

calls it God, or Enlightenment. Viewed in this light, not-even the worship of Confucius can be regarded as a religion, and this explains why the Confucian temples have fallen into decay since the foundation of the Republic; for being not a religion it lacks the pugnacity of a religion, and it was confined to only the *literati*, and by them most lightly. Confucianism, as a system of ethics, however, has not been abandoned by the masses of the Chinese people, who still live in a comparatively simple society; whether it can be successfully revived to meet the exigencies of the day depends upon how these virtues can be re-interpreted to meet the demands of the times. Mr. Yen-ying Lu writes on the momentous question "Can Confucianism Help Democracy?" and he believes that democracy in the west has been weighed and found wanting, dictatorship is gradually displacing the representative form of government, and Confucianism by its emphasis upon the training of the "superior man," has a "striking modernity." It therefore can help democracy.

Whether dictatorship is a higher form of democracy, the readers must judge for themselves. Whether Confucianism, in Mr. Lu's sense, can have a future in China must depend upon whether or not it can put a truly Confucian dictator in China's political arena and save her from her present situation. It is also a healthy sign that the Chinese Buddhists are adopting Y. M. C. A. and Sunday school practices and going more and more into the secular field to relieve the suffering of the world, as treated in C. Yates McDaniel's "Buddhism Makes Its Peace with the New Order", even though it may not be good Buddhism, the religion of "escaping the world." Without doubt, the "modern" Buddhist will retort, as Buddha did of old: "If I descend not into hell, who will?" Curiously enough, Christianity is not included in the discussion. But on the whole the editor of *Asia* is to be congratulated upon treating this topic which no serious thinking people can afford to ignore.

Western Study Of Oriental History

THE study of oriental history in the West is of comparatively recent origin. The recovery of Egypt, for instance, dates only with the discovery of the Rosetta stone in 1822, while a critical examination of the history of ancient Judea was not made possible until the first half of the nineteenth century, when scholars began to look for documentary and archaeological evidences, in order to ascertain the authenticity of the story of the old Jews as unfolded in the Old Testament.

Of China one can truthfully say that Western interest in her history is of even later origin; in fact, it hardly existed before the publication of such scholarly works as those by Hirth, Cordier, Williams, Maspero, Granet, Karlgren and Anderson. Under the influence of these men, sinology, so-called, has become a subject which is considered worthy to be taught at the Western academies of learning; and as a result, too, of this sudden outburst of enthusiasm for things Chinese, many books dealing with the various aspects of Chinese life and history have made their appearance in the West.

To a Chinese, of course, this indeed is a most gratifying sign, because it shows that the occidentals have at last given up their erroneous ideas that China can offer them nothing and that Chinese civilization is so alien to that of the West that no points of contact can ever be established between them. "East is East, West is West"—how often has that been quoted when foreigners wish to add weight to their expression of instinctive but mistaken feelings of superiority! However, people with such bigoted outlook are fast dying out, and it is only rarely that one still encounters their remnants drinking whisky-and-soda at the erstwhile "longest bar in the whole world." Meanwhile, sympathetic and understanding friends of the Chinese people are growing in number in the West. Among them, men like Lowes Dickinson, Bertrand Russell, and John Dewey may indeed be considered leaders of the way: they have done yeoman service for the cause of a better understanding between China and the West and they may truly

deserve the gratitude not only of the Chinese but of all those whose greatest desire is to see the prophecy of "peace on earth and goodwill toward men" fulfilled.

To be sure, before such a prophecy could be fulfilled, a good deal of education among the Chinese as well as among the occidentals has still to be done. That is why the importance of the teaching of oriental history in general and Chinese history in particular in the West cannot be over-emphasized. In this connection, an article by Professor William R. Shepherd in the current number of *Pacific Affairs* is worthy of notice. The article is entitled "The Teaching of Modern Oriental History in the West," and in it are given the author's opinions as to how the subject should be properly taught and handled. He points out especially certain misconceptions and misapprehensions with regard to the interpretation and teaching of oriental history, and the comments he makes thereupon are so apt and cogent that no apologies are needed on our part for quoting them at some length.

In Professor Shepherd's opinion, one of the misapprehensions that should be "combated and vanquished" is the conception of things Eastern as "queer and outlandish." "Another, envisaging matters oriental as exclusively the province of specialists, renders approach to the history of the Modern East alike timid and hesitant."

Elaborating upon the second point, the author continues:

Because of their solicitous heed to archaeology, linguistics, philosophy, religion, customs and beliefs associated with a past more or less remote, Orientalists themselves unwittingly may have enhanced this opinion. Clearly, if the folk of the Orient are to be understood and interpreted, they should be made known, not as passive and inert survivals, but pulsating with the life and vigor found in mankind elsewhere on each. Cognizance of them should be conveyed to an educated public by methods of instruction which render them genuine, vivid, contemporaneous. Relegating to persons who still prefer human oddities to human normalities publications that cater to such a desire, the teachers and the taught should seek ever to find and communicate the information that portrays the modern Orient as it actually is and has come to be.

Three more misconceptions besides the above also are observed. Firstly, to quote again:

A further misconception is that which springs from the easy habit of Europeans of judging what they dub "The East," "The Orient" or "Asia" from the standpoint of the present stage of Western civilization, with its material comforts and conveniences, its mechanical contrivances to hasten speed and enlarge output, its care for sanitation, its presumptive spirit of humanitarianism and its general enlightenment. A fairer and more accurate estimate would be attained, were comparisons to be drawn between most of the Orient today and Europe as it was prior to the nineteenth century, ere Europe itself had felt the effects of the extraordinary changes that have followed in the wake of the Industrial Revolutions. Such an estimate might indicate that, in so far as they continue unaffected by Western influences, civilized Asia and Northern Africa are in about the same situation with regard to material comforts and conveniences, mechanical devices, sanitary requirements, humanitarian concern and general enlightenment as most of Europe was in the period up to the nineteenth century. Louis XIV could travel no faster than Nebuchadnezzar!

Another misconception is due to "the closeness of contact between the East and the West, proceeding from the consequences of the Industrial Revolutions." This takes the form of "a revival of earlier notions of superiority and inferiority." Many Europeans are in the habit of

thinking that because some of the Eastern nations are weak, therefore their civilization must necessarily be inferior.

Finally, there exists in the West the product of a certain kind of philosophizing which hinders also the progress of knowledge about the Orient. By that, the author refers to the much circulated belief that "fundamentally the peoples of the East are spiritual and esthetic, whereas those of the West are materialistic and mechanistic." Such a notion, however, is incorrect, for "reasonable acquaintance with the actual life in the Orient would dispel forthwith any illusions of the sort."

Professor Shepherd, it may be noted, has never taught oriental history; his fame rests essentially on his brilliant studies on the history of Latin America. Because of this very fact, his opinions on the teaching of modern oriental history are all the more valuable, expressed as they are by a man who, being, so to speak, an outsider, naturally could see things more clearly than those who are themselves teachers of the subject.

The Sixth National Athletic Meet

JUST outside this city there has arisen an incentive for the youth of China to build by clean living and training, strong healthy bodies. We refer to the Civic Centre Stadium and its adjuncts, the swimming pool and gymnasium. For the last ten days the pick of China's athletes, coming from every province of the country and from overseas, have been pouring into the city to participate in the Sixth National Athletic Meet, which will open today. From today and for the next nine days those athletes will strive in friendly rivalry in practically all branches of field, track and swimming pool activities. The venue of their efforts is a fitting one because neither money nor effort has been spared to make it so. Also, today being the Double-Tenth, no more auspicious day could have been chosen to mark the opening of such an event as a National Athletic Meet.

The opening ceremonies of a major athletic meet is a thrilling sight and one calculated to move even the blasé, while the more emotional of us are likely to rise and thank heaven that here is one place where the nation's young manhood and womanhood are shown to their best advantage. No enervating, softly-lighted night club atmosphere here, as the athletes go by in their march-past to the roars of the packed stands, in each young heart a resolve to give of his best for the honor and glory of his province. We endorse heartily the prominence our morning and evening Chinese and English-language contemporaries have been giving to the Meet and the growing athletic-mindedness of the nation. We cannot help but feel that, when Chinese athletes can hold their own at, say, a World's Olympiad, it will mark the day when China has taken her rightful place among the nations. When the Sixth National Athletic Meeting is

over, there will be winners and losers, but the latter need feel no shame; they will have lost in good company. Athletic teams have proved time and again that they are the best of good-will ambassadors, and so, when China feels the need of such, let them, by all means, be athletes and not dolls.

Australia, even White Australia, has in the past welcomed with open arms Chinese football teams, swimmers and tennis players, and such visits have done more for China's prestige than any number of visits by official dignitaries could have done. Physical prowess invariably commands respect and, at time, admiration; and therefore we hope in the near future to see a contingent of Chinese athletes sail for the next World's Olympiad and, while there, climb the first rung of the ladder of physical equality. We cannot yet hope to see them break or even equal any of the world's athletic records, but we can and do hope to see them return home with the knowledge that they have done their best for their country.

The National Athletic Meet which opens today is the sixth of its kind and the first to be held in Shanghai, and it may be many years before another National Meet is held here. This, then, would appear to be the opportunity for many of us not only to witness a thrilling spectacle and one we may never see again, but to visit the Civic Centre, and we doubt that anyone can make such a visit and come away without having felt considerable civic pride in the progress already achieved there. We understand that the Stadium has room for 50,000 spectators, each of whom will have a clear, unobstructed view of the cinder track and playing field. The authorities have been planning for months past to make every possible arrangement whereby visitors can reach the Stadium and leave