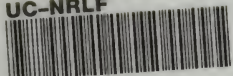


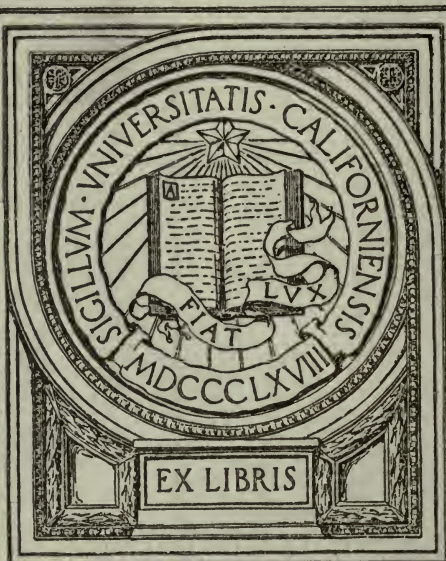
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In Conference With the Western U.S.  
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CALIFORNIA



**A Report of the Proceedings of the First  
North China Returned Student  
Conference Held at Peking.**



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# THE NORTH CHINA RETURNED STUDENT CONFERENCE--AN INTERPRETATION.

By Mr. N. Han, Dept. of Agriculture and Commerce,  
General Chairman of Conference Committee.

If one tries to enumerate the factors that contribute to the progress and development of our country, the returned students from Europe and America should doubtless be considered as one of the few most potent agencies. Our ideal of a returned student is an active and efficient worker who really represents the best of Western civilization and helps in solving the thousand and one difficult problems that confront the nation. At the present the country as a whole has not yet taken the Western returned students seriously, and the fault for such a state of affairs is probably not altogether one sided. One of the chief purposes of the Returned Students Conference in North China was to discuss collectively and co-operatively the ways and means by which the Western returned students may, on the one hand, best render their services jointly as well as individually to the nation so that their lives may be identified with the social, economical, educational, and religious progress of the people, and on the other, avoid obstacles which they are bound to meet and mistakes which they are liable to make.

This pamphlet consists of reports prepared by the various leaders who have given a great deal of thought to problems of national importance, and, who from the beginning to the end of the conference, rendered active service to which the success of the conference is largely due. These reports aim to present a clear statement of the principal thoughts that were expressed in the different sessions, some of the important facts concerning returned students' life and experience in China, and the decisions that have been arrived at after much discussion and exchange of ideas and experiences of over 100 students who participated in the conference. Whatever findings or suggestions as presented in this pamphlet are by no means conclusive or complete, but they give us a fairly comprehensive view of the importance and relation of the Western returned students to the re-organization and development of the nation.

In publishing this pamphlet it is hoped that interest may be aroused among those who have the welfare of the country at heart as well as among the returned students themselves so that further conferences of like nature may be held, not only in North

China, but also elsewhere and that more complete and exhaustive findings may be made that will ultimately contribute to the success of the returned students which is inseparably bound up with the success of the nation.

## **Report of Proceedings of Conference.**

Over one hundred of the one hundred and thirty seven delegates enrolled in the first North China Western Returned Student Conference were present at the opening meeting of the gathering in the Returned Student's club. After introductory remarks by the presiding chairman, Dr. C. C. Wang, the conference listened to a stirring address by Mr. Julean Arnold, American Commercial Attache. As many of the delegates remarked, that one address in itself would have made the conference worth while. As a full copy of it appears elsewhere in this report further comment upon it is not needed here.

Following Mr. Arnold's address the conference adjourned to the American Legation, where they were entertained at tea by the Legation staff. In the evening about two hundred and fifty people sat down together at the conference banquet in the beautiful hall of the Wai Chiao Pu building. Hon. Lou Tseng-siang generously acted as host of the occasion, and presided later as toastmaster. During the meal various college delegations made the air ring with their yells and college songs. The speakers of the evening were Sir John Jordan, British Minister; Mr. Willing Spencer, First Secretary of the American Legation; and Mr. David Yui, National General Secretary of the Y. M. C. A.

The next session of the conference was held at the club house where, in spite of unfavorable weather, a good group gathered early Sunday morning to listen to the report of the Commission on the subject, "Present weaknesses Found in the Life of Returned Students." The report is printed in full elsewhere in this report. The conference then adjourned to the British Legation chapel where a special service had been arranged by the rector, Rev. E. J. Bentley. Following the church service the delegates to the conference were entertained at luncheon at the British Legation by Sir John Jordan, the British Minister. In the course of his remarks, Sir John stated that, in the many years that he had been in China, he had entertained few groups in the Legation quarters which gave him greater personal satisfaction.



At two-thirty the conference again met at the club house for the most important of all of its sessions. The reports of the other two Commissions; one dealing with the subject: "A Constructive Program to Increase Personal and Corporate Efficiency of Returned Students," and the other on the theme: "Our Opportunity to Serve Chinese Students Now Studying Abroad" were read and discussed. The reports of these two commissions demanded that some action be taken, and after a most illuminating and spirited discussion, the following resolutions were passed:

(1.) "That we have another conference similar to this one within a year". The committee appointed to carry on the work for a conference next year consists of:

N. Han — Chairman  
Y. S. Djang  
K. L. Chau

(2.) "That a Committee of five be appointed to devise ways and means of forming a North China Western Returned Students Alliance." The chair appointed:

Y. T. Tsur—Chairman  
T. H. Yeh  
T. Y. Chen  
T. F. Huang  
Z. S. Bian

(3.) "That a committee of three be appointed to investigate the desirability of publishing a returned students journal in English or Chinese or both. The following men were asked to to serve on this committee:

M. T. Z. Tyau — Chairman  
P. C. Chang  
P. M. Jee

(4.) "That a committee of five be appointed to devise ways and means for starting a circulating library. "The chair appointed:

K. P. Young—Chairman  
P. C. K. Tyau  
T. L. Liu  
C. S. Liu  
J. L. Childs

The final session of the conference was held at the Y. M. C. A. building, the Minister of Education acting as host to the delegates at a supper which was served in the gymnasium. Speeches were made by the Vice Minister of Education; J. S. Burgess of the Peking Y. M. C. A; and Mr. David Yui. After passing

certain resolutions of thanks to persons who had cooperated in making the conference a success, the gathering adjourned with the feeling that a similar meeting must be arranged for a year later.

## **Present Weaknesses Found in The Life of The Returned Students.**

*The following is the report of a commission of returned students which was formed to study this question. It is based largely upon the replies which came in answer to a printed questionnaire. The report was written by Prof. K. L. Chau of Tsing Hua College.*

This is a report at which other men have labored. We have simply recorded what they reported in the questionnaires. This report is not given in a critical or pharasaical spirit, but rather that we are part of the returned student body ourselves, and whatever weaknesses there are, we are all responsible for. There is always danger, in a report like this, of being unfair and pessimistic. Many returned students are doing good work of permanent value and in an unselfish spirit. We recognize that at the outset. But we must face facts. We must call a spade a spade. We Chinese have a genius for calling many ugly things by pleasant names. A strong man always faces his weaknesses.

The questionnaire showed five things : (1) that the majority of returned students do take exercise ; (2) that the health of the majority of returned students is no better and no worse; (3) that the majority are working along the lines of their studies; (4) that the majority have regular habits of work ; (5) that most of us are engaged in some form of voluntary service.

But they also show that there is a deep discontent. Now we do not want to be weeping prophets, but we must look facts in the face. I have arbitrarily divided the activities of a returned student in that section of his life which I shall trace, - from the day he comes home to the day he settles down, - into three periods : first, the first few weeks ; second, marriage ; third, job hunting.

At first he has ideals, and holds to them strongly. But he also has friends and relatives. These friends rejoice to see him home, and introduce him to a round of entertainments, which

are not always of the very best kind. Shall he attend these, or shall he not? He must oblige, or he will be called a "swank." So he does not want to offend his friends, and he goes. That is the first step.

Then, too, things in his life are rather more inconvenient than they were, and that irritates him. Communication is very poor. It takes as long to come from Tsing Hua to Peking (six miles) as it does to go one hundred miles in England. The man does everything he can to keep up with the customs he was used to abroad. For one thing, he goes to Church. But he goes with a critical spirit, hears a second-rate, old-fashioned preacher and is discouraged. It is his first and probably his last visit to Church. He finds that very few people will share his thoughts. He becomes an iconoclast. He indulges in destructive criticism. He uses the term: "these Chinese," and fails to understand them. He feels that his clothes are getting too tight for him, especially his waistcoat. He knows vaguely that he is up against something, but he does not know what.

If he was married before he went abroad, he is usually unhappy on his return. His wife is old-fashioned, and can no longer be his helper. If he were unmarried, but had become engaged before he went abroad, he is inclined to break the engagement. If he is neither married nor engaged, the go-betweens usually get busy, and the man is given a round of parties. He is caught in the glamor and he will decorate his room with pictures of his many girls. But still he does not want to commit himself. For these girls do not really satisfy his needs. They do not understand him. So he begins to go about with Western girls. They alone, he says, can be real help-meets to him, for they alone know his "Western spirit."

By this time he has become a thorough-going Westerner. If he has returned from America, he looks at China through big tortoise shell glasses. If he has come from England, through a monocle.

The third phase in his life is job-hunting. If he has no pull, he curses those that have, and curses the system that helps them; nepotism and favoritism, -but to no avail. He goes to the few friends he has, but hears nothing but the echoes of his own voice. He is, perhaps, offered some low job, but he scorns it. He also refuses to go outside of Peking. He resorts to other means to get a job, and goes to drinking, gambling, and feasting. He makes a distinction between "unreformed" and "reformed" gambling. He gives up family life and goes to the hutongs. His good friends try to help him, but he says to them "Do not the Westerners gamble? why shouldn't I?"

Finally he gets a job. most of the returned students take up education, not because they have caught the vision of a new China growing out of the schools, but simply as a stepping-stone to something better. Sometimes he has to sacrifice time to the students. He doesn't like it. Then he shortens classes and lets students out ahead of time in order to please. He is worried, because he knows he is doing wrong, and is sick of life. He neglects to feed his intellect, and adopts the good old Mandarin doctrine of compromising with his life. He thereby becomes luke-warm to his conscience and loses his convictions, and calls it "adaptation."

If he now gets a good position, and his conscience speaks to him, he may take an interest in the Y. M. C. A., and if he isn't too notorious may be elected one of the directors. The whole thing may be summed up as a struggle of a man's convictions against a system, and may thus be compared to the present war in Europe. Some say that there are comparatively few men of strong, individual convictions.

Well, I am sorry for China if we admit that fact. We may as well close shop if we lose our individual convictions. We who have convictions must stand together and fight against this system that opposes them. But we must be willing to sacrifice. There is no service without sacrifice. I am convinced that if a man has vision and will stand up for his convictions, he will find that there are many people who are just waiting for him to be their leader. If he stands up strong for the right against the system, he will find that "deep calleth unto deep, and courage unto courage."

### **"A Constructive Program to Increase Personal and Corporate Efficiency of Returned Students."**

*The following is a report of a commission of returned students which was created to consider this question. It was written by the chairman of the commission, P. C. King, Principal of the Agricultural College.*

Thanks to the public spirit of those of the returned students who have answered the questionnaire, the commission is thereby very much facilitated in its work of making this report and is enabled to reach a body of facts and suggestions which would

otherwise be very difficult to obtain. After carefully reading-over the answers to the questionnaire, one cannot but be deeply impressed with the fact that there is a general feeling of dissatisfaction about the various phases of life of the returned students and that there is a strong desire for making improvement ; to increase our personal as well as corporate efficiency. First let us consider the problem of our physical life.

It is a conspicuous fact, as the commission finds in almost all the answers, that we, the returned students, think that there is practically no chance or facility for physical culture in this country. This may be true. But is it not also true that we, the returned students, are responsible for the lack of such chance and facility? I take it that the general opinion of all present in this meeting is that the returned students should be taking the initiative in activities, good and useful. Why not, then, set an example in this matter which directly affects our health. There are many good ways recommended for our physical upkeep, the Commission begs to put down the following for your consideration.

(a) Physical examination. This should be taken every or every other year. It will give us a complete record of the condition of our health and will tell us what to do if our health shows any sign of failing. It is a matter of prevention. The old saying that an ounce of prevention is worth a pound of cure we can not afford to ignore.

(b) Habit of regularity. The cultivation of a regular habit of early rising, or in taking a brisk walk, or in practising any form of exercise, is worthwhile for us first to try and later to acquire. There is no doubt that better health goes with better and regular habits.

(c) Substitutes for social indulgences. When human energy is not well directed, it is dissipated in useless and sometimes in harmful practices. The commission should think that harmful practices could be well substituted for by constructive ones; such as excessive feasting in the restaurant, by simple home dinner parties; card-playing, by outings and picnics; theatrical going by the taking of an active part in some charitable work or social service. These are but a few of the substitutes. They are the right kind of enjoyments and leave no afterpain. Why do we as leaders of society not take a leading part in shaping a public opinion for such innocent enjoyments?

(d) Organized athletics. Those of us who took some interest in athletic activities while abroad certainly realize the amount of pleasure to be derived from organized athletics. Besides its

direct value as a physical training, organized athletics teaches the moral lesson of team work and fair play. Now the number of returned students from Europe and America in Peking and Tientsin is easily over four hundred. There is no reason why we cannot form from this big number of men a foot ball team composed of Peking returned students to play an opponent team in Tientsin, or arrange several championship tournaments of tennis for the returned students in different boards or in different colleges. Such wholesome competitive games will arouse spirit, induce cheerfulness, give good appetite, cement friendship and change the whole perspective of life anew.

The above remarks on our physical life must not end with mere talk. To make this conference of some real value, they must be followed up by a definite plan and action. This commission sincerely hopes that some kind of tournament might be arranged even at the end of this very session.

To speak of the intellectual life, the commission has the pleasure to report that most if not all of the returned students are not in a state of intellectual paucity. Out of the sixty answers to the questionnaire, over half the men replying are doing some original research work. That is something for which the commission has to congratulate the audience. Education in this country is still in its infancy. The privilege of doing research work along lines of modern study is only limited to a few. We, the returned students, should by no means forego this privilege. The commission therefore urges with all sincerity that those who have already undertaken investigation work should be persistent in it until their effort is rewarded by some happy discovery or distinguished accomplishment, and that those who have not done so should take immediate steps to concentrate their minds on certain subjects in their chosen field of study.

Professional and learned societies as found in foreign countries are just beginning to find their way into China. The commission may mention The Science Society of China as one of them. Such societies have not gained strong foothold and need much of our loyal support. It is the duty of us returned students to organize them where they do not exist and when once organized to give our utmost loyalty to their development so that their aims can be attained and ideals realized.

Much of our intellectual development depends on our reading material. Magazine reading has almost become a necessity for any gentleman in this age. The judicious choice of magazines is therefore something that deserves our attention. It seems to

your commission that every returned student ought to have his own copy of at least one good Western magazine which specializes on world problems and social movements. In addition he ought to have access to the best professional journal bearing on his particular field. Finally we would suggest that he ought also to be a constant reader of the good periodicals appearing in the Far East of which there now are several.

In connection with the problem of our intellectual life the complaint of the lack of library and other reading facilities has repeatedly been met in our findings of the questionnaires. It seems to the commission that something might be done to meet the difficulty. The idea of a circulating library has been suggested. The plan is to secure 1000 subscribers who are willing to support this work and to pay five dollars as a yearly subscription. With an annual income of five thousand dollars, the library can be well started, and if it be maintained ten or twenty years it will become a fair-sized library shelved with modern scientific books of all branches of learning. Whether this plan can be carried out or not must depend on the extent of general support. The commission wishes only to offer here the idea as food for thought.

In order to increase corporate efficiency among the returned students, the social and moral side of the problem can hardly be overlooked. The present social conditions in our country demand complete reform. But where are the reformers? All the world looks to us to do the work of reform, to transplant the best principles and the highest ideals which we have imbued in Western lands to the land of our own, thereby bringing our country to a higher plane of civilization. Are we equal to the task? Individually there are a few among us who have had brilliant successes. Collectively, the returned students have failed in dismay. We have failed, because we have no solid union, and because we have yielded in weak accommodation to temporary ends at the expense of principles. To remedy this weakness, the commission begs to propose two things for your consideration; the institution of an annual conference; and the publication of a returned students' journal.

The annual conference may be conducted in the same manner as the Chinese Students Alliance Conferences in America. The aim of the conference is to unite all returned students for the common purpose of service, to inspire a sense of patriotism and duty, to encourage the spirit of learning and seeking truth and to sympathize with each other's success or failure. Such a conference will mean necessarily certain sacrifice on the part of individuals, but for the returned student body as a whole it ought to be of unlimited value and help.

In view of the present social and political conditions in this country, the publication of a returned students' journal is a necessity. Since we are no partisans, we should have a publication that will stand for the people's right and not for might, that will guide our country in the right direction of peace and prosperity, and that will be dedicated to scientific research, social reform, and political democracy. It is true that at the start the publication may not count very much except as a burden on each of us financially. But who can tell that in a decade or two it will not work miracles? Let us sow the seed, then wait and see.

Now just a word about our moral life. The main thing we should keep in mind, I believe, is never for a moment to allow our spirit to get demoralized. Many of the social evils come to attack us when we are blue and down-hearted—just the opportune moment for evil things to get hold of us. Let us, therefore, always brace up a little. Drive away the aimless drifting. Make use of spare time either to study or to do something for others. There are many difficult problems in our life. Meet them squarely and in good faith. A vigorous mind combined with a sound body will accomplish things which we ordinarily deem impossible.

### **“Our Opportunity to Serve Chinese Students Now Studying Abroad.”**

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*(The following is the report of a Commission of returned students which made an investigation of this subject, the report was written by Mr. T. H. Yeh of the Board of Finance, who was chairman of the Commission.)*

We have all listened to the interesting reports of the 1st and the 2nd Commission. From these reports we can see that so far the life of the Returned Students, taken as a whole, has had much of failure in it. Whether it is due chiefly to the individual or corporate inefficiency of the returned students themselves, or largely to the unfavorable influence of the social environment and of the political situation in the country, the fact remains that we are very far from being satisfied with ourselves. Under such conditions how can we offer ourselves as the guides to our fellow students still studying abroad or later who will go abroad? But whether we have failed or succeeded, we



have all acquired some valuable experience since our return, either through our own short comings, or through the difficulties encountered in our work. With these experiences we may be able to give some advice to our fellow students abroad of what to do, of what not to do, so that they will be more successful than ourselves when they come back to start their life work. This report is a summary of such suggestions.

Let us begin from the very beginning. We believe, before going abroad, one must have a good education at home. The replies received in the questionnaires make it clear that this is most evident in language. One must be able to express his general thought in his own language before studying other peoples languages. Perhaps, for a student of applied science a general knowledge of the language of his own country of the middle school standard will be sufficient for his usual purposes. But a student of political and social sciences or philosophy must know a good deal of Chinese literature and history and philosophy. Other wise he would be like a medical doctor who could write out a perscription but could not make a diagnosis of the symptoms of his patient.

If one of our fellow students abroad finds himself not having a sufficient knowledge of his own country or its language, we would not, of course, advise him to divert his attention from his college work to the reading of Chinese books. He should learn all that he can while abroad and study his own country when he returns.

Before studying abroad, it is better to be graduated from a university or college at home. It is not necessary and rather uneconomical to do preparatory work abroad. Perhaps it is not advisable to go out when too young. It seems to have a denationalizing tendency, as clearly brought out by the majority of the persons replying to the questionnaire. The best age to go abroad is probably from twenty to twenty-five when a sufficient training at home has been received but the mind is still fresh to receive new impresions abroad.

As to how long one should stay abroad, probably three years is the minimum in which he can acquire some substantial knowledge, unless he is studying a highly specialized subject. To stay abroad for six years is generally long enough. To be away from his own country too long may make one too foreign. Of course, the length of time for one to study abroad also depends on the standard of his previous education.

It is usually very difficult for a young student to choose his future profession. Should he choose a course of study which

he thinks is most useful or which he likes best? It is difficult to say what is useful and what is not. The study of a pure abstract science without any possible application at all may be very useful in cultivating scientific thought which, perhaps, China needs most at present. Moreover, science should be studied for its own sake. We may moreover, say that China needs now more men to study applied science, medicine and business administration than political and social science, philosophy and fine art. But one who is inclined by nature, say, to philosophic speculations should not abandon his special field of intellectual activity and try to mine gold or brew beer. He may be more useful as he is than any body else. In short, one who is specially keen to a certain subject of study should take it up and stick to it without questioning its utility, while one of indifferent mood or medium capacity should study what is easily applied or urgently needed in China. As brought out by the questionnaires it is better for one to have his life work in mind, when he goes abroad. But if he has already graduated from a home university there will not be much difficulty about that.

With almost unanimous voice the returned students who filled out the questions emphasize that the value of practical work cannot be overstated. Owing to the lack of modern industrial establishment and business methods in this country, a student of engineering, applied chemistry or business management without sufficient practical experience gained abroad will find it very difficult to start work in his own line when he comes back. We urge our fellow students who are studying there subjects abroad and have taken sufficient courses of college work to offer themselves now at the service of the industrial or business establishments in the Allied Countries of Europe and America. It will not only be doing their bit as subjects of an Allied Country during this great war, but would also give them a fine chance to gain practical experience which could never be acquired at other times. For a student of political science, practical work of investigation or observation in political or social affairs abroad also helps one a good deal to understand better or appreciate more of what he studies from books or lectures. He will be able to read more books after returning to China, but will have no more chance to see things as they actually happen in foreign countries.

We are glad to say that we have very good replies to the question "What are the most helpful contacts you had with Western civilization outside of the time spent upon your studies?" Many replies mention the social and family life in the Western lands some tell us of the benefit of living in Christian homes or

personal contact with professors, or association with the Western students, or observations of business methods. From the replies we have drawn out some general ideas, as the following:

Probably any student studying in a foreign country should know something at least about the history, politics and society of that country, and make some observations of its social and political conditions. For a Chinese student, some knowledge and actual observation of how local self government and public health and sanitation is managed and how business is transacted in the parliaments of American and European countries will also be useful, because he will need such experiences and knowledge when he becomes one of the leaders of young China.

After his daily work, he should mix up with society as much as possible; and go to wholesome amusements and take up athletic sports, or physical exercises. He will receive in this way much profit which he cannot acquire from his college work. To keep himself healthy, energetic and efficient so that he will be able to cope with the difficulties which will encounter him in his future work, he must be regular in his habits, business like in work and open minded and sociable in seeking amusement. We think we have much to learn of these last qualities from the European and American people. One should try to cultivate these qualities as much as possible while abroad by mixing with the good elements of their peoples, so that when he returns to China, he will not lose his energy and reduce his efficiency by falling back again into the sluggish and unbusiness like ways which rather characterize the life of our country.

But at the same time we advise him not to become a foreigner in every respect. If he does he will live isolated among his own people, and will not be able to feel the pulse of his country and understand the morale of his own people. He will find it very difficult to adapt himself to his environment and to exert moral influence on the affairs of his country. We urge him especially not to indulge deeply in his Western luxuries which he will not find in his own home. By luxuries, we do not mean comforts which can increase one's efficiency in some way, but rather the things which are useless if not harmful to one's mental and physical purpose. Of course, he should not come into contact with those vices, which grow with the growing materialism of the West,

There seems to be a growing conviction among the returned students now in China that too many of their number are found in purely government service. We would suggest, therefore, when he return, a student should not be too eager to attempt the government examinations for the returned students. A successful

candidate of such examinations is not always given some real work to do. To enter government service is certainly not the only way to start one's life work. Until the political condition of the country settles down, there will be little development in anything, and a young student will find it very difficult to do any work on his own account or to seek a worthy position in a private establishment. But the chance in the government service is equally rare if not less. Of course, there are government paid students who, on their return, should offer themselves for government service. But there is a limit in government work. After all, one should not expect too much directly after his return as a student fresh from his college. He should continue his theoretical and practical study and also learn more of the affairs of the world, and prepare himself for the great opportunity which certainly lies in his future.

We sent out a question asking for practical suggestions to help the newly returned student. Most replies that can be regarded as practical suggestions attach much importance to an employment or intelligence bureau. One reply suggested that each profession should have a special organization for mutual helpfulness. We think this is probably a most helpful and useful suggestion. If we have such professional organizations they will be very helpful in encouraging professional study, exchanging knowledge and assisting the members to get worthy employment. Can we organize them as subdivisions of this returned students club ?

Cooperation between the returned students and students now abroad would be useful. A returned student may meet some difficult problems in his practical work which he cannot solve except by referring to the practice abroad. If he could ask some of his fellow students abroad to get the required information, it would not only be of benefit to the former but would also give the latter some idea of the difficulties which he would meet in his future work and thus enable him to be prepared for them. The student abroad could also show his knowledge and ability in this way and might get help from the returned student in finding his future work. The returned students should also be ready to supply information on home conditions to the fellow students abroad. Such cooperation might be effected through the returned students' club and student organizations abroad.

We shall take three particular cases of students studying abroad and offer some particular advice from our experience : (1) for students of political science (2) for students specializing in banking ; and (3) for student of metallurgy.

### Special Suggestions for Students of Social and Political Sciences.

Social and political sciences are much more difficult than all the other technical sciences because they are the studies of human beings in their social and political aspects. China has been in the long ages past a country of an assemblage of families and clans superimposed thereon by an authoritarian government. Now we are confronted with a trying situation ; social and political institutions based on old traditional ideas have proved inefficient and become useless except to a certain limit. Nowhere can we find better guidance than by studying those societies which differ from ours. Chinese students studying abroad should pay close attention to the social and political life which they are also enjoying to a certain extent. It is not only text-books on political science and sociology that the student ought to devour, but rather it is the political machinery in its actual working that he should acquaint himself with, the real social life in its manifold aspects that he should endeavor to understand, and if good, to assimilate. Certainly a golden opportunity is presented to those who are able to have close contact with peoples differing from us.

However, the young student who has just left home for a prolonged stay in foreign countries ought to remember that not every institution, social and political, is securing good results. He must be aware of the pitfalls that they have got into. Corrupt political machinery, unwise legislation, preposterous social codes, grinding poverty due to unsound economic systems, all these are but the outgrowth of their social and political systems, the study of which is not to be neglected. For the innumerable problems which the student can either see with his own eyes or learn through reading the current literature are now taxing the master minds of the respective countries, it is well that we should be spared of the terrible consequences that they have suffered to obtain their improved kind of social and political institutions. We want neither wholesale importation or blind imitation of things foreign once we have found their superiority, we are to distinguish gold from dross, to accept those that will help us to solve our troublesome social and political problems without giving additional disastrous effects thereunto.

Another thing that a student may well keep in mind during his study abroad is the actual political conditions we have here. To have constantly in mind our own

problems will give much more interest to his study and then what he has learned will be more real and useful when he comes back from foreign countries. Theories and doctrines are absolutely futile if they have no practical bearing whatsoever with our own life that life that requires so much amelioration and advancement.

### **Some Suggestions to Metallurgical Students Studying Abroad.**

1. As there have been very few metallurgical work-established in China which possess vast mineral resources Chinese metallurgists, the future leaders of Chinese metal industry, are expected to know more than their fellow professionals of other nationality. They should learn not only metallurgy but all the other branches of science that are likely to be useful to them in the future.

2. General education before going abroad : Besides being a master of both Chinese and one of the modern European languages, a student intending to study metallurgy abroad should have sufficient knowledge of general physics, chemistry, mathematics and geology before leaving his mother land.

3. Mechanical and electrical engineering a necessity : — Nearly every modern metallurgical process involves mechanical or electrical appliances in one form or another and the rapid development in electro-metallurgy in the recent ten years calls for special attention. So a student of metallurgical science should familiarize himself with engineering as he can. It will be so much the better if he can enlist himself as an engineering student before taking up metallurgy.

4. General mining knowledge required : — There is no distinct demarcation between mining and metallurgy both in theory and practice. As a rule metallurgists are expected to be able to prospect, survey and able to work a mine, especially in a newly developed country.

5. Methods of management and accounting should form two subsidiary subjects for a metallurgist :—Metallurgical works cannot go on prosperously under the management of an ordinary commerce man or a pure metallurgist. In the former case if the manager is totally ignorant of the world conditions how can he devise means to improve them ? In the latter case he would very likely handle the business in an unsystematic way that might prove ruinous to the factory. The costs of finished and semifinished metallurgical products estimated by a cost clerk or

even a competent accountant without the help of metallurgists who know sufficient accounting are incorrect and sometimes misleading. There are instances of failure due to disregarding this consideration, especially in China.

6. A metallurgist should know at least two modern European languages (English, German and French) so as to enable him to read books and magazines of his profession.

7. During his course of study, especially nearing graduation, he should visit as many metallurgical works as possible, have some practical work in them during the vacations and record down minutely what he has observed every day. After his theoretical study, he should enter into some works to obtain practical experience and should actually work; not simply look on. In order to get as much information as he requires he should associate with almost every class in the works, from the managing director down to the workmen of the lowest rank, and should be interested not only on the metallurgical side of the operation but also in engineering and management. If possible, he should stay in the chief accountant's office for some time and look into the accounts. There constantly are accidents or trouble, in every kind of metallurgical works. Such occasions are invaluable to a practical man who should follow them closely, find out the causes of the mishap and the remedy thereof.

8. Experience shows that Chinese labour although very cheap is extremely inefficient. Consequently the cost of labour in a Chinese manufactory is just as high as in any other country. So a Chinese metallurgical student when studying abroad should carefully learn the labour saving devices that can be installed in the future.

9. The opening for a Chinese metallurgist is very discouraging at present. There are practically no modern metallurgical works in China except a few which are practically under foreign control. But with such enormous mineral resources almost untouched, China will undoubtedly become one of the leading industrial nations in the near future when the present chaotic conditions subside both at home and abroad. Then we shall want the services of our practical men very urgently.

#### **Suggestions To Students Abroad Specializing In Banking.**

A. General knowledge required :

(1) Sufficient knowledge of the Chinese literature for the general purposes in business:—It is necessary to be able to write letters in a clear and expressive style on any subject of the business,

(2) Foreign language besides English:—French and German are very important and even some knowledge of Japanese is necessary. One would find himself more successful in his work, if he could speak and read Japanese. There are quite a number of Japanese returned students who can speak and write English and other languages very well.

(3) Some knowledge of general sciences:—Such subjects as psychology and sociology will help one a great deal in carrying along his business.

**B** Technical knowledge required :

(1) Practical experience of junior's work in different departments in banks abroad:—It is better for us, after graduation, to join a bank abroad for a few years.

(2) Careful observation of banking system and administration abroad:—It is better to go into details as much as possible.

(3) Practical experience in foreign exchange.

(4) Sufficient practice in book-keeping and fair knowledge of accounting.

(5) Sufficient training in quick calculation:—It is very helpful to know how to handle adding machines and the Chinese abacus.

(6) Ability of investigation and making substantial reports:—In reading newspapers and conversing with business friends, it is better to get into the habit of following up market conditions.

**C.** General information :

(1) As a Superior:—As a head, the following qualifications are required: good judgement, quick decision, impartial treatment, and fair knowledge of the work. He must make his subordinates respect him but not feel afraid of him. He would obtain good results should he listen to his subordinates with analytical minds and take their suggestions to a proper extent.

(2) As a Subordinate:—In the Chinese banks, the heads with only a few exceptions are generally of the following types, viz, business men of the old fashion, retired mandarins, and returned students of mandarin type with only better experience of the business. Among them the business men are much easier to deal with. They can give one some good ideas from their experience and they are also willing to learn new things from others. The other two types are quite different from them. At any rate, one,



in dealing with his superiors, must keep his patience and make himself understood gradually. These men are unable to appreciate abstract ideas. Would one give suggestions to them, he should put it in a concrete way.

(3) Towards Colleagues:—In working together with his colleagues, one must not overshadow others too much. At the same time, he has to perform his duty dilligently in order to protect his work from transgression by others. The other points may be referred to in the preceding paragraph.

(4) Towards customers and shareholders:—Most of the Chinese customers and shareholders are ignorant and short-sighted. They cannot realize the importance of the modern methods though imperative to their own interest. These methods appear to them to be impractical and clumsy. In such a case one must keep good patience to convince these people by various means.

D. Necessary cooperation among the students abroad and the returned students in banking:— Each side should have a sort of club or society. Then knowledge and information could be exchanged among members of each side. In this way we reap the following result : (1) the returned students may solve some difficult problems in their practical work by requesting students abroad to furnish them with new information, (2) the students abroad thus obtain an opportunity to make some practical investigations, and (3) the students abroad can show their knowledge and ability and thus enable the returned students to find work for them when they return.

E. A practical hint:—When one wishes to improve a system or method, he, before making any criticisms or suggestions must know the said system or method thoroughly and be able to do things according to it.

## **What China Has A Right To Expect of Us.**

*An address delivered at the Conference by Mr. David Yui, General Secretary of the National Committee of the Young Men's Christian Association of China.*

Fellow-Countrymen and Fellow-Returned Students :

When I was about to leave Shanghai two days ago I was charged with a commission which I wish to discharge now. The National Committee of the Young Men's Christian Associations of China, which I have the great honor to represent and in whose work you are deeply interested, sends you its heartiest greetings and best wishes. I might add here a word of personal appreciation for the great privilege which you have very kindly and generously conferred upon me by inviting me to attend this conference. I have recognized from the very start that this conference, held at this time, is exceedingly important and full of significance for our individual lives as well as for the life of the nation.

The subject on which your committee has assigned me to speak this evening is. "What China Has a Right to Expect of Us." Its importance, its timeliness, and its searching nature are self-evident. Because of the tremendous debt which we owe her, and which we shall never be able fully to repay, we all admit, I presume, that China has indeed a right not only to expect but even to demand of us anything however valuable and costly it may be. One however may ask, "Why of us?" Why should we be singled out like this?" The reason is obvious. It is because we are her privileged sons and daughters. China has given us more than any other group of her children her best and the most of what she has. She therefore depends upon us most and has the greatest expectation of us. What does China expect of us?

Because of both the internal and the international situation in which we find ourselves, our flag has a special message for us. She speaks in a firm but low voice. Her voice is often drowned in the bustle of life, in the din of hard struggle for existence, and in our desperate efforts to attain our selfish ends in view. As our country is passing through probably the most critical time in her history, we owe it to her and to ourselves to heed her special message which I believe will interpret what our nation expects of us.

We see the five colors in the flag. I believe she has five watchwords for us to bear in mind and to help sweep over the

whole country. The first watchword our national flag will speak to us this evening, is "*Faith—faith in ourselves, faith in others faith in our country, and faith in democracy.*" What is one of the fundamental reasons to account for the slowness of progress, conservatism, and insufficiency of organization and management in every department of life in China? Is it not lack of faith? What is faith? To me faith is by no means vague or empty I believe in this passage from the scriptures.

"Now faith is assurance of things hoped for,  
A conviction of things not seen."

Heb. II, I.

An interpretation of this passage is "Giving substance to things hoped for." Do we then have this kind of faith in our Republic? Truly, our attempt at democracy in China thus far has not proved a success. In a little over six years, we have had four presidents and two emperors. Is it any wonder that people say that the Chinese are not qualified for democracy. For that matter this world war proves that thus far no people in this world are really and truly qualified for democracy. I do admit, however, that some have made greater progress in democracy than others. The question in China, I firmly believe, is not one of qualification but one of faith. Have we tried hard enough? Have we been sincere in advancing the cause of democracy in China? Have we sufficient faith? Have we by faith been honestly trying to give substance to the things which we hope for in democracy? If we have sufficient faith, our Republic can never fail. Taking things as they are in China today, I am afraid, we fully deserve such severe rebukes as "Oh, ye of Little faith!" "How is it that you have no faith?" "If you have faith as a grain of mustard seed, you will surely be able to place your Republic on the surest foundation." Do we still have any question in our mind concerning democracy in China? God forbid! Democracy has come to stay. Two emperors have absolutely failed to stifle it. History tells us that no people who ever tasted of democracy would ever go back to autocracy, can we not see that the outcome of the world war today will forever root out autocracy and in its place plant democracy? Shall we go against this world-wide sweep for democracy by returning to autocracy and absolutism? Yes, our flag, our nation pleads with us and says, "Faith, Faith, Faith." May we all exclaim, "Democracy, we believe; help thou our unbelief."

The second watchword our national flag in her still voice speaks to us is "Union, Union." Division spells destruction;

union is strength. A nation divided against itself will fall; a nation united and harmonious will rise to power and prosperity. A family divided against itself will perish; a family united and harmonious will achieve happiness and success. The world has as yet to prove the falsity of these statements. By union we do not mean uniformity, compelling people to speak, think and act alike. What a monotonous and uninteresting people they would be! By all means let us have as wide diversities as possible. Such diversities, I believe, do not necessarily oppose each other, nor are they mutually exclusive or destructive. In fact, true diversities and differences working for the same cause act as stimulants to each other for greater progress and mightier achievements. By union we do not mean compromise of principles of life, true and worthy. Compromise, blind and unreasonable, is perhaps more than anything else that I know accountable for all the troubles in our Republic. All true principles of life should be and are in perfect accord and harmony with each other. They are far from being mutually opposing or exclusive. If we hold on to these principles without hesitancy and fear, we shall be drawn together and united rather than drawn apart and separated. May we never sacrifice true principles of life in the sweet name of union.

We do not mean that we must unite in details. Details must necessarily be different at different times and places, with different persons and organizations, and under different circumstances. We want to and must unite on general principles. We must see to it that we actually unite on these. We must carefully guard any tendency or attempt to destroy our unity and peace and to sacrifice our principles of life which are the same and which still remain intact when we see that we differ from each other in a few details. How often a happy union is scattered to the winds when we are engrossed in mere details and are deceived by our differences in them to believe that we are different and opposing each other also in principles. Yes, our national flag appeals to us to-night as strongly as ever and urges up on us at this hour the wonderful truth and power of the word "Union Union, Union." The country *must* get together. We *must* think, speak and act nationally.

The third watchword which our flag in her unpretending but earnest manner repeats to us is, "Mobilization, Mobilization, Mobilization." This is indeed a great word in this age and perhaps in all ages. In this great world war, final victory will go to that side which mobilizes best, most quickly, and fully. By mobilization nowadays, we mean getting or making ready for

active service not only an army or navy but the entire country-men, women, children, and all. By mobilization we mean that every person, every talent, every inch of ground, every dollar, every second of time should all be used for the fullest consummation of the one supreme service which monopolizes our attention at the time. The former "business-as-usual" attitude is amply proved by this war to be not only false but costly and dangerous. What, for instance, do we hear in the allied countries now? On every hand people say, "You have a chance every last one of you to count. Even we old hardshells who stand on the street when the boys come back from the war will be glad because we have helped them and enabled them to count."

Listen to the phenomenal growth of the Red Cross in America. Eight months ago they had 455,000 members; at the end of January this year they had in excess of 22,000,000 members. Again, eight months ago they had very few people working for the Red Cross; last January they had in excess of 10,000,000 people working for this organization.

I do not need to show the wonderful army work of the Young Men's Christian Association, nor do I need to point out and elaborate upon the fact that in America and in Europe today many men and women of great business ability, experience, integrity, and devotion are working for the government and for other public organizations at \$1.00 a month, or a year, or even gratis.

Another slogan in this war is, "Food will help win the war." People are gladly assisting in this by living on low rations and by eliminating waste. Many of the beautiful lawns and gardens which we have seen in allied countries have been turned into potato fields and vegetable patches.

Permit me to draw another instance from the United States of America to illustrate complete mobilization.—Not to mention the remarkable results of the first Liberty Loan, the second Liberty Loan for \$3,000,000,000 has been oversubscribed by 54 0/0. In promoting the sale of the new war savings stamps Mr. Vanderlip, a prominent banker in New York City, says: "There are three things you can do with a dollar—hoard it, invest it, or spend it. To hoard a dollar is to make of it an idle dollar, an unemployed dollar. Such a dollar is almost as truly a drain upon society as an idle person; and in the time of this crisis, when the world urgently needs every dollar, a hoarded dollar is a slacker. A dollar spent for an unnecessary thing today becomes an ally

of the enemy. It is a traitor dollar because the labor of men and women is employed needlessly to make useless things, when the government needs that labor to make things that are necessary for our soldiers in winning the war."

Have you ever heard of a Khaki University in Europe? It is a university organized for the khaki-uniformed soldiers in Europe to improve themselves intellectually whenever they have an opportunity. Old professors unable to fight are however able to teach.

The Red Triangle (which is another name for the Young Men's Christian Association), the Knights of Columbus, and various other Christian institutions are attending to the moral and spiritual life of the men in the training quarters, in the trenches, in the hospitals, and in the prisoners' camps. What fuller meaning can you give the word mobilization than that illustrated by the world war of to-day? What power, inspiration and possibilities it represents! Yes, at this time of both internal and international crisis, and in view of the fact that she is neither poverty stricken nor destitute of resources, but that (not to boast at all) of all the nations in the world she still has greatest potentialities, our nation urges us to mobilize, mobilize, mobilize, and that right away. We have absolutely no time to lose. The world is going ahead and will not wait for us.

The fourth watchword which our national flag speaks to us with assurance of sympathy is, "Sacrifice, Self-sacrifice." People usually associate self-sacrifice with the thought of loss. They think that wealth, position, fame, and honor are their due. By self-sacrifice they lose all these things and perhaps can never regain them. In self-sacrifice, generally, there is the thought of pain from which many people will shrink, especially if it involves the loss of life. People therefore will be most unwilling to sacrifice and will hold on to dear earthly life, although oftentimes it amounts to nothing more than a mere existence, useless and perhaps even destructive and harmful. To me, this is the wrong interpretation of the word self-sacrifice or sacrificing of one's self. When we make a sacrifice to God do we count it a loss or associate it with pain? We rather count on the large gain of blessing and happiness from God by winning His favor through the sacrifice. Do we feel sorry to make such sacrifices? An act of self-sacrifice is not real or genuine, I believe, if by it no larger results both to the person himself and to his country and his fellow-men will be secured—though perhaps not immediately. If no such results will be obtained, this act

cannot be counted as self-sacrifice but inability, miscalculation, misfortune, folly or even unto death. We should always remember the Chinese saying on two kinds of death—the one is as weighty as Mount Tei, which is really sacrificial, and the other is as light as a bird-feather which is pure waste of life. If by self-sacrifice, larger and better results will be forthcoming sooner or later, then should we be afraid of making sacrifices? Should we hesitate? Shall we feel sorry? To quote Bishop Brent of the Philippines, we should substitute "Self-donation" for the word "Self-sacrifice" as such an act always brings us the real and unspeakable joy of self-giving. If we donate our fortune, name, life, and all to a worthy cause, not to be wasted or shelved, but to cause expansion, elevation, improvement and an increase of happiness, what real satisfaction and joy we shall have.

Today China needs us. She needs us in a very large measure at least to stop thinking of our own business, ambitions, pleasure, happiness, and gain of one kind or another. All these things, however important and enticing they may be, will all vanish like a mist if we stick to them at the sacrifice of our national integrity, our national independence, and our national greatness. The nation today needs us to think of *her* business, *her* welfare, and *her* future, even at our own sacrifice. Never before did our country and our civilization need such clear thinking, wide experience, and sound vision. Such acts of self-sacrifice not only entail no real loss or pain but also guard our liberty, insure our happiness, and guarantee our future greatness.

The fifth and last word which our national flag utters to us is "Determination." People tell us that we have a few excellent traits in our character; such as honesty, peace-loving, patience, industriousness, and so on. Thank God we have some of these. At the same time let us not be blind to our faults and shortcomings. I do not propose to bring out a long list. I need to mention just one of our national besetting sins which is procrastination and indecision. I do not know as a result of this fault how many concessions of rights we have been compelled to make and how many opportunities for uplift and improvement we have lost. If we have sufficient faith in democracy and in the Republic of China to unite and mobilise to the last man and dollar, and to happily donate all we have for the fullest consummation of it, we must not again fall into our besetting sin. We must not procrastinate. We must be determined not to allow our interest to flag, our enthusiasm to

dampen, but to press forward until we have finally reached our goal. We must learn to acquire the strongest grit, to stick, for grit will win. Yes, dogged determination will help us over mountains of difficulties and adversities as well as over valleys of depression and despair. It will fortify us and give us courage. It will strengthen us to be undaunted amid trials, unbluffed by any opponent or foe, and absolutely unflinching in our loyalty to the cause. Let us enter into the spirit of these words of Major Murphy, organizer of the American Red Cross in Europe, who recently said in New York, "We are fighting today the battle for individual liberty, for peoples to live as they choose, and it is a fight that if it takes everything we have got in this country, if it lays us flat and ruined, if it takes every man of military age to go there and not come back, it is worth the price to win." What a firm and grim determination not only to fight for but to win and make secure democracy! It is this type of determination which our national flag bids us have.

We have often been patted gently on our shoulders, and been told that we, the so-called Returned Students,—are the hope of China. *Are we?* China has now the greatest expectation of us. Shall we disappoint her? If we should, where and to whom will she turn for her future? Her teeming millions, being mostly illiterates, cannot be of much help. Her friends in Europe and America can only advise and assist. God himself will be able to help on'y those who will help themselves. China must depend upon her own sons and daughters, especially those on whom she has bestowed her best attention, given the best education and training and provided with most privileges. Yea, she is absolutely dependent upon us. God grant that every one of us here this evening will never fail her. Shall we not solemnly vow and pledge her our absolute allegiance? Ours not to reason why but to do and die." To die, if necessary. Still better, to live—to live up to her expectations and to her highest ideals.

At this most critical hour of our nation our glorious flag exhorts and inspires us with these five watchwords—"*Faith* in Democracy, *Union*, *Mobilization*, *Self-sacrifice*, and *Determination* for the fullest consummation of our Republic." We are not advocating a narrow minded patriotism, nor are we nationally bent on some selfish ends. Our national flag has five colors. What do they signify? The five races of the Chinese people, namely Chinese, Manchus, Mongolians; Mohammedans, and Tibetans. The Republic of China is effected by the union of these five races. There is, however, a



deeper significance than this. These five colors stand for the highest ideals of our people. What are our highest ideals for China? Ordinarily, wealth and power. As we look at our national flag, we see clearly her contempt for wealth and power. She insists that we must have ideals, higher, and nobler than more wealth and power. The five colors of our national flag represent the five cardinal virtues which our fathers have taught us and which form our richest heritage: the red represents Benevolence, the yellow, Righteousness, the blue, Propriety, the white, Wisdom, and the black, Fidelity. These are the ideals worthy of ourselves and of the four thousand years of continuous civilization which we have the honor to represent. The democracy for which we stand and are now fighting for and which we are determined to secure, having these five cardinal virtues as its highest ideals and controlling principles, surely will not permit any selfishness or narrow mindedness to creep in. In our democracy these five races of our people will be united and determined to try to live up to the five cardinal virtues of life. In so doing we most heartily join hands with the allies in the great, noble fight for democracy which is the pinnacle of the world's civilization. We representing one quarter of the world's population, must help make the world not only safe but also conducive and fruitful for Democracy.

## **The Western Educated Student's Opportunity in the Commercial and Industrial Life of the New China.**

*Address to the Western Returned Students' Conference,  
Peking, March 23, 1918 by Julean Arnold  
American Commercial Attache.*

Had I consulted a geomancer for an auspicious day upon which to make this address to you, he could not have favored me better. Fifty years ago to-day, when the Pacific Coast was still without rail connections with the rest of America and while the rough and rugged spirit of the mining days still pervaded the atmosphere of the Golden West, a little group of men at Oakland, California, secured from the State a charter to found a college, which later developed into the University of California where to-day thousands of her sons and daughters are assembled in semi-centennial anniversary, lifting up their voices acclaiming "well done" to the memories of that little group of men possessed of a vision. The University of California, to-day, stands second in the United States in student enrollment. Eighty of us California alumni in China to-day rejoice with our Alma Mater in the grandeur of her achievements and look for still greater achievements during the next fifty years, achievements which, among other things, will bring the University into close touch with the Republic of China.

I do not stand here to-day a stranger among you. It has been my good fortune to have enjoyed, for sixteen years past, the hospitality of your country. I have traveled much, and lived in a number of different sections of your delightful land during this period, and am deeply grateful for the courtesy and kindly consideration extended to me at all times. Even before coming to China, I felt myself no stranger to the Chinese people, at least to the people of Canton, for I was born and raised in a city in California which for many years claimed one-third of its population as Cantonese. During my sixteen years residence in the Far East I have come to appreciate the marvelous potentialities not only of China but, more particularly, of the Chinese people.

I am here today not to tell you of the glories of your past achievements. China's four thousands years of continuous history are replete with accomplishments. A country, whose Emperor more than 4,000 years ago taught his people the use of the mulberry leaf for the feeding of silk worms; a country which,

twenty centuries before the beginnings of the Christian era, produced men like Yao and Shun, one Yu, the Engineer ruler, as he was styled for his ability to control the flood waters of that River which even today troubles modern trained engineers; a country which gave to the world the great sages Confucius and Mencius, five hundred years before Christ; a country which boasted of libraries of upwards of ten thousands of volumes before the dawn of the Christian era; a country whose banners were carried to the shores of the Caspian sea over two thousand years ago, to meet there the banners of Rome; a country which gave the mariner's compass, gunpowder and the art of printing to the world; a country which a thousand years ago in a region a thousand miles removed from the sea tried out a socialistic state, wherein men were taxed according to their ability to pay, prices of labor and products were fixed by the state, and other advanced socialistic ideas put into practice; and a country which has produced scholars, artisans and men and women of which any country could well boast, needs not the words of any speaker to give luster to her glories.

I am here for a different purpose. I come to tell you not of the China of the past but rather of the China of today and the China of to-morrow. I come as a friend who, perchance, seeing you and your country from a somewhat different angle than you, yourself, may be accustomed to viewing it, may drop a word or an idea which may be helpful to the solution of the problems which are uppermost in the minds of some of the delegates to this conference. I ask you to bear with me, for some of the things I may have to say may not be entirely pleasant, in fact, I know I shall criticise rather severely some of the shortcomings of the China of today. But please bear in mind that the criticisms I shall make are those of a friend, designed only to help, so I trust you will accept them in that spirit. They are the results of my observations, and I give them hoping that they may be helpful, in a little measure at least, to you in your ardent and commendable desires to make the New China such that each of its sons and daughters may feel swellings of pride when he beholds the flag of his country.

The China of the beginning of the 20th century was a China of stagnation. A system of civil service examinations devised 2,000 years ago and carried down to very recent years, intact and without alteration, could not have had any other result than one of stagnation. It cast the intellect of the nation in a mould. By placing the scholar and the official on a pedestal with the whole nation bowing down on reverent knee before

them, the ambition of the nation found its only outlet through this fixed and never changing channel. This system gave no encouragement to initiative, to invention and to scientific research, the agencies which have meant so much to development in the West.

The agriculture of China, although occupying all these ages an honorable place in the social system of the people, is still today the agriculture of the pre-Christian era. The records of the U.S. Patent Office show 50,000 patents granted for agricultural machinery implements and machinery. With no incentive to invention and research in China, we see little evidence, in fact, I am inclined to believe myself right in saying, no evidence, of improvement in China over a period of many centuries. Yet, we are told that China has nothing to learn in agriculture, in fact can teach the rest of the world. China has yet to learn the significance of scientific seed selection. The floods of North China are due in a large measure to ignorance of the value of deep plowing, to the failure to understand and put into practice the principles of soil attention and to lack of afforestation. China has not, through all these ages, developed a dairying industry. Those of you who have been to America probably appreciate the important place in economic and commercial life of its dairy interests. The Chinese cow has not been taught to give milk. Tens of thousands of acres of land in China that might serve as grazing lands and to assist building up a great industry in this country are allowed to contribute but little to the economic life of this people. Millions of tins of condensed milk are imported into China, as the Chinese people have learned to appreciate the value of milk in the feeding of their children. Animal husbandry will give China better poultry, better beef and better and more animal foods generally. At one time, South China enjoyed a good trade with the Philippines Islands in cattle, but for fear of a depletion of farm stocks the Central Government prohibited the export of the live stock from these regions. The depletion of farm stocks might easily have been safeguarded, while still permitting the exportation of cattle, had the matter received any serious attention.

South China produces sugar cane and has produced sugar cane for many centuries. While Cuba, the Hawaiian Islands, Java and Formosa have given this industry the benefit of what the world has had to teach in sugar cane production, South China, still continues her crude, unscientific methods and still works with an inferior cane. In Formosa, when Japan took possession twenty years ago, there was produced an inferior cane

similar to that produced on the mainland in China. Dr. Nitobe, a Japanese educated in the best agricultural schools of the West, went to Formosa for his Government and planned the development there of the sugar industry so as to give Japan a home supply. Formosa then produced less than 75,000 tons of sugar, with inferior cane and primitive methods of crushing, which were indeed wasteful. Upon Dr. Nitobe's recommendations, the rosebambboo cane was introduced into the Island from Hawaii. Shoots were furnished free to growers, capital was invited to develop modern crushing mills and now Formosa boasts of of probably \$Yen 50,000,000 in modern sugar mills and an annual output of probably 400,000 tons, enough to supply Japan's entire needs. South China could do even more, if good cane were introduced and the industry developed with modern machinery. There is plenty of capital among the Chinese of South China to do this and if it were guaranteed anything approaching reasonable safety in investment, the industry would net tens of millions of dollars to China. Java's sugar king is a Chinese, reputed to have made upwards of a hundred millions in the sugar industry under Dutch protection. Yet where in China is there a man who can claim to have made \$500,000 in the sugar industry as developed in China, where natural conditions favor the industry? One of China's important articles of import today is sugar, simply because China will not take advantage of her favorable conditions for the production of her sugar demands in her own country. Agriculture, industry and commerce are all represented in the potentialities of this industry. Are not some of you Western trained men interested in the grand possibilities which lie before you in this field of activity, opportunities which can bring to you many fold more in financial returns than any government position honestly administered, and I sincerely hope none of you would look to enrichment through graft in government employment?

If sugar lends no inducements, probably some may be interested in the potentialities in silk. As you all know China gave silk to the world. We read in Chinese history that the first Emperor in 2652 B.C. taught his people the use of the mulberry leaf in feeding silk worms. In 1880 the United States imported about \$10,000,000 worth of raw silk. Last year her imports of raw silk were \$125,000,000 in value. Who is supplying this trade? Is it China, who gave silk to the world? No. China gave less than \$20,000,000 worth. Why? Because of any inferior quality possessed by China silk? No. For we are told that China silk excels in durability and textile strength. American high speeded machine looms can not use the long

skeins as made by the Chinese producers who continue century after century winding for slow hand looms. Chinese producers do not lace their skeins with the care demanded by machine looms, and they tie them with cotton instead of silk, so that when dampened the cotton knots and thrusts itself into the silk, necessitating its being cut at considerable loss. Cotton is used, so I am told, so that the producer may, when the silk is weighed, get a silk price for a certain amount of cotton. The Chinese growers could grow better cocoons if they used more care in the selection of their eggs or seeds. In fact scientific seed selection is a crying need throughout the agriculture of China. Districts in China, today, might be growing mulberry and rearing silk worms more profitably than the crops which those same districts are producing. This is especially true in Fukien, where in certain districts indifferent wheat crops are obtainable. Last year, when in New York trying to interest our merchants in trade possibilities in China, Mr. Douty, representing the silk manufacturers of America, came to me and asked me if, in my opinion, the Chinese silk producers could be made to change their methods of preparation of the raw silk, so as more nearly to meet the needs of the American silk interests. He pointed out that if they would do this, they could find in America a market for three and four times as much silk as they at present ship to that country. He also told me that persons thus far interviewed rather discouraged him. I advised that he equip himself with a moving picture demonstration of the silk acceptable to the American looms, and take it to China to show the silk men the needs of the American market, as the Chinese, like the much advertised man from Missouri, must be shown. If we cannot induce the Chinese to come to America to find out for themselves the marvelous trade possibilities there, the next best thing which we are able to do is to take America to China and this is now possible with the aid of the moving picture. So Mr. Douty came to China armed with movies, models, and floods of figures and other information and went back convinced that the Chinese will change his methods if he can be shown. But you, who have the interests of your country at heart must follow up the good work inaugurated by Mr. Douty, if you would see the silk industry of China bring in hundreds instead of tens of millions of dollars. Here again we have far greater potentialities in wealth, position and influence than are possible in the ordinary government position.

For those who are not interested in sugar or silk, let us consider the possibilities in tea. China also gave tea to the world, even to the word itself. But what is China's position in

the tea world today? The British public, the largest consumers of tea in the Occident, taking as much as six pounds per capita per year, at one time took all their tea from China. Some years ago, when sent to Foochow to take over charge of our consulate there, I was puzzled to note the depressed atmosphere of what appeared to be a once thriving port, Beautiful foreign hongs were empty and the place was without life, I had read of the prosperous days of Foochow when scores of clipper ships magnificently rigged came to the port for Foochow's delicately flavored Colongs and Congous. Only a vestige of this trade is left. What has happened? British energy, capital, enterprise and organization developed the tea industry in Ceylon and India, British colonies, and these teas, extensively advertised in the British market, were brought into favor with the British tea drinking public so that, whereas (in 1868 the United Kingdom took 97 per cent China tea,) twenty years later, one half of the tea consumed in Great Britain was British grown and (by 1898, 70 per cent came from India and Ceylon.) Millions have been contributed by growers in Ceylon and India toward advertising. Standardization, organized marketing and enterprising campaign in market extension have ousted China teas from British markets and are threatening the extinction of China tea in the American market. Tea experts tell us that the China teas are more delicate in flavor and of good quality, but enterprise, organization and modern business methods are not behind the China teas. America is soon to become a non-alcohol consuming nation. Bigger possibilities for tea are following in the wake of prohibition. Delicate China teas make with lemon delicious iced drinks, for soda fountains and cafes. What product lends itself to advertising in so attractive a way as does the China tea? Pagodas, tea-girls, blue gowns etc., make splendid material for picturesque and effective advertising. But through all these years, during which China has been falling behind in the tea trade abroad, who, in China, has given the matter more than a passing thought? Have Chinese Chambers of Commerce, tea guilds, tea growers, Government officials, or any other group of persons or interests done anything worth while in trying to win back this once lucrative trade? Have the Western returned students, who have been abroad and know what modern advertising, modern business organization and modern chambers of commerce are, done anything to assist their countrymen to understand how this industry might once again come to mean something to China's commercial and industrial life? To the Western educated student, the tea industry in China offers excellent opportunities for constructive work, either as a

means of public spirited service or as a career. In whatever capacity or direction he may exert his efforts in the aid of this industry, he may rest assured he is doing a valuable work for his country.

If sugar, silk and tea have no allurements for the Western returned student, there is still another industry open to his talents and his energy. Probably no industry in China offers bigger potentialities than does the cotton industry. Cotton growing, manufacturing and marketing all afford grand possibilities to the young China. In point of imports, cotton goods take first place in China, with Taels 50,000,000 for cotton yarn and Taels 70,000,000 for manufactured cotton goods. China is the third largest cotton producing country in the world, yet knows least about scientific cotton production. China could easily produce two or three times her present output of cotton. Her farmers must be taught how to plant, the qualities to be planted, and how to care for the plants while growing. Better seeds are needed and safe-guards against the boll weevil, so destructive to cotton once it finds its way into a section of the country. It is extremely unfortunate that the services of an American cotton-growing expert, who was retained by the Chinese Government for the past two years, should not have been better availed of than they were. Most of this man's time was spent in an office in Peking and very little opportunity afforded him for getting into the country and becoming acquainted with the cotton growing interests, or for his service being placed at their disposal. In fact, probably very few of the Chinese actually interested in the cotton industry knew of his presence in this country.

Cotton manufacture offers still greater inducements. China is today the leading Cotton goods importing country of the world. The native cotton mills now operating are, if managed reasonably well, making big returns on their money. They can not do otherwise, for they have the most favorable natural conditions in the world for cotton manufacture. A native source of supply, cheap and plentiful labor and one of the greatest consuming markets in the world give the cotton industry in China a position from which none can dislodge her. This industry can be greatly helped by the removal of burdensome internal taxes, by Government encouragement to growers and by general educational campaigns calculated to assist the public to better understand the advantage which this industry offers to China. There is a goodly supply of native capital which would be willing to enter the cotton industry if more encouragement were



given. China has, at present, about one million spindles; Japan has nearly three millions, the United States about thirty millions and England about fifty millions. An ordinary cotton yard mill, involving an outlay of \$500,000 would have between twenty-five and fifty thousand spindles. China will probably have, some day, upwards of twenty-five million spindles, so that we can readily appreciate the room for expansion in this industry. Recently, two cotton mills were erected in Tientsin by Chinese capital, but, before they had been placed in operation, they were mortgaged to foreign interests and the control of these mills will pass from Chinese hands unless the Chinese capitalists understand the value of the asset which they possess in these mills as native institutions. Big profits can be made in this industry in China, if only the mills are operated on anything approaching modern business conditions.

I wish in this connection to sound you all a note of warning, to bring to your attention a situation which is bound to confront your country in a very serious way, unless at the very inception of this new industrial era upon which your country is about to embark you take this matter in hand. I refer to the possible exploitation of labor by capital, more especially the labor of your women and children. This will probably come in a more noticeable and in a more serious way in connection with the developments in the textile industries than in other lines of activity. We already see grave evidence of this exploitation. Already in Shanghai, Honkow and other industrial centers, men, women and children are forced to work under unsanitary conditions, on schedules inhuman in their lack of consideration for the health and welfare of the workers. I have seen textile mills in China working boys and girls of tender years fourteen and fifteen hours a day. I have seen thousands of your young men working in silk filatures under most unfavorable conditions. Such treatment incapacitates the worker at a very early age and from a purely business point of view, leaving out all sentimental consideration, this attitude toward labor will not pay. The West has learned, at great expense and sacrifice, that failure to consider the welfare of its laboring masses does not pay. Individuals and corporations have learned that it does not pay them any longer to exploit labor, that is to force the laborers to work under conditions bound to produce incapacitation and then when the workers are rendered unfit, as they surely must be, to throw them upon the junk-heap. You have in China no factory legislation, no laws protecting the laboring masses and no child labor legislation. Are you going to have to learn

through bitter experience and at great expense and sacrifice, the lessons which the West have to teach or are you going to play the role of the wise man and avoid the mistakes and errors of the West, by building your new industrial society upon a sound foundation? It is in the textile industry that the greatest responsibilities and opportunities present themselves in modern industrial society in China. The cotton industry in particular, in all its varied phases, opens a most alluring vista of opportunity to the Western educated Chinese student, both for service and profit.

There is an industry in North China which gave promise of large possibilities several years ago. This is the rug industry. After the outbreak of war the supply of Persian and Turkish rugs came to China and the Chinese rug leaped into popularity in the American market. The rug makers in North China took advantage of the situation, raised the price immediately, and finding the demand unusually heavy, substituted all sorts of inferior materials such as cotton, dog's hair, etc., in order to make as much money as they could for the present, with no consideration for the future. It was again the case of "killing the goose that lays the golden egg" which seems to be a common sport in China, for the poor quality of rugs soon discredited China's product in the American market. The Chinese Government, Chinese Chambers of Commerce, Chinese Guilds, the Chinese students educated abroad, and the Chinese public in general, exhibited no interest in this matter and took no steps to build up what might otherwise become a very profitable industry to the people of North China. I am gratified however to know that the Society for Constructive Endeavor in Peking, composed of a few enterprising Chinese returned students, men who may be termed "live wires" in the American interpretation of the expression, has taken this matter in hand and is now trying to secure a standardization of this industry and produce therein conditions that will be helpful towards its development. This is indeed a hopeful sign and we trust that similar public spirited groups of Chinese will form in other parts of the country to take a like commendable interest in other potentialities having to do with the welfare of their country. Why not divide your conference into just such groups for constructive endeavor and set an example to rest of your country? You need more action and less talk; you should be the "live wires" determined to charge the whole mass.

In Canton there was, at one time, a very large business carried on abroad, especially with the United States, in matting but because the Cantonese mat makers did not learn to adapt

their methods to the changing demands in the American market this lucrative business passed to other peoples who, with more alertness, have learned to give the American public a seamless mat.

Some persons a few months ago visualized the development of a great industry in Hainan Island. Chinese who through their contact in business in the Straits Settlements learned to know the value of rubber to modern industry, secured large tracts of land on Hainan which they planted in rubber. This gave promise of developing into an industry which might mean hundreds of millions of dollars to China. Unfortunately, in this instance, as has happened upon numerous occasions before, when it was discovered that a certain amount of native capital had invested in enterprise in Hainan, officials from the mainland swooped down upon this promising source of revenue, placing their demands so high as to cripple the industry and discourage its promoters. We all know, its because the system is wrong. An official who is in office for to-day only wants to make as much as he can to-day for to-morrow he may not be there and if he hasn't taken it, the chances are the next man will. Thus there is no constructive policy in official life as yet in this country. Here again the goose that lays the golden egg is killed. Contrast the Hainan incident with conditions in the Straits Settlements, Java and the Philippine Islands, all of which owe to a large degree their prosperity to Chinese merchants resident there. I am told that 75 per cent of the internal revenue tax of the Philippine Islands, the tax on business, is paid by Chinese. We all know what a commanding place the Chinese occupy in the mercantile and industrial life of the Straits Settlements. These colonies encourage commerce and industry and Chinese working there under favorable conditions have built up commercial and industrial organizations aggregating hundreds of millions of dollars in capital. The Governments in these colonies have no difficulty in securing the revenues necessary to the administration for the reason that they have encouraged rather than discouraged trade developments.

In the mining industries, China has stupendous possibilities in fact, China's future looks particularly rosy for the reason that the country is blest with great stores of iron and coal, two essentials to the development of a modern industrial society. Yet China has done little to develop this wealth. She imports coal in abundance and has mortgaged valuable iron deposits to others. The mining industries in China will afford opportunity for the investment of hundreds of millions of dollars

and the employment of millions of men. It will produce many merchant princes. Native capital must be encouraged to interest itself in the great possibilities in this direction. Chinese capital and labor have done much in developing the tin industry in the Straits Settlements and would do even greater things for China herself, if only properly encouraged. The building of great industrial plants, the extension of modern means of transportation and the growth of corporate business must accompany China's modern mining developments.

In modern business administration, China is showing evidence of considerable development. We see this in the Sincere Stores and the Commercial Press, corporate enterprises, which are distinctly Chinese and which are a commendable comment upon the ability of the Chinese people to develop big business even under conditions unfavorable to native enterprise.

During my recent visit to the United States, in conversation with one of our big business men, he informed me that he considered the greatest single development in business in the United States in the past ten years to be that in salesmanship. The enterprising American salesman today gives his efforts to selling service and satisfaction along with his goods. These establish credit and assure continued business. In China there will be great opportunities in corporate enterprise but the country must get rid of that disastrous institution known as "squeeze." Corporate business, to be successful, must be built on honest service and a desire to give full satisfaction in honest goods and honest service. Business will not thrive when it is necessary to carry on the pay-rolls numerous relatives who have no desire to give the equivalent in service for the money received.

The Western returned student cannot take a better post-graduate course in China than to enter the service of a successful native corporate business. He must bear in mind that he will have better opportunities of learning to understand business in all its various details if he will content himself for a few years with a subordinate position. Probably the majority of successful American merchant millionaires started life in very humble positions, many as office boys and Common day laborers. It is unfortunate that the institution known as "face" militates so strongly in China against educated young men taking subordinate positions, for they are placed at a great disadvantage in not being able to start at the bottom and learn the business by actual contact with its various departments. You should strike out boldly and create new standards so that no Chinese young man need lose face in accepting a subordinate position.

No country probably possesses greater potentialities in connection with foreign trade development than does China. China is a cheap producing country abounding in raw materials. Compared with its area and population, China's foreign trade is indeed small. What foreign trade China has, is due entirely to the enterprise of peoples other than the Chinese. China owes much indeed to the foreign merchants residing on her shores for they have not only been the means of developing China's foreign trade but they have brought to China modern business methods, thereby according a large Chinese population opportunities for practical instruction in modern business. The Western Chinese student, after returning to China, will find it greatly to his advantage to seek employment with foreign firms in the capacity of clerk, stenographer and general office assistant with no exorbitant demands as to salary compensation. It is almost impossible to-day to secure good Chinese stenographers in Shanghai, and yet what field offers greater prospects for a Western educated Chinese than that of modern business in his own country, especially that connected with foreign trade and what position offers better opportunities to become familiar with methods employed in a foreign firm than one which permits of the handling of the correspondence? If a number of Western returned students were trained in stenography and typewriting they would have no difficulty whatever in securing well paid positions in foreign firms carrying with them the opportunity of learning to understand modern business methods. Some of the most prominent men in American public and business life to-day owe their success to serving as private secretaries and stenographers to managers in business and public offices. Thus, if some of you Western returned students are without positions and would like to secure employment with bright prospects for the future, I should advise that you fit yourselves to serve in the capacity of stenographers to foreign firms. You must bear in mind that China is a cheap producing country and is favored with the opportunity of selling in high purchasing power markets abroad. Her foreign trade could easily be ten to fifteen times what it is to-day and great opportunities are open to young men who are prepared for this line of activity. The Chinese of to-day who does his work faithfully and well as an office assistant with a modern business organization need not fear for the future, if he keep his eyes and mind open.

If China is to develop her opportunities in agriculture, commerce and industries the people will have to learn the significance of the word "organization". Webster defines

“organization” as “a systematic union of individuals in a body whose officers, agents and members work together for a common end.” In this definition all depends upon the objective, “the common end.” Here, to achieve the results we are looking for, the common end must be constructive and productive. The Chinese Guild is an organization and, in many ways, an effective organization, but it lacks in a constructive, common end. I can illustrate to you best what I mean by organization in a modern sense of the word when I tell you in detail of an example of the result of organization in one of the industries of my own native state. I refer to the orange industry.

I might preface my remarks by stating that the orange is not an essential to the need of any people so that what developments I have to tell you of with regard to this industry are those of an industry not indispensable to the welfare of any peoples. About thirty years ago an American Consul, in Brazil, finding there an orange which he thought might be popular with the people of the United States if they knew it better, as it was a seedless, juicy fruit and superior to any he had known in his native country, sent a half dozen sample trees to the Department of State, Washington. I do not know how active the Chinese Consuls abroad are, but I have never heard of any of them being encouraged to do anything to further China's interests either at home or abroad or of the Chinese expecting anything of them. The Department of State turned the trees over to the Department of Agriculture and a woman one day visiting the nurseries of the latter department, noticing these orange trees, asked that she be privileged to take them to California. They became known to California as the Washington Naval, having lost all connection with Brazil. Their popularity increased rapidly and to-day they are grown in every part of the State, where climatic conditions permit. It was not long, however, before the local demand was supplied and the oranges had to find markets beyond the borders of the State if the industry was to develop into one of any considerable size. The shipping and distribution of the fruit were, during the early years of industry, left entirely to railroads and commission companies, with the result that the fruit growers made very little money. You see, human nature is pretty much the same the world over. People will take advantage of others when conditions permit. But the California orange growers did not say what the Chinese growers would probably have said “Mei Yu Fa Tsz” and let the industry die a seeming natural death. No, they got together and

formed a plan of action. They organized into the California Orange Growers Association. They decided that they would market their own oranges and selected their own men for that purpose. A marketing organization was thus created. They decided that, if they were going to extend the sales of their oranges into the populated sections of the United States, they must build for the future, which meant that they had to create a demand for the California oranges. To do this they must make the California orange something with a reputation; it must be a good orange and everything that it is represented to be. This meant that the growers must standardize their fruit. They must not be allowed to put big oranges on top and little ones at the bottom in the boxes, nor must they be allowed to conceal bad or bruised fruit under the top layers. Rules and regulations were drawn up and a label devised. All fruit marketed under this label must bear up the reputation advertised for California Sun Kist oranges and the members found guilty of abusing the the label were subjected to severe punishment even to the extent of being expelled from the organization and their products thereby discredited. But the California Orange Growers Association knew that it was not enough to produce good oranges and pack them uniformly in nice packages because people in the Eastern states would have no reason to know that these oranges were in existence so an advertising campaign was inaugurated calculated to educate the people all over the United States to know that there was an orange in California which they must have. If you take up the Saturday Evening Post during certain seasons of the year when oranges are on market, you will probably find a full page, beautifully illustrated, advertising California Sun Kist Oranges. This costs \$10,000 for each insertion but as the Saturday Evening Post has two million subscribers and is probably read by fifteen to twenty million people, it pays to expend several millions of dollars a year in advertising through this medium. Their advertising did not stop here for many other publications were given similar advertisements, and you will find, also, that the tram cars in many of the cities display beautifully illustrated posters calling the attention of the travelling public to the California Sun Kist oranges, The working man, after a hard day's labor, sitting in a street car and seeing this attractively pictured bunch of oranges can hardly do otherwise, when he arrives home, than to tell his wife he must have some California Sun Kist Oranges for his breakfast. The orange industry brings into the State of California over one hundred million dollars a year and the orange growers are riding in automobiles on beautifully

paved roads throughout the orange growing sections and sending their children to the best schools in the State, so you see it pays to play the game honestly, unitedly and to advertise.

This is a comparatively simple example of the effect of organization. China produces delicious oranges, especially in the Swatow region, but the orange growers at Swatow, through lack of organization, proper marketing and modern business methods, do not sell, probably, as many oranges in the Shanghai market right at their own doors as do the California orange growers eight thousand miles away. California Sun Kist Oranges, although no better in quality than the good Swatow oranges, are even sold in China, so here you see contrasted organization and lack of organization.

In my remarks already made about the Chinese in industry, I there emphasized the effects of organization as illustrated in the development of the Indian and Ceylon tea industry. The enterprising tea merchants of India and Ceylon have a thorough organization, extending the market for their products even to China, the land of tea. Travelling on a Chinese Government Railway not long ago I asked for China tea but could only secure the Indian or Ceylon product. Thus you can see how effective organization has been worked out in connection with this familiar industry and contrast with it the exception or lack of organization in your own country. The Chamber of Commerce of California help to advertise California oranges because they know the prosperity of the State is increased thereby, but the Chambers of Commerce of China take no interest in advertising China's teas in spite of the fact that great prosperity would come to China through an interest in the development of its business men and citizens in general, and would share in this prosperity indirectly if not directly. Thus I want to impress upon you here the opportunities which each and every one of you possesses in connection with the upbuilding of industry and commerce in your own country. No country on the face of the earth offers grander opportunities. You should become filial sons of China as well as filial sons in your own homes. No matter in what field of activity your energies are applied you should get together in little groups, congenial groups, and interest yourselves in some constructive activity designed to better your community and your country. We have here in Peking a little group of "live wires" calling themselves a Society for Constructive Endeavor. These men are really trying to do something to improve conditions in industry and commerce here in Peking. You should not only encourage them but you should imitate their example.



You know what a marvelously important factor, in connection with the development of "New China", education must play. You also know that the "New China" faces a deplorable dearth of educational facilities for five in each one hundred of China's children of school age are in school to ninety five of Japan's. Each and every one of you should enlist his services during this period, when China needs schools so badly, for volunteer teaching. You should give one hour each week to teaching some of the boys who are not so fortunate as yourselves in securing the advantages of education. By organized efforts among all Western educated returned students in this direction you would not only help in a very substantial way in the great demands for modern education but you would set a most commendable example in unselfish service for those with whom you are working and the young men of China in general. You must also remember that education is not confined to school room activity and that China needs this broader idea of education in every phase of its life. You should encourage the development of agricultural demonstrations, moving picture lectures, advertising propaganda and every instrument that will help to educate the general public. If poster advertisements and placards all over your city are successful in commanding the attention of the general public to such an extent as to make a product pay, and it must pay or it could not be done, then why not utilize this method to sell ideas that will help in the development of your country to the people of that country? Plaster the walls of your cities and villages with attractive posters designed to educate your people in bettering their conditions.

Some weeks ago I had the pleasure of addressing the annual gathering of the Alumni of St. John's University of Shanghai. I noticed that the walls of the banqueting room were decorated with banners indicative of conquests on the athletic field and on the debating rostrum. There are among you here many graduates of St. Johns and I wonder how many of you are earning for your college banners in organized endeavor since the day of your graduation. If the St. Johns' men could assemble every year and display a new banner indicative of a conquest in constructive endeavor here in China it would certainly mean much for the future of this country. Suppose, for instance, that at their next Alumni banquet they could display a banner on which was written the words "Twenty-five St. Johns Alumni devoted one hour each working day during the year 1918 to voluntary teaching" and other banners with some such inscription as this

“Cotton mill erected at Wusih as the result of efforts of St. Johns Alumni,” “Hangchow silk producers induced by St. Johns’ men to adopt improved methods”. There are thousands of other things of a constructive nature which might be done by little groups of Western educated Chinese who should be in a position to know how, when and where these things can most advantageously be accomplished. Carry the banner idea through life and when you celebrate let it be in connection with accomplishments in constructive endeavor.

The other day I read of a splendid piece of constructive philanthropic work on the part of one of the members of the Shanghai community. I have been told that Mr. C. C. Nieh who has built up a reputation for himself in the cotton industry in Shanghai, recently set aside \$30,000 of the profits of last year and gave this amount to a well selected and competent committee for use in constructive philanthropic work, the committee to decide the character of the activity upon which this money can most advantageously be spent. I wish this fact might be heralded all over China as it is one of the few instances which have come to my attention in this country of real constructive philanthropic endeavor, extending beyond the confines of a family or clan.

I know that many of you are looking forward to appointments in official life. You are still perpetuating the old China which placed the scholar and official on a pedestal and which made an official career the only one worth while. If you are seeking honor and glory only and are content to work for your country’s interest on a comparatively small salary,—well and good. Your country needs you badly. If it is wealth you are seeking you would do better to turn your efforts to other fields. No man can achieve wealth in an official position and remain honest. It is just as true in China as it is in America: big possibilities in connection with the acquirement of wealth lie in commercial and industrial fields, not in honest official life.

There will be many millionaires in China during the next few decades arising from the development of modern industry and commerce in this country. With the accumulation of wealth, naturally goes the opportunity for service so that the successful business man will find plenty of opportunities for position and influence in this country. I strongly urge that those of you who are depending upon relatives, friends or chance to get you official position, and who look to that official position in any other light than that of service to your country that you forego aspirations in that direction for the time being

and enter upon a career in the industrial and commercial life of the "New China." This will afford you big opportunities for material gain and equally great, if not greater, possibilities in public spirited service. No country on the face of the earth offers to its young men grander and greater opportunities than does China, but the call is for men of vision and character, men willing to work, start at the bottom if necessary. Men willing to serve their communities as well as themselves. Remember you help yourself most when you help others. So my message to-day to each and every one of you is, get a position where you can grow and in addition give two hours a week in group activity to unselfish service for the betterment of your community, and you will soon find your place and your opportunity. The Western returned student will then be the hope of the "New China."

## **“The Place of Personal Initiative in Social Work.”**

*An Address Delivered Before The Conference By John Stewart Burgess, M. A. Secretary of The The Princeton University Center In China.*

In accepting the responsibility of addressing this learned assembly of Doctors of Philosophy, Masters and Bachelors of Art on such a subject as the Social Question, I did so with the clear understanding that I was to start off the hour with a few theoretical generalizations on some social questions in which I am interested and that I was to be followed by Mr. Chang P'eng Ch'un acting principal of Nankai School who out of his own experience was to lay a foundation of fact and practical suggestion. But just a few days ago when I saw the program, I discovered that the foundation had been removed and I was left hanging in the vacuous air of theory and speculation. My excuses for appearing before you, a group more familiar with Chinese problems than I am, are two. First I am very interested in these questions and second the general principle, “Fools rush in where angels fear to tread”:

My theme is, “The Place of Personal Initiative in Social Work”.

We ought first to make a rough distinction between social work carried on as an established Government function, and social work brought about by the private promotion or agitation of individuals or societies. There is opportunity for personal initiative in both classes of social work but obviously more in the latter than in the former.

Even in such a highly bureaucratic form of social work as the remarkably effective German system of poor relief the whole success depends upon the initiative, ingenuity and devotion of unpaid individuals. Without a high sense of individual responsibility to the public good, such a system would be a complete failure.

In England and America, on the other hand, there are a vast number of agencies—for moral reform, poor relief, public health, prison betterment, infant welfare etc. either conducting institutions or promoting propaganda, almost totally dependent upon personal initiative for both their existence, their finance and their success. Many of these movements are directed at reforming Government institutions or actions and result in changes in the structure of Government or society of far reaching significance.

I am not, however, going to get switched off my subject to discuss the interesting theoretical questions as to how much of this social work in an ideal state, efficiently organized, with a unified and united people, the Government should control and how much individuals or private societies should control. Grant, if you wish, that the Government should completely control such a social program. We are not discussing the "sweet bye and bye" but "the nasty now and now"!

*My thesis is that in starting effective social work in any country and in the bringing of the Government eventually to take upon itself new social functions, personal promotion and initiation largely expressed through carefully worked out concrete demonstrations are necessary.*

In studying the history of social reform the method by which great advances have been made in any particular field are almost tiresome in their sameness. First some one gets a new vision and starts to work for its realization. Persecution or ridicule usually follow. A successful concrete demonstration is made, and then general acceptance and legal action in the desired direction follows, often, unfortunately, after the death of the demonstrator!

In promoting some social reforms, concrete demonstrations are obviously impossible, for until public opinion has been aroused for example, the desirability of woman's suffrage initial agitation and publicity are only means possible of bringing about the desired end.

The history of the social Democrats in Germany shows what agitation can do. In Bismark's early days of power, Leibnecht, Lasselle and Boebel were repressed and imprisoned by Bismark for advocating needed social legislation. But they kept their propeganda going and as a counter move Bismark was forced—in order to prevent revolution and to hold his position—to advocate many of the measures, for the promotion of which he had imprisoned these reformers. The Sickness Insurance Law 1883, the Accident Insurance Law 1884, the Old-Age Law 1889—are some of the direct results of the personal initiative of Leibnecht and his disciples. After this war we shall see other results.

The spirit of the pioneer reformer and the depth of his moral enthusiasm are seen in these words of Lloyd Garrison. He was mobbed in Boston for his abolition propeganda, but kept constantly agitating the freedom of the slaves for 40 years. He wrote referring to abolition, 'On this subject I do not wish to think or to write with moderation. Tell the man whose

house is on fire to give a moderate alarm ; tell him to moderately rescue his wife from the hands of the ravisher ; tell the mother to gradually extricate the babe from the fire into which it has fallen but urge me to use moderation in a case like the present”.

One has but to mention the names of Owen Lovejoy of the child welfare movement, Susan B. Anthony of the Woman's Suffrage Movement and Thomas Mott Osborn, the promoter of the new criminology, to recall a history of vision, then agitation, followed by growing success in social reform.

An illustration of a social movement, that has been of tremendous significance, and that was entirely dependent for its success on personal initiative is the settlement movement. Here is a movement that did not meet with opposition, but has spread widely on account of its evident solution of needy problem.

In 1860 Fredrick Morris founded a night school for labourers, known as “The Working Men's College” the classes of which were taught by Cambridge students. Through the influence of this new interest Arnold Toynbee resolved to spend his Summer vacation at White Chapel London, assisting Rev. S. A. Barnett in his work for the laboring people. Toynbee Hall the first social settlement, was soon founded. Through this work an interest on the part of University student and faculties and of educated people generally in the life and conditions of the laboring man was aroused throughout England. To quote from Connon Barnett, “The great work of the time is to connect the centers of learning with the centers of industry”. “In England the fact that the great mass of people live without knowledge, without hope, without health has come home to all of open mind and conscience.”

Through this settlement movement in England a group of Americans, (Miss Jane Addams, Dr. Graham Taylor and Miss Vida Soudder.) were inspired to initiate a similar movement in the United States. Miss Addams defines a settlement as “ a sustained and democratic effort to apply ethical convictions of social and industrial conditions in those localities where life has become more complicated and difficult”. Let me run over some of the activities conducted at Hull House, Chicago, by a group of professional workers and hundreds of volunteers;

- a. A careful investigation of the sweating system and unemployment
- b. Housing reform.
- c. Street sanitation.

- d. Play grounds movement.
- e. Agitating for public baths.
- f. Facilitating co-operative buying.

One is not surprised that when <sup>Li</sup> Li Hung-Chang was asked, after his trip America, what impressed him most, he replied. "The kind lady in the big house" referring to Miss Addams of Hull House.

Out of the settlement movement in the last few years has grown the Community Centre movement headed by John Collier of New York which is endeavoring to promote continuous educational use of the school plant by all members of the Community. This in turn, is resulting in municipal legislation for the appointment of a new staff of teachers paid from public funds, to take charge of this new popular recreation and education conducted in the afternoon and evening in the public schools.

This entire movement for social welfare and improvement of the working classes, has depended entirely in the personal initiation and finance of small groups of devoted enthusiasts. It will doubtless not be many years before every school house in America is virtually a social settlement, conducted on Government funds for the education and recreation and general improvement of the people:

In talking over what I should say on this subject with some of the returned students I constantly came upon this point of view. "These Movements are all right in America or Europe but not in China. In the first place we have no stable Government and consequently no far reaching social reforms can be put in. In the second place, people are not interested in these problems and don't care to take them up."

Regarding the first objection, it seems that if the thesis of this talk is true at all, even if there were a stable Government, we could not wish to start far reaching reforms all at once. First a concrete demonstration a certain form of social work must be made, not be a mere swallowing whole of western enterprises, but by a careful adapting to Chinese Life. Then later the nation wide application will come. Now certainly some such enterprises can be started at once, and I know of no other way than by the private enterprise of a few educated men such as yourselves.

1. In what large city of China will the play ground movement first be started? We know of what tremendous value public play grounds are in America, in improving the

health of children and in their moral education. If one model play grounds were really introduced into Peking and proved a great success, who can tell how far the movement might spread?

2. Mr. C. T. Wang some years ago made a statement that contained these ideas, "The only possible way that China shall become really a successful republic is that the great mass of the common people shall in some way rapidly get a few new fundamental ideas. It will be a long time before the schools of China can be so multiplied that all the people will be educated. The method of the popular lecture is the only one to rapidly bring about the desired results." Here in Peking are 12,000 college and high school students and thousands of graduates of colleges from America, Europe or Japan. Most of these thousands of men have considerable leisure time. There are also in Peking many thousands of persons who can neither read or write, and who have no conception whatsoever of the meaning of the new age. There are also dozens of street lecture halls, Christians Chapels and Churches, and public markets in Peking.

If some returned students with western education, after careful study of the needs of the common people in Peking could prepare a series of popular lectures, in outline, on household hygiene, civic obligation, elementary science and other themes and then organize the leisure time of the educated young men of the city to conduct lectures in the places above mentioned, a concrete demonstration of the success of a most valuable educational method could be demonstrated.

3. Before the Social Centre Movement will be generally accepted as a method of social education and civic training in China some one will have to take one school and show what a program of recreation education for the adjacent community, conducted during the afternoon and evening in a school building can do. Certainly many of the methods used abroad will not work. How are we to know what will succeed? Who will make the demonstration?

4. There are in China already a group of people who potentially are the national leaders of social welfare movements. These people have already initiated some far reaching pieces of social work. I refer to the one million and over Christians in China. No one pretends that this great group of right minded persons ever begun to transform the corporate life of communities cities and provinces in the way in which they are capable. Who will make a demonstration, by leading, inspiring and organiza-



ing the members of one congregation, of what a Christian Church can do for the education, health, morality and industrial development of one community? Such a demonstration of the social application of the religious life within the Church must first be made in one community before the whole Church will take upon itself in large way the attacking of these social questions.

The whole time work of a few and the part time co-operation of a great many persons is necessary for the accomplishment of these four lines of social work. The fifth, is perhaps the most important at present practicable piece of work anyone who has spare time can engage in—I refer to social study or investigation.

5. In the West the inefficiency of a great deal of social work has been increasingly felt. Some huge pieces of philanthropic endeavor, for example, appear to do more harm than good, primarily because the social workers do not know the actual conditions of the people. Miss Richmond the author of "Social Diagnosis" says, "Battles are not won by phrases but by knowing every inch of the ground and by detailed working together, through methods that have been mastered for the common good."

If one studies the successful work of the vice commissions of New York and Chicago, one realizes how invaluable was the long and exhaustive study of the facts that preceeded any attempt at action. The remarkably successful results of the "The Chicago City Club's" work are due in large measure to the fact that before any reform measure is advocated a most careful and scientific investigation of the conditions to be reformed is first made.

Even if vast reform movements could be started in China, even if the Government were anxious for such changes—, what body of men, or political party have investigated conditions sufficiently to have a sane program of social reconstruction (based on fact not on theory) ready to submit. One looks in vain for any large body of accumulated social and economic data from which to construct a progressive program of political action.

Now is the time of times to study the facts and work out a program, even if such a program can not immediately be put into execution. Let us see some real scientific work done in investigating the guilds, the modern industry of China, village organization and life, the educational situation, vital statistics, city Government in China, etc. etc. Some will say, of course

all these pieces of work and study are important, but we want to do something larger. We want to start something more far reaching. But is there anything of larger political significance?

Many, now a days, are led to feel that to social and political questions gotten by a new shuffling of the cards of politics, or by a new set of laws and government officials are really unproductive, because those who are really in control do not know anything, and care even less, about the conditions needs and problems of the great masses of people.

Moreover, much of the program and endeavor, even of social workers has undoubtedly been confined to theories excellent, but philosophical rather than practical, because the real facts are not known. Attention has been paid to salves for the sores of society, rather than to constructive social development, because men who do not understand the present conditions of society can have no sensible program or clear vision of what should be the next step.

Indeed if there is no fixed and absolute form of good Government and if the best Government is simply that form of control that best meets the needs of the people. How shall substantial progress ever be made without social investigation, and that intimate knowledge of condition that comes from personal contact with the mass of the people and their needs.

As an illustration of the fact that those who know from actual study and experiment what real social conditions are do get their chance at the big tasks of transformation in the political sphere let me call your attention to the Fabian Society.

Some years ago a group of young Englishmen, whose ideas differed radically from those prevailing in England at that time, formed the Fabian Society. Among these members were persons who have since become famous:—G. B. Shaw the play writer, Sidney and Beatrice Webb, students of economic problems H. G. Wells the novelist and Graham Wallace, the sociologist.

These people had a common faith that "a better system is being evolved from the present industrial and social order". They resolved to study the facts in a painstaking way, advocate changes where possible, but above all educate the public—so that one day larger transformation would take place. As a result of their investigation such books as, Webb's "Industrial Democ-

racy" were produced, epoch making pieces of construction economic or social thinking based on sound study of actual conditions.

For years this small group of so-called radical and progressive thinkers worked on with only slight effect upon the social and political life of England, but at last the crisis has come, when their careful investigations and their resultant theories are of service to their nation and to the world. The growing British labor party that may soon control the majority of votes in the British House of Commons, called on these Fabians to take the leading part in writing their political platform. As this remarkable document says, "In such time of crisis it is easier to slip into ruin than progress into higher forms of organization". This is true unless those who know the facts are ready with the program—a progressive and adaptable program that will fit the actual needs of the people. As the platform reads, "The Labor Party stands for increased study, for the scientific investigation of every succeeding problem, for the deliberate organization of research, and for a more rapid dissemination among the whole people of all the science that exists."

The crisis came, the program was ready and although drastic and radical, the "New Republic" says of it :—

"Tentative as the document is in its existing form, it is probably the most mature and carefully formulated programme ever put forth by a responsible political party. Its several sections do not consist of war cries or of bait for votes as in the case of ordinary political parties. Neither do they consist of pious aspirations and happy thoughts about political reform, as in the case of so many platforms of progressive parties in this country. It is the result of an exhaustive criticism of the whole English experience in social legislation during the past four generations.

No one can prophecy the result of the formulation of this program. It may overthrow the British Cabinet and change the policy of the empire. It may hasten peace. It, at least, will profoundly effect the reconstructive methods adapted after the War.

The study of the common man, and the knowledge that comes from investigation, co-operation and common service, will in China as in England enable men when the crisis comes, to be ready to reconstruct the nation.

We must all admit, I think, that social service of far reaching significance can be performed now in China by those who will pay the price of unselfish and difficult endeavor. But I am

told that returned students are not interested in these questions. I am asked what are the rewards of such labor? What will one "get out of it"? If get and not give is the main motive in such service I am afraid he wont "get" much. If "give" and "serve" are the motives of such work he will get three of the greatest boons of life.

First *human fellowship* of deepest kind both with those who cooperate in the common task and with those who are aided by it. Nothing draws hearts so close together and deepens fellowship so much as common service for an unselfish end.

Second *intellectual satisfaction*. Far more intricate and im-  
plicated than the mysteries of Latin, Greek or Mathematics are the fascinating and illusive problems of human life and social organization. The war has made us doubt the validity of the legalistic political science and the competitive economic theory of an outworn age and we are needing new thinkers who will socialize and humanize political and economic science to meet the new needs of a new age. Those who do social work not those who merely philosophize in their comfortable professional chairs will blaze the path.

Finally, there is not joy comparable to that of *creative endeavor*. The architect's joy in seeing the product of his own imagination take visible form, the master of finance's joy in seeing the great railroad system organized and developed, a child of his own creative imagination, is not comparable to the joy of the servant of mankind who sees the corporate life of a city or a town in a nation transformed after the pattern of his own vision.

Such a task needs colossal faith and unlimited power. I know of no way to make us able continually to exert our influence and capacities for the realization of these ideal social ends than the way of Christ—which means the attainment of an unlimited faith in the capacities of our fellow men and of a firm belief that through all our weak endeavor, a God of power worketh His will. Such a social worker to quote Harry Ward is: "A creative and redemptive fellow-worker with God, he stands where time began, touching the primal force, and reaches out to where time ends in the ultimate accomplishment of life. Whatsoever he accomplishes makes for the eternal Kingdom which is to be the outcome of all our shadowed endeavors and twilight strivings, the justification of all our hopes and dreams. All that he does is not now to be known. Its full value can appear only when the work of men's hands is seen without the veil of time and sense."

## List of Delegates Attending Conference.

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### *Peking.*

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|--------------------------|----------------------------|
| Mr. S. S. Young.         | Mr. Wang King Ki.          |
| Mr. T. F. Cheng.         | Mr. T. Y. Chang.           |
| Mr. C. L. Kuan.          | Mr. I. T. Wang.            |
| Mr. King Owyang.         | Mr. Tzon Fah Hwang.        |
| Mr. M. D. Lu.            | Mr. Sing Loh Hsu.          |
| Mr. Tsao Mien.           | Mr. Taoyuan Chen.          |
| Mr. B. Shen.             | Mr. C. H. Sung.            |
| Dr. C. C. Wang.          | Mr. H. B. Kingman.         |
| Mr. H. J. Fei.           | Mr. Liu Kwan Shuin.        |
| Mr. C. Z. Waung.         | Mr. K. N. Chu.             |
| Mr. Hsiao-Min Soule Lay. | Mr. Ngan Han.              |
| Mr. Chientsu Wang.       | Mr. Hsifon F. Boggs.       |
| Mr. Yet C. Owyang.       | Mr. Shuan Yang Chang.      |
| Mr. F. S. Yen.           | Mr. Y. L. Tong.            |
| Mr. C. S. Lui.           | Mr. K. S. Ma.              |
| Mr. Fei Chi Hao.         | Mr. T. P. Hsi.             |
| Mr. K. L. Chau.          | Mr. Y. C. Mei.             |
| Mr. W. H. Pan.           | Mr. M. H. Li.              |
| Mr. Woon Wai Lan.        | Mr. Y. Ten Shan Wang.      |
| Mr. D. K. Lien.          | Dr. P. K. C. Tyau.         |
| Mr. T. F. Soong.         | Mr. Walter F. Wang.        |
| Mr. K. P. Young.         | Mr. Y. C. Yen.             |
| Mr. T. Philip Sze.       | Mr. Hyne Sun.              |
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| Mr. A. Pinzen Cheng.     | Mr. En Lung Hsieh.         |
|                          | Mr. T. H. Franking.        |
|                          | Mr. M. H. Ma.              |
|                          | Mr. C. S. Wang.            |
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| Mr. Lo Pao Kan           | Mr. P. C. Tung             |
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Mr. Alfred W. Chu	Mr. S. Hsun.
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Mr. Ho Lin Yi.	Mr. Y. C. Yang.

*Tientsin*

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Mr. C. L. Lee.

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