

CHAPTER VII

THE TUNGWEN COLLEGE (*Continued*)

Cradle of an empress—Our college press—Two observatories and two astronomies—Opposition to the college—Superstition in high places—Old students—The emperor learning English—Official appointments—Introduction of science into examinations for civil service—Translation of books—Medical class and Chinese medicine—Wedded to ceremony—General Grant's visit—Religious impressions.

A ROMANTIC story is connected with the site of the college. The property formerly belonged to Saishanga, a prime minister of Mongol extraction. It was confiscated when he was thrown into prison for ill success against the Taiping rebels. His son, Chungche, a Master of Arts, begged to share his captivity. The old general died in disgrace, but days of glory were in store for his family, a reward, as is generally believed, of filial piety. The devoted son, winning the third degree, was examined in presence of the emperor, and his name marked by the "vermillion pencil" as *Chuang Yuen*, or scholar laureate of the empire. Never before had the first of literary honors fallen to the lot of a Tartar bannerman. So high is the distinction that his daughter, the Lady Aleuta, a maiden of great accomplishments, was selected by the empress regent as a fit consort for the young emperor. Brief, however, was her enjoyment of imperial grandeur, for the untimely death of her lord led her to commit suttee by starvation. Her father, who was raised to a dukedom, still lives. He was born in those

buildings, and it is believed that the hapless empress was also born there

In 1866 new buildings were erected in anticipation of the arrival of new professors, and others have since been added. They are of one story, in the regulation style of Peking, with tile roofs and little ornament. Each principal building has in front of it a paved court, flanked by smaller houses or wings. The entire space is occupied by seven such quadrangles and two rows of low houses, which, together with the wings, furnish accommodation for such of our students as are allowed to lodge within the gates, as well as for a corps of college servants, thirty or forty in number.*



BARBER SHAVING STUDENT'S HEAD.

The whole group resembles a barrack, or rather a camp.

In the public buildings of the Chinese, their palaces excepted, there is nothing imposing. Even the Hanlin Yuen, the headquarters of the Imperial Academy, is a poor structure, its greatness being in the institution, not in the architecture. Our press building and observatory are deserving of notice, aside from

* These are "hereditary slaves of the palace," and form an aristocratic appendage—keeping before the eyes of our students an instructive illustration of the evils of idleness and ignorance. A mild kind of slavery exists in China, the poor being allowed to sell themselves or their children. The rights of slaves are defined by law, and moral teaching does much to humanize the "peculiar institution."

their style. In the art of printing, which has effected such a revolution in the social condition of mankind by cheapening books and diffusing knowledge, China led the way by her system of block-cutting, or stereotyping on wood. Invented in the eighth century, some intimation of it must have been conveyed to Europe by the Polos or others in the thirteenth, if not earlier, suggesting, probably, Gutenberg's invention of printing with movable types. In China the idea of divisible type was not unknown; but attempts to embody it in clay or porcelain were failures, and no experiment of type-casting in metal is on record. An effort to produce metal types, not by casting, but by engraving on cubes of copper, was made in the reign of Kanghi, long after Gutenberg; but the copper proved too tempting to light-fingered compositors, and when Kanghi's grandson desired to print the *Tushu*, an encyclopedic collection of Chinese literature, the costly font was found too incomplete for use.

At present metallic types are in extensive use, but all the fonts came from matrices made by foreigners, mostly missionaries. A mission press belonging to the American Board was in operation in Peking before the opening of our college, and there our examination papers were printed. The grand secretary, Wensiang, admiring their neatness and the expedition of the process, I gave him a handful of types sent me by their maker, Mr. Gamble, a mission printer in Shanghai. These were the seeds from which sprang our printing-office, where books have been printed for the emperor as well as for the college, the old printing-office of the emperors having been recently burned. When I suggested that we should have a small plant for college use, he asked me for an estimate of the cost, and requested Mr. Hart to procure three times the amount. The whole cargo was dumped promiscuously into a poor shed in a vacant lot, where it was impossible to make it work. On my pointing this out, he gave me no immediate answer, but sent

me a day or two later a lot of workmen with a message to put up such a building as I thought proper. The ground required filling, and for that I wished to use rubbish which in the course of ages had formed a hillock within the college grounds. The Yamen objected that its removal would injure the *fungshui*, or luck, of the locality; so that little hill still continues to attract good influences impartially to the halls of science and to the chambers of diplomacy. Strange compound of conservatism and progress!

In the matter of an observatory it was not so easy to induce the Yamen to take action. It might collide with the prerogatives of the Board of Astronomy, an antiquated corporation which claims a monopoly of the heavens because it already possesses an observatory—where, however, nothing is observed except eclipses, the observance (not observation) consisting in burning incense and beating tam-tams to frighten away a voracious dragon. That establishment was erected under the direction of the eminent Jesuits, Schaal and Verbiest, and equipped with apparatus, usual in that day, wrought in bronze by Chinese workmen from their designs. Globe, azimuth, quadrant, armillary spheres, have been standing on a terrace on the city wall for two hundred years, exposed to all weathers; yet they look as fresh as if of yesterday. Visited of all visitors as marvels of metallurgy, they are utterly useless for any practical purpose. No telescope is found among them, nor is it likely that anything of the kind was ever used by the missionaries, though Galileo's great invention had been known to the world for more than a century. Did the church which condemned the doctrines of Galileo discourage the use of his telescope? Certain it is that those worthy men, so distinguished for ability and learning, persisted in making the earth the hub of the universe, and rejected the system of Copernicus, which Galileo was punished for propagating.

The plea for a new observatory to go along with the new

astronomy required little argument. The Yamen admitted its necessity and promised that we should have it as soon as a suitable site could be fixed upon. Several sites were proposed, but in each case the earth-spirits (*fungshui*), like the Titans of old, made war on heaven, and it was nearly twenty years before we obtained a site free from objection. In 1888, under a new ministry, the signs were interpreted more liberally, and the long-desired edifice was authorized, with a limit of three stories in height. That, however, was high enough to make property cheap in the neighborhood. If it had been built by missionaries a mob would have torn it down; but, sanctioned as it was by supreme authority, they silently shook their fists and moved away.

One of the best products of our astronomical department is an abridged translation of the nautical almanac. It is eagerly sought by the old Board of Astronomy for comparison with their own calendar, which continues to be the official standard. The latter indeed possesses a value to which our science makes no pretension, viz., a careful discrimination, on principles unknown to us, of the good or evil influences of the stars, resulting in a division of days into lucky and unlucky. All this is given out by imperial authority, and the people conform to it. No man thinks of beginning a journey, laying a corner-stone, planting a tree, marrying a wife, burying a parent, or any of a thousand functions in public or private life, without consulting this convenient oracle. The late archimandrite Palladius told me that he found this calendar useful, as it enabled him to select an unlucky day for his visits to the Russian legation, four miles distant, when he was sure to find the streets unobstructed by marriages or funerals. Apropos of the calendar, a native writer gives us the following piece of satire. A young man, hearing a cry of distress, ran to the rescue and found his father buried under the ruins of a fallen wall. "Be patient, my father," he said; "you have always taught me to do nothing without

consulting the almanac. Just wait a bit until I see whether this is a suitable day for moving bricks."

In the old observatory astrology still reigns, and all China is subject to her sway

Of our professors nine are foreigners, namely:

W. A. P. MARTIN, D.D., LL.D., President, and Professor of International Law (State University, Indiana, U. S. A.);

C. H. OLIVER, M.A., Vice-President,* and Professor of Physics (Queen's College, Belfast, Ireland);

J. DUDGEON, M.D., Professor of Anatomy and Physiology (University of Edinburgh, Scotland);

S. M. RUSSELL, M.A., Professor of Astronomy (Queen's College, Belfast, Ireland),

CARL SIUHIMANN, Ph.D., Professor of Chemistry and Mineralogy (Hamburg, Germany);

Monsieur CH. VAPERFAU, Professor of French Language and Literature (Paris, France);

Herr V. VON GROI, Professor of Russian (Novgorod, Russia),

Herr A. H. WILZER, Professor of German (Saxony);

W. MACDONALD, B.Sc., Professor of English (Dingwall, Scotland).

In addition to these there are four native professors, of whom three teach Chinese and one mathematics.

Our students—all on paid scholarships—are limited to one hundred and twenty. They are of two sorts—those who begin with languages, and those who begin with sciences. The former are drawn from the Bannermen of Peking, and as a rule come to the study of a foreign language with but little knowledge of their own. The other division contains both Chinese and Tartars, and their literary standing must be sufficient to admit them to examinations for the civil service. Among them are found all three of the regular degrees, and many who came with the

* Now president.

lowest degree have while in the college succeeded in winning the highest. One, Mr. Wang Fungtsao, has plucked the bright honor of a membership in the Imperial Academy. The college is accordingly regarded with much respect by the literati, and students from the best families are anxious to enter. This was not the case at first. The call for cadets from the Hanlin Academy was viewed as an indignity to Chinese learning, and



PROFESSOR LI AND HIS MATHEMATICAL CLASS *

Wojin, president of the academy, protested so energetically as to keep them away. Nor did the enmity of Wojin stop here. During a severe drought, which occurred soon after my return to China, he instigated one of the censors to denounce the college as the cause of the calamity, an abomination which must be removed before the clouds would send down their showers.

Prince Kung, who detected the face of Wojin behind the mask, induced the emperor to issue a decree censuring him for "nonsensical babbling," and authorizing him to establish a college to be conducted on his own principles in competition with the Tungwen. Not only did the old chauvinist decline the

* For an account of Professor Li, see Part II, Chapter IX.

challenge, knowing that the "native men of science," of whom he had boasted, were figures of speech, but he refused a seat in the Tsungli Yamen, which the prince offered him as a means of education, because it would bring him in contact with people whom he never called by any other name than *yang kwelsze* ("foreign devils").

It was no small triumph for the college to survive an attack led on by the champion of the literati, aided by such portents as they were able to evoke from the discord of elements. How susceptible the Chinese are to such arguments may be inferred from the fact that the emperor is held responsible for the course of nature as well as for the order of his people. Calamities, from whatever cause, are charged to his account. Even eclipses of the sun and moon are taken as indicating that there is something wrong in his conduct, or in that of his consort. How much the teachings of science are needed to cure superstition in high places may be seen by an incident that occurred some years later. Prayers, in which the emperor takes the lead, having failed to procure rain, a wise man suggested that the drought was caused by a tiger, who controls the winds, getting the better of a dragon, who rules the clouds. "If," said he, "your Majesty will order a tiger to be thrown into the sacred pool, that will give the dragon the upper hand, and we shall have rain." By the emperor's order they threw into the pool a skeleton of a tiger, which was easier to get and safer to handle than the living beast. It was bought cheap, as an article not much in demand in time of peace—tigers' bones being sold by apothecaries as a specific for the imparting of courage. By the irony of fate, it devolved on Prince Kung and Wensiang, the protagonists of progress, to carry into effect this pitiful piece of imperial humbug.

I was once called on by Wang Wenshao, an eminent member of the Yamen, to explain the appearance of a comet, which had suddenly confronted him in a menacing manner as he was

going to the palace in the early morning. Apprehensive of some dire calamity, my arguments gave him but little comfort, and when three days later he was denounced for complicity in a fraud on the treasury, he was convinced that the comet foreshadowed his downfall. Though himself free from guilt, he was held responsible for the acts of others, and had to retire for a time from the public service. He is the successor of Li Hung Chang in the viceroyalty of Chihli.

Quick of apprehension and patient in application, Chinese students succeed well in scientific studies. They have always shown a marked preference for chemistry, perhaps because it is the offspring of Chinese alchemy, of which they have read so much in native literature. One day, after the close of a chemical lecture, a member of the class was discovered to be on fire. Out of zeal for science he had purloined a stick of phosphorus and secreted it in his vest-pocket. It proved more difficult to conceal than the Spartan's fox. In languages they are not so ready, owing, perhaps, to the peculiarity of their own, which has no alphabet, no gender, number, or tense, and a very narrow range of syllabic sounds. We accordingly never require a student to apply himself to more than one foreign language, and for them the mastery of one is a rare attainment. The four schools, English, French, Russian, and German, are therefore supplied with distinct sets of students. The full course (of sciences and one language) extends over eight years. Diplomas are not given, as in Western colleges, but those who are distinguished for proficiency are rewarded by mandarin rank. This is conferred once in three years after a *takao*, or great examination. In the annual, quarterly, and monthly examinations money prizes are given amounting to one thousand dollars per annum. There are four proctors who attend to the temporalities and assist in governing the students.

The maintenance of discipline is not difficult, owing partly to a habit of respectful submission inculcated at home, partly to a

quiet, unexcitable temperament. During the five and twenty years of my administration we encountered no turbulent outbreak, though in one instance I was met by the silent opposition of the whole body. A lad who had been to Europe and spoke French was admitted, in the hope that he would help the students of the French department in speaking the language. Imagine my surprise to find that not a student would speak to him. He had been a servant in the French legation. Menial servants and their children for three generations are by law excluded from the civil service. It was a mortal wound to the pride of our young Tartars to have a lackey thrust into their midst as their fellow and equal. Fortunately, to relieve the stress I found a good pretext for dismissing him. His father (by adoption) complained to me that the young man, though receiving an allowance of thirteen dollars per mensem, an ample income for a poor family, had given him no share of it. He was unfilial, whatever his talents, without filial piety he could not be retained. The *soi disant* father was sorry that he had made complaint.

At the opening of the college prior to my presidency a good deal of sport was made of certain "frisky lads of forty" who were expected to learn foreign languages. Most of those "old fellows" were speedily extinguished, leaving only half a dozen of the more diligent. Seeing one of them leading a pretty child one day in the street, I inquired, "Is he your son?" "My grandson," he answered, with a smile.

Among our students marriage is the rule, instead of being, as in American colleges, a rare exception. Asking a beardless youth why he looked so sad, "I beg your pardon, sir," he replied, "but my son is dead." By the way, they are all beardless until they become grandsires or are old enough to be such. Confucius twice had a father and son among his disciples, and in two instances we have had the like among our students. In the examinations for the civil service three generations, perhaps

four, may be seen together in competition. As a candidate is never superannuated, it is not an uncommon thing to win a degree at sixty or upward. Even when conscious of failing powers an old scholar will persist in the race, "faint yet

pursuing," assured that at last the coveted degree will be conferred as the reward of patience, if not for literary merit. Such honorary degrees I have known to be conferred by imperial decree at the age of ninety six

Those who have served a term or two in diplomatic or consular employ are permitted to reenter the college and revive their studies while waiting for



MR. CHANG JOY, ENGLISH TUTOR TO THE
EMPEROR (SUWENR DEUSS)

a new appointment. They are usually given the charge of a class, with the title of tutor, or employed as official translators. About four years ago two such alumni, Messrs Chang and Shen, returning from abroad, were, in fulfilment of 'Tung's prophecy, appointed to give English lessons to his Majesty, Kwangsu. To show them honor as his teachers, the emperor permitted them to sit in his presence while princes and other grandees were kneeling. The importance of attitude may be illustrated by a dispute between a barber and a chiropodist. "You should treat me with more respect," said the former, "because my business has to do with the head and yours with the feet." "Or the contrary, you ought to rise up before me," said the latter, "as you have to stand before or behind

your humblest customer, while I am allowed to sit even in the presence of majesty."

As the half-hour for the lesson was about 4 A.M. the teachers had to start for the palace shortly after midnight and wait sometimes for hours—a duty so fatiguing that they obtained permission to divide the burden. The Emperor of China is probably the only man who ever had two professors at one lesson. The dual system may do for dignity, but it has its inconveniences. One of the tutors complained to me one day that the other had pulled his sleeve and corrected him in the pronunciation of a word. I warned them that where doctors disagree the consequences are always bad, especially where the pupil is an emperor.

For a long time their august pupil was very punctual, rarely losing a day, and showing considerable aptitude for reading and writing. In speaking he was not at all proficient; how could he be when his teachers never dared to correct his mistakes? All conversational exercises were given him in writing, and by him copied out, his teachers previously bringing them to me for approval. Besides Chinese, an emperor always studies Manchu and Mongolian. His people are not therefore greatly surprised at his taking up English, though they regard it as an act of sublime condescension.

There was a rush to learn English when the emperor first began, princes and ministers of the presence applying for books and instruction. Their zeal flagged, and the emperor's too, when the foreign envoys declined a New-Year's audience, for which his Majesty was preparing a speech in English.

The venerable student above spoken of as a grandfather eventually obtained the governorship of a city. Many of our students get similar positions. Some have been transferred to a military school, of which two are directors, and some have entered the telegraph service; but the best of our graduates find employment in the diplomatic and consular services. Sev-

eral have risen to the rank of consul-general and *chargé d'affaires*. One—the academician—has had the honor of representing his sovereign at a foreign court.* During the war with France one was sent to Canton as military engineer because he



MR. SHIEN FOH, ENGLISH TUTOR TO THE EMPEROR (WINTER DRESS).

knew how to calculate the path of a projectile—a fact which, like a flash in the dark, reveals two things. the poverty of trained officers, and the hazy ideas of the higher authorities.

The indirect influence of the college on the leading officials of the empire, and through them on the institutions of the country, has not been inconsiderable. Its principal achievement in the last-named direction is the introduction (though limited) of science into the

civil-service examinations. This measure, decreed in 1887, had been under deliberation for twenty years; governors and viceroys had recommended it, but it was not adopted until the government obtained, through our college, some conception of the nature and scope of modern science.

The papers of successful candidates in the provinces are sent up to the Tsungli Yamen for reference to the college, and those who attain the third, or highest, of the regular degrees (the doctorate) are made fellows in the Tungwen College, giving it the status of a national university.

* As minister to Japan before the war.

Again and again had I represented to the cabinet ministers the desirability of engrafting science on the civil service examinations. The grand secretary, Paoyun, replied that it would be easy if once decided on. "If we could only reverse the order of the three trials, making the third first, the work would be done." The third is nominally devoted to science, but so much neglected is it that it has little or no influence on the success of the candidate. Another grand secretary, Shenkwefen, said in answer to my advice to open schools for science in the provinces, "We shall some day open the civil service examinations to the sciences. Students will then find masters for themselves just as they do in their literary studies, in which the government rewards proficiency but does not provide schools."

In two instances provincial superintendents of education made attempts to introduce the study of mathematics without waiting for orders from the throne. As early as 1874 Tufamen, the "grandfather" above referred to, accompanied a superintendent to Hunan as examiner for mathematics, but no candidates offered. In 1885 a call for mathematical papers was sent out by the superintendent of education in Shantung, and a few were received, but nothing short of an imperial decree could turn the mind of the empire into a new channel. In this case the measure is so cautiously guarded that the most conservative can hardly object to it, and yet it admits the edge of the wedge. In the end it is sure to bring about an intellectual revolution.

The object of the college in its primary stage was, as we have said, to supply interpreters, but from oral interpretation to the higher function of interpreting the literature of one people for the benefit of another is a natural and almost a necessary step. When I took charge I organized a corps of translators, consisting of professors and advanced students. It was approved by the Yamen, and provision was made for rewarding the diligent and successful.

The works translated comprise, not to mention many others, such subjects as international law, political economy, chemistry, natural philosophy, physical geography, history, French and English codes of law, anatomy, physiology, materia medica, diplomatic and consular guides, etc., most of which have been issued from the college press for gratuitous distribution among the officials of the empire. Such works are a lever which, with such a fulcrum, must move something. If the creator of a science bores an artesian well, does not the translator lay the pipes for irrigation?

Many years ago we formed a medical class, which was placed under Dr. Dudgeon, of the London Mission, who was and continues to be the best-known practitioner in the northern capital. Laboring, like most medical missionaries, chiefly for the impecunious, the doors of palaces are also open to him. *Aequo pulsat pede regum turres, Pauperumque tabernas (absit oment!)*. The Yamen gave him, as I proposed, the title of professor, and invited him to lecture, but refused to permit our students to receive clinical instruction at the mission hospital. Ten years were thus lost, the lectures amounting to nothing more than the communication of ideas such as ought to form a part of a liberal education. A change of ministry occurring, I again proposed that the class should receive practical instruction at the hospital. The new ministers consented, but they declined to expand the class into a medical school for fear of encroaching on the domain of the Tai-i-Yuen, an effete college of medicine which has charge of the emperor's health and is supposed to possess a monopoly of medical science. "The fact is," said a leading minister, "I do not myself believe in foreign medicine." Hence the want of any provision for the sick and wounded in the late war, a want which had something to do with the shameful discomfiture of the Chinese troops.

Of all the sciences, that which he calls "foreign medicine"

is destined to effect the speediest conquest. Like telegraph and railway, war will compel its adoption. Soldiers who when wounded are left to perish will not take any risks, especially since Confucius lays it down as the "first of duties to return your body to earth complete as it came from your mother."

The viceroy Li, who *does* believe in foreign medicine, opened a school for military surgery two years ago—too late, however, to be of much service in the war with Japan. Native practitioners cover all sorts of wounds with plasters; they never amputate, probably out of deference to the above-cited maxim of their Sage, which requires a soldier to bring home a whole skin. For the same reason they never dissect a human subject, and scarcely know the position of the greater viscera. Yet to cure certain diseases they do not hesitate to drive a needle through the body where it is liable to encounter vital organs. If the patient dies he has the consolation of dying entire. In the treatment of medical diseases an experience of millenniums must have hit on a number of useful remedies by haphazard if not by research or science, but most of their medicines are inert and some of them inexpressibly disgusting.

Similia similibus curantur is with them an old saw. A writer in my employ, who was suffering from the itch, calcined a toad and drank the ashes—it being prescribed probably because its warty skin bears some resemblance to the disease. When I was weakened by an obstinate cough one of my students presented me with a pair of bear's paws, assuring me that they are a sovereign remedy to restore strength. For rheumatism he would have given me pills made of the sinews of a deer. "Poison cures poison" is another of their therapeutic laws, which places many a life in jeopardy. Hence serpents and insects that are the most venomous are the most prized. Of this assertion the apologue of the "snake-catcher"* is part proof, and for the other part I have had ocular evidence, hav-

* See Chapter VIII.

ing seen them catching scorpions for medicine with lanterns at night among the ruins of old houses. "Dried scorpions" appear in the customs returns of Tientsin, whence they are exported, not to foreign countries, but to other parts of China.

They have a queer way of classifying diseases according to the five elements. A writer attached to the United States legation, being taken with fever in one of our expeditions to the North, said that it was caused by "too much wood," and that the best remedy would be "earth." In fact, was he not suffering from life on shipboard? and would he not be cured by life on land?

For extreme cases they have great faith in medicines derived from the human body. According to Dr. Macgowan, no less than thirty-two of its parts or products enter into the *materia medica* of the Chinese. The brain, eyes, gall, liver, are specially sought for; and a frightful massacre of foreigners was once caused by a rumor that sisters of charity were decoying little children to be made into medicine. Nor is this merely a superstition of the vulgar. A governor of Jehol (brother of the well-known Chunghau) reported to the throne that a vagabond being detected in stealing children's eyes to make into medicine, he had caused him to be summarily decapitated. Some of these drugs are used for magical purposes, for in China magic and medicine go hand in hand. Medical missions are doing much to dispel a superstition so dangerous to the peace of society. They are also striving to raise up a native faculty to supersede the quackery of the old school.

Though claiming superiority in the realm of "internal disease," the Chinese are ready enough to concede our skill in "external" or surgical cases. I was once telling a number of mandarins of a marvelous operation performed by Dr. Dudgeon in removing a tumor from a young man's throat. "Oh yes," said the grand secretary, Shen. "I know all about that; the patient was my cousin."

Ceremony, not enjoined but spontaneous, was a large element in our college life. After a vacation each division, clad in festive robes, made a salaam to their own instructor, and all to the president. After leave of absence, long or short, each student came to make his salaam, and the same in more elaborate fashion on being advanced on the pay-roll or promoted in the mandarinic scale.

The most ceremonious people on earth are the Chinese. Their "ancient kings," so the books say, "shook their robes and kept the world in order"—a display of gorgeous vestments and scenic rites impressing their vassals with religious awe. Nor is the ceremonial of a court function less imposing at the present day.

Ceremony as an instrument of government runs through the whole framework of society. One of the six departments of state is a board of rites. It includes the duties of a ministry of worship and education, but questions of state ceremony and official etiquette form the subject of its gravest deliberations. On such occasions as imperial funerals or marriages, it issues a program, extending to the size of a volume. That of the sixtieth anniversary of the empress dowager filled two such volumes, covered with red satin, the festive color.

A book containing three thousand rules of etiquette is studied at school, so that a well-bred lad always knows how to do the right thing at the right time. He is never embarrassed, but goes through the prescribed forms as a soldier does his drill. For each occasion he has a special dress. On the death of a parent he puts on white, unbleached, unadorned, but he restrains his grief until the robe is properly adjusted—and then he howls. If he chance to meet you on New-Year's morning he offers no salutation unless he happens to be in proper costume, apologizing, and promising to come for the purpose suitably attired, informing you even whose robes he expects to borrow. Robes of ceremony are hired for the occasion, and often do duty for

more than one individual. Two or more drive in one cart from house to house, one going in and making his obeisance in full dress, while the others wait their turn at the door. You are amused to see the same tasseled cap and robe of sable reappear at intervals of a few minutes with different face and figure.

The first of the three thousand rules is, "Let your face and attitude be grave and thoughtful," the second, "Let your steps be deliberate and regular." Our students, accordingly, deem it undignified to engage in gymnastics, a slow, solemn walk being the only exercise they can be induced to take. For them there are no rough-and-tumble games like foot-ball or cricket. Another rule says, "If rain is coming take it, but do not quicken your pace." A scholar who prided himself on his dignity of carriage once jumped a brook to escape a shower; when finding that a boy had witnessed his performance, he gave him a piece of money and exacted a promise of secrecy. Dignity of carriage is enforced by a costume that impedes motion. A company of civil mandarins, with satin boots, embroidered vest, cap adorned with a peacock's plume, and button distinctive of rank, would make a sensation in the gayest court of Europe.

Among our students all the nine grades are represented except the first. As they keep their caps on instead of holding them in the lap or stuffing them in their pockets, the hall, filled with one hundred and twenty students on some state occasion, presents a decidedly respectable appearance.

Of the gala displays that have occurred in the history of the college none has been more worthy of note than the visit of General Grant in 1878. The college being attached to the Yamen (not as Thomson, an English traveler, has it, "the Yamen within the gates of the college"), it was arranged that this visit should follow his reception by Prince Kung, who escorted the general to the college gate. Our students, in festive costume, looked well as they rose to receive our illustrious

visitor. One of them read on their behalf an address composed by himself, and presented a handsome fan as a souvenir of the occasion. Contrary to his wont, General Grant replied in a speech of considerable length, the novelty of the audience having sufficed to loosen the tongue of the silent man. In 1894 the Hon. J. W. Foster, late Secretary of State, was received with similar honors.

After what has been said of their stiff adherence to etiquette it is due to the students to add that their uniform politeness to me was the effect of good feeling, not of ceremony. On one occasion the official gazette containing an uncomplimentary reference to foreigners, the students took pains to mutilate our class-room copy before it came into my hands. Of their feelings I was not always quite so careful. In the school for interpreters an English class were reading a book of descriptive geography, when they came on a passage describing the Chinese as of a "dirty buff color." They took no offense at the uncomplimentary phrase, but I regretted that I had not kept an eye to leeward.

In the school-room when I first entered on duty there was a placard containing sundry regulations and forbidding the teaching of the Bible. When I was called to the presidency this was removed by the proctors, leaving me free to use my own judgment. Though the nature of the institution precluded the regular teaching of religion, I always felt at liberty to speak to the students on the subject, and requested professors not to allow their classes to skip the religious lessons in their reading-books. A favorite subject for discussion was the creeds of the pagan and Christian worlds. They usually treated it more intelligently than a Chinese in his book of travels, who, returning from the West, stated that the principal sects in the United States were the *Shaykeer* and *Kwaykeer* (Shakers and Quakers).

Though deterred from professing Christianity by social con-

siderations or lest it should prejudice their official career, most of them gave it their intellectual assent, frequently expressing in writing or otherwise a belief that a time would come when it will supersede Buddhism and Taoism. They never hinted that it will supersede Confucianism, for they are all Confucianists. While they are wont to ridicule the superstitions of the people, they entertain a profound reverence for their great Sage as a Heaven-sent prophet. When China accepts Christianity the Confucian star will pale, but not disappear.

One of the students came to my house one day to beg me to invite a foreign doctor to see his mother. Falling on his knees and knocking his head on the ground, he vowed that he "would be a missionary" if God would spare her life. She

died, and he did not become a "missionary."

The same young man, on the eve of going abroad as interpreter to a legation, coming to take leave, Mrs. Martin cautioned him against the vices and seductions of Paris. "Haven't I read the story of Joseph?" he replied. "Do you think I would yield to temptations like that?"

To the credit of the Chinese ministers be it said, the creed of a student never seemed to

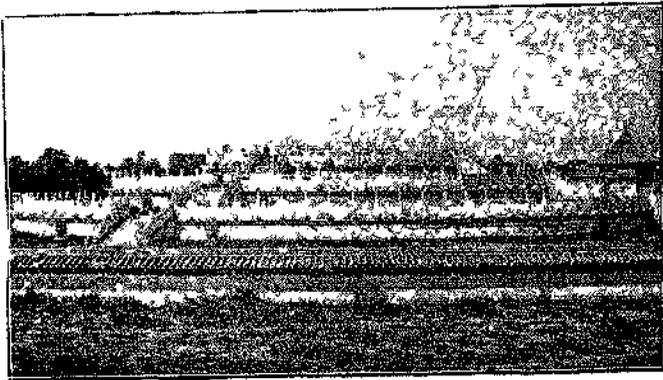


MR. TCHING, WIFE AND CHILD

make any difference in his official prospects. Mr. Tching, who has had a brilliant career in Europe, being more than once *chargé d'affaires* in Paris, is a Roman Catholic of old family—

a Christian in fact as well as in name. Two or three Mohammedans have obtained good appointments, one having been consul in Japan.

Such success as the college has achieved has been the fruit of a long struggle with obstinate conservatism. Unlike the Japanese, who adopted the Western system in all their schools from kindergarten to university, the Chinese were so well satisfied with their old style of education that they never dreamed of reforming or supplementing it to any great extent. The college was established as a concession to the demands of a new situation—to supply a limited number of trained officials, not to renovate the whole mandarinat. Deep and permanent as its influence must be, how much grander would be its destiny if it were made the starting point of a new departure! In founding it Prince Kung and his associates confessed themselves influenced by the action of Japan. Now that the schoolmaster has conquered, under the uniform of the soldier, will they not extend the system and place the whole education of the empire on a new basis? The future of China depends on it.



ALTAR OF HEAVEN (SEE PAGE 242)