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East Oregonian
TUESDAY, JULY 24, 1900.

DAILY, WEEKLY AND SEMI-WEEKLY

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The gold democrats will not likely put a candidate in the field this year. The gold democrats who cannot support Bryan for president should enter the republican ranks and support Mr. McKinley, as they have certainly made themselves ridiculous long enough splitting political bars and posing as the salt of the earth.

The book typewriter, it is said, will save its cost in a short while as a recording instrument in the county offices. Many counties have invested in them on that ground. This claim for them is all very well, but if they have so much merit, why do they not cut down the number of deputies in the employ of the counties?

The Roseburg Plaindealer is crediting the republican party with making the country prosperous. The Plaindealer is one of the party's fool friends and is never happier than when making the cause of McKinley ridiculous. But it means all right and is trying its best to show its appreciation of the government patronage it is receiving in the shape of a large number of land notice publications.

Umatilla county has a scrip indebtedness at the present time close to \$200,000. The taxpayers of Umatilla county are contributing \$1,000 a month to interest eaters. Those who occupy office and allow public debts to accumulate are standing in with a class and against the mass of men. The extravagant, indolent, careless officeholder creates public debts for interest eaters to thrive and fatten on.

Lane county, after four years of republican conduct of county affairs, is in debt \$99,047.50, which is interest bearing. The county has little to show for the debt and it is largely the result of bad and extravagant management of the county's affairs. At the late election, after a stubborn fight, the candidate of the republicans for county judge was beaten and H. R. Kincaid, formerly secretary of state, was elected.

The St. Paul Globe, one of the "democratic papers" that is against Bryan this year, is the property of J. J. Hill, of the Great Northern Railway. Mr. Hill is a "democrat" who is opposed to the building of the Nicaragua canal, or of any other enterprise or industry that would lessen the value of his railroad interests. Mr. Hill cannot be blamed for this, but the American people would be a set of fools to vote as Mr. Hill does and to oppose those who are known to be "offensive" to Mr. Hill and men of Mr. Hill's class. Mr. Hill is a big man but Mr. Bryan is nearer a friend and representative of the people's interests than Mr. Hill and his St. Paul Globe.

The late director general of posts in Cuba, E. G. Rathbone, of Ohio, spent government money with a lavish hand. The postoffice department which is busy investigating his management of the postal affairs in Cuba finds that he spent more than \$90,000 of the government's money for his own comfort and convenience and has disallowed his expenditures to that extent. Some of the disallowed items are quite extraordinary. For instance, it is not customary in this country to call on the taxpayers to contribute \$45 "for placing gas-fixtures over the billiard tables" in a postmaster's residence, and Mr. Rathbone's ideas of the equipment of an official coach are wholly inconsistent with republican simplicity. While the president of the United States is expected to appear in a rubber-tired coach with a driver and footman, we doubt whether any appropriation bill could pass congress with such items as "boots for coachman, \$31.20," "Jipiapa hat for coach-

man, \$12.38," etc. As the late A. Ward would say, "This is 2' natch." The "reformers" that the administration placed in power in Cuba have shown themselves to be "Yankee rigs" sure enough and as big thieves as the Spaniards whom they succeeded in office.

CHINA AND ITS CIVILIZATION.

To the western student there is a marvelous discrepancy between the ideal and the actual civilization of the Celestial Empire. In the ancient classic literature of China the ethics of government, of the family and of society are lofty in character, and one would suppose that these ideas, which clearly have been the literature of the people, would have exerted an ennobling influence upon the thoughts and actions of those who acknowledge the sway of the "son of heaven." But when one comes to study the people themselves it is very soon apparent that these ideals have been realized to but a small extent in government, the family or society.

To have made this comparison one must needs have lived in China, where familiarity with the works of the sages might be continually of service in making actual comparisons between them and the people for whom they were written so many centuries ago. Dr. D. Z. Sheffield, late president of the North China College, is one who has made such a personal study and he gives some of the results of his observations in this month's Forum, clearly showing what the wise men of the past have taught and how far the people have fallen short of their lofty ideals.

Ancient Chinese literature, says Dr. Sheffield, is a witness to the nobility of human nature in its best thoughts and aspirations. The sages taught that man is made for virtue. "To be benevolent is to be a man." Men may be driven to evil, but it is not according to their nature. The end of learning is to recover the "lost heart," which is the "child heart," that all men have in common. Being "natural" is to be good. The sages have taught that it is an easy matter to be good. Confucius tersely describes the ideal condition in human relations as realized "when the prince acquires himself as a prince, the minister as a minister, the father as a father and the son as a son." In other words, when men in every rank in society discharge faithfully the duties belonging to their place.

Ideally to the Chinese the emperor stands before his people as the representative of heaven. As the embodiment of all the wisdom that the sages have taught he cannot err. Ministers must be the eyes, ears and hands of the emperor; must bring him right reports of conditions and must give him right counsel in matters of government. Fathers must instruct their children in the wisdom of the sages and explain to them the principles of government and of proper action; and to the son the father must be an object of worship while living and his memory a shrine of devotion after death.

All these high principles and ideas are taught in the best Confucian thought. The emperor rules his people, as the representative of heaven, with justice and benevolence; his officers carry out his will with sympathy and fidelity; the people dwell together in peace and happy fellowship under the protection of beneficent and just administrative laws; families are bound together by the strong ties of parental love and filial piety. The cardinal virtues of the heart, which are supposed to be the source of all this idealism, are benevolence, righteousness, observance of etiquette, wisdom and faithfulness.

The Chinese tell of a "golden age," when this was the state of their empire. They have educated consciences. Their notions of right and wrong are far from being blurred. The Confucian system of education, which is the basis of Chinese civilization, makes it particularly clear just what is an offense and what is not, what a vice and what a virtue. Then why, one is forced to ask, if the Chinese have been under the benign influence of such noble teachings for more than 2,000 years, does their actual civilization differ so widely from the Confucian ideal?

First of all Dr. Sheffield says, they have neglected to consider the nature of those forces operating in human nature to defeat the realization of its ideas. The ideal state, the ideal family, have been for the most part, themes to be talked about, to be written in elegant essays, but not to be striven after or experienced. The "Son of Heaven" has usually proved a son of earth; ministers have been eyes, ears and hands for their own ignoble appetites and ambitions; society is partly ruled by the law of selfishness; parents have considered their children property to command and use as caprice dictated; children have in consequence yielded unloving obedience to unloving authority.

Under such conditions it is not surprising to find that falsehood and duplicity have taken the place of truthfulness and candor. Official life is seen to be a vast sink of corruption, despite the fact that there is a good measure of business integrity and mutual trust in general intercourse. Untruthfulness and want of integrity are national vices. It is a proverb that "Falsehood is the wisdom of the superior man." The man of culture and virtue knows when and how to prevaricate. He is no bungler in this art.

Despite all the ethics of Confucius and the sages, "the strong in China have ever oppressed the weak, the cunning have circumvented the simple, the few have eaten the sweet and the many have eaten the bitter." Chinese civilization is remarkable in its concepts and remarkable in its partial achievements; but it has not "renovated the people." Dr. Sheffield mentions the following as the chief causes of arrested development: First, the wide separation of China from other great centers of civilization, which deprived Chinese thought in its formative period of the inspiration that would have been derived from the inflow of fresh ideas. Second, the supreme honor paid to the wisdom of the sages—a saga was the embodiment of heaven and earth; it would be sacrilege to attempt to question, to elaborate, or to take from anything, he has said or written. This bars original thought and independent investigation. Third, the system of Confucian education has operated to give to Chinese civilization a fixed and rigid form. Outside the "Thirteen Scriptures" there is nothing for a Chinaman to learn. Fourth, ancestor worship, which compels the people to look into and live in the past instead of planning for the future.

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