

solve its real problems. Let it not be supposed that any old-fashioned revival can put new life and warmth in our cold churches. They will be warmed and made more alive on one condition, and one only—that the Christ professed and preached about and prayed to, become the Christ worked with, for the defeat of what is iniquitous to-day and forever; for the triumph of what is righteous to-day and forever!

A CHINESE VIEW OF WOMANHOOD.

A speech made by his excellency, Mr. Wong Kai-Kah, vice commissioner general from China to the Louisiana Purchase exhibition, at the banquet of the National Paint, Oil and Varnish association, served in the Southern hotel, St. Louis, October 15, 1903, as a finale to the association's sixteenth annual convention, reprinted from the report of the proceedings of the convention.

Ladies and Gentlemen: In appearing before you this evening I cannot but feel some diffidence. It is an acknowledged fact that no foreigner has ever spoken before an American audience with any degree of self-confidence, because you are a nation of born orators. In our country we do not speak. We write. An orator's excellence is measured, not by the amount of water he drinks at a speech, but by the amount of paper he spoils. For the last 20 years I have concentrated my energies in manufacturing waste paper, and to be transported suddenly to this country, and to try to drink water, you will appreciate the difficult task I have encountered.

The other day Mr. Mellier and Mr. Green kindly asked me to attend the banquet. I accepted with gladness. Then they said I must say something. So I asked them: "What shall I say?" They said any subject would do. Now, you will see this is a large order; although it is nothing to them because they are accustomed to handle large orders, but it puzzled me sorely. However, I made up my mind to boycott business, that I would not touch on that subject, and with your permission I will not do it. There are two reasons; first, I am not a business man myself; I know nothing about business, and to display my ignorance before the talented assemblage of the best American business men would simply create more laughter on your part; secondly, you have had so many business meetings that you would like another subject, a sort of a change. However, I could not make up my mind as to my subject. But, in coming here to-night, after getting into the room, I found my subject. It came by inspiration. The subject I am going to take up will be:

"The Ladies of America." (Applause.) That you will agree with me is the sweetest subject mankind can think of. And in looking over this assemblage of the representative type of American womanhood, in looking at this bed of roses, smiling as they do, that beautiful, exquisite flower, the most beautiful and exquisite God has ever perfected for the enjoyment of mankind—inspiration will come to the dullest. I want to tell you what a foreigner thinks of the American women.

It is education that has made American women. The American women have made America—because good mothers bring up good children; good children grow into good citizens; and good citizens will, by their united efforts, contribute to the grand success of this glorious republic. But education has made men and women more than that. It is due to the American women that the world comes to appreciate the true beauty, the ideal beauty over which the old and modern artists raved in vain, and which the sculptors have given up in despair, after wasting tons of material. What is true beauty? It is not only in the beauty of eye, in the gracefulness of form, in personal adornments, but it is in intellectual beauty, the beauty that is the outcome of education. That is what American women have shown the world. Beauty without mind is inanimate; but American women, by their education, have reached that high standard of beauty, that high ideal; and, more than that, the American women have lifted themselves up to that sphere which men, in their conceit and arrogance, always claimed as their own. (Applause.) The American women, by their education, have entered into all walks of life, not only in business but in politics. And, if a foreigner's judgment is of any account, I think they make as good if not better politicians, than men. (Applause.) But education goes beyond that, even. It has enlarged their minds; it has inculcated altruistic ideas; they are not content with enjoying the liberty and freedom they have now, but they want the sisters of all the world to enjoy the same liberty and freedom. In their eyes the eastern women, especially the Chinese women, are like many a flower that is "born to blush unseen and waste its sweetness on the desert air." No doubt, to a certain extent, they are right. But permit me to say, as a representative of the Celestial kingdom, that, while our women do not, it is true, show their beauty in society or in public gatherings, nor do they permit their sweetness to pervade the

atmosphere of banqueting hall or ball-room, what little beauty and sweetness they have they lavish unstintingly on their husbands, their fathers, their brothers and their children. The home is the paradise of the Chinese women (applause), and children their stepladders to fame.

Now I want to tell you something about the education of Chinese women. As girls they are educated, that is, those who can afford it, the middle and upper classes. They teach them first to sew, and to read the Chinese characters, to write, to play on instruments of music, to educate their voices by singing and then to embroider; then they take the books our sages wrote about women, and the lives of famous women.

Our sage laid down three golden rules for the guidance of women; first, they must obey their fathers, before their marriage. Now, that rule is carried out faithfully. Very seldom, if ever—and I may say I never did hear—of an instance of a disobedient daughter. So that rule stands, and is workable. The second rule: When the girl is married she must obey her husband. (Applause.) Well, gentlemen, I am sorry you have wasted your energy. My wife not feeling well and not being present here, I can speak with more freedom. The second rule was never carried out. (Laughter.) We give a great deal of credit to our sage as a moralist, as a scholar, but when we read of the second rule, we thought he was a very poor student of human nature. And history does not tell us whether that rule was framed within the sacred precincts of his home, or his club; nor does history say that the rule was framed with the consent or even knowledge of Mrs. Sage. We fathers take very little trouble about that rule. We try to instill it into the minds of our daughters, but do not take the trouble to see the rule carried out. That is the business of the husband. Now, it is human nature that, before the sweet joys of a honeymoon are on the wane, the struggle for supremacy in the household is entered upon and settled; and we may safely say, contrary to the aphorism of Napoleon, the victory as a rule perches on the banner of the weaker sex.

As to the third rule, when the husband dies the widow must obey the first child. That is only figuratively speaking. It is not asked that a mother should obey the child, but it means that the mother should acknowledge the child as the master of the house.

Any of you who have traveled in China, and have been to the interior,

will have noticed stone arches here and there, countless. Some are finely polished, with beautiful carvings and inscriptions; some but rough, plain stone, with simple inscriptions. These are the arches dedicated by distinguished Chinese to their mothers. It is through their sons that Chinese mothers get fame, because the conditions of life exclude women from public life. It is very touching to read these inscriptions by the dutiful sons who consecrated them to their mothers. And these arches are always held in reverence. Even during our internecine wars the rebels and imperial soldiers always leave these arches intact. Very few arches are dedicated to fathers, because we believe men have all the chances of making themselves distinguished. Even when the arches crumble, the stories of the virtuous life of women will always be remembered by Chinese, because one generation tells another of the deeds and virtues of women of the preceding generations. All this is what made China last so long. So we owe to our women, too, as you to yours, the long continuance of our empire.

While I am speaking on that I ought to correct an erroneous impression of the world in general about Chinese binding their feet; that is, the world thinks Chinese mothers are devoid of natural instinct in making their little girls suffer the cruelties of having their feet bound. But that is not so. Our mothers have as much love for their children as any other race; but the foot-binding is a fashion. How that fashion started nobody, not even a Chinese scholar, was able to explain clearly. Some say it was due to an empress of a former dynasty. She was a very beautiful woman, but she had a club foot, and to hide the deformity she squeezed her other foot to the same size, and that started the fashion. It was ever after followed, up to the present. That empress lived about 1,500 years ago. The present dynasty is Manchu. The Manchu women have large feet; the Chinese have small—not only as a fashion, but as a sign of gentility, showing that she has to do no work. And the mothers, in their anxiety to see their daughters well matched and well married off, are obliged to resort to having the feet of the daughters squeezed to an unnatural size, because there is a larger demand for small-footed women, and that demand must be supplied. The mothers themselves have small feet, and they suffered as much when the process was being operated upon them. So it stands to reason that they knew the pain and suffer-

ing of having small feet. Still they feel obliged to practice the same cruelty upon their daughters, because they want them to be well married, into higher families.

On the incoming of the present dynasty, one of our best emperors, who reigned about 200 years ago, issued an edict abolishing the binding of feet. Do you know what that edict cost? A rebellion in China. All the women instigated their husbands to rebel. And the emperor saw his mistake. After that edict was out for three months he had to recall it.

But of late the fashion is changing. We have now another edict from the empress dowager, issued last year, exhorting the gentry to tell the people to stop the practice. That edict has a good influence. Also, the intercourse with foreigners has an influence that is being felt by all the people in the different parts. Of course it takes some time to get the people in the interior to come to the same opinion. But the Chinese, once they are on the move, never stop; and I think our women move as fast as our men; and it would not surprise me if in ten, fifteen or twenty years at the longest the fashion of foot-binding will be dropped entirely. Our women will at that time begin to import Paris gowns, and take to tight-lacing (applause), because their life would be dull without a fashion; and fashion is a tyrant, more tyrannical than the most despotic monarch. Fashion decides—from which there is no appeal.

As I said, education makes American women, and I think you will agree with me that no country can advance without having their women educated. China can be no exception to the rule. Last year I had the honor to serve as secretary under the prince sent by our emperor to congratulate King Edward VII. at the coronation; and in going through the different countries the prince was especially impressed with the advanced state of the English and American women. On his return home he submitted to the throne a memorial drawing up a plan of educating the Chinese women, and that plan was under serious consideration. Two or three schools have been started already, and the rest will follow. I do not think it will be very long before all Chinese women will be educated in a practical manner—not the little education they are receiving now; and the time is coming when all the women of the world will be educated. Then the American women will have their desire to have universal sisterhood and that time will arrive before universal brotherhood, be-

cause women are less selfish than men; they are more sympathetic; the feeling of self-interest appeals less strongly to them, and that day of universal sisterhood will come, and when it does come all the stones in the world will be requisitioned to build a monument to do honor to and to perpetuate the fame of American women. (Applause.)

Make things, do things, be things; and don't fuss and scramble.

A. T. P.

BOOKS

MASS AND CLASS.

Mr. W. J. Ghent, author of "Benevolent Feudalism," explains his reason for the title he gives his new book (Mass and Class; a Survey of Social Divisions. New York: The Macmillan Company), lest he may be suspected of having plagiarized from Mallock's *Classes and Masses*. The explanation is needless. Mr. Ghent's title is expressive and appropriate, and that is enough. His social philosophy, somewhat satirically put forth in his previous book, is here presented in the form of serious exposition; and one of its principal features is its judicial defense of the socialistic notion of class-consciousness—the theory that men act together as a mass in classes, according to economic class-interests. This theory, which is the antithesis of the theory that the general tendency of social progress is on the whole in accordance with moral ideals of universal application, is the corner stone of modern socialism.

By taking human history or experience in detail merely, and pushing aside all the details that indicate idealistic devotion, a plausible case may be made for self-interest as the mainspring of individual success and social advance. So, also, may this self-interest be made plausibly to appear at its best as class interest, if only the predatory classes of history be considered. But much more is needed than anything yet put forth in socialistic literature, including Mr. Ghent's very interesting and judicial *Mass and Class*, to demonstrate that the economic class-conscious theory of social development has a scientific basis.

That there is such a thing in human nature as class-conscious idealism—recognition of class ideals instinctively—no one disputes. In the face of nationality in peoples, denominationalism in religion, alma materism in education, and so on, the fact would be too great and obtrusive to be denied if anyone cared to deny it. But that there is such a thing as class-conscious self-interest—instinctive recognition of interdependent individual interests—is not so clear.

There are, indeed, things that resemble it. The most impressive instance is