speaking a classic as, though professing to be written by Confucius, it is not now believed to have come from his pen; yet holds quite as high a place in their literature as the real classics. It is **Memoirs of Filial Piety** the *Hau King*, or Memoirs of Filial Piety. It dates back to the first century before Christ, and was reputed to have been found in the wall of a house belonging to a descendant of Confucius. Who the real author is, is not known, but it is so much after the general character of the teachings of Confucius, that I cannot forbear quoting from its first section. It says, "Confucius sitting one day at leisure, with his pupil Tsang Tsan by his side, said to him, 'Do you understand how the ancient kings, who possessed the greatest virtue and the best moral principles, rendered the whole empire so obedient, that the people lived in peace and harmony, and no ill will existed between superiors and inferiors?' Tsang Tsan, rising from his seat, replied, 'Destitute as I am of discernment, how can I understand the subject?' 'Filial duty,' said the sage, 'is the root of virtue, and the stem from which instruction in moral principles, springs forth. Sit down and I will explain this to you. The first thing that filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles, so as to transmit

our names to future generations, and reflect glory on our parents: this is the ultimate aim of filial duty. Thus it commences in attention to parents; is continued through a series of services to the prince; and is completed by the elevation of ourselves.'”

The book contains only eighteen short chapters, which school children commit to memory. It makes, as do the real teachings of Confucius, filial piety the corner stone upon which the whole fabric of Chinese institutions is builded.

**No End
of Books** To explain and elucidate, both the Memoirs of Filial Piety and the classics, no end of books have been written. Coming down the stream of time for 3,000 years, they have multiplied and increased, until one is lost in the labyrinth of China's lore. They have a catalogue which contains a synopsis of many of the best books in the language. This catalogue numbers 112 volumes of 300 pages each, and contains the names of upward of 20,000 works. In the Ming dynasty, over 500 years ago, a Cyclopedic digest of the Imperial Library, which contained 300,000 volumes was made. Many literary men, and thousands of copyists were employed on it, and when completed it numbered over 11,000 volumes. Another somewhat similar compilation was made in a later dynasty, which numbered 6000 volumes. But I cannot stop to enumerate their books. They are simply innumerable: and of many different kinds; commentaries of their classics, dictionaries, encyclopedias, biographies, poetry, dramas, histories, novels, and so forth.

Chinese History Chinese history is perfectly enormous in its extent, and vastly beyond that of any other nation on earth. History is not with them as with us, a work of art, but a bare chronicle of events. This is not that they are unable to philosophize on events, but because of the fault in their model Confucius, whose annals are nothing but a diary of events both great and small. They have taken great care to hand down an unbroken record of their national life. It begins with the Emperor, noting every word and action of his daily life, and extends to every official, and to every event in the life of each dynasty.

Dr. Martin tells of a General, 600 B. C., who took possession of the wife of another. "His sovereign in turn deprived him of the fascinating beauty. The General in revenge killed the prince, and when the court chronicler put on record this chapter of infamies, the General put him to death, and tore the leaf from the Archives of State. A brother of the historian renewed the record, and suffered death for doing so. A leaf was again torn out, and a third brother presented himself, pen in hand, to repeat the tale and seal it with his blood. The tyrant touched by his martyr-like spirit, spared his life, and submitted to the stigma. The incident is handed down as a proof of the unflinching fidelity of ancient historians." The ponderous histories which have been written out from these annals, I cannot stop to even mention.

Poetry Poetry is a very prolific source of Chinese literature. Some may think that the Chinese being so practical in their nature, are not capable of being poetic. Not so. They are a people devoted to poetry. Epic poetry is not to be found, but all other kinds, and especially

the Lyric, abound in quantities without limit. Books of ballads are found in many homes. The women find great delight in singing them to their own music, and ballad singers may be seen and heard in public places. Much of their so called poetry is artificial, where the jingle and length of line is more regarded than the sense. On the other hand they have much that breathes the true poetic spirit, and some even which rises to a high place. Here is a little specimen of four stanzas which were written by a lady of the Court 18 B. C., as an ode inscribed on a fan, and presented to the Emperor.

Of fresh new silk, all snowy white,
And round as harvest moon:
A pledge of purity and love,
A small but welcome boon.

While summer lasts, borne in the hand,
Or folded on the breast,
'Twill gently soothe the burning brow,
And charm thee to thy rest.

But, Ah, when Autumn frosts descend,
And winter's wind blows cold,
No longer sought, no longer loved,
'Twill lie in dust and mold.

This silken fan, then, deign accept,
Sad emblem of my lot—
Caressed and fondled for an hour,
Then speedily forgot.

Poetry reached its greatest height in the ninth and tenth centuries, during the Tang dynasty: and the poems of those times have been published by imperial authority in 900 volumes.

Drama About the seventh century arose the drama, and the theatre has since held a prominent place in Chinese life. As a people, they have a strong passion for theatricals. The



ACTORS

theatre may be said to be their national amusement. Their passion for the dramatic, shows itself on many little occasions. When aroused in self defence, or excited in any way, they will assume the dramatic, and go through the part of an actor both in language and in attitudes. Some of their dramas are open to serious objection on account of their unchastness; but most of their plays are on the side of virtue and morality. The principal part of the performances in their theatres are dramas taken from the higher walks of life; but they also have farces and pantomimes which are much relished by the people. Their dramas are of interminable length, stretched out through many tedious nights.

Novels The Chinese language abounds in novels. They are as a people passionately fond of stories and story-telling. They have professional story-tellers, whom I have often seen on the street reciting to a crowd with dramatic power some story of love, war or magic. The scholar as well as the child relishes a good story, which may be romantic, or historical, or both. The historical novel is no modern invention. Few books in Chinese literature are more noted and popular than the Sam Kwok Che, a historical novel written 1550 years ago. Myriads of works of fiction are found in the language, and they largely form the mental food of the lower classes. A great share of them, especially in the shorter stories, are demoralizing and objectionable on account of their immorality. As to their plot, adventure, heroes, heroines, desperate troubles and happy endings, they are very much after the style of our own. A series defect consists in long, minute descriptions of trifling things, carried on

in a conversational style, which soon becomes tedious.

Ethical Teachings Chinese literature has much in it that is philosophical; especially in that of the ethical character. They have failed to reduce their systems to any scientific form, but are found in great nuggets, scattered throughout their writings. Their ethical teachings, are of a high and practical order. Confucius said, "I am not an author but an editor." His own writings are few. Besides a small compend of history, the only original work which came from his own pen is a short essay called, "The Great Study;" which as I have already said is one of the Four Books. It is a gem of high morals, and I quote from its opening chapter, as showing the gist of the whole. "Those ancients who desire to promote the practice of virtue throughout the world, first took care to govern their own states. In order to govern their states, they first regulated their own families. In order to regulate their own families, they first practiced virtue in their persons. In order to the practice of personal virtue, they first cultivated right feeling. In order to insure right feelings, they first had sincerity of purpose. In order to secure sincerity of purpose, they extended their knowledge. Knowledge is enlarged by inquiring into the nature of things."

Five Relations Confucius made the principle relations of the individual to society to be five; the governmental, parental, conjugal, fraternal and friendship; and the cardinal virtues of moral excellence are also five; Benevolence, Justice, Order, Wisdom and Faith. Their philosophy compared with that of

Greece and Rome, is far superior in the purity of its teachings, and in the attention paid to the rules governing the common intercourse of life; but is inferior in the depth of its searchings after truth. Confucius never inquired as to, "What is truth?" He always taught on the principle of what is proper or expedient. This unreasoning, dogmatic way of teaching has left its strong impress on the Chinese mind. They bring everything to the rule of propriety, custom and tangible realities of life. Tell the Chinese that a thing is proper—is custom, and it is enough. It is the end of all argument. The Chinese skillfully connect private morals with political ethics, and expatiate beautifully on virtue, but make little inquiry into the nature of virtue and ground of obligation. Confucius and his followers believed in a moral government, but avoided prying into hidden mysteries. He said, "to give one's self earnestly to the duties due to men, and while respecting spiritual beings, to keep aloof from them, in wisdom." And yet his teachings are not as atheistic as might appear. He called the Supreme Being by the vague term of Heaven, yet ascribed to it more of personality than we might suppose. He said among other like things, "The superior man fears three things, and the first is Heaven.

When it comes to the field of speculative philosophy, Chinese literature is far from being silent. The Sung Dynasty ten centuries ago, was a time when much attention was paid to philosophizing.

Evolution They anticipated in their speculations many of the theories of modern science. Evolution is no new thing. The Chinese taught it a thousand years ago. They attempt-

ed to reason out a process in nature, by which, as they said, "the primitive void was transformed into matter." Says one writer, "Heaven and earth, with all they contain, are nothing but transformations of one primitive force." They sought to explain the evolutionary progress from the imperfect to the more perfect, both in dead and live nature. One of their famous philosophers said, "the immensity of space, though called the great void, is not void. It is filled with subtle substance. In fact there is no such thing as vacuum." Does this not sound much like the so called scientific speculations of to-day?

**Literary
Examinations**

The literary character of the Chinese is seen in the fact that their government is founded on competative literary examinations. We are seeking to institute Civil Service. The Chinese had it 2200 B. C. Their system was gradually enlarged and improved until it was established on its present basis a thousand years ago. Every officer in the Chinese government from the highest to the lowest, has to pass through a long series of severe examinations, in which, among thousands of failures, the happy few who successfully pass, are raised to office. Not more than two or three per cent are successful; so that the Mandarins of China, almost without exception, are the choicest ones of the educated classes. The Empire was founded on letters, and during all these long centuries, it has stood as the chief corner-stone. If there was a wider range of subjects given to the students in their examinations, their present system, imperfect though it is, would be of great benefit to the people, and be worthy of our imitation, (Presto!! It is done.)

Fifteen centuries ago, there was founded in Peking the famous Imperial Academy, which is the source whence emanates every thing of a literary character connected with the Empire, from the smallest service of writing a name, to the preparing of national histories, and presiding over the governmental examinations of the Empire.

Proverbs Chinese literature abounds in proverbs, of which the people are very fond. Their style of composition is well adapted to them, in its conciseness and terseness. They delight in a kind of parallelism, and the expression of ideas in finely balanced phrases. I will close with a few selected proverbs, having you remember that their beauty is greatly impaired when they are put into English.

Rather die than act contrary to principle.

One wrong thought may cause a life-long regret.

When you have fully done your duty, abide the will of Heaven.

Better be upright and want, than wicked and have superabundance.

Virtue practiced to be seen, is not real virtue; vice which fears to be seen, is real vice.

Do not lace your boots in a melon field, nor adjust your hat under a plumb tree. (Avoid Suspicion,)

It is man's to scheme, it is Heaven's to accomplish.

If a little cash does not go, much cash will not come.

Cheap things are not good, good things are not cheap.

Take no notice of what you hear said on the pillow.



KWAN TAI—GOD OF WAR

II THE RELIGIONS OF CHINA

Chinese history comes down to us "moistened with the waters of Noah's Flood." It gives us facts which help to corroborate the Mosaic account of the Deluge. In the confusion of tongues at Babel, when, "the Lord scattered them abroad upon the face of all the earth," some must early have found their way to China, and laid the foundation of that nation.

Of what the religion of the Chinese consisted during those primitive ages, we can only catch some glimpses.

Heaven As I have already said, the character for Heaven is made up of two characters—*One and Great*—"The One Great." It is one of the simplest characters, and therefore, among the first that was formed. From this we see, that the first Chinese must have had some idea of the One Great Power above. To this day, they use Heaven in much the same way as we do, when we speak of Heaven as the overruling Power above. They say, "Heaven's eye is near." "Heaven sees into the future." "If we sin against Heaven, we have no one to pray to," "And yet, to Heaven the Chinese can hardly be said to have ever given a distinct personality. It is only used by them in the pantheistic sense of the highest power of

nature, or some vague power which resides in the visible heavens.

Ruler Above When the ancient Chinese wished to give personality to the powers of nature, they used the word, "Sheung-Tai," "Ruler above," "Supreme Ruler." That most ancient book of the Chinese, the Shu King, which records events that took place over 2000 B. C., says, that when Shun was made Emperor, "He sacrificed, with the ordinary forms, to Sheung Tai." In the book of Odes, running back as far as 1700 B. C., Sheung Tai is spoken of as the Ruler of Emperors, who aided the good and punished the bad. When we reach the famous Chow dynasty, beginning 1122 B. C., we find an established form of worship; consisting of an altar to Heaven, and also one to Earth; on which sacrifices were offered to Sheung Tai. Down to the present time this worship is continued, and it is, therefore, the oldest form of worship now in the world.

Temple to Heaven At Peking to-day amid an immense grove of trees stands a Temple and an Altar to Heaven, and also one to Earth. The Temple to Heaven is a lofty dome, ninety-nine feet high, representing in form and color, the azure vault of the sky. No idol is there. Before the Temple is a marble altar, and on it an immense brazen furnace, where a whole bullock without blemish, is offered as a burnt sacrifice, once a year, when the Emperor prostrates himself before the Ruler of the Heavens. The people never worship before this Sheung Tai. They consider him too great for them to worship. Only the Emperor, as their great High Priest, amid imposing ceremonies, is worthy to lay an offering on this Altar of Heaven.

So we seem to find in these ancient beginnings of the Chinese religion, something which resembles very much an imperfect knowledge of the true God. We are carried back, amid the smoke of this burning sacrifice of a whole bullock, to the time when Noah first builded an altar after the flood, and offered thereon a burnt offering to the Lord. It looks as though the first Chinese took to China some knowledge of God, and of the ancient mode of worshipping him by sacrifices.

But these same ancient books which I spoke of, also show that with the idea of worshipping one Ruler above, there arose too at that early date, many other objects of worship. This seems to have grown out of the Chinese theory of the three great powers, "T'in, Tay, Yan"—*Heaven, Earth, Man*. As Heaven is above Earth, so, as the highest power above, he has marshalled under him many spirits which preside over various departments of Earth, as Hills, Rivers, Forests, Clouds, Rain and Wind. The spirits of these different parts of Earth came to be worshipped, as doing service to man in behalf of the Ruler above.

**God
Lost** Thus the Chinese seem to have begun their religion in the monotheistic idea of one God, but soon degenerated into the polytheistic belief of gods in great numbers. Their early books speak of the one Ruler above, not in speculating whether there was such a Being; but as one already known, and of sacrifices being made to him by established rites. Those early books show, not that the idea of a God was developing; but that it was beginning to decay and degenerate, amid the increasing number of spirits demanding religious worship.

Does this not, as has been well remarked, con-

trovert the theory of Atheists; that man first set out with the belief in many gods, and gradually reduced it to one God; and so are going on to the next step, of only laws of nature, without any personal God? In China new gods are ever multiplying. While I was there, as white men had impressed their power strongly on the Chinese mind, I remember they set up near Canton, a new idol representing a white man.

The ancient Chinese from first looking above and seeing one Great One in the heavens; and then looking around and seeing innumerable spirits in the earth; next naturally turned their thoughts within themselves. And so we find, that they early had ideas, not only of their origin, but of their destiny. That same ancient Shu King says, "Heaven gave birth to the people." And in the same book is the idea of immortality. It speaks of the death of an Emperor as "being gathered to his fathers." Other things in their writings show conclusively, their ancient belief in a future state.

The ancestors believed in, the next step was to worship them. They began to pay homage to the third great Power—*Man*—the spirits of their fathers. Very early in their history, we find the Chinese worshipping their ancestors by means of offerings. These were not confined to simple eatables at first, as they are now. A retinue of slaves and concubines were slain to follow the departed noble into the world of spirits. But some 700 B. C., this was abolished. A Prince died. His wife proposed to give him a grand funeral, by an unusual number of sacrifices. The Prince's brother then said, "If any one is to be sacrificed, you will

be the first, for he loved no one better than you." This honor she declined, and from that time the custom ceased. Yet we can see traces of it remaining to-day, in the comparatively innocent custom of burning paper images of persons to serve the spirits in the other world; and sometimes in the more serious custom of the suicide of widows.

And so in those very early ages of China, ancestral worship grew up and gradually developed; until 1000 B. C., it came to be practiced with regularly established rites.

When Confucius appeared on the stage then, 551 B. C., ancestral worship was already in existence. Yet its influence at that time was comparatively small. Even he did not know the burial place of his father, who died while he was an infant; and did not seek it out until the death of his mother when he was twenty-four years old. Yet to him more than any other is due the power of this religion. He did this by making Filial Piety the basis and cementing bond of his whole system.

Filial Piety I cannot attempt to enumerate all that is meant by Filial Piety. It requires that a son should reverence and serve his parents while they live, and worship them when dead. A practical instance of filial devotion to living parents is related of a lad whose parents had no mosquito nets. At the age of eight he was in the habit of going to bed very early, and lying quiet all night, without even a fan, in order that the mosquitoes might gorge themselves on him alone, and allow his parents to sleep in peace. Instances are mentioned of sons whose extreme filial devotion led them, on the death of a parent,



FILIAL PIETY

to build a hut near the grave and going to live there during the three years prescribed as the time of mourning.

Confucius says, "Filial duty is the root of virtue, and the stem from which instruction in moral principles springs forth." It seems to take the place of piety to God with us. The principle is not confined to the family, but resting on the broad principle of obedience and reverence to all superiors, it extends from the family circle as its centre out into every department of life, as the basis of all society and of all government. The Empire is a vast family, of which the Emperor is

the father on earth, and Heaven above is his Father—the Emperor being called the Son of Heaven. He is supposed to rule the people on the principle of paternal, moral power, rather than material.

While this Utopian idea has been far from being realized, yet it has had a mighty influence in making the nation the most ancient and populous in the world. This has largely come from the fact of Filial Piety rising up and developing into the great religion of Ancestral Worship, until it has long grown to be the very heart of the religion of China.

Confucius said, "If funeral rites are performed with scrupulous care, and remote ancestors duly recognized, the virtues of the people will be strengthened." On these words as a foundation, has grown up the religious policy of the Chinese nation, until ancestral worship has become interwoven with every other religion of the land, and with the whole social system of the government. it enters into every thing. It is far more powerful than all other religions combined. Other forms of religion may be observed or not, but this is binding on all, from the Emperor down to the very lowest of the people. Its hold upon the people is indeed tremendous, until it is true as has been well said, "that the living are in the grip of the dead."

The power of ancestral worship lies practically in the belief of the conscious existence and presence of the spirits of their ancestors. They think that there are three parts to the spirit. One goes with the body into the grave. One, either ascends as vapor to heaven, or is carried off to purgatory; and a hole is often made in the roof

of the house to help the exit of the spirit; and also a piece of silver is put into the mouth of the dead for the spirit to use in paying toll. A third part remains present in the tablet erected in their homes. While we often, as has been said, banish the portraits of our grandfathers to the garret, the Chinese erect a tablet to theirs, back four generations, in the principal room of their home. Before this every member of the family prostrate themselves twice a month, at the new and full moon. All important events of the family are celebrated before the ancestral tablet. Besides this, one tribe or clan, numbering sometimes a whole town of 20,000 people, have a common grand ancestral temple, which is the gathering place of the clan. Every year in the second and third months, all the cities and towns and villages throughout the Empire pour forth their mass of people, going out to the cemeteries to renew their family graves, and lay their offerings upon them.

The true root of this worship of filial piety seems to be a mixture of those two powerful motives, fear and self-love. The practice brings, they think, not only happiness to the deceased spirits themselves, but also averts calamities from the living, which the spirits have power to inflict, if made angry through neglect; and also brings down blessings, which the spirit hovering over them as a protecting power, has the ability to bestow. This is the reason why the bones of so many Chinese who die abroad are sent home to China for burial. They desire to lie where their descendants can visit their tombs, and perform those rites, without which they would have no food or clothing, or friends in the spirit world.

What miserable, forlorn, poverty-stricken spirits they imagine they would be with no one to worship at their tombs.

Desire of offspring In all this we see the reason why the Chinese are so desirous for offspring. Mencius said, "There are three things which are unfilial, and to have no posterity is the greatest of them." They want children to keep alive the family altar, and cause peace to come to their own spirits when gone from earth. And this again is a reason for the enormous population of China. All sons are required to marry early, and it is no uncommon thing for a man to be a grandfather at thirty-six. This belief too is a powerful stimulus for living and acting as in the sight of their ancestors. The war cry on their field of battle, and school cry in their halls of learning is, "Reflect glory on your ancestors."

But these theories and beliefs about deceased spirits, did not come from the teachings of Confucius. They have come in since from other sources. He believed in a future existence, but refused to teach anything as to the condition of the soul after death. He said, "If we know not life, how can we know death?" He inculcated the rites of ancestral worship rather as a part of his grand doctrine of Filial Piety, but taught nothing about the gods. The reason is that Confucius never pretended to teach a religion, but only a system of positive, practical philosophy.

The Great Religion And yet from this has grown Confucianism, which is a religion, and the great religion of China. On this system has grown, not only ancestral worship, but also the worship of Nature, of deified Sages and

Heroes, among whom Confucius himself holds the first place. Not only have his sayings become the household words of every family, and his writings the text book of every school, and his doctrines the principle of government in every part of the Empire; but beautiful temples are erected to him all over the land, and images of him set up in all the school-rooms, before which every boy must worship on entering school. Every official of the nation, from the Emperor down, must worship him twice a year. In their Ritual is a pean to him in these words:

Confucius! Confucius! How great is Confucius!
Before Confucius there never was a Confucius!
Since Confucius there never has been a Confucius!
Confucius! Confucius! How great is Confucius!

Tauism The Tauist sect, like Confucianism, is native to the soil of China. It sprung from Lautsz, who was contemporary with Confucius. He wrote a remarkable little book of five thousand characters, which contains his philosophy. This is a historical fact. But fabulous story says, that his name is called Lautsz, meaning "Old Boy," because his mother carried him in her womb eighty years, and he was then born with a white beard. After living 808 years, when about to withdraw from sight, he was requested to write a book; which he did, and it is his philosophy. After that, the last that was seen of him, was his riding westward on a black ox, of which bronze figures may be seen all over China.

His book is full of mystic sayings and absurd speculations. Confucius once met him and complained, he could not understand him. No wonder, for no one could. There is very little con-

nection between the philosophy of his book, and the religion which sprung from it. The name Tauism comes from the word To, which means Reason. So Rationalism or materialism, might be applied to the philosophy, but not to the religion; for it is Spiritualism, with all the attendants, of mediums, rappings, communications, and table turnings, of which our modern Spiritualism can boast. Yet this spiritualistic religion seems to have sprung from the materialistic philosophy of its founder. That is, that the soul is material—of the same substance as the body, only more refined. The soul naturally would perish; but it, and the body even too, by a course of discipline, may be saved from destruction—etherialized, and wafted away into a state of corporeal immortality, and live amid the abodes of the Fairy Genii. In this way all space about us was filled with immortals: peopled with good and evil genii, which presided over nature, and had a powerful influence over the destinies of man. Some wandered at will through all space, and some rose to the heavens, and presided among the stars and divinities.

Not only might immortality be attained, but also long life in this world. So this belief early became very popular. The medicine of immortality, the Elixir of life, came to be eagerly sought for. An Emperor, 300 B. C., fitted out an expedition to search for the isle which was supposed to be the land of immortals, and bring from hence the herb of immortality.

About the time of Christ, or before it, China was filled with the superstitions of this Tauism. While some of its absurdities may have been mod-

ified in the course of time; yet, its belief in spirits and their interference with men, is very powerful still. For mercenary reasons, Tauism seems to change all the spirits of the dead into malevolent spirits. And so the Chinese think that hosts of them, though we see them not, swarm all about us seeking to inflict injury. They haunt houses. They lurk in dark places. Every wood and mountain, river and street are filled with ghosts. Their weird sounds may be heard in the darkness of the night, when the wind is howling about. They may assume the form of some animal, or of a man or a woman, in order to entrap the unwary. They may take demonical possession of their victim, and produce pining sickness or frenzy.

Magicians So it was, that an order of Magicians early arose who pretended, that not only the Elixir of life could be found, but that they had connection with, and control over, the unseen world of spirits.

The first of these magicians was one Chang, who lived in the first century after Christ, and dwelt in the Lung Fu Mountains. He had, they thought, all power over spirits—was their representative in the world; and so the Pope of Tauism on earth. Now for 2000 years nearly, he has continued to live in these mountains. The spirit of the first Pope has transmigrated from one Chang down to another, to the present day. This Pope has power to imprison the spirits; and is said to have in his mountain home thousands of jars in rows, all holding demons which he has shut up there. Every magician has more or less power over evil spirits, and carries on quite a thriving business in preparing amulets and charms of various kinds for warding them off.

A few years ago many were startled by the sudden and unaccountable disappearance of their cues. There was a panic. It was the work of evil spirits. There was a run on the charm magicians, who were likely its real cause. It was found that four characters mysteriously woven together and wrapped up in the cue, effectually warded them off. This fear of spirits gives rise to a large amount of worship being offered them, in order to appease their anger and gain their favor. The Chinese act largely on the principle that it is not so important to worship good spirits, who will not harm them anyway; but it is very important to be on good terms with the devil.

A great superstition of Tauism is the famous one of "Fung Shui"—Wind and Water. It is an invisible, intangible, but all-pervading force, which is as real to the Chinese as the air he breathes. The theory is that certain influences in the configuration and exposures of the surface of the earth affect the locality. So due regard must be paid to a great many different kinds of influences in selecting sites for houses, and especially graves. The doors and windows of a house must be so arranged as to keep out evil influences and be in harmony with Fung Shui. A certain viceroy issued an edict in opposition to the European houses on a certain hill, because the dragon upon which the foundation of the city rested, had his veins and arteries under the hill, and the weight of the houses would hurt him. In locating graves, if a coffin is interred in a wrong place, the spirit of the dead is unhappy, and revenges itself by causing sickness and calamities to come upon the living relations. They have Geomancers who often get large sums for their supposed skill in lo-

cating a grave.

Tauism, during the centuries before Christ was not a religion, but only a crude mass of indigested superstitions. In order however to compete with Buddhism when it was introduced into China, it established temples, priests, ritual of worship, and all the paraphernalia of a full-fledged religion. It established a purgatory, some-

Purgatory what similar to that of the Buddhists. They made it to be located at the bottom of the ocean, which lies down in the depths of the earth. From the courts of this purgatorial region, a code of laws was published and sealed by their great god Yu Yai, and circulated on earth by spirits. This document set forth the future rewards and punishments of men. In some temples, pictures of the terrible punishment of the ten courts of this Purgatory are exhibited in what is called, "The Chamber of Horrors." All who have a balance of evil against them when they die, have to pass through the fires of purgatory, and then be born again on earth to pass through a second trial. Then if they behave well, they may enter into some happy state; but if not, then they are dragged by horrid devils through all the courts, suffering the torments, of having their bones beaten, muscles and tongues drawn out, hearts ground in a mill, dogs eat their intestines, and so on, until, at last, they have to be born again on earth in some horrible form, and at death suffer eternal tortures.

It is a remarkable fact, that when Confucianism and Tauism were the sole religions of China, idols were unknown. After the image of Buddha was introduced, then they began to appear. From that time they multiplied fast, until now

they are innumerable. As Tauism is material in its character, many of the most popular gods, if we may draw a line, belong to this school, as the god of fire, of wealth, of war, of rain, of medicine, of the kitchen, and so on. While the Chinese make a distinction of gods in name, they make little in fact. The god of war is just as likely to be worshipped for rain as the rain god, and the goddess of mercy may take the place of either.

Dr. A. H. Smith tells of the principle character in one of their novels, as being a monkey hatched from a stone; and gradually developed by evolution into a man.

All Gods Alike In some places this imaginary being is worshipped for rain to the exclusion of all other gods. In the Chinese mind no distinction is made in the spirit world between the real and fictitious, between cause and effect.

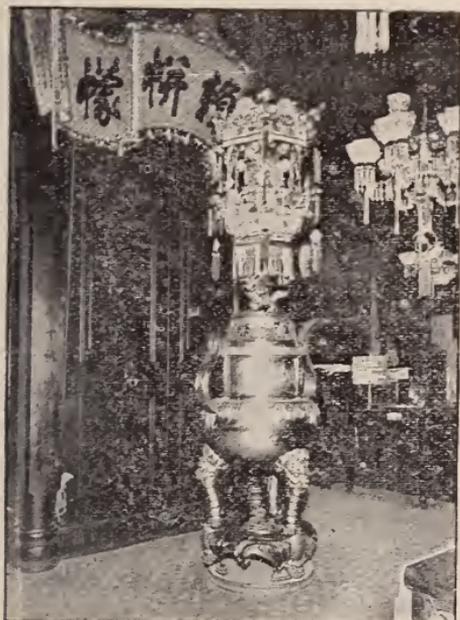
There is no other people on the face of the earth who are so much under the bondage of superstition and credulity. The noble teachings of Confucius have not been able to keep its followers from the fear of spirits, of devils; and from all kinds of absurd beliefs with which Tauism abounds. The learned scholar, and wealthy merchant, says Dr. Smith, may be seen worshipping the fox, the weasel, the snake and the rat, which are styled, "Their Excellencies," and are supposed to exert important influence over man's destiny. Not many years ago, he says, a great statesman fell on his knees before a water snake, because it was supposed to be an incarnation of a god which once had power over floods of waters.

The god of fire is very much feared. Business men worship him with expensive ceremonies, as

we take out insurance policies to protect against loss by fire. A fire some years ago burned many stores in Shanghai. Those who escaped, raised two hundred dollars, as a thank-offering to the god. In a few weeks another fire destroyed all their stores, and they were so enraged that they vowed never again to worship the god of Fire. It was a very bad Insurance Company.

The Chinese do not always show high respect for their gods. In time of drought, after the god of Rain has been long prayed to in vain, it is a common thing for the people to take the image out of his temple, and set him in the hottest place they can find, that he may fully understand how greatly the rain is needed. The Kitchen god, who at the end of the year, is supposed to ascend to heaven, and give a report of the conduct of the family, often has his mouth covered with glue, to prevent his giving an account of the bad things which have been done. I remember often seeing a god in one of the temples of Canton, having his mouth all smeared over with opium. It had been done by devotees of the drug, thinking it would be a pleasing offering to the god.

But turning from Confucianism and Taoism, and their utter failure to do for the people what they need, we come to the other great religion of the nation—Buddhism, which is certainly better than cold, heartless Confucianism, or coarse, material Taoism. It is a foreign religion which was brought from India in the year 65 A. D. The Emperor Ming, in response to the reputed saying of Confucius, "that the Holy One was to appear in the west," and that a divine teacher of marvelous wisdom and power, who was probably Christ, had ap-



BRONZE INCENSE URN

peared in the west; sent an Embassy to make inquiries concerning him. On reaching India, the Embassy met with the Buddhists; and thinking Buddha was the one they sought: they brought back some priests and images of Buddha. What might have been if they had gone further, and found

Him who is indeed the Holy One!

These Buddhists were received with great favor by the Emperor, and their religion spread rapidly in China. It filled a great want which had long been felt, as their own religions had failed to supply the want of their spiritual nature, and gave no hope beyond the grave. Confucianism reduced the religious element to its minimum, and could not satisfy the cravings of the soul. It dealt only in the social, civil relations and duties; shunning every thing of a supernatural kind, and leaving the problems of the spiritual world all unsolved. Taoism, it is true, revealed a world full enough of spirits, and raised a superstitious dread of the future, but gave no satisfactory solving of the

great question of immortality. So Buddhism, as spiritual in its nature, supplied the lack of the other two; holding out the hope of gaining future happiness, and escaping future woe.

Its philosophy is laying up merit by many repetitions of the sacred name, and by many acts of mercy and charity. In this way the pleasures of sense cease to allure; and at last, there is attained an utter extinction of consciousness and absorption into nothingness. According to Buddhism "The greatest of evils is life, and the highest good is the nothing." This, however, requires long ages of suffering, and an infinite amount of merit, which few can hope to reach. The Chinese are a practical people, and seek for little more than to escape the suffering in Buddhistic hells, of being sawn asunder, or boiled in a cauldron of oil, or pounded in a mortar, or of being saved from the doom of coming back to earth in the form of some low animal; and perhaps reaching some of the thirty-three Buddhistic Heavens, and dwelling in the beautiful palaces of "The Happy Land of the West."

Transmigration Transmigration of souls is one of the great beliefs of Buddhism. When a person dies, he merely passes into another state of existence; and starts out on an endless round of transmigrations, either up or down, depending on the conduct of his previous state. If he has lived a wholly bad life, he will have to pass into hell at once, and suffer forever without hope. If he has a balance of good in his favor, he will be entitled to reward. But if the bad prevails, after atoning for sin by suffering, he will come into the world again and be born a worm, a horse, an ox, or a woman, depending on what

his character has been. If a physician has caused the death of a patient through ignorance, he will be changed into a donkey. A missionary tells of an old man in China who had favor shown him by the Emperor, and was assured by a priest that he would be born again as one of the Emperor's horses, but if he worked well, ate little, and was patient, he would excite the compassion of the gods, and be born again into the world as a man of rank. He afterwards accepted Christ, thinking he would rather be a Christian than a horse.

China abounds in temples. Those dedicated to Buddha, along with the pagodas and shrines of of this sect, are more numerous than all others put together. Some of the temples and monasteries are very large and grand, while others are small, filthy and neglected. The priests and nuns who inhabit them, live an indolent life and command little respect from the people. Nevertheless they are patronized in times of sickness and death.

Goddess of Mercy Among the idols that fill the temples, none is so popular as Kun Yum, the goddess of Mercy, or Queen of Heaven, as she is often called. The state of absorption into nothingness was too ideal and subtle for the practical Chinese mind, and so Buddhism produced this goddess. Just as she was ready to enter the unconscious state of Nirvana, she declined, and chose to remain where she could hear the cries of distress, and help suffering ones in their trouble. In a Buddhistic temple of Canton, containing five hundred life-sized bronzed images, I noticed that the goddess of Mercy, with her many arms to help, and holding an infant as sign of her readiness to grant the blessing of offspring, show-

ed all the marks of holding the highest place of all, in the hearts of the worshippers.

Between the three sects of Confucianism, Taoism and Buddhism, there was at first conflict. But lines of distinction gradually gave way, and each fell into its own place. Each one came to serve its own end. So they are practically blended into one creed. The people are not divided up as belonging to one of these different sects. They are Confucianists first of all, and then Taoists and Buddhists too, all at the same time. As in medicine the Chinese mix together a dozen different kinds, so as to be sure and hit the right remedy; they mix the different religions together, in order to get all the good they can from each. They worship their ancestors, and perform marriage rites by Confucianism, they protect themselves from evil spirits, locate their graves, and seek for success in business, by Taoism; and at death perform burial services by Buddhistic rites, and committ their souls to its keeping.

But in all their religions, there is nothing cheerful or hopeful. Sad gloom overhangs all, which nothing but the Blessed Gospel of Christ can dispel.



MRS. CONDIT'S BIBLE CLASS

III THE EVOLUTION OF CHINA

CHINA, perhaps more than any other country, is commanding the attention of the world.

From the dark cycles of the past, she has been slowly, but is now with remarkable rapidity, evolving into a nation of light and progress. After long, long ages it has been interesting to watch the old Dragon gradually waken from sleep, and turning over with its face toward the dawning day.

Since thousands of years before Christ, down to the Nineteenth Century the Chinese continued to bear the same unchanging and unchangable character. It has been well said, "The Chinamen of 3000 B. C., are the identical Chinamen that greeted us at the opening of the Treaty Ports. If Confucius had returned to China a thousand years after his death, he would have found everything substantially as he left it."

The cause of China's long inertia may be accounted for in part by her isolation. Mighty stretches of deserts behind her, a vast ocean before her and gigantic mountains rising at her side, long preserved her from invasion. Add to this her immense area, her rich, inexhaustible natural

resources, and her enormous population, we can easily see how it gave her a complete life of her own, and made her free from any dependence upon the rest of the world.

Thus situated during the long ages which passed over her, she developed her own civilized and national life; which made her unlike other countries that have had their intellectual, social and moral civilization modified very greatly by their contact one with another. Not so China. She owed nothing to the outside world. Her literature, social customs, ethical teachings and national characteristics are all her own. Beginning before the existence of any other nation now upon the earth, she grew and developed into a colossal nation without being dependent upon any other country for anything. Surrounded by people vastly her inferior, she learned nothing from them, but taught them all they knew, whether it was "the bright Japanese," or "the phlegmatic Korean." This made the Chinese with much reason regard themselves as superior to all other people, and to be indeed "The Middle Kingdom," with the rest of the world only "outside barbarians." In this way she was filled with overweening pride, and overwhelming self-conceit.

When other nations came showing claims to be her equal and able to teach her many things; her pride was sadly shocked, and her antagonism tremendously aroused. The growth of long centuries could not be overcome in a day. It was no easy matter for her to be convinced of her weakness and take up with new things, in preference to her own institutions which had grown up with the strength of hoary antiquity. Nothing but

time and many rude shocks could make her see the madness of her intolerable pride, and to know the place of her real standing in the world.

These severe blows came. They began in 1842, at the close of the Opium War, in which Great Britain forced the opium trade upon China. By

Sleep this war she was compelled to open
Disturbed the five ports of Canton, Foo Chow, Amoy, Ningpo, Shanghai, and cede to England the island of Hong Kong. But this weak contest, which revealed China's utter powerlessness to cope with Western arms, had no effect whatever in opening her eyes to a sense of her weakness, or in changing her policy of seeking to keep her gates closed against the world. She blindly rushed into another war with England and France, until the Treaty of Teinstin in 1860 was ratified within the sacred walls of Peking. This was the year of my going as a missionary to China, and well I remember that the allied soldiers were still holding Canton.

From the day the Allies entered Peking and put the torch to the Emperor's palace, China's long prestige ended, and she began to enter upon a new era. By this treaty, new ports and the great Yang-tsz River were opened to trade. Foreign Legations for the first time were permitted to reside at the capital. Schools were established for the learning of Western knowledge, and youths were sent abroad to be educated. An Embassy was sent to foreign countries to open diplomatic intercourse with the Western world; at the head of which was that broad-minded man, Anson Burlingame, our first minister to Peking. But no attempt was made to reform China's internal institutions. These were held too sacred to be

touched with the sacrilegious hand of change. Having after all been forced into relations with the rest of the world, while she sought in a measure to adapt herself to the new state of things, she continued at the same time "to muddle on" in much the old way. The Chinese failed to keep the treaties which she could not escape from making, and through a long series of years many anti-foreign riots occurred which manifested their hatred, and their desire to throw off the yoke of foreign bondage.

Right here we need to draw a broad distinction between Manchu rulers and the native Chinese. In the seventeenth century the Manchus, by force and treachery, had taken the Empire, and were themselves a foreign people. Being an alien race, small in numbers in the midst of so vast an Empire, they suspected other nations of a desire to supplant them. For this reason they have sought to keep their gates closed, and yielded nothing which was not wrung from them by force. The native Chinese on the other hand, did not originally have a feeling of hatred toward the outside world. It only grew up and became well learned, through their ignorance of the facts, and because of the misguiding influence of the Manchu rulers. This feeling of hatred too, was one which foreign powers themselves were instrumental in creating by the way in which they treated the Chinese. The Western Powers have ever acted on the principle that the Chinese had no rights in their own country which any were bound to respect, and he who was strong enough might take what he pleased.

The war between China and Japan in 1894, laid

China's pride low in the dust. It was the inevitable outcome of their long hatred of each other.

War With Japan The Chinese had great contempt for "the dwarfs," and determined to chastise the insolent pigmies; while the Japanese were bent on administering punishment for a long series of insults. The result was the most humiliating blow that had yet come to the Chinese. They were compelled, at any cost, to conclude a treaty with the nation they had so despised.

Just here the Russo-French Alliance, backed by Germany, stepped in and warned Japan that the natural results of her victory over China would not be allowed. She had to give up her demand for Port Arthur and Manchuria, and be content with the island of Formosa, and an indemnity of money. It soon became clear why the European powers stopped Japan. They wanted the spoils themselves. Russia had long had her eagle eye on China and Korea. She stretched out that mighty arm of the Siberian Railway across the desert for a purpose; and not being satisfied with the ice-bound port of Vladivostock, proceeded to go further. She soon adroitly compelled the Chinese to

China Sliced allow her to build her Road across Manchuria, and police it with an army of soldiers; to lease to her Port Arthur as a powerful fortress of defence, and the magnificent Bay of Taleinwan as a terminus for her Road.

France demanded large concessions in the fine, rich territories which she had wrested from China in the South. And what shall I say of Germany? Under the pretence of satisfaction for the murder of two priests, she outrageously seized the finest harbor of the Coast—Kaiochow Bay, and a large

portion of adjoining land, as well as demanding other valuable concessions in the province of Shan-Tung.

Great Britain, horrified at the way in which her rivals were carving up the heart of China, took what she could get, the next best port, Wai-Hai-Wai, together with a great slice of the Kowling Peninsula, opposite Hong

Kong. It looked as if the time of the Empire's doom had come, and the Break-up of China was at hand. The ambition of Russia without doubt reached further than the railway and military occupation of Manchuria. Her purpose was to hold the country permanently, seize Korea, march on to Peking, and carry out her long-cherished plan of being Ruler of the East.

Before it could be accomplished, and China rent in pieces, a number of reasons conspired to stop this carving business, and save China from the vultures of the world. Mutual fear and jealousy of each other, among the various nations, was one



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potent influence. The Spanish war, bringing the United States into the position of a Pacific, Asiatic and world-wide power, was another factor in the salvation of China. And just here Japan loomed up as a power to be reckoned with. She saw that to prevent the aggression of Europe, and save her own kingdom from destruction, China must be saved. The end of China would be the beginning of the down-fall of Japan. They must stand or fall together. For this reason Japan reversed her course and took sides with China.

The ignominious defeat of China by the Japanese made a far deeper impression upon her than that which any European power could possibly have done. She began to ask how a nation so inferior in the past had now become so powerful, excepting by the adoption of Western methods. A new spirit of inquiry began to arise, and reform clubs were openly established at the capital.

Empress Dowager These sentiments aroused the alarm of the old conservatives, at whose head was that remarkable woman known to the world as the Empress Dowager. For half a century and more she has been directly or indirectly, at the head of governmental affairs. Before she was twenty years old, as the beautiful, talented and well educated secondary wife of the Emperor Hien Fung, a son was born to her, who, on account of the childlessness of his first wife, became heir to the throne. On the early death of Hein Fung, in 1860, her son became Emperor, and she as Regent, was the virtual ruler of the Empire. Her son dying at an early age, the Empress succeeded in having a sister's son, then only four and a half years old, placed upon the throne under the

title of Kwong Sai, *Illustrious Successor*. In this way she continued to rule until this nephew was grown and became in reality the Ruler.

Western ideas, which had already found entrance into the palace, early took hold of the young Emperor. Although possessed of a delicate body, he had at that time an active mind, which soon showed an earnest purpose in seeking to accommodate the government to the new civilization of the West. His conversion into an ardent reformer was due more to a Cantonese doctor, Kang Yu Wei, than to any other one cause. Under his inspiration rapid strides were made in every direction. Schools, colleges and universities were established. The old fitness for office, of elegance in penmanship and beauty of rhythmic style, was to be set aside for rigid examinations in sciences and practical arts. Scientific and religious books, as well as newspapers and magazines, were published. Time-worn theories, old stagnant ideas, were to be discarded. A new condition of things was leavening the thought and moulding the minds of some of the best people of the Empire. It looked as if the time for the transformation of China had really set in.

However, these reformers moved too rapidly and too radically. Reaction speedily came to a nation so deeply set in her old, immovable ways. Some strong old conservatives horrified at the greatness of a number of the radical changes proposed, petitioned the Empress to return to power, depose the Emperor and destroy the reformers. She, with her marvellous gift of seizing opportunities, denounced the Emperor to his face, took from him his Seal of State, made him a virtual

prisoner in his own palace, and once more assumed the reins of government.

Back to Old Ways The Empress had formerly been known as a moderate conservative, and now professed to be actuated by no hostility to reasonable progress. But her insincere professions were soon apparent in her undoing all she could of the Emperor's work of reform, and pursuing to the death those who were engaged with him in carrying it out. Kang Yu Wei, and some who were associated with him, being warned by the Emperor, made good their escape; while six martyrs willingly yielded up their lives for their country's sake; and their blood will yet prove to be a part of the seed of the new China that is coming.

The Empress Dowager's vindictive spirit did not end here. Each act of the foreign powers in wresting their country from them, seemed to add fury to her hate. Is it to be wondered at? They but confirmed her in her purpose to drive every foreigner from the land, and go back to the good old ways of the past.

The Boxers When at this time the Boxer movement appeared in sight, she hailed it with delight, and welcomed these agitators as patriots raised up by high Heaven to free their land from the foreign yoke. The Boxers were not really a new body formed for the occasion. The Chinese have great talent for organization, and their land is honey-combed with various kinds of secret societies. In some unknown way these joined together, and brought into existence the *I-Ho-Kuen*, or "Fists of Righteous Harmony," from which came the name of *Boxers*. With its secret orders coming from the very throne itself,



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and aided by the pretence of supernatural powers, it spread with wonderful rapidity. It is still fresh in our minds how many missionaries and native Christians suffered death at their hands. The whole movement finally centered in the Siege of Peking, where were cooped up the Ministers of eleven nations, along with missionaries and other foreigners, to the number of a thousand men, women and children; having under their protection two thousand native Christians. As the Empress Dowager and her court escaped from the city through the Western gates, almost at the same time the Allied deliverers entered at the Eastern gates, and were hailed with unspeakable joy by that little besieged company which had almost despaired of rescue from the horrible fate which stared them in the face.

After the return of the Empress to Peking, she began to show a marked change of heart, and has

since shown her old time power of adapting herself to circumstances. All those stirring events made a profound impression upon the Chinese mind, and was the turning point toward a new life. Under Kwong Sui the Chinese, had awakened to the need of our Western civilization; but deceived and misguided by the Empress, they had fallen back again. That now began to be succeeded by a resurrection to life on a broader scale.

The Great Awakening The war between Russia and Japan had a marvelous effect upon China.

Nothing can be more significant or impressive than its unmistakable result in awakening this people to national consciousness. We had been trying for scores of years to wake them up, and now it is done. China can never again be the same as in the ages gone by. She has at last turned her face from the past, toward the rising sun, and can never shrink back into the night. The working of the leaven of a new civilization among the masses, is causing, and must cause ferment; but the agitations that will go on, are not the death struggles of a dying nation. They are the signs of the new life of a national spirit which will no longer tolerate foreign aggression, or submit to the unjust treatment which has been hitherto forced upon her. Her cry of "China for the Chinese," is not as before, the anti-foreign sentiment of wanting nothing to do with foreigners, but the feeling of their ability to take care of themselves, without the assistance of outsiders. There will be no more surrender of one-sided concessions to those who have held the whip over her. They are fast learning to develop their own resources and manage their own affairs.

New ideas, new ambitions, and new methods

are rapidly freeing China from her old, antiquated ways. The irresistible tide of progress is surely undermining former beliefs, and causing many of them to fall into irrecoverable ruin. As a small illustration of this, a missionary writing from Paotingfu, of changes there, says, "To show how little they care for the heathen gods, when needing the small temples for police stations, they cast the gods out into the moat, where one can see them in crossing the bridge, broken and discarded. The temples of Peking and other cities are fast disappearing, and being converted into schools.

Western Education Western learning has become a real passion, and I look upon the intellectual uprising of the Chinese as one of the most wonderful ever seen in the life of any nation. Only eight short years ago, the Empress Dowager treated new plans of reform with scornful hate, and drove the young Emperor from his throne for advocating them. Now among other amazing changes, comes this astonishing one. By her imperial decree, the ancient system of examinations is clear gone forever, and Confucian classics relegated to a back seat. The great Examination Hall of Peking where for long centuries China's Rulers were made, has been transformed into a Naval College. The only pathway now open to the Chinese scholar for advancement, is by the way of Western education. Colleges abound everywhere. In the one province of Chili for example, fourteen have been established, which are to help furnish students for the grand, governmental university at Teintsin; and five thousand primary schools have been established in the province to feed these colleges. Not

less than eleven thousand are in the colleges and universities of Japan; a thousand in Europe; and still larger numbers in their own land. Thousands would come to the United States if they did not have to go through the humiliating indignities which await them here in order to enter our country. We are losing golden opportunities of educating those who are to be the future rulers of China.

Newspapers and all kinds of printed matter, by the aid of cheap postage, are flooding the land. Where there were one hundred post offices four years ago, to-day there are nearly two thousand. Through this means, papers are being read in all parts of the Empire by a people who are not only able to read, but eagerly thirsting for knowledge. The native press has taken rapid strides in helping to guide the affairs of the country. Says a native paper, "A good newspaper is worth many gunboats at the present time."

China has a woman's daily paper edited by a woman! Is there anything like it under the sun? The paper stands out clear and strong for every kind of reform, and a club of prominent Chinese women has been formed in Peking for the reading of this paper, and the study of social subjects. Foot-binding is doomed. An imperial decree has been issued, that no father shall be employed in government service, whose wife or daughter, have their feet bound.

China has her military schools, where the brightest of her young men are being educated for service on land and sea. Being trained for generations to peaceful, plodding industry; they cannot become warlike in a day. But the time is fast coming, if not already here, when they will

assert themselves, and joining with Japan, will by commercial and industrial, even more than by armed force, hold all Asia in their hands. An army of a million men will ere long, be ready to be put in the field, and equipped with all the appliances of modern warfare, by which the nation will be able, not only to protect itself in no unmistakable manner, but also do aggressive work. There is no limit to the number of men which she can furnish. And the Chinese have long been known, when properly drilled and officered, to make the most efficient kind of soldiers. They are fatalists who do not believe it possible for one to die before his time comes. This makes them fighters, who are fearless of death, and full of active courage.

Vital Qualities The Chinese are possessed of great physical vitality, as their age-long endurance abundantly testifies. Aside from the vice of opium they have shown no signs of race decay—And as the Japanese by law have exterminated opium from their land, I believe history will record the wonderful feat of the Chinese by the same drastic measures, freeing themselves from the deadly grasp of this monster. The Chinese are not guilty of the crime of race suicide. God's command, "Be fruitful and replenish the earth," some one has said, is one which has been obeyed, and the only command of God that ever has been obeyed. This is certainly true of no country more than China.

She has not only the physical qualifications, but other kinds which eminently fit her for the new national life upon which she is entering. They are a people who are intelligent, teachable, capable, and law-abiding. They can learn any-

thing and do anything. They are the most upright of merchants, with the commercial instinct, which makes them keen, far-seeing business men. They are the best of artisans and workmen, in all kinds of skilled and unskilled labor. They are too good for us. "We first invited them to our shores, but now for decades of years, have treated them as criminals because, forsooth, of their unfortunate industry, economy and sobriety.

One of the very first things which an awakened Chinese saw, was the injustice and unreasonableness of our Exclusion Law against them. Our treatment of them under this law makes the blood of every intelligent Chinaman to boil with righteous wrath. We have done everything we could to insult and outrage their feelings, and arouse against us a national indignation. They would not object to a decent kind of intelligent exclusion, but treating them as we would not dare do any other self-respecting nation under the sun, they will stand it no longer. No wonder they at last struck back at us with the Boycott, until we deeply felt its smart. Though it seems to have ended; yet the anti-American feeling still lives and rankles in their hearts. Nothing but a reasonable modification of the Exclusion Law would seem able to prevent serious trouble from arising against us in some form.

Trouble Feared The past two years or more mark marvelous advance which arouses our astonishment. Even now they are beginning to agitate and look forward to the establishment of a Constitutional Government. For this, however, and for many other changes which are going on, the mass of the people are scarcely prepared; and times of reaction may yet

follow. There is great unrest in China, and it is a critical time. It is impossible now to say what the future will bring forth. The all-mastering, peace-loving character of the Chinese people may carry them through; or will the new life bring them into scenes of riot and bloodshed? Will reforms stand the test of opportunity for power and ambition? Judging by the past history of China and of other nations, we may look for troubled times. How absorbing the interest which gathers around the coming years in China. May it be years of evolution and not of revolution and anti-dynastic anarchy.

Whatever may be the outcome of China's present mighty changes, it is certain that we should seek to have the principles of Christianity enter into the new structure that is being built. In the

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China**

past it has borne an unmistakable part. Sadly handicapped though mission work has been by having to follow in the wake of treaties imposed upon the Chinese by force, and of being associated in their minds with the many wrong acts of so called Christian nations; still in spite of this it has borne a noble share; which those who have known best the facts, have been the most glad to acknowledge. That eminent Viceroy, Tuan Fong, who stood so nobly by foreigners in the Boxer troubles, said while in New York, "Missionaries have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service in China by the laborous task of translating into the Chinese language, religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishing of hospitals and schools. The a-

wakening of China which now seems to be at hand," he says, "may be traced in no small measure to the hand of the missionary."

In the brighter outlook which is looming up before China, to the Christian, there is one dark cloud hanging over the horizon. Japan has an immense and growing influence in the educational as well as political affairs of China. Nearly all their civil and military schools and colleges are manned by Japanese, and their hand is back of almost every movement that is going on. While we believe they are honestly striving to do for China what they have done in their own country, yet this means a civilization only on the side of a materialistic and scientific education, lacking the Christian and ethical basis which gives to it its true power. If it is to be a purely secular education, destitute of, or antagonistic to, Christian teachings, it will produce incalculable harm. Western civilization in its self is destitute of the moral qualities and force necessary to regenerate the heart. With the old, wornout Chinese ideals shattered in pieces, there must be the new ideals of Christian principle to replace them, or the whole structure will fall in ruins.

But we hope for better things. In Japan there is a body of people growing up and spreading abroad, who are possessed of deep Christian convictions. While then the Japanese are pouring in their progressive influence upon China, the Christian element will be there to go with it.

In China itself too the mission work is making a deep impression. A native church is spread over the land which numbers to-day one hundred and fifty thousand communicants, and probably a half million more

who are convinced of the truth of Christianity, but have not courage to profess their belief. Men of the highest intellectual and official standing are showing favor to the missionary and his work; while the people, though they make little of religion, do not oppose its progress. The missionary is attacked by mobs in China, not because of his religion, but for the reason that he is a foreigner. Christianity will have an open door and untrammelled chance to reach the minds and hearts of the Chinese. One of the latest and most startling events is the introduction of the New Testament into the public schools of the provinces of Hupeh and Hunan, where eight years ago missionaries could not reside nor teach, only at the peril of their lives. Now comes the amazing decree of the viceroy, declaring, that Western nations having sources of power that China does not possess, and believing it lies in the superiority of the Christian's Bible, he orders that the Bible shall take a place beside the writings of Confucius in the instruction of Chinese boys. We are standing face to face with the greatest problem and gravest responsibility that has ever come before the Christian world.

Alas, as a nation we have been following a short-sighted policy. It has been well said, "We once professed that all mankind are created free and equal, but the Chinese have not the remotest idea that we ever held such a sentiment." Let us put ourselves in a position to give the Gospel to a great people, whom God has raised up and kept intact so long, for a grand destiny in the years to come.

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