

CHINA'S RELIGION

Dr. Max Mueller Writes of Its Three Forms and Christianity.

Christianity Was Once Hailed in China When Religious Tolerance Ruled—Some Interesting Information From the Pen of the Great Orientalist and Famous Oxford Professor—Influence of Indifferentism.

Dr. Max Mueller, the great Orientalist and famous Oxford professor, has contributed to *Die Woche*, a Berlin periodical, an interesting essay on the three religions of China and on Christianity. In China, the writer says, there are three religions, the two most popular being Confucianism and Taoism, and the other Buddhism of India. Confucius, or Kung-fut-se (i.e., King, the holy master), however, was not the founder of the religion named after him. He protests repeatedly against such an assumption. The religion which he taught was the one of the days of antiquity and Confucius maintains that he simply collected the ancient doctrines and rendered them in style appropriate in his times, about 550-475 B.C. The so-called religion of Confucius is philosophy and ethics more than theology, because he studiously refrains from utterances concerning the existence and attributes of the divine.

Almost contemporary with Confucius was Lao-tze, whose birth is fixed at 604 B.C. His system, which is usually characterized as rationalism, concerns especially the Tao, that is, the direct way, reason. In regard to Lao-tze everything depends upon the comprehension of his Tao. Julien translated Tao-tse-king with "Le Livre de la Voie et de la Vertu" (The Book of the Straight Path and of Virtue). Dr. Cheneb, another authority, does not translate Tao at



PROF. MAX MUELLER.

all, maintaining that no occidental language has a word which is comprehensive enough. Some believe that nature expresses Tao best, as the abstract cause, or the principle of life and law, to which its devotees ascribe the principles of immortality, of eternity, of the infinite and the invisible. At any rate, it is plain that Tao originally was a very metaphysical idea, and it is quite possible that, like Confucius, Lao-tze took this idea from antiquity.

As all religions which begin with pronounced abstract metaphysical principles soon grow coarser in popular practice and become mere idolatry, superstition and miracles. So Taoism fared in China. First it was in opposition with the teachings of Confucius, then it approached Buddhism, and both finally became a perversion which, particularly in the lower strata of the people, became immensely popular.

While Confucianism and Taoism are undoubtedly systems of Chinese origin, Buddhism did not become known in China until the first century of the Christian era. The circumstances accompanying this introduction are purely historical and have been frequently described. It was Emperor Ming-ti, who, in 65, expressly recognized Buddhism as the third religion of state in his empire. He not only sent Chinese savants to India to study Sanskrit and to translate Buddhist texts into Chinese, but he also invited Buddhist savants to come to China.

It has often been observed religious indifferentism was the reason why three state religions were permitted in China; that even the emperor had to be present once a year in the temples of Confucianism, Taoism and Buddhism. But this indifferentism may also be looked upon as religious tolerance, ascribing to the emperor and his mandarins the view that all religions have the same origin and follow the same aim. This was quite reasonable in China because all three state religions contain but little dogmatism, do not claim by any means to be based upon divine origin and are chiefly devoted to philosophy and morals.

Hence it is quite explainable that at the outset Christianity, as a new teaching, was not only readily received in China, but was for a time treated with the same tolerance as Buddhism. This was the case with the Nestorian Christians who settled in China during the seventh century, and of whose efforts the monument of Hsian-fu (Sigan-fu) speaks. It was erected in 781 and was found by Dr. Williamson in 1896, buried beneath a heap of debris. The monument contains a Chinese inscription and a few lines in the Syriac language. For a long time prior to Dr. Williamson's discovery the existence of this monument was treated as apocryphal, though no less an authority than Gibson insisted upon its genuineness. The inscription says that the first Christian missionary, who came to China in 635, had the name of Olopen. He was received in friendship by the emperor and was given permission to teach his religion just as the other three religions were taught. The idea of a rivalry or an enmity between different religions does not seem to have existed.

The Christian religion was named the religion of Ta-tsia, and the abode of the Nestorian priests was the Ta-tsia convent. The word Ta-tsia signifies Syria, and was soon extended to everything emanating from Rome and relating to Christianity. Some

times the Christian religion was called the glorious teaching, while Confucianism was simply "the teaching," Taoism "the way" and Buddhism "the law" (dharma). These four religions existed in harmony together. Only the good they taught and did was considered, and the idea of envy and mutual hatred does not seem to have existed. Each religion was permitted to do good after its own fashion, about as physicians are looked upon who gratuitously help the common people.

Christianity appears to have spread rapidly, because there are authentic records of churches and convents of hundreds of cities—records even of high Chinese officials who became converts from Buddhism to Christianity, and proved to be great benefactors of the Christians in Tschangan, and particularly of the monks of Ta-tsia. This happy condition prevailed until 781, when the monument of Hsian-fu was erected. During the next century, however, the emperors, who then frequently resided in Tschangan, seem to have followed a different policy. In 841 Emperor Wu-tung issued his notorious edict which abolished all Buddhist convents and caused a persecution of all foreign religions. The Christians were treated like the Buddhists, and the religion of Ta-tsia seems to have been completely exterminated in China since that time. While the Buddhists recovered slowly, Marco Polo found upon his journey in China that there were only idolaters in Hsian-fu, and not a single Christian.

A remarkable coincidence is that the inscription of the monument of Hsian-fu mentions a choir director, Adam, who, according to a Chinese version, had as a guest in the Ta-tsia Convent a Buddhist named Prajna. The latter was engaged in translating a Buddhist text into Chinese, of which, however, he knew a little that he engaged Adam as a laborer. Adam, in turn, was rather weak in his knowledge of the Sanskrit. To overcome the mutual linguistic deficiency a Mongolian translation was used, and in this manner a work was completed so faulty that complaint was made to Emperor Te-tung. The emperor criticised the translation severely, because it mingled Buddhist and Christian ideas. This, he added, could not be permitted, because the teachings of both were different and often contradictory. Adam should disseminate the teachings of the Michio, (Messiah) and Prajna those of Buddha, he decreed, but both should not be mixed. This decision of Emperor Te-tung is of great historic importance, because it proves that Christians and Buddhists lived under the same roof.

At any rate the settlement of West Roman monks in the Ta-tsia convent at Tschangan is the first attempt to disseminate Christianity, or at least its most important moral doctrines, in China, and it appears comprehensible that the four religions in China could dwell in peace and quietness so long as they simply confined themselves to moral doctrines, in which they were even favored by the Imperial Government. Then came, beginning with the ninth century, the persecution of Buddhists and Christians, which ended with the total extermination of all Christians and their settlements in China. The Roman church later on made new efforts to spread Christianity in China, once during the thirteenth century and again, on a larger scale, toward the close of the sixteenth century while the Protestant church has pressed its missionary work in China only since 1807 with energy. However, judging from the number of churches and convents at the time, Christianity has never since made such progress in China as during the seventh and eighth centuries.

In recent times Christian missionaries have enjoyed great liberty in China, but only because they were protected by the European powers. In the Chinese people the hatred of the Christian religion—not so much on account of its origin—as because of its foreign origin—has grown more and more fervent, until it culminated in the present formidable strife. The Chinese, whether he follows the teachings of Confucius, of Lao-tze or Buddha, will stand a great deal if he is let alone, but he hates everything foreign which is sought to be forced upon him.

The recent horrors would have been severely condemned by men like Confucius, Lao-tze and Buddha, but nobody can expostulate with a people which has been politically inflamed and is actuated by know-nothingism. Such a people will rather suffer death than accept reason, and their patriotism is stronger than their religion. Thus it is everywhere, and it is now seen in China, as elsewhere, what Dr. Samuel Johnson meant when he said that patriotism is the last refuge of the scoundrel.

Richest Woman in England.

Baroness Burdett-Coutts, who a few months ago entered on her eighty-sixth year, is the richest woman in England. It is impossible to do more than hint at what her ladyship has accomplished or spent in relieving the necessities and alleviating the sor-



BARONESS BURDETT-COUTTS.

rows of humanity during the last 60 years, for there has been no limit to the philanthropy of the baroness, who, by the way, was, at the time described as one of the most attractive figures at the coronation of the Queen. Lady Burdett-Coutts, whom Her Majesty created a peeress in her own right, inherited her fortune of nearly ten millions when only 22.

Unbecoming forwardness often proceeds from ignorance than impudence. —Greville

WOMEN OF CHINA

How They Live, What They Wear, and How Thought Of.

In the Lower Classes She Undoubtedly Leads a Life of Degradation, While Those in the Upper Classes Have Only a Limited Freedom—Empress Dowager Once a Slave Girl—A Country of Contradictions.

The Chinese woman is kept well in the background. In the lower classes she undoubtedly leads a life of degrading bondage, and even the women of the upper classes have only a limited amount of freedom. Of course there are notable exceptions. There is the Empress-Dowager herself, who rose from a slave girl to hold sway over the whole Empire.

But there are several other powerful and ambitious women in China. One of these is the wife of Kenc Shio Tsay, a prominent boxer chief. She has a most intense and jealous hatred of the Dowager-Empress and, it is believed, would like to make herself the next "old woman of China."

She is her husband's chief adviser, and it is she who has urged on the boxer outrages from the beginning. Put, while there are rare instances where Chinese women have won power and prominence, it is the general sentiment in China that women are of inferior clay and are to be treated more as vassals than as equals. In spite of all this the female ideal is high in China, but it is one of the characteristics of this inscrutable race that their theories are often at variance with their practices.

From her very birth the Chinese woman has an unenviable lot. At her first appearance in the world she meets a disappointed and angry father. As a girl she is given the most rudimentary education. At 12 she is banished from all companionship to become "the young girl who sits in the house" until her marriage. When she is apt to marry some one she has never seen. Then she must obey her husband and her mother-in-law.

The doctrine inculcated in the Chinese classics is that a woman has three stages of obedience—first, to her father; second, to her husband, and, third, if her husband dies, to her son when he reaches manhood. The proverb reads: "Men wish their boys to be wolves and fear lest they should be timid. Their girls they wish to be like mice and fear lest they should have the boldness of the tiger." The laws established 2,300 years ago are in force to-day, and among them are no rules stricter than those for keeping women in bondage.

Chinese books of instruction for girls consist chiefly of exhortations to discharge their duties as daughters, wives, mothers and daughters-in-law. "The Girl's Fair Books," to which two famous emperors wrote prefaces, describe how the female mind and character must be trained. Modesty, gentleness, self sacri-



WIFE OF A MANDARIN.

fice, wisdom, respect for elders and a virtuous disposition must be a woman's equipment in life. There is no pressing need for intellectual education.

About 100 women in every 10,000, however, read books of philosophy, literature, poems. Among the aristocratic classes men of letters have even been known to teach their wives and daughters not only to read, but to write, and they have as well published literary works by them. The standard book of etiquette in China was written by Lady Cho 2,700 years since. She was the widow of a distinguished literary man of north China and after his death was faithful to his memory. Her husband's brother was historian of that dynasty, but when his work was half completed he lost his sight. The emperor sent a message to him asking who could finish the book, and the reply was returned that only his brother's widow was capable of doing it. The emperor sent for Lady Cho, and she was conducted in the greatest of state to the palace. There she completed her brother-in-law's work so satisfactorily that it is impossible to tell where she took up her task.

It was not until less than two years ago that the gates of the Forbidden City were opened to let in women from the foreign legation. Of this occasion, when the exclusiveness of centuries was broken down for the time being and the first foreign women were permitted to see the glories of the dragon throne. Lady Macdonald, wife of the British Chinese Minister, sent home to some of her personal friends most interesting accounts. These latter have recently been made pub-

lic on account of the widespread interest in the writer and in her subject.

The ladies entered the Imperial City with Lady Macdonald, wife of the British Minister, as doyenne. Prince Ching, who is now reported to be befriending the foreigners, acted as master of ceremonies. The party having entered the palace, the description proceeds:

"Our heavy garments were taken, and we were ushered into the pres-



WIFE OF KENC SHIO TSAY, A BOXER LEADER.

ence of the emperor and empress dowager. Our first interpreter presented each lady to Prince Ching and, in turn, presented us to the empress dowager. Then Lady Macdonald read a little speech in behalf of the ladies. The empress dowager responded through Prince Ching; and other bow on our parts, then each lady was escorted to the throne, where she bowed and courtied to the emperor, who reached out his hand to each; then a bow and courtesy to the empress dowager.

"She reached out both hands, and we stepped forward to her. She took both of ours, then placed upon the finger of each lady a beautiful heavy chased gold Chinese ring, set with a very large, fine pearl. After thanking her we backed from the throne and took our places below, as before.

"From here we are escorted by many richly dressed, highly painted, decorated young Chinese women and Chinese officials to the banquet hall, where a large table was filled to overflowing with Chinese and European food. Prince Ching, Princess Ching and five other princesses sat at the table with us. The empress dowager and Princess Ching were dressed in most exquisite embroidered rich satins and silks with large pearl decorations.

"They were not painted, and their hair was not extended to the extreme, and carefully dressed in rich, fine embroidered satins in bright colors. They had painted faces, their hair was extended and elaborately ornamented, and they had long gold finger protectors. They were pictures. The empress and all of her court have large feet.

"After this meal we were invited into other rooms and offered cigarettes and tea. The table was cleared away and we were invited into the hall again. There sat the empress dowager, and we gathered about her as before. She seemed about her age, but her face was bright and happy. Her face was aglow with good will. There was no trace of cruelty to be seen. In simple expressions she welcomed us, but her actions were full of freedom and warmth. She arose and wished us well. She reached both hands toward each lady and then to herself and said with much enthusiasm: 'One family.' Everything she said was in Chinese. She presented to each lady the empress, the emperor's wife, who gave her hand to each. The empress is young and what is called a beautiful Chinese woman. She wore the decorations, paint, etc., of the young women."

Chinese women do not, however, wear hats and bonnets, but sometimes a band or crown. They wear jewelry, and they always make their own small shoes. Women wear shorter clothes than men, with skirts coming not quite to the knees. On special occasions the skirts may come to the feet.

Life at 421 Degrees Below Zero.
Investigations recently made in England show that the lower forms of life, both animal and vegetable, are capable of existing in the extreme cold of 421 degrees below zero Fahrenheit. At this almost inconceivable temperature the earth's atmosphere would be frozen solid and would incrust the globe to a depth of several feet. Professor Allan Malfayden has just presented his results to the Royal Society of England covering experiments made with bacteria and other germs. The most vigorous varieties of bacteria were selected and exposed for 20 hours to the temperature of liquid air 273 degrees below zero. They were thawed out and examined. The experiment yielded the startling result that these living organisms were apparently unchanged by the extreme cold.

The Queen's Coronation Coach.
Queen Victoria has at her disposal when she wishes to take a ride innumerable carriages. Of these the coronation coach is first. This carriage is unknown to the present generation, as it has never left the royal mews at Buckingham Palace since 1861. It is lovely, but cumbersome, was designed for George III, and every portion is richly decorated and gilded. Outside its panels are pictures painted by noted artists.

Speaking much is a sign of vanity, for he that is lavish with words is a niggard in deed.—Sir W. Raleigh.

A FASHION IN PARIS

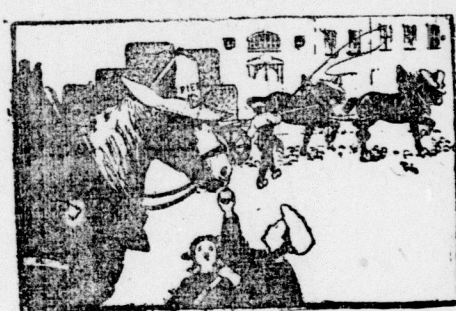
One Which Should Be Generally Followed by the Humane.

Hot Weather Has Led to the Adoption of Hats and Bonnets for Horses in the World's Fair City—Though They Look Ridiculous, They Are Most Comfortable When Protected by a Big Yellow Straw Hat.

Hot weather this summer has led to the adoption of many Paris fashions, and it is to be hoped that one in particular will find favor over here—that is, bonnets and big hats for horses. Canadian horses are supposed to be well looked after in comparison with the French ones, but as yet there has not been seen over here such an extraordinary variety of headgear as is seen in Paris. There medium sized and large sized hats of coarse yellow straw adorn the heads of the truck horses, while the donkeys and even some of the cab horses have also been seen lately with bonnets on.

At first sight there seems something absolutely ridiculous about a sedate looking horse wearing a big yellow straw hat, but certainly he looks most comfortable. The ears are stuck through the straw on either side, and around the crown is a band of ribbon or braid, on which is embroidered or written the horse's name. The brim is bound with the same colored ribbon that is put around the crown—as a rule, bright scarlet—or is left unbound, and the hat is then trimmed with a bunch of flowers. The donkeys look especially funny in their hats, but they seem to know how to wear them better than the horses, or else their long ears give a more piquant expression to the trimming, and they carry their heads proudly.

The object of the hat is, of course, to shield the animals from the sun's



"HAVE A BITE?"

rays, and it has seemed to work most satisfactorily, for it shields the head without giving any undue weight, and is far better in appearance and in effect than canvas head-dresses. The crown of the hat is always high enough to allow of a sponge being put inside.

It is interesting from an artistic point of view to notice the flowers that the French drivers put on the bands of the horses' hats. Cornflowers are, of course, great favorites, while marguerites and poppies are combined in most attractive bunches. The horse's name on the band of ribbon around the crown is altogether the plainest trimming that is seen, but the lettering is very distinct, and the band is wide enough to show off each letter. The names that the horses bear have apparently something to do with whether the band is used or flowers are supplied. Often the flowers are natural ones.

MRS. TOM THUMB.

The Famous Midget Has Returned to Her Native Land.

Mrs. General Tom Thumb, who has just arrived in New York from Europe, is the most famous midget in the world, and has been such for 40 years, if the single exception of her late husband be allowed.

She is now the Countess Magri, and is accompanied by her second husband, whose stature is about the same as that of his celebrated spouse. The Countess was a Miss Bump of Middleboro, Mass. She met Charles S. Stratton (General Tom Thumb) at the house of P. T. Barnum in 1853 and married him in 1861. This little pair traveled over all the world and were received everywhere. They met Abraham Lincoln, the Prince and Princess of Wales, Emperor Napoleon, the Empress Eugenie, General Sherman, Admiral Porter, General



MRS. TOM THUMB.

Grant, John Wilkes Booth, a few presidents of the United States and several oriental princes.

Mrs. Thumb was first exhibited at Barnum's museum in New York. In 1855 she and the general went abroad and were received by Queen Victoria at Windsor. They were afterward entertained by companies of Liliputians for the stage.

The Countess is now 60, but as youthful in spirit as she was 40 years ago.

A man is generally at his heaviest in his fortieth year.

Carrying Attachment for Bicycles.

Henry L. Haff, of Chicago, Ill., has obtained a U. S. patent on the bicycle carrier here illustrated, the objects of which are to provide a simple and inexpensive device upon



CHILD OR PARCEL CARRIER.

which children or packages can be conveniently carried without rendering the riding more difficult or jarring the carrier. The device can be readily attached to a safety bicycle with a few minutes' labor, and the frame is so made that when attached it will not interfere with steering and pivoted sections, which move freely. The single wheel is placed directly under the centre of the frame, so that no strain is added to the bicycle frame, and the small wheel is provided with pneumatic tire and ball bearings, which also add to the ease of propulsion. When the device is used for carrying packages the seat and foot-rest are replaced by a basket or covered receptacle.

Puncture Proof Tire.

A German scientist has patented a puncture proof tire filling. If successful, it will prove a boon to bicycle riders, as well as to the owners of rubber tired vehicles of all kinds and air saddles and cushions. The filling is a jelly made of glue. Glycerin is added to prevent hardening and an antiseptic preparation that keeps it from fermenting. The mixture is first heated until it liquefies and is then beaten to a stiff foam. While in this frothy condition it is introduced into the tire or saddle and allowed to cool and partly solidify. The result is a light, spongy material of cellular formation, exceedingly light in weight and proof against tacks, nails, glass and all puncturing objects.—Popular Science.

Lady Jockeys.

There are but few callings in life in which women are not to be found nowadays, but hitherto, says the London Express, the lady jockey has been almost an unknown quantity. No Englishwoman has yet had the courage to strike out in this direction, but in Austria the lady jockey is a by no means uncommon sight at race meetings. One fair Austrian is estimated to make at least £1,500 a year in a way, and her services are always in great request.

"Hunger Is the Best Sauce." Yet some people are never hungry. Whatever they eat has to be "forced down." There is, of course, something wrong with these people. By taking Hood's Sarsaparilla a short time they are given an appetite and then they enjoy eating and food nourishes them. If you find your appetite failing, just try a bottle of Hood's. It is a true stomach tonic, and every dose does good.

The best family cathartic is Hood's Pills.

Minard's Liniment Cures Distemper.

BUSINESS DIRECTORY.

Ready Reference Guide of London—Banks, Wholesale Dealers and Manufacturers.

Auction Mart, Storage and Moving PORTER & CO., phone 1,162.

Banks.
DOMINION SAVINGS AND INVESTMENT SOCIETY.
CANADIAN SAVINGS AND LOAN.

Brushes.
THOMAS BRYAN, 61 Dundas street.

Building and Loan Companies.
BIRKBECK LOAN CO., 159 Dundas.

Dyers and Cleaners.
STOCKWELL'S, 259 Dundas street.

Drygoods.
ROBINSON, LITTLE & CO., 343 Rich.

Hats and Caps.
FRASER, McMILLAN & CO., Rich'd.

Hardware.
HOBBS HARDWARE CO., 339 Rich.

Iron, Brass and Wire Works.
DENNIS WIRE & IRON CO., King.

Insurance.
NORTHERN LIFE, Hiscox Building.

Lumber Boxes.
LONDON BOX MFG. & LUMBER CO (Limited).

Tea Importers.
MARSHALL BROS. & CO., 67 Dundas.

Wholesale Grocers.
A. M. SMITH & CO., 176 York street.
ELLIOTT, MARR & CO., 225 Rich.