

231-280), which in spite of its negative criticism of the genuineness of the *Tao-Teh-King* is still of great value as a translation.

The Cho State in which Lao-Tze was archivist was the representative of the suzerain power in China, although in Lao-Tze's time it had dwindled down to almost a nonentity. Still it had preserved many of the records of ancient times and was looked to by the surrounding states as the nominal source of their authority and power. Hence Confucius's reputed visit to Lao-Tze. Your estimate of the influence of Confucius is, I regret to see, somewhat unfair to the Great Sage of China. His reputation doubtless suffers in Western estimation when compared to the original genius of his rival. Still I do not think he should be made responsible for the degeneracy (if any) of the race which he so manfully and perseveringly attempted to reform and educate, and which, it must be admitted, that but for him would long before now have disappeared from the ken of history.

As regards myself, I beg that you will kindly note that I have now been appointed sub-editor and translator to a new Chinese daily paper, the *Thien Nan Shin Pao*, to which all future communications to myself should, please, be made. The journal is intended to awaken the literary classes of China to a true appreciation of their position in the struggle now going on between Oriental and Occidental civilisation, and appreciating and relying on the vitality of our own race, we have every confidence that they will enthusiastically respond and work their own deliverance. I have no doubt that Occidentals, like Lord Salisbury, believe that they are a *dying* race. In a recent issue of the local *Straits-Chinese Magazine* I have given in English my own opinion as to the probable outcome of the present struggle in view of China's past history, and as soon as the articles are completely issued I shall make bold to forward you a copy. Meanwhile I am sure you will generously give us your sympathetic support, and we shall be only too pleased to be privileged to translate and publish whatever views or advices you may wish to tender on the subject. The editors are a Chinese Provincial Graduate of Fukien, Mr. Khoo Seok Wan, and Dr. Lim Boon Keng, M. B. C. M. of Edinburgh, Chinese member of the Legislative Council of this colony.

SINGAPORE, June 6, 1898.

TAN TEK SOON.

NOTES AND BOOK REVIEWS.

The Anglo-Saxon alliance is not a diplomatic treaty; nor should it be. It is the recognition of a deep-seated sympathy between two powerful nations, kin in blood, the same in language, similar in institutions, and cherishing peaceful ideals of civilisation. It is not in opposition to other nations, but simply indicates that the United States and Great Britain have become conscious of a solidarity of interests and would regard a war that unfortunately might break out between them as a civil war, deplorable under all conditions. The Anglo-Saxon alliance finally tends toward the establishment of a parliament of the world.

The article in the present *Open Court* on "Chinese Fiction," by Dr. Candlin, is a unique contribution to literary criticism, and, we trust, will be cordially welcomed by our readers, to whom a favorable insight into the Chinese genius and character, not otherwise obtainable, will be afforded. Dr. Candlin, who is a Christian missionary, is now in Tong-shan, in the far North of China, which is at pres-

ent greatly disturbed by revolutions. We regret that the proofs of the article, which were sent to Mr. Candlin several months ago, were unable to reach him.

We have learned with deep regret of the death of Dr. George Ebers, the well-known Egyptologist and novel-writer, at Munich recently. Dr. Ebers was a reader of *The Open Court*, and in his correspondence with the editor frequently expressed his sympathy with its aims.

Modern Rationalism, Being a Sketch of the Progress of the Rationalistic Spirit in the Nineteenth Century. By Joseph McCabe. (Watts & Co., London. Pp. 163. Price, 2s 6d.) Mr. McCabe has sought in this work to rewrite, from the point of view of rationalism, the history of modern human thought, considered in its most general aspects. He reviews the history of philosophy and the history of science in so far as these studies have influenced less tractable systems of social opinion; he traces the rise of rationalism and theology, the growth and extension of Biblical criticism, of comparative religion, mythology, etc. Rationalism, according to the author, is not a wholly modern movement, but is discoverable in every system of thought, ancient and modern, wherein the spirit of scepticism and criticism has shown itself. It is rather a "cast of thought" than an actual historical system. As such, and as the incarnation of the spirit of science, it is synonymous with the best-founded, most rigorously demonstrated, positive knowledge of every age. Mr. McCabe's book is readable, and the account of the many delicate controversies which it touches is fair and unimpassioned.

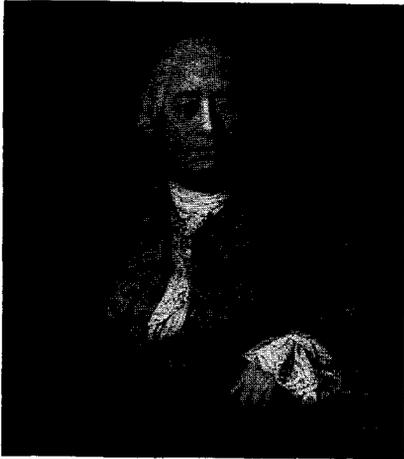
The August number of the *Bibelot* (Mr. Thomas B. Mosher, Portland, Me.) is made up of two poems of Mr. William Watson—*Wordsworth's Grave* and *Lachrymæ Musarum*. The September number will be *The School of Giorgione*, by Walter Pater. (Single numbers, 5 cents.)

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