

Letter to 《The Rotarian》 Editor  
from Tientsin Rotary Club on 1 March 1928

by Herbert K. Lau (劉敬恒) (Rotary China Historian)

1 March 2013

It was eighty-five years ago today, the Rotary Club of Tientsin (天津扶輪社), Republic of China (中華民國), sent a complaint letter to the Editor of 《The Rotarian》 Magazine. Excerpt of the full text is attached herewith below.

The complaint was made against a short statement written in a long article 《Reflections of a Chinese Scholar》 published on the February 1928 Issue of 《The Rotarian》 magazine. It was the opinion expressed unanimously by members of the Tientsin Rotary Club that publication of such a statement was misleading and inaccurate. The Club requested the Editor to publish a disclaimer or retraction and in particular to contradict the mischievous statement.

By going through the entire letter, readers would find out what was expressed on the truth and ideal of Rotary's Object -- "international understanding and friendship".

For readers who would like to learn more about China during the transitional period from the Manchu Empire to the Chinese Republic during the early 20th Century, please take time to going on reading the full text of the long article 《Reflections of a Chinese Scholar》 which is attached on the annex pages.



Dear 《The Rotarian》 :

“Misleading ... Inaccurate”

At today's weekly meeting of the Tientsin Rotary Club held at the Astor House Hotel (天津利順德大飯店), Tientsin, presided over by Rotarian the Honorable M. T. Liang (梁如浩), ex-Minister of Foreign Affairs of the Chinese Republic and former High Advisor to the Chinese Delegation at the Washington Conference of 1921, attention was called to the following passage from an article entitled 《Reflections of a Chinese Scholar》, published in the February number of 《The Rotarian》 :

*“After long ages one man named Mah-ko-po (Marco Polo) came. After no more until the foreign shepherds. Western nations lived in caves, had covering of skins. They were few, always killing each other. Thus with our peaceful civilization we called them ‘barbarians’. We satisfied and happy thus, not disturbed. Other nations in modern times come in fire boats and see we not have arms, but have good much people, they want to do trade. The men of Ying (England) force the deadly drug upon us. Then begins trouble. These men brought the Holy Book in one hand and opium in the other. Millions of our people are slaves to the drug. Yet the foreign shepherds tell us that their Son of God taught them to ‘overcome evil with good’ and unto to him that ‘smite thee on the one cheek to offer also the other’.”*

The opinion was expressed that publication of such a statement as the above was misleading and inaccurate. By a unanimous vote of those present I was charged to request you to publish a disclaimer or retraction and in particular to contradict the mischievous statement that “The men of Ying (England) force the deadly drug upon us. ... These men brought the Holy Book in one hand and opium in the other”.

《The Rotarian》 has done so much to emphasize the value of international amity and the cultivation of good understanding between men of different nations that the publication of such a passage as the above surprises us. The Rotary Club of Tientsin is probably one of the most international as it is certainly one of the most harmonious of all the Rotary clubs throughout the world. It comprises American, British, Chinese, Danish, Italian, Japanese, Norwegian, and Swiss representatives, and its members, belonging to the official, professional, and mercantile sections of the community, are in a position to know the facts and to judge of the effects of such statements as that complained of. Such statements cause distress to our members as a whole and are calculated to annoy our English members in particular.

You will not wish me to go into the history of opium in China, dating back to long before the arrival of the British, or to discuss the sincerity of Christian missionary effort in this country. The history of the opium traffic is described in 《International Relations of the Chinese Empire》, by Hosea Ballou Morse (馬士), an American born, and succinctly in the China Year Book for 1928, an authoritative work used and quoted by leading diplomatic and national authorities, and compiled by Rotarian H. G. W. Woodhead (伍德海), a present member and past president of the Tientsin Rotary Club. Reference to these or other standard works will convince you of the inaccuracy of the statement complained of, which indeed is so gross a burlesque of the truth that it might have been set aside as empty buffoonery, but for the fact that you editorially commend the extracts as of the “penetrating philosophy typical of the oriental scholar”. Some of our members who have given the article their attention are of opinion that it is not in the least typical of the oriental scholar that the translation attributed to one J. A. Makepeace who you describe as a “broadminded missionary” is couched in a preposterous sort of bogus English which no educated Chinese would countenance and no broadminded missionary would condescend to use.

Without discussing the article further, however, we trust that you will be ready to entertain favorably our request for a disavowal of the statement complained of, which we feel sure can only have been inserted by inadvertence, and without realization of the malice which it contains.

John Cowen

Tientsin Rotary Club, 1 March 1928

P.S. This letter prior to dispatch has been submitted to the Tientsin Rotary Club assembled in weekly meeting and meets with their unanimous approval.

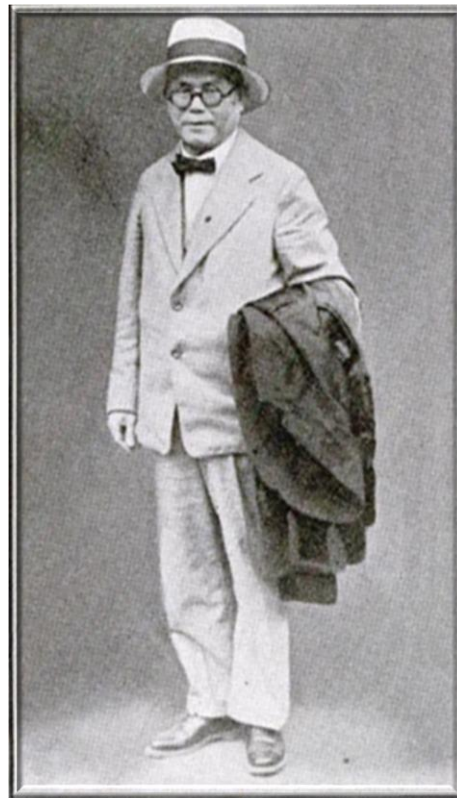
\*\*\*\*\*

About [John Cowen](#)---British journalist, had served upon editorial staffs of newspapers at Newcastle-on-Tyne, Leeds, Hull, Preston and London; Sub-editor of 《The Times》 in 1895-1897; Private Secretary to Editor of 《The Times》 in 1897-1900. He arrived the Ch'ing Empire (Imperial China) as special correspondent in connection with the Boxer Rising in 1900. He founded at Peking, on 21 January 1901, the 《China Times》, the first foreign daily newspaper published in the Chinese capital. Cowen

transferred it in April the same year to Tientsin, where it was published. He also founded the first evening newspaper in the district, the 《 Evening Express 》 . Cowen was sentenced in 1903 to imprisonment and deportation to the United Kingdom under the Ch'ing Empire, and Korea Order in Council, for certain comments in connection with Russo-Japanese war. The sentence afterwards was quashed and new Order in Council issued in 1904 in which objectionable clause, under which action was taken, was modified.

### 《The Rotarian》 Magazine Editor's Note in June 1928:

The statement is indeed misleading and inaccurate and should have been omitted from the published extracts of the work by the Chinese author, Hwuy-ung. References in the China Year Book state: "Whereas the poppy has been grown in China and opium known to the Chinese medicinally for a thousand years, the practice of mixing opium with tobacco for smoking purpose was first introduced by the Dutch from Java into Formosa, and thence to Amoy and the mainland of China. Foreign opium was first brought to China by the Portuguese from Goa at the beginning of the eighteenth century."



*Photo of Tientsin Honorary Rotarian M. T. Liang ( 梁如浩), former Foreign Affairs Minister of China, taken at the 19th Annual Convention of Rotary International held on 18-22 June 1928 at Minneapolis, Minnesota, U.S.A. Liang was one of the 3 China's delegates.*

# Reflections of a Chinese Scholar

*Extracts from letters to his friend, Tseng-Ching*

*By Hwuy-ung*

THE people in the streets of this city seem to be always in a hurry; they appear to be flying in all directions, like hungry ghosts, seeking peace and rest. When first I noticed this, and the look of anxiety on their eager faces, I asked my cousin if any public calamity had befallen. For answer, he smiled and said: "No, Hwuy-ung, what is wrong with them is not enough to hang upon the teeth; each one fears he may be after the appointed hour to begin work; to deliver a message or to despatch a letter, to conclude some business—in most cases, matters of a few *taels*—or one or more of the Five Hindrances.\*" I replied, "They should receive in the heart the Master's† words: 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear.'" "That is so," replied my cousin. "They treat life so seriously that there is little hope of their being joyful." I then recalled to mind the words of our great sage Lâo-tse: "The people make light of death, because they seek to live in wealth." They take no delight in contemplating what is around them, their eyes being always fixed on something far away which they call happiness. They have no gladness in the sun's glorious smile, in the azure purity of the heavens, the soft charm of a peaceful valley, the solemn majesty of the mountains and the tender beauty of blossom and flower; nor do they find delight in acquiring wisdom and virtue. If their happiness dwelt in these gifts of Heaven they might say with the Master: "With coarse rice to eat, with water to drink and with my bended arm for a pillow—I have still joy in the midst of these things."

\* \* \* \*

The parents of boys should be punished; for they are responsible, not? So it is customary in some of our provinces to rule-sin parents for the

\*The Five Hindrances in Buddhism are: Sensuality, Malevolence, Sluggish Mind, Worry, and Indecision.

†Refers to Confucius, wherever used.

ROTARY is often a mirror through which we see ourselves as others see us. We believe these extracts from the letters of Hwuy-ung will be of considerable interest, not alone for their quaint style and abundant humor, but because of the penetrating philosophy typical of the Oriental scholar. Certain of the letters will be of more specific interest to Rotarians because of the writer's dissertation on war and the plight of his native country; a father's relation to his son; and his comparisons of Eastern and Western civilizations. Hwuy-ung, Mandarin of the Fourth Button, one of the class of the *literati*, a scholar and social reformer, reached Melbourne, Australia, in 1899. The letters cover the period from 1899 to 1912. They were translated literally by J. A. Makepeace, a broad-minded missionary with the assistance of Tseng-Ching, the "elder brother" (friend) in China to whom Hwuy-ung wrote the letters from Melbourne. The extracts have been selected from the volume by Hwuy-ung, "A Chinaman's Opinion of Us and of His Own People" and are printed through the courtesy of the American publishers, The Frederick A. Stokes Company of New York. The British publishers are Messrs. Chatto and Windus, of London.

THE EDITOR.

misdeeds of their children. . . . The saying is true that "as a child is reared, so may its parents be known." In this country the father has not absolute power over his children; so they may defy him. This is the case with Ah-li\*, my cousin's eldest son. It was in the guest room behind the shop; my cousin was occupied with his buying-selling books, when Ah-li suddenly rushes in and complains that his small mosquito sister Meh-li† has taken plaything from him. His father orders him away, but boy stands up boldly and loudly discourses. The father then rises in anger to thrust him out, when the son overturns chair in his path, so his parent falls across obstacle and undutiful son escapes. The wisest of men and the great tortoise would have been weak with doubt regarding what should be done. The noise brings the mother, who laughs until tears fall down from her eyes. Then my cousin, with pain rubbing his knees, becomes more irritated. She replies angrily and defends the boy. To prevent violence between them, I desire to be peace-maker; for my endeavors, both abuse me and I retire. In truth this not is as was desired by the Master, when he said:

\*Harry. †Mary.

"Happy union with wife and children is like the music of harps and lutes."

\* \* \* \*

I HAVE had pleasing discussion with my teacher, Wang-yun, who calls himself Mr. (pronounced *Mi-sta*) Wang. I said that as the Western countries send shepherds to teach us, for what reason we not send our satiated scholars, like my honorable elder brother, to instruct people in this place in some things they are ignorant, as filial piety, propriety, and other subjects.

Wang said: "They would be derided, pushed about and finally persecuted with blows and kicks, as was Ah Kow, the eating-house keeper. Their speech would strike laughter by its errors, quaint turns and false tones. The translations of the classics would be in Pidgin, full of false characters; making them ridiculous. People would care little for maxims; every nation has good supply and all of them perfect."

Hwuy-ung said: "That may be said of foreign shepherd in the Flowery Kingdom,‡ who yet are unmolested and, because we believe them sincere, are respected. In the words of Meng-tse: 'Never has there been one possessed of complete sincerity who did not move others. Never has there been one who had not sincerity who was able to move others.' These shepherds sent here would be brave men, chosen for mildness and courtesy, able to converse in the tongue of these people as well as their own orators. Their translation should be in the purest style. They not be listened to, for what cause?"

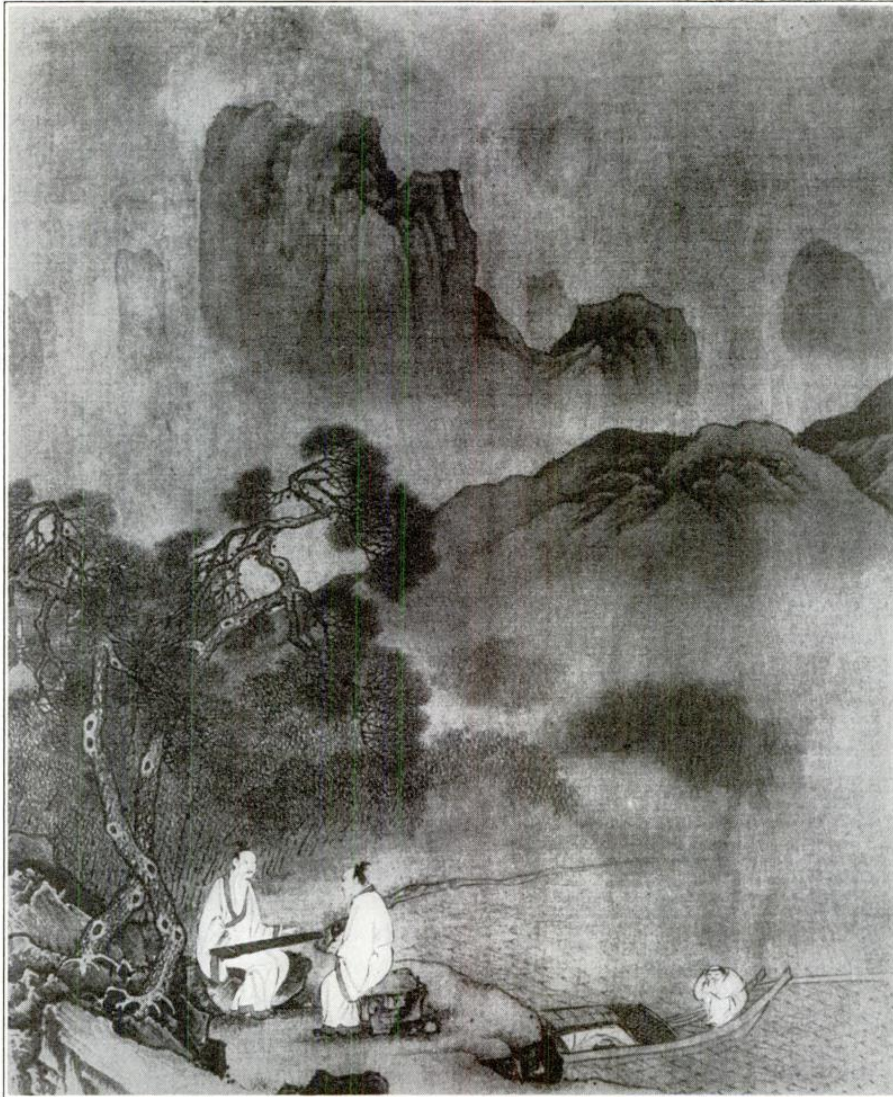
Wang said: "The beautiful laws, 'Do to others as you wish them to do to you' and 'Love one another,' all nations have; they admire them, but not practice them. They are as fine statues, without life. To preach these laws is easy; to apply them is difficult."

Hwuy-ung said: "Good; that is true; nevertheless the earnest preaching of worthy men will move some hearers to change words into acts. If a bell I not strike, it not ring. I would

‡China.

## Two Sages

By Li T'ang



From  
T'ang, Sung, and  
Yüan Paintings  
Belonging to Chinese Col-  
lectors: By  
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have the parents exhorted to train children in virtuous work, ways and deeds, and filial piety."

Wang said: "For what good? The example of others would with myriad voices render unheard the father's whisper. No, the Western nations esteem themselves superior to the black-haired race. With their soldier-ships and big guns they can send all our ocean ships to the dragon's palace. They can sweep away myriads of enemies as a flood will wash away a village."

Hwuy-ung said: "Destruction is not ideal of humanity. Men are superior only when they create; not when they destroy. He that makes others good and happy obeys the mandate of Heaven."

Thus we discoursed, with little profit; in truth, it was like climbing a tree to seek fish.

\* \* \* \*

Though the . . . sage declares that "there are no righteous wars," defending one's origin earth I consider is righteous. This possibility he could not

think up. L'ao-tse said, "Arms, however beautiful, are instruments of evil omen; hateful, it may be said, to all creatures." It was not having these arms and not knowing their power that brought us to our now time ten parts bad state. Our wise men taught us to conquer by giving example of social order and happiness, that other communities might desire to imitate and enjoy our peaceful existence. This was possible in conditions of those times. We not had knowledge of other people; they not know us. Seas, mountains, and deserts were as high walls around us. No one came for good much century. After long ages one man name Mah-ko-po\* came. After no more until the foreign shepherds. Western nations lived in caves, had covering of skins. They were few, always killing each other. Thus with our peaceful civilization we called them "barbarians." We satisfied and happy thus, not disturbed. Other nations in modern times come in fire boats and see we not have arms, but have good

\*Marco Polo.

much people, they want to do trade. The men of Ying† force the deadly drug upon us. Then begins trouble. These men brought the Holy Book in one hand and opium in the other. Millions of our people are slaves to the drug. Yet the foreign shepherds tell us that their Son of God taught them to "overcome evil with good" and "unto him that smiteth thee on the one cheek (to) offer also the other." Gautama Buddha whom many of our countrymen follow, also said, "overcome anger with kindness; wickedness with good actions." These are all *You* thoughts. I middle-believe that some who look solemn and repeat precept for others to practice, are laughing within themselves. But those who first spread the doctrine had sincerity. There are many with the countenance of a Buddha have the heart of a snake.

\* \* \* \*

Often I go to the big building in the city where myriads of books are stored and where a person may enter and choose book to read. (*Cont'd on p. 51*)

†England.

## Reflections of a Chinese Scholar

(Continued from page 19)

I feel on entering there the reverence of one in the hall of his ancestors; indeed more reverence still, for I no longer regard my ancestors—whom I never knew and who may not all have been worthy men—as one time I did. My honored elder brother will condemn me for this. He will regard me as one unwilling to follow them in all things. Since I have examined the thoughts and actions of people of other nations, reason has pointed out the weakness of some of our precepts. Should I be sin-

cere if I not admit this? In the Doctrine of the Mean we read: "It is only he who is possessed of the most complete sincerity that can exist under Heaven, who can give its full development to his nature." Though I think of my father and my mother, now guests on high, with deepest reverence and love, and hope to be worthy of them, I not can sincerely extend same reverence and love to their parents whom I had never known. . . .

I return come to big Book Pal-

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ace. Amongst these books of infinite variety I am in communion with the spirits of the great men of all ages and countries, as they thought and spoke when alive! These great men in truth are the spirits of our ancestors. We not see them, but they hover around us. If we wish to hear their voices, they will speak to us. In what manner? To worship the minds of Kung and Meng and the minds of countless other sages of different lands is good and has reason. We not offer food; they give food to us. What august assembly! We must feel in our heart that the company of the greatest and the wisest in the court of a powerful monarch would possess but a fraction of the greatness and wisdom found in this meeting-place of all the sages recorded in the world's history. Nor must I await an audience of one of them of high name. I reach out my hand and he speaks to me. . . .

My father . . . counseled us to forgiveness for wrong done us. He reproved us for any shortcoming and urged us to uphold righteousness and benevolence. Not revere and honor thus a father, who could? If every father had in his heart so to improve his children, humanity would be how much better? But something not was there. Love and sympathy that draws heart to heart—that was wanting. The relation between father and son was respectful fear only; a carriage without wheels. Less good the relation between father and daughter. Men have fear that affection may diminish reverence, not? Fathers with us hide sentiment behind the wall of dignity and ceremony, as we conceal our homes from public view. The words of Meng, how true! "The great man is he who does not lose his child's heart."

Contempt for weakness is basis of people's character in this country. It has beginning in the child; he early detects it in the parents. Result is loss of respect; I not say reverence, for that little understood in O-sei-lia\* Child wants have one thing, wants do one thing, wants myriad things. Fond parents they can how refuse? Babe thus young and tender; not can be cruel. It cries; appease it in what fashion? Give thing it desires; must not break fine spirit. That time child older, that time can be corrected. More child obtains, more it wants. Parents turn around on themselves and beget impatience; correction necessary. The child not see justice if his wants refused now day, granted above day. Laments loudly; to pacify, has his will. In thus fashion child encouraged in wilfulness. Growing older, have times punished, have times caressed, boy dis-

regards parents; not respecting them. They declare he beyond control and cease struggle, to have peace. Being free, boy goes with idle companions. . . .

Parents protest they loved children too much. Love what fashion? To be means of making offspring selfish and vicious, to cause them be hated, not is love. As years pass this class boy and girl not listen talk of parents, laugh at advice and yield to example of companions. Not a blessing, but a punishment to father and mother. Father is justified cursing his son—son, in cursing his father, even more justified. This not filial piety as the Master taught. Thus my opinion now while.

MY teacher has relations a hundred miles north of this city who are farmers. They send him presents of fruit and *kay*\* in bags or in boxes. In five years he has received from them many of these presents. But every time, these bags and boxes have been opened and closed, one and two parts taken. He spoke to railway officials who said: "It is the carters." He spoke to the carter officials who said: "It is the iron-road men." Next time a box of apples arrived three parts were taken. My teacher smiled; for the apples had the disease of the boring worm, and were not sent as a present. The relation had put medicine into the apples for the thieves to eat. The fruit was buried in my teacher's garden. Two days below he showed me in a new-ear paper, with great laughing, that an iron-road man was suddenly attacked with vomiting and was taken to the hospital. No mention of apples. In another part of the paper he read of a carter seized with fits of vomiting. He was taken to the same hospital, where he brought up pieces of apple. My teacher on the public visiting day, walked through the hospital and spoke to some of the patients; and to the railway man and the carter. The first said he was poisoned by bad fish, and the second said that he had a disordered liver. My teacher kindly asked if he could bring them some dainties. They wished to know what dainties. "I have some nice apples from the country," he replied. They gave same answer—they not care for apples. The next box of apples was ten parts full; in the not-come,† I think, apples not be stolen.

Though the Master counseled propriety and respect for superiors, he taught that they should observe same with subordinates; as we read: "What a man dislikes in his superiors, let him

\*Vegetables.  
†Entirely; the Chinese were using the decimal system long before the Western nations.  
‡The future.

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\*Australia.

not display in the treatment of his inferiors." As a general rule he set down the maxim: "He who is ingratiating can treat with anybody, but he who is overbearing will find an enemy in everyone he addresses."

Our too-much politeness would offend people here as much as their too-little politeness would offend us. We are at opposite poles in this as in other matters. Both be better for approach to the mean between extremes.

The dwellers in this land see little politeness—less than the white people of the West, because they not much care for opinion of others, but much for their own. We care too much for what others think of us and too little for our own opinion. So they are proud and selfish; we are vain and servile. Both are wrong; pride is excess of dignity; vanity the excessive desire for approbation. In the true spirit of reform we must examine ourselves, our customs and our beliefs. What not has reason and truth must be discarded. One long while past we have been satisfied that our ways are top-good. . . .

We not are sincere when we wish a man to live for ten thousand years. At a hundred he would be irksome burden to himself and his relatives. We not are sincere when we say we desire to spare another trouble, yet keep him standing and bowing, when he longs to sit body down. We not are sincere when we speak of a person as illustrious, when we know he is but commonplace. Or of ourselves as worthless, when within the marrow of our heart we esteem ourselves more than him. Let us therefore be practically polite, and so be sincere. Yet even in sincerity there is proper limit. Certain things said with sincerity offend. They not need be said. It may be sincere and true to say a man's nose is purple, yet not necessary; so better not said. Purpose of politeness is to spare pain. It serves like thin oil in machinery, lessening friction. Our social machinery is clogged with thick oil. Social machinery here not has enough oil.

In the public offices, at railway stations, in eating-houses, in shops, on street cars, might be more politeness. . . .

On street car, if it is new regulation you not know, collector of tickets stares at you for a half-witted man; not knowing the one thing he knows, and speaks sharply. The Great Sage might have asked such a one: "What is the good of being ready with the tongue; they who meet men with smartness of speech, for the most part, procure themselves hatred."

In truth there is little politeness here; often indeed disrespect, even in-

solence. I speak perhaps too severely; but the black-haired race not is much respected at here. The reason for this because our country is weak. We have always been peaceable and victims of other nations, and so not respected. Those of our race in this land not are good representatives of the great empire. For these reasons we are treated with less consideration than other nationalities. I should judge them more justly and favorably if I examined their behavior towards each other.

\* \* \* \*

YET the people in this country, if rough, are honest and truthful. It is the intention we must regard, more than words and manner. We look less at intention than at flowery language. You what prefer: A hot roast fowl in an earthenware pot, or cold rice in a silver bowl? What these people say they mean; this I have many times proved in the way taught by Meng: "Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?" But we of the Middle Kingdom not always mean what we say; that not sincere. So I am learning from those in this land to mean what I say and put away false politeness and exaggeration. I have therefore decided to use correct and truthful expression of my thoughts. So I beg you not be offended if, instead of the untruthful term "elder brother" I call you "my dear friend;" for such you are in truth. Think not that by changing from our old style that I hold you in less respect than before, Tseng-Ching. More indeed, for I know you love truth and not will be displeased with my sincerity.

\* \* \* \*

In dance-halls is different kind of music called JAZZ. It resembles our music tune with metal horns that split the ear or moan dismally, twanging lutes, gongs, drums, bells and pieces of wood they beat fiercely making sound like skeleton bones rattling together in the high wind. The sound loud enough to wake up dead man. The players throw body about like apes in a forest's fire. In truth, this is top good music to rouse men to heroic deeds. To my recording faculty came the words of the Sage: "It is from music that the finish is received." Hearing this JAZZ, I think a think: "Truly is this the finish!" and I beat hand together, thus my satisfaction!

\* \* \* \*

Our mental culture has been tritely ethical. We have touched only on the borders of science. We have had few athletic sports. In architecture, pottery, bronze and metal work we ad-

mitedly have shown skill; but in painting, figure and landscape, our efforts have been puerile; our music is little better than noise. In agriculture, for want of modern implements and machines, we are still in the primitive stage. Most of the industry we have has been founded in recent years by foreigners. Liberty and peace, with few interruptions, we have always enjoyed and have rarely abused; on the other hand, comforts and luxuries such as are known to the European, have for the most part been for us unknown. We have not had the enlightenment afforded by books, newspapers, the intercourse of learned minds, scientific institutions and lectures that the Western people had long ago. Our people have not by such education been brought up to a general level constituting unity of thought, public opinion, national spirit. . . .

In comparing the civilizations of China and the West, that of the former is as the fruit that is green and unripe, while that of the latter is ripe and, in some instances, rotten. Though civilization reaches its highest point in the aggregation of human beings in cities and towns, vice, crime and poverty are more—and peacefulness and happiness are less—to be found there than in the country districts. . . .

Yet there is compensation in every circumstance. In this case there is the compensation afforded by *Work*, as work. A poor one, many may say. Not so; work is the greatest of all blessings, even when unsuccessful. And why? Because in our working time we forget ourselves, we forget our troubles, we forget we are alive! Strange that our best time during life should be a mundane Nirvana! The toiling laborer need not envy the rich idler whose life is a depressing tedium, broken only by the craving for new excitement and new pleasures, when tasted, insipid or nauseating; the rich idler for whom Time is an enemy he wishes to kill. . . .

A man without work is a danger to himself and the community. He loses his self-respect, and to obtain work or money resorts to deceit, servility, hypocrisy and crime. The desperate man looking in vain for the primary needs for self and family resorts to violence, to murder, to riot, to revolution. Much in the same way the competition among nations for trade-money brings about aggression and war. The greed for money, often greatly in excess of legitimate requirements, is the distinctive feature of Western civilization at the present time. It is bringing all things down to a valuation of so



### Are you going over for the Grand National Steeplechase at Liverpool this March - - ?

Can you bear not to be there—when the field—what's left of it!—comes thundering up to Becher's Brook?

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And *everyone* goes who is anyone in the world of society, or sport... here or abroad.

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Ask at the Cunard Offices for further information about the Grand National - - or send for our folder that tells one what to wear as well as what to do!

# CUNARD LINE



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many dollars. Faith in honor, virtue, patriotism, is waning; the cynical say they can be bought, that every man or woman has his or her price.

What a fatal confusion of ideas with regard to money! The aim of each one of us is the enjoyment of life—happiness. The requisites to secure that are the primary need and the prospective hope of increasing our comforts and minor luxuries. Having proceeded thus far on life's way we come to a bifurcation; one road leads to the gold and gem deposits among the gloomy mountains, the other road to the peaceful vale of moderation. Many venture on the hardships and dangers of the rugged mountains intending to capture the treasure there, return with it and follow the other road to the peaceful vale. But this cannot be; one must follow one road or the other... to the end.

The successful (?) man who has accumulated a fortune or risen to power by his strenuous efforts has by those very efforts lost the capability of enjoying his conquest. It is the same as one hurrying to a distant banquet, arriving exhausted and fevered, unable to partake of the good fare.

In our country we have had no desire to produce in immense quantities, nor to be whirled along at great speed over the earth, in the air or on or under the water. *Speed* in everything is now another distinguishing characteristic of the Western nations. To get where? Behind the horseman sits black care. Life will become a destructive tornado, where peace and quietude cannot dwell.

Things that a few decades ago were held in esteem are now scorned as slow and tedious. This is noticed in the fashion of dress for women, in the arts of literature, music and painting in which for the sake of novelty good taste has given place to sensationalism, eccentricity and the grotesque. America, the land of speed, has set the example. The aged now find themselves mystified in a new world of excitement and invention familiar to their children. The young assert that the views of their parents are obsolete, old-fashioned, dull and monotonous. How expect an up-to-date youth or girl to listen with conviction to the advice of one out of touch with the times? People have hosts of acquaintances as they dart from one place to another like disturbed ants, but they have not the leisure for friendship, nor the stability for married life. Where will all this lead to? Can human life long bear the strain? Will not nerve or heart or brain, continually overtaxed, increasingly succumb? This is the life led in the cities, the home of civilization.

For long periods we have lived in

peace among ourselves. The members of different religions and sects—Confucians, Buddhists, Taoists, Mahometans and Christians—have side by side practiced their rites with perfect tolerance, except on rare occasions. So much cannot be said of the Western Christians. We have during our long history had very few wars. It is only since the intrusion of the Western nations that we have learned and suffered by the diabolical arts of war. Before that time our insignificant military class was the least esteemed.

War is of all human activities the antithesis of true civilization; it is a return to savagery and barbarism, authorized murder. Instead of being constructive, it is destructive. No wonder that a soldier after the fighting hates to speak or think of it; his mind, once freed of the murderous thrall, is stricken with shame and horror. And yet, in spite of that return to reason, we find that instigators and directors of the mad carnage, be they princes, generals, admirals or politicians, are, if victorious, extolled and revered by their countrymen far more than true benefactors. Napoleon, who caused the violent death of millions of men in their prime, is held to be a far greater hero than Pasteur who saved the lives of as many. So much for the vaunted civilization of the West.

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Though war—in times of peace—is condemned as horrible and a thing to be abolished together with racial animosity, which is generally its cause, we find that many things that conduce to it are still permitted. Read the histories of each country and it will at once be noticed what prominence is given to the military and naval battles won and what honor is paid to the memory of the victorious generals and admirals. Their fame is perpetuated in marble and bronze, in bridge or square, in town or street. Their countrymen feel proud of them and exultant over the defeated foe and all his race. Should any of the latter see these monumental records of the defeat of their countrymen they may not improbably feel humiliated and revengeful. These continual reminders of former bitter antagonism keep hot the blood of racial hate. All this pride in savagery should cease and with it all that perpetuates the false glory of a bad past. Otherwise we shall have a new series of wars, with greater numbers of combatants, with more death-dealing weapons, until all the available power of one nation, men, boys, and even women, will be pitted against one another. Let us hope that to save humanity and civilization from destruction the nations in their sane moments will band together and forbid the insanity of war.