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### Ford Hall Forum Folks newsletter, vol. 1, no. 5, 01/26/1913

Ford Hall Forum

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# Ford Hall Folks

FMF 3

VOL. I. No. 5.

January 26, 1913.

Price Ten Cents.

## THE IDEA IS SPREADING.

Last week in Rochester, N. Y., I talked with Paul Moore Strayer and Walter Rauschenbusch who are the leading factors in the People's Sunday Evening movement of that city. Their work is conducted somewhat differently from the manner of our Ford Hall Meetings but it serves very largely the same purpose. Here again is a free popular Sunday evening gathering of the people which owes its initiative and continued success to the churches. It has been running nearly five years, having started just before our meetings began. We are trying to arrange a date when Mr. Strayer can speak to the Ford Hall folks.

It was interesting to me to note that these meetings in Rochester are having a reactive effect on the churches there just as I believe our Ford Hall Meetings are exerting an influence on the church life of Boston. When I called on Mr. Strayer I found him in his study in the new parish house which the Third Presbyterian Church has added to its already commodious and beautiful edifice. In this parish house, in addition to a model Sunday School room and beautifully homelike parlors and an office for a paid secretary and another for a social secretary, I found a billiard room, a bowling alley, a Rathskeller, an expansive and up-to-date kitchen and other signs of the times too numerous to mention. The building was of stone and looked as though it must have cost a hundred thousand dollars. It is less than three years old. Maybe there is no connection between the two enterprises. I think there is.

Professor Rauschenbusch's work is growing amazingly. His new book is attracting very wide and very favorable attention. In one mail recently he

received a dozen or more requests for lectures and articles from cities scattered all over the map from San Francisco to Paris. This is indicative of the active part the church is beginning to take in the social movement.

When I returned to my desk Saturday morning I found my mail full of letters about the Ford Hall Meetings including requests for information from several cities that are planning to start similar meetings. In Detroit they are expecting to raise a fund of \$10,000 to start the work. If a man were free to do it he could spend his whole time effectively in organizing popular forums in all the principal cities in the country.

*George W. Coleman*

## NEXT SUNDAY'S SPEAKER.



Rev. John A. Ryan, D. D., one of the progressive Roman Catholic clergy of the Middle West, is to be our speaker next Sunday evening, his topic being, "The Right and Wrong of the Labor Union." This timely subject ought to be very interesting as set forth by a priest who has made a special study of the "living wage"!

HAVE YOU YET JOINED THE "FOLKS?" THE AWAKENING OF CHINA.

If you haven't yet joined the Ford Hall Folks, and want to, drop a line to Miss Crawford at room 707 Ford Building, and then come on along to the meeting in Kingsley Hall at 3.30 next Sunday afternoon. At half-past five we all have supper together; price twenty-five cents each. A company of forty-two thus established a friendly bond at the last gathering of the "Folks."

THE PRAYER.

(Preceding Dr. Kin's Address.)

Our Father in Heaven, help us to realize that we have millions of brothers and sisters in China stamped like ourselves with the image of God, made of one blood with all the race of men, and yearning and striving for a better life just as we are here. Some of them, like some of us, have drawn very close unto Thee. Many of them, like many of us, have tried to live without Thee. We thank Thee for the light and blessing we have been permitted to carry to them and we pray that our hearts and minds may be open to the great lessons which they have to teach us. Help us to be as keenly alive to the value of an ever-increasing exchange in spiritual gifts as we are to the blessings that flow from the wide interchange of material things.

And as we struggle, here in America, for an extension of the brotherly relationship into the realms of industry, commerce and finance, in order that our democracy in government may be purified and made enduring, we pray Thee with great earnestness to watch over the new Republic of China, to give it wise and powerful friends, to save it from its enemies, and to make it possible very soon for our own great Republic to extend to the new government of China a brotherly recognition and a helping hand. Amen.



Address of Dr. Yamel Kin at the Ford Hall Meeting, January 19, 1913.

Eight years ago when I was last in Boston, I talked a little of how we of China feel toward the great world movement for peace. But I hardly thought then that the time would come to us so soon to show practically that we believe in peace! For, although there has been some bloodshed in our Revolution, we can point with pride, I think, to what we have done in this last year and say truly that nowhere throughout the world has there been so great a revolution as has taken place in China—the passing of a dynasty which had an absolute hold upon the country, the heritage of thousands of years of precedents—with so little bloodshed! (Applause).

How has this awakening come about? The awakening, as you call it, as shown by the events of the revolution of the past year? Many factors contributed and perhaps I would best outline a few in order that you may get a background for recent developments. Because you will please remember that so great events as you have seen in the last year did not spring up like mushrooms from a night's growth—they are simply the visible result of years of toil and efficient endeavor. Just as when you see the little shoot come up through the ground it does not mean that at

that moment has the seed returned to my own country. I knew there was this seed lying on and I wanted to see why or how, and what was the result. I traveled for the first time to the North, the Middle and West of China, even to the borders of Thibet as far as was possible for a woman to go unattended alone. I found that it was possible, even eight years ago, for a Chinese woman under suitable conditions, in suitable dress, to travel the length and breadth of the Empire unmolested, unattended, and with curiosity, perhaps less than that here as I go about in China. (Laughter). But twenty years ago we could not have gone the length and breadth of the Empire in China with only a casual glance at the passer-by!

I went up into a far West province for a few months in order to find out what the feeling of the people was there because they were far from the ports by impassable roads and the very dangerous and difficult navigation of the river Yangtze from its source. People there came with great eagerness to visit me, and my friends and were most anxious to know about the Western countries which they had been reading about in the papers. An enormous amount of literature had been translated; for some years there had been a good deal of interest since the Boxer trouble. The Revolution which shook the North of China, had given a tremendous impetus throughout to the people and they wanted to know what the foreigners were like who brought their troops into the North of China and did so much damage. (Applause). One day in the middle of my journey a fellow traveler, seeing that I was in dress I was from another part of the country, said to me:

"May I make bold to ask you

that moment has the seed sprouted. When I left here eight years ago I returned to my own country because I knew there was this awakening going on and I wanted to see for myself why or how, and what was being done. I traveled for the first year through the North, the Middle and the far West of China, even to the very borders of Thibet as far as was possible for a woman to go unattended, and alone. I found that it was quite possible, even eight years ago, for a Chinese woman under suitable escort and in suitable dress, to travel throughout the length and breadth of China unmolested, unattended, attracting no curiosity, perhaps less than I attract here as I go about in your city. (Laughter). But twenty years ago I could not have gone the length and breadth of the Empire in that way with only a casual glance from the passer-by!

I went up into a far Western Province for a few months in order to find out what the feeling of the people was there because they were far removed from the ports by impassable rapids and the very dangerous and difficult navigation of the river Yangtse near its source. People there came with great eagerness to visit me, making friends and were most anxious to know about the Western countries of which they had been reading so much. An enormous amount of literature was being translated; for some years past there had been a good deal, too—ever since the Boxer trouble. The Boxer Revolution which shook the whole North of China, had given a tremendous impetus throughout to everyone, and they wanted to know what these foreigners were like who brought such troops into the North of China and did so much damage. (Applause). One day in the middle of my travels a fellow traveler, seeing that by my dress I was from another part of the country, said to me:

"May I make bold to ask you if you

have traveled in a foreign land and do you speak a foreign language?"

"Well I have, yes."

"And read books in a foreign language?"

"Yes," I admitted.

He said: "I have read a lot of these translations and they interest me, but what I want most to know is are those adventures of Sherlock Holmes really true?" (Laughter).

As I passed into the capitol I found there were uniformed policemen standing on the corner. "Oh yes," they said very proudly, "We have policemen now, this is a new introduction by some of our officials who had been abroad to Japan." And also they were beginning to take up street lighting and the practice of blowing bugles. Bugle calls, in all keys, true and false, might be heard morning, noon and night.

Then I found there were schools established. They had been projected soon after the Boxer trouble—a vast system of education throughout all China beginning with Primary schools for children of six or seven, then a higher grade, which we call middle schools, corresponding somewhat to your high schools, and then what we call colleges or universities where they were employing a staff of Japanese, English and French—professors of different nationalities. I looked and found that in this college—the highest school—there were nearly four hundred pupils, all men. But although the Government in the beginning projected the education mainly for men, one of the thoughtful men of the town said: "We must include woman's education, because if we educate the men only in these new branches of knowledge and do not bring the women up in this knowledge, also, we will be like a man with one long leg and one short leg." (Applause). So some of the enterprising citizens of the town started a school for girls and equipped it very nicely

indeed out of their own private purse. They had brought in the daughters of the literate families—their own families, and their friends' families, and they had a little school of about 150 pupils. And they also had gone to this exceedingly progressive and enlightened Western country of Japan and brought back two young Japanese ladies at a very great expense and trouble to be teachers and supplement the staff then in the school.

Before my stay was finished other schools sprang up—industrial schools.

It was very remarkable to see throughout the whole of this region—cut off though it was from the main part of China, and having to depend upon its own activities for its own light and power—that even there in this far-off region they were thinking—they were working; and so far had they ascended from the point of view that only the old was good—that they had begun to realize there was something in the future for them, something in the outside world.

Along with all this there was a very great movement toward making communication from one place to another with more facility, and although the railroad is not yet laid out—because of the extreme and difficult problems presented to the engineers who must either lay rails across those very precipitous peaks, tunnel through very long stretches or go around the mountain for many miles—although these difficulties have not been entirely overcome yet already the people are beginning to improve transportation facilities and better navigation. So that instead of taking a long time to go up the rapids with a small plaything of a boat drawn by coolies strung on the end of a bamboo rope they are now using steam navigation. To be sure the difficulties of navigation are still so great that their little steamer makes very irregular passages; but nevertheless we find there is the beginning—that the people are using steam rather than human power, though it will be yet many years before machinery supercedes human labor entirely; for we still have the problem in China of a great many mouths to feed and the object we must yet for some years to come keep in mind is how to divide the labor among the people so that each one shall have some work to do and so earn something to eat. Thus we shall avert that great divergence between the very rich and the very poor (applause).

(Then followed an interesting account of Dr. Kin's personal experience in developing the schools, hospitals and reform institutions of North China of which she is still the official head. Particularly did she bring out the growing feeling that women in China must be educated.)

This women awakening is perhaps the greatest awakening of all in China, because I think it is quite true, what I have heard others say: That they judge of a people by its women.

You have heard much of this revolution. Now, what were the beginnings—the causes of this? All through these years that I am telling you of there was an immense amount of translation going on. Everything was being translated and this literature spread among the people. We make a large part of our paper from bamboo which produces a fine paper that is good for printing the Chinese characters; but our mills and factories could not turn out enough for the supply and every year we had to import tons of paper in order to supply the printing presses. In every corner of the streets almost you could find little presses or little establishments, and everyone of them was as busy as could be.

Another force which brought about this change of attitude on the part of the people was the return of students who had been studying in America and Europe and who, when they came back, desired to make a change. And that not only in a humble way, but in a way that has had its effect upon the people and the country. Then these Chinese immigrants who had been here—the laundrymen, the laborers whom you have striven to put out—came back and in their humble way they have told the story of what America has done and they have had considerable influence in bringing the mass of the people to wish for something different.

From time to time before, this desire for change, this feeling that the Dynasty had done its work and must be put down has come upon the people; but this is the first time in the history of the Manchu dynasty that the feeling has been shown where there was not a certain amount of sedition and revolution. In 1854 in the great revolution the people rose against the Manchu dynasty and had it not been for Gordon who then helped the Imperial troops regain their hold upon the people, the Manchu dynasty would have gone at that time; but with their hold upon the people strengthened again they lasted for a while. But

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this last year among the thoughtful  
and conservative people of the North  
and South there was this feeling that  
there must be a change. This was  
about six months before the revolution  
broke out. They didn't know exactly  
what they wanted, some people wanted  
one thing and some people another  
thing and I sometimes said to some of  
my friends that the people wanted to  
remove the present government before  
they knew what the next one would  
be and with no way of telling. This  
shows what I have always contended—  
that the Chinese were an exceedingly  
emotional people, although you have  
been told that they are impassive and  
stolid.

"Why not," I said, "do as other na-  
tions have done, leave the monarchy  
in place as a constitutional monarchy  
—with the addition of a House of Par-  
liament, as is done in England, vir-  
tually making the king a figurehead."  
But the Chinese said: "That will never  
do because we know ourselves. If we  
leave this Dynasty on the throne it  
will mean that we will constantly  
have to struggle against it—that we  
will always have to strive with them.  
They will be patient and gradually  
take back from us our various privi-  
leges and we shall be no better off  
than we were before. We know our-  
selves well enough and we realize that  
we ought to do this thing. Let us do  
it at once." "But," I said, "what are  
you going to do afterwards?" "Let us  
have a republic." "A republic," I  
said, "Do you know what a republic  
is?" "Oh yes. A place where every-  
one has a right to speak." "Well, if  
that's your idea of a republic then per-  
haps we may have 450 millions of re-  
publics in China." But the people  
said to me, and I think the events will  
prove the wisdom of their choice, "We  
will arrange and we will settle the ma-  
chinery of our government as neces-  
sity arises, but we feel we must put  
upon ourselves a spur all the time, be-  
cause if we do not we will get interest-  
ed in other things and we will leave  
the government to itself." Therefore,  
they made this change.

I lived in the city there in October,  
November and December when we  
were hearing reports from the centre,  
"Don't be anxious."

You can see how wonderfully it has  
been done. Even the robber troops,  
bandits who were infesting the country  
withheld their hands from injuring  
any foreigner and none in all this time  
has been injured; no charitable insti-  
tution has been injured; nothing has

been hurt in any way except those  
things that were directly connected  
with politics. Such a thing has never  
occurred before in all the history of  
China. Whenever there has been a  
change before there has been blood-  
shed and there has been war and  
there has been pillage and there has  
been ravaging in the country from one  
end to the other. It was hard for the  
people to believe that the new spirit  
had come to China—that we desired  
to change our Government and that  
we could change a policy without  
bringing bloodshed, without bringing  
trouble to the people at large. So  
after all had apparently passed peace-  
fully suddenly one night the soldiers  
rose in the city and they fired one por-  
tion of it and pillaged another portion  
where we find the pawn shops and  
rich fur shops and silk shops.

"Why was that?" people will ask.  
Now, friends, it was like this. Al-  
though there was this feeling through-  
out the country that we could make a  
change in a peaceful way we must  
remember that China is a very large  
country and that there were many  
people who felt that in the good old  
times when there was a change of  
Government it was a free-for-all and in  
a certain sense, to borrow your own  
political phrase, "to the victor the  
spoils." So the soldiers said, "we see  
the officials getting money and see it  
passing back and forth, but we have  
nothing of it; we have no share in  
it." Which shows again the funda-  
mental feeling of socialism that there  
is in China from the lowest official to  
the highest official. In China when-  
ever anyone gets a promotion, a birth-  
day, or any kind of advancement or  
anything that brings increase to him  
or to any member of the family, he is  
expected to share it somewhat with  
all the members of his family; and  
the soldiers felt that in this new order  
of things others were getting a share  
of the spoils and they had not had  
their share. So that was the reason  
for the mutiny.

In spite of this and the other spora-  
dic disturbances, which we would wish  
were not so, it is, however, an unde-  
niable fact that this revolution has  
been accomplished with less violence  
and bloodshed than any before, not  
only in the history of China, but I  
think in the history of any nation of  
this size in all the world (applause).

Then we have had other advance  
movements. You have been told that  
the Chinese idea of the Republic is  
not to give everyone the franchise as

you have it here, but to make it a limited franchise. And limited very strictly indeed. Because it was not only the person who could merely read and write, but the person who had completed the common school education; in fact, if the bill goes through which is now before the different assemblies, it will be a high school education that will qualify a person to vote. And not only as you have it in your own Constitution that people who have been in State's prison shall not vote, but in our Constitution it is the fact that any prison offence disfranchises a man.

And then we hear of women voting. In the general loosening of the bond the women, also, have come forward; and many women have become anarchists. Even one of my own girls became a bomb maker against my wishes. She said she was so filled with a desire to do something for her country that she thought she could at least carry bombs from Tien-Tsin to Peking. We heard in middle China of girls who went to the different commanders and asked to be given uniforms and arms. But as these girls were largely women who still have the old compressed feet it was not surprising that the commander said that he thought it was not best to give them a rifle and uniform because, assuredly, if they attempted to shoot the ordinary rifle the recoil would knock them over.

Some of the women in Canton Province and a few others did come forward and say they desired to have the suffrage together with the men. But it must be understood that there are not very many women who can pass, in China, the requirements for suffrage. For, although we have had in China from time immemorial educated women and cultivated women, women of high executive ability, in the main the work of the women has been in the home-circle and reading and writing has been an accomplishment, not an absolute necessity with her for advancement in her sphere of life. Until we are able to get more teachers (we are constantly turning out staffs of teachers but we are not able to produce enough for our needs), we cannot make education in the new schools absolutely compulsory.

What will be done in the coming election when we select our delegates who shall frame the constitution, who shall represent the provinces and make a government for the whole of

China, what will then be done with the women? I cannot say.

When women shall have more education, when they shall understand what it is that they are doing we will have our women coming forward to take the vote as you are beginning to do it here in the United States; but remember, friends, your women here in the United States have had education for many years and for the last ten years perhaps as much in the way of colleges, in the way of higher educational advantages as men have had; and our women are not yet equal to that standard and I feel, friends, that although you have many well-meaning people who desire to go to us and to urge our women to grasp at the privileges of suffrage, yet I think it is a case of trying to make the corn grow a little faster and it will be better to wait a little while until our women know better what they are to do before urging them to grasp the vote. And yet the lack of the vote does not mean that the Chinese women do not exercise a very great and real influence upon the political life of the country.

Just a word now about the philosophy of woman's position in China according to our old ideas; and out of the old will grow the new. You all know of the doctrine of duality which has influenced China since the days of Confucius. It was that this whole world was kept in order by the influences of two opposing forces. Sometimes people have translated these as being force and matter. In the Chinese life they were typified by light and darkness. It was sunshine and rain; it was the sun and the earth. They figured that the sun in the Heavens alone by itself would produce nothing, but shining upon the earth the earth brought forth its produce and thus the joint influence of the sun and the earth made the universe a living thing. Or again it is said that although the sun's rays were hot yet heat alone was not sufficient to accomplish anything; there must be the action of water. With the sun's rays shining through the water the different vegetation grew and brought forth green to feed the world. Now remember, that was one of our great ideas in the philosophy of Chinese life. Confucius said, "In this same way in the family life there is the father and the mother. The two together working together make up the family." It is not so unlike your Christian doctrine where you say "Male and female cre-

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ated He them in the beginning and the twain shall be one." Woman did not occupy so high a position as she does in modern times with your present education; but the woman was given a tremendous power through her motherhood; through motherhood the woman had power equal with the father over the entire family and in control of all the children, the sons included.

Now to return to this philosophy. We have this philosophy of the dual principle of the man and the woman; the two co-operating together to make the perfect unit of the family which is the basis of all political organiza- tions. With this dual principle we have also the teaching of the great philosopher, who says this: "The great principles of nature are feminine in their action. Water has always stood for the feminine principle." He said, "Look at water, it may come in an overpowering torrent and may crush and may destroy, but," he said, "that is not its normal action. The normal action of water is that it comes down so softly like a stream as it comes down a gentle slope; it curls around every angle, it fits itself to every hollow, it does not break and yet, by its gently solvent power it smooths the angles, it smooths the outlines, it comes to the level and it covers all the unevennesses below so," he said, "the man who would be great in the world must get that permeating action and by graciousness and by winsomeness win the hearts of the people, the reason of the people, because," he said, "if you coerce people it is very much like the old proverb you have that 'A man con- vinced against his will is of the same opinion still.'" So we find these two great principles—the dual principle of philosophy and the feminine action of the great forces of nature; and with these two I think you will find that we will develop our idea of woman's work in a way which shall make that work greater than it has ever been before, so that her power may be felt not only in the home but in the whole social and political organization.

One of the greatest proofs of the progress of the people is in the sup- pression of the opium traffic which has gone on steadily and with greater vigor than ever, even through the change of organization, and I think we will find that when we come to the next convention on June 1st the peo- ple will have gone even farther with

the suppression of opium than was done under the Manchu dynasty two years ago, and that was a marvelous thing. Remember that you in the be- ginning of your Republic had your own troubles before you settled down to a perfect understanding of your circum- stances; and perhaps you may have some trouble in the future (applause).

If there are any questions you would like to ask I would be very glad to give a few moments to answering them.

QUESTIONS.

Q. To what extent does the speaker think that the missionary influence in China has been helpful in bringing about the present change?

A. The missionaries have done a great deal of educational work in China and educational work has helped people to understand the change going on in other countries and the way in which people make their voice heard in other countries. Some people ask whether this missionary influence was not paramount in bringing about this change. I cannot honestly say that I think it was because I think it was the political, the economic pressure to- gether with the translation, the enor- mous translation of this miscellaneous literature which has been the main thing; but the economic and political pressure has been the thing that has caused the people to look at matters in a different way.

Q. What is the official language of China?

A. The official language of China has always been the Mandarin dialect. Out of the 18 main provinces of China 15 speak only the Mandarin dialect.

Q. Will the people of China develop as quickly as events will call for their development?

A. Necessity, you know, compels people to do many things and we have been under the pressure of necessity and were it not for the very great ne- cessity we should not have moved as fast as we have even now.

Q. Are there many Jews in China?

A. Now, friends, that is a very sensible question (applause). Who- ever asked that question has been reading history. We have had a flour- ishing colony of Jews in one of the provinces for many thousands of years. We do not know just when they came, but we know that from the year 700 on there was a very flourishing Jewish community. The Jews in China have



never been persecuted as they have been elsewhere. But year by year they have lost their old customs and only some twenty years ago they deliberately disbanded their last synagogue, the best relics of which are in the British museum and when some of their learned brethren came over and offered to take some of them back into Palestine to learn again the Jewish religion they made answer that they were quite satisfied to become Chinese.

Q. Is the Chinese nation at the present time strong enough to grapple with the Russian Bear and drive him out of territory where he does not belong?

A. Well, a good many of our Chinese people think so. They are sending troops all the time to the North, but it is not the question of Russia alone, it is England back of Russia. That's the question.

Q. Do you think it is the spirit of a republic to deprive certain men from voting?

A. Of course, the idea of the republic has been in China not exactly the same idea as here that every uneducated man can rule every other man. We desire to make a government of the educated, the well-behaved—not the man society has to look after.

Q. Does the use of opium in China date back very far?

A. Oh no. The use of opium in China dates back to the encroachments of the English (applause); that is a matter of very recent history.

Q. How about the Chinese morally?

A. Do you mean trade morals or individual morals? Individually if we compare those of the interior they compare very favorably with the other peoples; but in the outer ports where

the very worst of the West meets the very worst of the East the morals are not to be admired.

Q. How is religion organized in China? Is it by the Government or as in this country?

A. Oh, the Government has nothing to do with religion; every man is free to worship as he chooses.

Q. What is your opinion of our laws restricting Chinese immigration to our country?

A. Probably if I were in your place I would do the same.

Q. How far has music and art progressed in China?

A. Art has progressed to a very great degree, but in the matter of music we have yet a great deal before us.

Q. How did the Chinese obtain their education before the school system was started?

A. They had to obtain their education as best they could by private teachers or schools. Examinations were held by the Government but the teaching was what was obtained by learning wherever they could.

Q. Is capital punishment still practiced in China?

A. It is.

Q. Are there any slaves in China?

A. The slave in China! There is a certain amount of domestic slavery; that is, the children of very poor parents are bound out to other people who can take care of them until they are grown. They are mostly girls that are thus bound out and at five or six they must be given some education and at 16 or 17 a husband must be found for them so that they shall have a family of their own. Ours is not a perpetual slavery as was the slavery here in olden times.

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