

*The*  
OPEN COURT

Devoted to the Science of Religion,  
the Religion of Science, and the Extension  
of the Religious Parliament Idea

FOUNDED BY EDWARD C. HEGELER

DECEMBER, 1929

—◀──▶—  
VOLUME XLIII    NUMBER 883

*Price 20 Cents*

*The Open Court Publishing Company*

Wieboldt Hall, 339 East Chicago Avenue  
Chicago, Illinois

# THE PHILOSOPHICAL REVIEW

Edited by

WILLIAM A. HAMMOND AND FRANK THILLY

Of the Sage School of Philosophy, Cornell University

January, 1930

---

Croce's Theory of Freedom.....	Gertrude C. Bussey
The Problem and Method of Epistemology.....	John B. Kent
George Keith and the Cambridge Platonists..	Marjorie Nicolson
Spinoza on God (I).....	Joseph Ratner
Discussion	
Contradiction and Error.....	Lawson P. Chambers
Reviews of Books .....	

**Paul Friedländer**, *Platon. I: Eidos, Paideia, Dialogos*: by Rupert Clendon Lodge—**Julius Stenzel**, *Platon der Erzieher*: by Glenn R. Morrow—**George W. Robinson** (tr.), *Autobiography of Joseph Scaliger*: by Harry Caplan—**Hiralal Haldar**, *Neo-Hegelianism*; **George Boas**, *The Major Traditions of European Philosophy*: by G. Watts Cunningham—**Élie Halévy**, *The Growth of Philosophical Radicalism* (tr. by **Mary Morris**): by H. W. Wright—**F. R. Tennant**, *Philosophical Theology*: by Rufus M. Jones.

Notes .....

Leonard Trelawney Hobhouse.

---

Published Bi-Monthly

LONGMANS, GREEN & CO.

Lancaster, Pa.

55 Fifth Avenue, New York

Single Numbers \$1.00 (5s.)

Per Annum \$5.00 (25s.)

# THE OPEN COURT

Volume XLIII (No. 12)

DECEMBER, 1929

Number 883

## TABLE OF CONTENTS

PAGE

<i>Frontispiece.</i> GILBERT REID.	
<i>The International Institute of China.</i> JOHN GILBERT REID. . . . .	705
<i>The Whole Duty of Man.</i> DR. GEORGE YEISLEY RUSK. . . . .	715
<i>The Synagogue of Satan.</i> MAXIMILIAN J. RUDWIN. . . . .	728
<i>The Later Awards of the Cornplanter Medal.</i> FREDERICK STARR . . . . .	749
<i>The Vital Element in Belief.</i> RUSSELL F. SPEIRS. . . . .	756
<i>Popular Religion.</i> H. G. CREEL. . . . .	759

Published monthly by  
THE OPEN COURT PUBLISHING COMPANY

337 East Chicago Avenue  
Chicago, Illinois

*Subscription rates:* \$2.00 a year; 20c a copy. Remittances may be made by personal checks, drafts, post-office or express money orders, payable to the Open Court Publishing Company, Chicago.

While the publishers do not hold themselves responsible for manuscripts sent to them, they endeavor to use the greatest care in returning those not found available, if postage is sent. As a precaution against loss, mistakes, or delay, they request that the name and address of the author be placed at the head of every manuscript (and not on a separate slip) and that all manuscripts and correspondence concerning them be addressed to the Open Court Publishing Company and not to individuals.

Address all correspondence to the Open Court Publishing Company, 337 East Chicago Ave., Chicago.

Entered as Second-Class matter March 26, 1897, at the Post Office at Chicago, Illinois, under Act of March 3, 1879.

Copyright by The Open Court Publishing Company, 1929.  
Printed in the United States of America.

## THE AIM OF HUMAN EXISTENCE

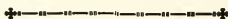
Being a System of  
Morality Based on the Harmony of Life

By Eugenio Rignano  
Editor of "Scientia"

*Reprinted from the Monist, January, 1929*

A summary of the fundamental features of a system of morals based on studies of biological and sociological synthesis.

Boards, \$1.00



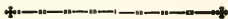
## ESSAYS IN SCIENTIFIC SYNTHESIS

By Eugenio Rignano

*Translated by J. W. Greenstreet*

Essays appearing in English for the first time, each a study complete in itself in which the author points out the immense importance of the mathematical method in working out a theory from experimental facts from biological, psychological and sociological fields.

Cloth, \$2.00

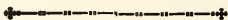


## ON THE INHERITANCE OF ACQUIRED CHARACTERS

By Eugenio Rignano

The author presents a mechanical solution of the hardest problem in Biology: Can a result influence its cause?

Cloth, \$2.00



THE OPEN COURT PUBLISHING COMPANY

Chicago

# AMERICAN MATHEMATICAL SOCIETY

## COLLOQUIUM SERIES

Published in August, 1929:

**A. B. Coble**, Algebraic Geometry and Theta Functions. About 300 pp.  
\$3.00 (Volume X of the Colloquium Series.)

### EARLIER VOLUMES

Volume I. Linear Systems of Curves on Algebraic Surfaces, by **H. S. White**; Forms of Non-Euclidean Space, by **F. S. Woods**; Selected Topics in the Theory of Divergent Series and of Continued Fractions, by **E. B. Van Vleck**. (Boston Colloquium.) New York, 1905. \$2.75.

Volume II. New Haven Colloquium, by **E. H. Moore**, **E. J. Wilczynski**, and **Max Mason**. Out of print.

Volume III. Fundamental Existence Theorems, by **G. A. Bliss**; Differential-Geometric Aspects of Dynamics, by **Edward Kasner**. (Princeton Colloquium.) New York, 1913. \$2.50.

Volume IV. On Invariants and the Theory of Numbers, by **L. E. Dickson**; Topics in the Theory of Functions of Several Complex Variables, by **W. F. Osgood**. (Madison Colloquium.) New York, 1914. \$2.50.

Volume V. Functionals and their Applications. Selected Topics including Integral Equations, by **G. C. Evans**; Analysis Situs, by **Oswald Veblen**. (Cambridge Colloquium.) New York, 1918, 1922. \$3.50.

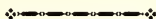
Volume VI. The Logarithmic Potential. Discontinuous Dirichlet and Neumann Problems, by **G. C. Evans**. New York, 1927. \$2.00.

Volume VII. Algebraic Arithmetic, by **E. T. Bell**. New York, 1927. \$2.50.

Volume VIII. Non-Riemannian Geometry, by **L. P. Eisenhart**. New York, 1927. \$2.50.

Volume IX. Dynamical Systems, by **G. D. Birkhoff**. New York, 1927. \$3.00.

Orders may be sent to the American Mathematical Society,  
501 West 116th Street, New York City, or to



THE OPEN COURT PUBLISHING COMPANY

337 East Chicago Avenue

Chicago, Illinois

TWO FOREMOST BOOKS ON  
PHILOSOPHY  
EXPERIENCE AND NATURE

By John Dewey

Third and Revised Edition

This book is valuable for two main reasons:

*First:* it has produced a literature of its own in stimulating other men to express themselves in books, articles and reviews.

*Second:* it is the first volume of a series of lectures given by the American Philosophical Association on the Paul Carus Foundation.

\$3.00



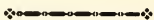
OUR KNOWLEDGE OF THE EXTERNAL WORLD  
AS A FIELD FOR  
SCIENTIFIC METHOD IN PHILOSOPHY

By Bertrand Russell

New and Revised Edition

These eight lectures attempt to show, by means of examples, the nature, capacity, and limitations of the logico-analytical method in philosophy. They represent the final answers of modern science and mathematics to the soluble problems of metaphysics.

\$3.00



THE OPEN COURT PUBLISHING COMPANY  
Chicago

London

# JOURNAL *of* PHILOSOPHY

This periodical is the organ of active philosophical discussion in the United States. There is no similar journal in the field of scientific philosophy. It is issued fortnightly and permits the quick publication of short contributions, prompt reviews and timely discussions.

*Edited by Professors F. J. E. Woodbridge,  
W. T. Bush, and H. W. Schneider,  
of Columbia University*

---

515 WEST 116TH STREET, NEW YORK

\$4 a Year, 26 Numbers

20 Cents a Copy

---

## NOW READY ESSAYS IN PHILOSOPHY BY SEVENTEEN DOCTORS OF PHILOSOPHY OF THE UNIVERSITY OF CHICAGO

edited by  
T. V. SMITH, University of Chicago  
and  
W. K. WRIGHT, Dartmouth College

What has been the influence of the Chicago type of philosophy upon the community? Here critics may find a partial answer. Those not interested in this type of question will find in this volume most important questions in contemporary speculation discussed with variety of viewpoint and not without insight. A fresh and sometimes stirring treatment of the most baffling perplexities of modern life.

Cloth, \$3.50

THE OPEN COURT PUBLISHING COMPANY  
Chicago London

# THE HISTORY OF MATHEMATICAL NOTATIONS

By FLORIAN CAJORI

Vol. I—Notations in Elementary Mathematics

Vol. II—Notations Mainly in Higher Mathematics

Price, Cloth, \$6.00 each

"The first volume deals with the history of notations from the days of the ancients and by nations as far apart as the Babylonians and the Aztecs, Egyptians and Chinese, Arabs, Germans, Italians and English. The second volume gives a history of the symbols that have accompanied the great advance of mathematics from the days of Newton to the present times.

"Professor Cajori's book will be indispensable to the historian of mathematics."—*The Times Literary Supplement, London.*

"The amount of research that this work represents is extraordinary and the history will be of great usefulness to mathematicians."—*Journal of the American Institute of Electrical Engineers.*

THE OPEN COURT PUBLISHING CO.

Chicago

London

---

---

## SINISM

### A STUDY OF THE EVOLUTION OF THE CHINESE WORLD-VIEW

by H. G. CREEL, Ph. D.

#### Table of Contents

#### PART ONE THE BACKGROUND OF SINISM

- I. Introduction
- II. Chinese Natural Philosophy

#### PART TWO SINISM

- III. Origins of Sinism
- IV. Confucius and Confucianism
- V. Lao Tse and Laoism
- VI. Mo Tse
- VII. Popular Religion
- VIII. Conclusion

Price, \$2.00

THE OPEN COURT PUBLISHING COMPANY

Chicago



# The Open Court

A MONTHLY MAGAZINE

VOLUME XLIII

CHICAGO  
THE OPEN COURT PUBLISHING COMPANY  
1929

COPYRIGHT BY  
OPEN COURT PUBLISHING COMPANY  
1929

## INDEX TO VOLUME XLIII

### ARTICLES AND AUTHORS

Agnosticism and the New Tendencies in Science and Philosophy.	
Victor S. Yarros .....	169
Al Furquan. Lloyd Morris.....	62
Allen, Ethan, and His Magnum Opus. Clarence Gohdes.....	129
America and Mediaeval Europe. Lewis Spence.....	513
Balance, The. Peter J. Popoff.....	186
Behaviorism Unmasked. D. E. Phillips.....	434
Belief and Reason: A Study in the Nature of Belief and its Place in	
Religious Experience. John W. Waterhouse.....	612
Birth-Months of Genius. Charles Kassel.....	677
Boggs, Anita Maris. The Nature of God.....	422
Bruno, The Philosophical Speculations of Giordano. Birger Headstrom....	87
Buddhistic Philosophy, The Fundamentals of. Rev. Tai-Hsu.....	275
Calvin and the Reformation. Birger R. Headstrom.....	189
Cartesian Physics, Spinoza and the. Birger R. Headstrom.....	571
Character Training in School and College. J. V. Nash.....	32
China, The International Institute of. John Gilbert Reid.....	705
Chinese Natural Philosophy. H. G. Creel.....	393
Chinese Thought, An Inquiry into the Pre-History of. H. G. Creel.....	360
Chinoiserie and Vers Libre. Arthur E. Christy.....	209
Christianity in its Conflict with Freudianism. Dr. George Yeisley Rusk....	385
Christy, Arthur E. Chinoiserie and Vers Libre.....	209
Comet, The (Poem). Charles Sloan Reid.....	576
Cornplanter Medal, The Later Awards of the. Frederick Starr.....	749
Confucius and Confucianism. H. G. Creel.....	546
Corruption, Getting at the Bottom of our. Bolling Somerville.....	119
Creel, H. G. An Inquiry into the Pre-History of Chinese Thought, 360;	
Chinese Natural Philosophy, 393; Confucius and Confucianism, 546;	
Lao Tse and Laoism, 628; Mo Tse, 696; Origins of Sinism .....	474
Creel, H. G. Popular Religion .....	759
Cynicism as a Necessity. Harry Sootin.....	45
Devils, The Number and Names of the. Maximilian J. Rudwin.....	282
Diabolus Simia Dei. Maximilian Rudwin.....	602
Erickson, Clarence. Philosophy Vindicated.....	526
Ethics and Technique of Retiring, The. Victor S. Yarros.....	311

Europe, America and Mediaeval. Lewis Spence.....	513
Faith (Poem). Charles Sloan Reid.....	640
Fiend, The Form of the. Maximilian J. Rudwin.....	321
Freudianism, Christianity in its Conflict with. Dr. George Yeisley Rusk..	385
Fowlkes, John Guy. A Minister's Son Ruminates on Religion.....	177
Genius, Birth-Months of. Charles Kassell.....	677
God, The Nature of. Anita Maris Boggs.....	422
God in Nature, The Word of. Guilford Wilcox.....	111
God, Why William James "Stood By." Hi Simons.....	77
Gohdes, Clarence. Ethan Allen and His Magnum Opus.....	129
Golden Age, The. Wilfrid D. Hambly.....	1
Grant, Frederick C. The Philosophic Study of Religion.....	16
Hambly, Wilfrid D. The Golden Age.....	1
Harbers, Henry. The Mysterious Meaning of Life.....	107
Harding, T. Swann. Does Science Offer Ethical Guidance?.....	257
Headstrom, Birger R. The Aesthetic Writings of Schiller, 235; Calvin and the Reformation, 189; Herder and the Theory of Evolution, 596; The Philosophical Speculations of Giordano Bruno, 87; The Religious Speculations of Jakob Boehme, 316; Spinoza and the Car- tesian Physics .....	571
Hefner, R. A. Immortality as a Biologist Sees It.....	219
Hell, Journeys to. Maximilian J. Rudwin.....	566
Herder and the Theory of Evolution. Birger R. Headstrom.....	596
Hess, M. Whitcomb. Nature and Epistemology.....	377
Human Thinking, Some of the Inabilities of. T. B. Stork.....	505
Humorous Side of the Serious, The. Robert Sparks Walker.....	55
Ibsen, A Century of. Henry Charles Suter.....	444
Idea of Purpose, The. Curtis W. Reese.....	411
Immortality as a Biologist Sees It. R. A. Hefner.....	219
Intellectual Integrity and the Art of Thinking. Victor S. Yarros.....	381
Jesus and His Family. Robert P. Richardson.....	65
Jesus and John the Baptist. Robert P. Richardson.....	577
Jesus, The Open Tomb of. A. Kampmeier.....	152
Jesus, the Prophet and Messiah. William Weber.....	294
John the Baptist, Jesus and. Robert P. Richardson.....	577
Kampmeier, A. The Open Tomb of Jesus.....	152
Kassel, Charles. Birth-Months of Genius, 677; the Early Life of Edwin Miller Wheelock .....	94
Konvitz, Milton R. On Spinoza and Maimonides.....	160
Lao Tse and Laoism. H. G. Creel.....	628
Life, The Mysterious Meaning of. Henry Harbers.....	107
Lucifer, The Legend of. Maximilian Rudwin.....	193
Magnum Opus, Ethan Allen and His. Clarence Gohdes.....	129
Maimonides, On Spinoza and. Milton R. Konvitz.....	160
Man, The Whole Duty of. Dr. George Yeisley Rusk.....	715
Matter, The Dignity of. William Alphonso Murrill.....	124
Messianic Idea, The Growth of the. H. Oscherowitz.....	244
Miracle, The Great (Poem). Charles S. Reid.....	704

Mo Tse. H. G. Creel.....	696
Morris, Lloyd. Al Furquan .....	62
Murrill, William Alphonso. The Dignity of Matter.....	124
Music and Philosophy. Frederick N. Sard.....	305
Nash, J. V. Character Training in School and College, 32; The Religious Evolution of Tolstoy, 641; The Sunset of a Great Life.....	449
Nature and Epistemology. M. Whitcomb Hess.....	377
Number and Names of the Devils, The. Maximilian J. Rudwin.....	282
Occidental Thought in Ancient Chinese Philosophy. Suggestions of J. K. Shryock .....	341
Organization of Pandemonium, The. Maximilian J. Rudwin.....	463
Oscherowitz, H. The Growth of the Messianic Idea.....	244
Phillips, D. E. Behaviorism Unmasked, 434; Psychological Chaos.....	668
Philosophic Study of Religion, The. Frederick C. Grant.....	16
Philosophical Speculations of Giordano Bruno. Birger Headstrom.....	87
Philosophy Vindicated. Clarence Erickson.....	526
Popoff, Peter J. The Balance .....	186
Popular Religion. H. G. Creel.....	759
Protevangelion (Poem). Charles Sloan Reid.....	384
Psychological Chaos. Dr. D. E. Phillips.....	668
Reese, Curtis W. The Idea of Purpose.....	411
Reid, Charles Sloan. The Comet, 576; The Great Miracle, 704; Protevangelion .....	384
Reid, John Gilbert. The International Institute of China.....	705
Religion, A Minister's Son Ruminates on. John Guy Fowlkes.....	177
Religion, The Philosophic Study of. Frederick C. Grant.....	16
Religion, Popular. H. G. Creel.....	759
Religion, Self-Government in. M. E. Robinson.....	622
Religious Evolution of Tolstoy. J. V. Nash.....	641
Religious Speculations of Jacob Boehme, The. Birger R. Headstrom.....	316
Richardson, Robert P. Jesus and His Family, 65; Jesus and John the Baptist .....	577
Robinson, M. E. Self-Government in Religion.....	622
Rudwin, Maximilian J. Diabolus Simia Dei, 602; the Form of the Fiend, 321; Journeys to Hell, 566; The Legend of Lucifer, 193; The Number and Names of the Devils, 282; The Organization of Pandemonium .....	463
Rusk, Dr. George Yeisley. Christianity in its Conflict with Freudianism.....	385
Rusk, George Yeisley. The Whole Duty of Man.....	715
Satan, The Synagogue of. Maximilian J. Rudwin.....	728
Sard, Frederick N. Music and Philosophy.....	305
Schiller, The Aesthetic Writings of. Birger R. Headstrom.....	235
Science Offer Ethical Guidance, Does? T. Swann Harding.....	257
Shryock, J. K. Suggestions of Occidental Thought in Ancient Chinese Philosophy .....	341
Simons, Hi. Why William James "Stood By" God.....	77
Sinism, Origins of. H. G. Creel.....	474
Somerville, Bollins. Getting at the Bottom of our Corruption.....	119

Sootin, Harry. Cynicism as a Necessity.....	45
Speirs, Russell F. The Vital Element in Belief.....	756
Spence, Lewis. America and Mediaeval Europe.....	513
Spinoza and the Cartesian Physics. Birger R. Headstrom.....	571
Spinoza and Maimonides, On. Milton R. Konvitz.....	160
Starr, Frederick. The Later Awards of the Cornplanter Medal.....	749
Stork, T. B. Some of the Inabilities of Human Thinking.....	505
Sunset of a Great Life, The. J. V. Nash.....	449
Suter, Henry Charles. A Century of Ibsen.....	444
Tai-Hsu, Rev. The Fundamentals of Buddhistic Philosophy.....	275
Tolstoy, The Religious Evolution of. J. V. Nash.....	641
Tragedy, Death and Decay. Robert Sparks Walker.....	228
Vital Element in Belief, The. Russell F. Speirs.....	756
Walker, Robert Sparks. The Humorous Side of the Serious, 55; Tragedy, Death and Decay.....	228
Waterhouse, John W. Belief and Reason: A Study in the Nature of Belief and its Place in Religious Experience.....	612
Weber, William. Jesus, the Prophet and Messiah.....	294
Wheelock, Edwin Miller, The Early Life of. Charles Kassel.....	94
Wilcox, Guilford. The Word of God in Nature.....	111
Yarros, Victor S. Agnosticism and the New Tendencies in Science and Philosophy, 169; The Ethics and Technique of Retiring, 311; Intellectual Integrity and the Art of Thinking.....	381





DR. GILBERT REID

*Frontispiece to The Open Court.*



# THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.

---

COPYRIGHT BY OPEN COURT PUBLISHING COMPANY 1929

---

Volume XLIII (No. 12) DECEMBER, 1929

No. 883

---

## THE INTERNATIONAL INSTITUTE OF CHINA

BY JOHN GILBERT REID

**T**HIRTY-FIVE years ago, in the autumn of 1894, there returned to China a thirty-six-year-old American Presbyterian missionary. He took along with him a sum of about fourteen hundred dollars. He had no "home board" backing to depend on, yet he was launching a new independent mission. He called it A Mission Among the Higher Classes in China. His name was Gilbert Reid.

Gilbert Reid himself had collected the money which he took to China; part of it was contributed by his mother, wife of John Reid, a Presbyterian minister in New York State, and part by himself. He had only vague promises of further contributions in future. He had resigned from the Presbyterian mission staff in China, after a service of nearly twelve years, because the home Board of Foreign Missions had declined to permit him to work among the higher classes in China. The mission staff in Shantung province, China, where Gilbert Reid had been stationed since 1882, however, had urged that he be appointed for such a new undertaking.

When Gilbert Reid returned to China, this country was engaged in a futile war with Japan. The war ended disastrously for China. Assistance from abroad, therefore, was welcome, and his offer to help proved acceptable. Gilbert Reid initiated in Peking a new era in friendly contacts between Chinese officials and other nationals. He wore Chinese clothes, including a queue of his own, lived in a small Chinese house, ate Chinese food, adapted himself to Chinese manners and customs, but followed his own Christian faith. He was welcomed in Chinese and Manchu homes where no "bar-

barian" had ever entered; and in return he received in his humble dwelling high officials of the Chinese Government.

Gilbert Reid did not attempt to proselytize; he did not convert the higher classes into blue Presbyterians; he sought merely to influence them in favor of reform, of progress, of international cooperation. In order to pay his small bills, he acted as correspondent for various papers, in China and in England; for his funds were not sufficient to cover personal expenses. Obstacles of varied kinds met him; some officials were suspicious, some fellow-missionaries were contemptuous; but he persisted and gradually won over those who protested.

On New Year's Day 1897 he received a cablegram from his mother reporting the death of his father, and at once he decided to prepare for a trip home. Before he left, however, he made plans to extend his work. Hitherto it had depended entirely on his personal efforts, aided by a few Chinese employes; but now he secured the cooperation gratis at Peking of a great sinologue, Dr. W. A. P. Martin, an American, who consented to supervise his work in China while the founder was absent at home. Furthermore, a host of Chinese and Manchu scrolls and banners, to the number of over two hundred, were received by Gilbert Reid in honor and in memory of his father, a Presbyterian minister in far away America, a man unknown to these non-Christian officials in conservative China.

The main event, however, lay in the fact that, for the first time, the Chinese Foreign Office issued an official sanction for the proposed "Institute of Learning" to be established by "the American Missionary, Gilbert Reid," and promising to grant further assistance should this proposal be carried out. Therefore, en route home, Gilbert Reid launched in earnest a campaign for building funds and raised money in the principal port cities of China, from both Chinese officials and foreign nationals. It was the formal beginning of the International Institute of China. En route home, also, Gilbert Reid became engaged to marry Miss Sallie Bell Reynolds, of Columbia, S. C., piano teacher in the Southern Methodist church's McTyeire School for girls, at Shanghai, China. The wedding occurred later on in the bride's home town.

The Spanish-American war in 1898 somewhat dampened the enthusiasm of friends whom Gilbert Reid requested to help finance

his new International Institute. He was able to form an American committee in New York to shoulder the burden of raising funds for the work in China, and not only did he make this beginning in his own country, but he and his wife went to England as well. Leaving his wife there, and making London his headquarters, Gilbert Reid commenced a campaign which extended from Edinburgh to Paris, Berlin, St. Petersburg, Stockholm, and Copenhagen. Although committees were formed in several European countries and a certain amount of money was raised or promised, the actual financial result of the trip was not great. Nevertheless, the founder of the new Chinese-foreign friendship movement felt hopeful, as he had found much sympathy and interest among British and European men of influence.

While in England, the Gilbert Reids added a third member; this was myself; so, when we returned to New York, en route to China, there were three Reids rather than one, compared with two years before when Gilbert Reid started alone on his trip from China.

We arrived back in China the autumn of 1899. Gilbert Reid's mother had passed away a year after his father, while he was at home; so his family ties no longer bound him in any way to New York. During his absence from China, a promising reform movement, initiated by the young Manchu Emperor Kuang Hsu, had been halted by his aunt, the famous Empress Dowager Tzu Hsi, and a period of reactionary government had set in. Friends of Chinese progress abandoned hope in China's higher classes as an instrument through which to promote harmony, truth, and other lofty principles.

Within the year of our arrival in Peking, the Boxer uprising took place, we were besieged in the British legation at Peking, my father was wounded, and my mother and I barely survived the hardships of a terrible summer's experience. At the close of the siege, with the Manchu court refugeeing in west China, all work among the higher classes naturally was at a standstill. Gilbert Reid earned a livelihood by doing newspaper work again and interpreting for the British army at Peking. My mother and I left for Shanghai to recuperate, as we had no home board to pay our expenses back to the United States. But we recovered and duly returned to Peking in 1901.

Gilbert Reid consulted his many Chinese official friends and

was persuaded to transfer his International Institute to a safer, saner part of China. In 1902 we moved to Shanghai. From this time dates the property era of the young Institute; which is another way of saying the successful era, judging by standards accepted everywhere. The building funds were increased; a fine site of land, in the French concession, was purchased by a group of Chinese; and the first building was erected. The present buildings of the International Institute of China were all completed before the world war commenced in 1914; most of the money was contributed by Americans, chiefly by Mr. Wm. G. Low, of New York, in memory of his father who had been engaged in China trade. The property today is worth \$100,000.

While Gilbert Reid had carried on classes in English at Peking, prior to the siege, schools of a reputable character being few, the principal work in Shanghai was also educational. At that time many Chinese desired their sons to enter a school managed by foreigners provided foreign religion was not compulsory as part of the curriculum. Thus the Institute school developed and prospered. In addition, however, other forms of activity were pursued; lectures, social gatherings, and all sorts of "uplifting" work were undertaken. The dozen years before the world war, the Institute and its director were known throughout China, and tourists always asked suggestions from Gilbert Reid. Prominent visitors, both Chinese and foreign, were entertained, and the Institute was a haven of goodwill.

In the summer of 1909 we again visited Peking. Both the Empress Dowager Tzu Hsi and the Emperor Kuang Hsu had died the previous autumn, within a day of each other, and the late Emperor's baby nephew had succeeded him. A period of reform and change had been ushered in. Friendly feeling between Chinese officials and foreigners was increasing, social intercourse spreading. The Foreign Office formally renewed its sanction of the Institute, contributed a sum of money in token of approval, and paid special honor to Mr. Wm. G. Low for his repeated gifts to the Institute. Gilbert Reid felt his work was bearing fruit.

In the winter, however, it was decided to close the school at Shanghai, for various reasons. Gilbert Reid was planning a trip to the United States and Europe, again; jealousy had been aroused among missionary institutions by a prosperous school which did

not stress Christianity as an entrance requirement; and educational work by Chinese was growing under Government encouragement. During the absence of the director from Shanghai, his place was taken by two Chinese co-directors and by an international committee.

We Reids now were four, having added Jean some time before; and we sailed from Shanghai in April 1910 aboard the Dollar freighter *Bessie Dollar*, for San Pedro, California. Captain Robert Dollar, then just beginning his present extensive shipping undertakings, allowed us to travel free of charge, except for meals at a nominal price of five dollars a day. We reached San Pedro about thirty-five days after leaving Shanghai. Gilbert Reid left his family in South Carolina for the rest of the year while he went north to campaign on behalf of his work in China. In July, 1911, we went across to England and Europe; our return to Shanghai in October coincided almost with the outbreak of the revolution against the Manchu dynasty.

Gilbert Reid had raised sufficient funds while at home to afford three new staff members at Shanghai. Thus reinforced, he was at more liberty to concentrate his own efforts along lines he preferred. Already he had published a series of books in Chinese. During the winter he tried strenuously to harmonize the conflicting points of view between the republican Chinese group at Shanghai and the imperial Government at Peking. He was threatened by both sides, each of which accused him of being in the employ of the other. Yet he interviewed the military commander at Nanking in November to persuade him against further warfare, and in January he visited Peking to advise his Manchu and Chinese friends to urge abdication of the Manchu dynasty, in order to prevent prolonged bloodshed.

With the inauguration of a republic in China, Gilbert Reid bent his efforts to make it a success. A reception was given by the Institute to Dr. Sun Yat-sen, leader of the republican revolutionaries, who duly planted a palm tree symbolizing peace. Social gatherings and lectures were held at the Institute and articles published to promote peace in China. A regular series of Sunday lectures on the different religions of the world was begun at the Institute, the one rule being that no one should attack another's religion. Gilbert Reid himself gave a series of lectures under the Billings fel-

lowship in appreciation of the good points of other religious faiths, comparing them with the best in Christian faith. These lectures subsequently were published in book form by The Open Court Publishing Company, under the title of *A Christian's Appreciation of Other Faiths* (1921).

An international committee representing twenty nationalities was organized in 1914 to promote establishment at the Institute of an international exhibit, to help trade, commerce, and industry, as well as to link the cultures of the world. Gilbert Reid went to Peking in the summer as delegate of this committee to request the official support of the Chinese Government and of the foreign legations. The Chinese Government, through President Yuan Shih-kai and his ministers, agreed to help such a plan if foreign governments would and promised to grant a sum of money. The promise, however, was made just prior to the outbreak of war in Europe, and the plan never materialized, owing to the immediate war situation halting all forms of international cooperation in China.

During the war years the Institute continued as best it could the various types of work already begun. These included, aside from religious and social meetings, the development of a library and of an exhibit of Chinese art and culture. A monthly Chinese publication was issued and sent to Chinese officials, and personal contacts by the director and his staff were maintained with prominent Chinese and foreigners. In 1916, while in Peking, the director held a reception in honor of the republican parliament. But, with the spread of the European war to Chinese waters and to Tsingtao, early in the conflict, repercussions shortly were felt by the International Institute.

Members who belonged to opposite belligerent groups soon caused a split; for allied members were warned not to have intercourse with Germans and Austrians. Consequently allied members resigned or stayed away, since the director did not ask German members to resign. His defense of Chinese neutral rights, in 1914 and later, following the invasion of Shantung province by Britain's ally, Japan, also caused allied members to boycott the Institute. Funds ran short, because international work was not deemed practicable at such a time in Shanghai.

Gilbert Reid found himself once more in a position where he was obliged to earn a livelihood outside of his own particular work.

Again he resorted to newspaper work; in January 1917 he moved back to Peking where he had acquired control of the Peking *Evening Post* from its Chinese owner. Through editorship of this paper he not only supported himself, thus indirectly assisting the Institute, but also continued the task of supporting the principles of peace in China and international goodwill. The direct result, however, was closure of his paper after both the United States and China had entered the war against Germany. On the occasion of his sixtieth birthday, November 29, 1917, Gilbert Reid received the congratulations of a host of prominent Chinese officials, ranging from the President down, and of foreign friends; less than a month afterward he was suddenly arrested by the American authorities in China and deported to Manila. The sole explanation given him was that the Chinese Government had requested that he be removed from China, thus the United States Government was forced to deport him.

The next few months were spent in the Philippines, where Gilbert Reid was constantly the guest of a large Chinese colony. The Chinese consul-general at Manila, having engaged his services as tutor in his family, was compelled to relinquish these services, because a foreign spy had reported to Peking and the Chinese government had been compelled to interfere. Subsequently Gilbert Reid learned that his deportation had been arranged, not by the Chinese Government, which had merely been a tool, but by certain foreign legations at Peking, which objected to his efforts on behalf of peace.

In July, 1918, Gilbert Reid reached New York to rejoin his family who had preceded him there a year previously. During the next three years he remained in the United States, at no expense to the Institute which in the interval functioned quietly at Shanghai under Chinese supervision. Before returning to Shanghai in August 1921, Gilbert Reid participated in a presidential campaign by criticizing the Wilson administration for allowing Japan to keep certain ex-German rights and properties in Shantung, China; he also published two books, one already mentioned, the other entitled *China: Captive or Free?*, a political book. These books were favorably reviewed in the American press; the political book was printed in England and in Germany, where it was translated into German.

Soon after reaching Shanghai, Gilbert Reid once more visited



Peking and decided to locate there and to establish a branch of the Institute in the capital city. The Institute had recently been incorporated under American law and its machinery had been re-organized; but officers and trustees resided in China, representing nationalities which had supported the Institute in past years. An international aspect was again possible.

For five years Gilbert Reid maintained his headquarters at Peking. Frequently he visited the Institute at Shanghai, to attend meetings, but he wished to secure a site and a building in Peking as well. Owing to successive civil wars and governmental changes, no progress in this direction was made; yet meetings were held, particularly inter-religious meetings, and a weekly bilingual publication, *The International Journal*, was launched. Such prominent men as Rabindranath Tagore, the Indian poet-philosopher; the Panshen Lama, spiritual leader of Tibet; and Dr. Charles E. Jefferson, of the Broadway Tabernacle, New York, were among the guests of honor at these conferences. Inter-religious conferences also were held in Shanghai.

By 1926, however, the Institute decided to concentrate on its Shanghai work, and Gilbert Reid returned south from Peking. Less than two years later Peking no longer remained the capital of China. But, in the meantime, Gilbert Reid had entered hospital for a double operation, which he survived more than six months, in the end passing away September 30, 1927, after a valiant struggle to recover in order to continue his life work for China and international goodwill.

His death caused a problem of great perplexity to the Institute. The officers and trustees undertook to determine the best method of perpetuating the Institute in accordance with its charter. No successor could be found to fill the place left vacant by the Institute's founder, and eventually, in April 1928, a meeting of members agreed to the following reorganization:

The Institute aims, charter, and property should remain unchanged;

The title of Director-in-chief should not be used in future by anyone else, being reserved in memory of Gilbert Reid, the founder; but instead there should be a President, who would be an American citizen resident in the United States and member of the Institute, and an Honorary President, who would be a Chinese citizen



resident in China, supported by a board of trustees, who should remain in charge of the Institute property, with an American supervisor and a Chinese associate supervisor of work at Shanghai.

An elementary school for poor Chinese children should be supported by the Institute at Shanghai, while a greater portion of the Institute building should be used for a hospital for Chinese women and children, these being two new forms of work of a useful nature which might be managed by Chinese under auspices of the Institute, though the latter would continue to maintain its office, meeting room, and library;

And, until further notice, the only paid staff members should be Chinese, resident in Shanghai, while all officers, trustees, and others connected with the Institute should serve gratis.

At present the officers of the Institute consist of an American secretary, an American and a Chinese joint treasurer, and an American honorary vice-president, while the trustees, resident in Shanghai, consist of three Americans, two Chinese, and a German. So far the American President and Chinese Honorary President of the Institute have not been determined. The new school and hospital have been launched and are progressing in good shape, under Chinese management; in fact, today, the trend in China is for Chinese to manage all forms of enterprise in their own country. Nevertheless, the Institute remains an international organization because it is incorporated under American law, its officers and trustees, as well as members, represent various nationalities, and its property is situated in a French concession, across the border from an international settlement, in a Chinese city.

The new hospital, superintended by Chinese women doctors and nurses, is financed largely by Chinese. A certain amount of charity work, both in the clinic and in the wards, is done, while the school for poor Chinese children is open to charity pupils who cannot afford to enter other schools. Public schools in China are still absent, and hospitals for women and children are only too rare.

Through the kind offer of Mr. Louis Mayer, sculptor of Eugene V. Debs, Walt Whitman, and Senator Robert M. LaFollette, a bust of my father, Gilbert Reid, has been cast into bronze and is offered to the International Institute free, provided other friends raise the sum of five hundred dollars to be donated to the Institute. The New York committee of the Institute is planning an appeal for

subscriptions to secure this bust, and any interested persons may write either Mr. G. T. Pearsons, 70 Fifth Avenue, New York, as Hon. Treasurer of the New York committee, or myself, at 1526 Walnut Street, Berkeley, California, as secretary of the Institute.

If the Institute were fortunate enough today to have an annual financial support from this country, its work might be extended in many directions. As it is, owing to limited income, its work is likewise limited to what seems most practicable and essential in a time of so much change and confusion in China. I trust, in time, the International Institute work in China may receive added life and that an organization along similar lines may be feasible also in this country. The principal aims, after all, are to help China help herself and to better friendly relations between Chinese and other nationals. This platform is broad enough for anyone.