COMMERCIAL.

FRIDAY, OCTOBER 25, 1878.

COMMERCIAL and agricultural matters, generally, are without change to report, and, as we have had the pleasure of noting for some weeks, the prospects of our planters are bright and cheering.

We hear of a sale, last week, of twelve shares of stock in the Wailuku Sugar Company, at $800. Without reference to this particular transaction, which, we believe, was genuine, we would say that, in some cases, exaggerated reports of real estate and stock sales gain currency on the streets, which inquiry sometimes fails to confirm. It is the more proper to speak of this, as all such rose-colored rumors will be apt to produce an injurious effect in the long run, by their probable tendency to cause distrust even in the soundest and safest of our Island investments. Our real friends, at home or abroad, would regret to see this, for obvious reasons

Advices by the schr Nettie Merrill give sugar quotations of Hawaiian grocery grades at 8½c. The reduced stock of raw grocery grades make prices firm.

Rice, best Hawaiian, held at 7½c.

Coffee, no quotations of Hawaiian given.

The S. F. *Commercial Herald* of Oct. 16th gives currency to the formation of the Hawaiian Commercial Company, with a capital of $10,000,000. The Directors are C. Spreckles, F. F. Low, F. W. Babcock, H. Schussler, and H. Bendell. The *Herald* says it is more than probable that the sugar production of the Islands can be increased six fold.

We have been furnished by a leading commercial house of this city with the circular of the "Jarvis Furnace Company" of Boston, inclosed in a letter to the manager of one of the sugar mills on Hawaii. On those plantations where fuel is scarce, and bagasse (trash) is depended upon for steam purposes, boiling, and consequently the most important work of the plantation—securing the crop—is frequently delayed by the impossibility of drying the trash. This is especially the case in the winter season, when more or less rain falls all over the Islands, and when, too, most of the sugar crop is taken off. Now if any method can be devised whereby the bagasse could be burned in its wet state, as it comes from the rollers, it would allay all anxiety on the part of planters as to favorable weather in the grinding season. This the agent of the Company claims that the "Jarvis Furnace" will do, and gives, in the circular spoken of, various letters from agents and owners of manufacturing establishments in the Eastern States, to that effect. The great improvements in this furnace are claimed to be these: Cheap and green or wet fuel can be used without auxiliary blast, and the saving to the best class of fuel is fifteen per cent. The Scientific American, in speaking of it, describes the fire "as a surface one, and the hot pure air (oxygen) unites with the gases, and having sufficient room to expand, makes an immense flame. It makes its own draught, even with the dampers only one-quarter open; in other words, the heat is held, and it is perfect slow combustion." This is high praise, coming from such authority.

The very great importance of this improvement justifies us in giving, for the information of our planters, the following extracts from the agent's letter:

"In regard to the burning of your bagasse, partly dry, we have not the least doubt of the ability of the furnace to do it. In fact, we need a certain amount of moisture in our fuel in order to get the full benefits of the furnace, and when we burn coal as fuel, we put in all the water the coal will take. We readily burn wet sawdust, fresh from the logs, without drying at all, simply mixing a small amount of bituminous coal with it, to reduce the extra moisture. We also burn wet hops and shavings, the refuse of breweries; wet tan from tanneries; wet saw dust; and, in fact, anything of a combustible nature, even with from 25 to 50 per cent moisture. We require no blast of any kind, simply the natural draught of the chimney, which, however, must be good; the flue of the chimney, also the flue from the boiler to chimney, must be 11 times the area of the tubes of the flues of the boilers.

"Competent engineers, who have lived for years in the sugar districts, and who have seen the working of our furnace, say, without any hesitation, that we shall have no trouble in burning this bagasse just as it comes from the press. The Jarvis furnace requires special castings of iron and fire-brick, and are manufactured here in Boston. We can ship from here to San Francisco, and can send drawings, but want to know what protection we can have to our patents; also what it will cost to get them out. We get here $250 per boiler for our furnace. We furnish the castings and fire-brick plates here."

It will be an easy matter for the Company to establish an agency here with whom our planters can readily communicate, and a single experiment with the furnace will prove if its claims are well founded. The question of fuel is becoming a very important factor with our plantation owners in figuring up their profits, and any device that will lessen its cost will not be neglected by them.

The credit sale at Bartow's rooms is realizing what may be called fair prices, considering the state of the market. Up to noon, to-day, about $15,000 worth of goods was disposed of.

The Zealandia may be looked for next Monday evening, with dates from the Colonies and Europe to the 12th or 14th inst.

The City of New York will be due from San Francisco next Tuesday week, with dates from that port of October 28, and from the Eastern States to the 27th.

The only foreign arrivals for the week were the Am bk Henry Buck, Oct 20, 28 days from Burrard's Inlet; and the Hawaiian Schr Nettie Merrill, Oct 25, 15 days from San Francisco.

The departures were: Oct 19—Grace Roberts, in ballast, for Port Townsend; Eustace, for San Francisco, with domestic produce valued at $31,878 15. 22—Vivid, for Fanning's Island, value domestic produce, $156 62, and do foreign, $317 68. 24—Eureka, in ballast, for Port Townsend.

The H W Almy has been detained waiting for freight, the calms about the Islands delaying the coasters. She will probably get away to-morrow morning. The J A Falkinberg has also been detained by the same cause.

PORT OF HONOLULU, H. I.

ARRIVALS.

Oct 20—Stmr Likelike, Reynolds, from Maui and Hawaii.
20—Stmr Kilauea Hou, Marchant, from Kahului.
20—Stmr Mokolii, Bates, from Molokai.
20—Am bk Henry Buck, Sormon, 28 days from Burrard's Inlet.
22—Schr Halenkala, Puuahiwa, from Hilo, Hawaii
23—Stmr Mokolii, Bates, from Kauai.
24—Stmr Kilauea Hou, Marchant, from Kahului.
24—Schr Kulamanu, from Kohala.
24—Schr Pueokahi, Clarke, from Kohala.
24—Schr Marion, Kaun, from Koloa & Waimea.
24—Schr Waimalo, Brown, from Koloa.
25—Schr Leahi, Kaaha, from Kohala, Hawaii.
25—Schr Nettie Merrill, Hatfield, 15 days from S. F.
25—Schr Prince, Siemsen, from Kona and Kau.
25—Stmr Waimanalo, Dudoit, fm Olowalu, Maui.

DEPARTURES.

Oct. 19—Schr Waioli, Toomey, for Hana, Maui.
19—Am schr Kasmo, Matthews, for San Francisco.
19—Am bktne Grace Roberts, Ohlsen, for Port Townsend.
21—Stmr Kilauea-hou, Marchant, for Kaunakakai and Kahului.
21—Stmr Mokolii, Bates, for Kauai.
21—Schr Jenny, Pake, for Nawiliwili, Kauai.
21—Schr Waikele, Kalanao, for Malike, Maui.
21—Schr Ka Mot, Sears, for Kahului, Maui.
22—Stmr Waimanalo, Dudoit, for Alowalu, Maui.
22—Stmr Likelike, Shepherd, for Maui & Hawaii
22—Schr Pueokahi, Ikala, for Kohala, Hawaii.
22—Schr Kekauonohi, Malahi, for Hanalei, Kauai.
22—Tahitian schr Vivid, Sweet, for Fanning's Island.
22—Schr Ullama, Puaahiwa, for Waipio and Honokaa.
24—Am bktne Eureka, Nordberg, for Port Townsend.
25—Stmr Kilauea Hou, Marchant, for Lahaina and Kahului.
25—Stmr Mokolii, Bates, for Kauai.

VESSELS IN PORT.

MERCHANTMEN.

Am bk H Buck, Sormon.
Ger bk Priscilla, Ahrens.
Am bk D C Murray, Frost.
Am bk H W Almy, Freeman.
Am bktne J A Falkinburg, Hubbard.
Hawaiian brig Pomare, Chave.

WHALERS AND TRADERS.

Am schr Loleta, Dexter.
Am schr C M Ward, Whitney.
Am schr Gen Harney, Tripps
Haw schr Giovanni Apiani Long, Weeks.

Vessels for Honolulu from Foreign Ports.

Brit bk Eskbank, Glasgow, sailed May 23.
Am bk Alice Reed, New York, sailed June 30.
Brit bk Thistlebank, Glasgow, sailed Aug 28.
Haw bk R C Wyllie, Bremen, sailed June 26.
Am bktne Cath. Sudden, Port Gamble, loading Sept 12.
Haw brig Elise, San Francisco, loading Sept 30.
Am brig Timandra, San Francisco, loading Sept 30.
Fr bk Madelaine, Hongkong, loading Aug 24.
Am schr Bonanza, San Francisco, sailed Oct 6 for Hilo.
Brit stmr Zealandia, Sydney, due Oct 28.
Am stmr City of New York, San Francisco, due Nov 4.
Ger bk Alster, at Liverpool Sept 5.
Haw brgtn Stormbird, South Sea Islands, due Nov 5.
Bel stmr Peruata, Callao, due Nov 18.
Am bktne Jos Perkins, Port Gamble, due Oct 26.
Ger bk Louise, from Glasgow, via Bremen.
Am sch Mary Swan, fm S F, en route for Kapaa, Kauai, due
Brig Violet, San Francisco, loading Oct. 10.
Am bktn Monitor, from Humboldt.
Ship Hamilton, from San Fran, en route for Baker's Is.

IMPORTS.

FROM BURRARD'S INLET—Per H Buck, Oct 21—40,057 feet T & G N W lumber, 443,870 feet rough do, 21,188 pickets, 20 bbls dried fish, and 10 kitts do.

EXPORTS.

FOR SAN FRANCISCO—Per Eustace, Oct 19—447,066 lbs sugar. Value domestic produce, $31,878 15.

FOR FANNING'S ISLAND—Per Vivid, Oct 22—Sundry groceries, 2888 ft lumber, 1 pkg medicine, 1 do tools, 2644 lbs bread, 2 bbls molasses, 3 dozen alcohol, 1 coil rope, and 23 bread casks. Value domestic produce, $156 62, value foreign do, $317 68.

PASSENGERS.

FOR PORT TOWNSEND—Per Grace Roberts, Oct 19—J H Watts.

FOR SAN FRANCISCO—Per Eustace, Oct 19—Captain Sands and wife, C Eatenhauer.

FROM WINDWARD PORTS—Per Likelike, Oct 20—H R H Princess Liliuokalani, His Ex S G Wilder, J H Black, J P Jordan, S L Austin, C Afong, Miss L Lidgate, Miss S Sheldon, S Saraum, J Meek, J Macgurn, J Maden, T Uinkon, G J Emmes, J Hutson, H Treadway, E W Fuller, J Costa, T Meek, Mr Canaro and wife, and 76 deck.

FOR FANNING'S ISLAND—Per Vivid, Oct 21—J T Arundel.

FOR KAHULUI—Per Kilauea-hou, Oct 21—Dr Streka and wife, E Fausteman.

FOR WINDWARD PORTS—Per Likelike, Oct 22—H R H Liliuokalani, H R H Likelike, Mrs W I. Moehonua, Mrs C C Coleman, Lilliehua, D D Baldwin, J Hutson, N L Baldwin, Ahi, Father Charles, Father Leonore, S L Austin, Miss A Nailau, M Nathaniel, Ahana, F Wittrick, Mrs W Hapai, C K Kapule, Harry Webb, J U Kawainui, T Meek, T C Forsythe, Ohungwa, Mr Mahelona and wife, Mr Monroe, C H Bickey, Mr Peterson, J Maliopio, Henry Treadway, D W Glover, F S Kalama, several others, and about 175 deck.

FOR KAHULUI—Per Kilauea Hou, Oct 25—Mrs R McShane, 2 W Fuller and about 20 deck.

BIRTHS.

At Wailuku, Maui, October 13, 1878, to the wife of W Cummings, a son.

At Makawao, Maui, October 16th, to the wife of Abraham P. Fernandez, a daughter.

DIED.

COLEMAN—*In this city*, on Friday, Oct 18th, CHARLES LYRED CASTLE COLEMAN, only child of C. C. and H. A. Coleman, aged 11 months and 16 days

THE PACIFIC

Commercial Advertiser.

SATURDAY, OCTOBER 26.

PUBLISHER'S NOTICE.

The Publisher of this Journal gives notice that the subscription price is $6.00 per annum. If paid in advance, i. e., within one month from the date of subscribing, the charge will be $5.00.

Particular attention is called to the new rates for advertising, at the head of the last column on the first page. This scale is made up at a reduced rate, which our advertising patrons will please notice, and will be adhered to from this date.

All accounts now due and owing the ADVERTISER Printing Office must be paid to me, and all accounts against the ADVERTISER Printing Office must be presented to me for settlement.

J. H. BLACK,
Publisher and Proprietor.
Honolulu, Sept. 2d, 1878.

HIS MAJESTY, it is expected, will return by the steamer *Likelike* on Sunday morning, Nov. 3. Their Royal Highnesses, the Princesses Liliuokalani and Likelike, left on the steamer of Oct. 22, for a short trip to windward.

His Ex. Governor Dominis will return by the *Likelike*, to-morrow morning.

THE LESSON to be learned from the terrible experience which the Southern States are now going through with yellow fever is—CLEANLINESS. The papers now, too late, speak of the garbage and heaps of dust that were carelessly allowed to accumulate in the Southern cities that have been most scourged. Let us not trust too much to our traditional and boasted exemption through trade winds from contagious diseases. The trades, as we know to our sorrow, are sometimes quite interrupted for weeks together, and then what is to stop the eruption of some *mal inferno*, even here. Let us encourage the practice of keeping our streets clean.

THE SOUTHWEST Islands, from which,—as we are assured by reliable authority,—an abundance of immigrants can be procured,—are known as Sydenham, Hope, Pleasant and other islands. These are quite detached islands, are overpopulated, and for that reason the people are eager to emigrate. They are of a race not much unlike with the Tahitian, and which is much the same as the Hawaiian; are docile, and make excellent laborers. We are authorized to say that parties here are prepared, under proper arrangements with the government, to bring hither within three months, one thousand of these people, an equal proportion of whom shall be females.

"MAN'S inhumanity to man, makes countless thousands mourn,"—says the poet, and we are reminded thereof by a tale recently recited to us by an ancient mariner. This old salt was placed by a wealthy company's agent in Honolulu "in possession" of a guano island somewhere to the southward of Hawaii. The said island however had, in the course of event, become worked out, as to guano, and was no more resorted to for cargoes by big ships, so then "the lone barren isle" will revert to its former condition of occupancy alone by ocean birds. But we have forgotten our ancient mariner.' Yes; and he has two associates. To be sure they are *only* kanakas. After the lapse of over a year—let us hope that it was through some mistake—during which these three men subsisted on birds' eggs and what fish they could catch, a passing vessel took them off their ocean prison and brought them to Honolulu. We learn that an action at law is to grow out of the affair.

WE SHALL soon have to say good-bye to sails. For interisland navigation, steam will be—in fact, is already—a necessity. Under sails we must run the risk of being five or six days in passing from Kauai to Oahu, or from Oahu to Maui, and longer to Hawaii. Only this week we have heard of passengers, after being becalmed three days within sight of their port of departure on Kauai, going ashore again in disgust. We must have steamers—one at least for each Island. Our men of means interested in the coasting trade appear to appreciate the situation, for we hear it intimated that orders for at least two new steamers will go forward by the next regular mail to San Francisco. When the old *Kilauea* first came into competition with our schooner fleet of coasters, the owners of the latter felt very sore—as everybody naturally is when personal interests are touched—but now they will probably yield to the logic of events, and adopt steam.

SECOND only to the projected continuation of King Street to Kapiolani Park, we consider the bridge now in course of construction on School street, across the Nuuanu stream, to be one of the greatest public improvements undertaken in Honolulu for years. To speak truth, in the respect of public improvements, we have been receding, of late years, instead of progressing

We are frank to say that we have not got, and don't want, or expect to get, a dollar from any of the departmental heads of government for giving them favorable notices. Therefore we are equally frank and free to criticise them, and say what we mean. So far, under the Ministry that went into office early in July last, we have seen an apparent determination to, in the first place,—execute the laws faithfully, without fear or favor; and secondly, to energetically keep all departments up to their proper work. The Minister of the Interior went up to Kahului on the 18th instant, to inspect the roads and bridges of the Wailuku district, and we may shortly as a consequence, hear of some needed action in that direction. He is said to have travelled about pretty vigorously during his stay in the district which was only for the space of a few hours. Who would like to be subjected for so brief a time, even, to the pumpings and the acquisitions and the implied promises of a Minister of the Interior other districts will expect to be similarly visited. "Uneasy lies the head," &c.

We are not,—and do not wish to be, the government Organ—"Heaven save the mark!"—but we believe that public opinion holds by the present administration, so far as its policy has been developed.

WE ARE very glad to see by the tenor of the circular to agriculturalists issued by the President of the Board of Immigration, and which will be found in to-day's issue, that our authorities are fully alive to the great importance of a line of Governmental policy which the ADVERTISER has unceasingly advocated for years past—the introduction of immigrants in the due proportion of the sexes. The pursuit of wealth, when it seems almost within one's grasp and to be immediately acquired, is enchanting; but at such moments true wisdom suggests a careful review of the situation. We have before quoted the adage—"after us the deluge"—as illustrative of the strangely short-sighted policy which is being pursued here of admitting so many male Chinese as laborers on our plantations. It seems, indeed, that some of us will not learn, except from bitter experience. This journal does not desire to be a "prophet of evil," but we feel sure that evil is indeed coming to the country at large from this immigration of a people—all males—whose civilization is so essentially different from our own. In this particular we are situated precisely like some other countries in this ocean—California and Queensland, for instance, where the problem of Chinese inundation is vexing the people and the authorities. Wherever the Chinese are brought into competition with the inhabitants of a country, precisely the same complaints are made and the same kind of opposition is aroused. Thus, the thirty thousand Chinamen who have gone to Queensland to dig gold have really overrun the country. There are hardly more than five thousand white miners, but these decline to be driven to the wall or to be starved out by the Chinese. The disproportion is, of course, greater than it is in California. But the same difficulties in kind exist, and the same antagonisms are aroused. Queensland is threatened with an avalanche of Chinese. They swarm there like the locusts, and wherever they concentrate they leave very little for white settlers. These facts are interesting just now, because it has been said that everywhere else the Chinese were welcomed as immigrants. The fact is, they are not welcomed in any country where their competition is hurtful to the white or native population. The moment it is seen that this immigration is isolated, taking no root in the country, but getting all that is possible out of it, with the least possible return, there is sure to spring up an opposition. It may be called selfish; but the law of self-preservation takes the precedence of all others.

A recent New Zealand paper speaks warningly of "the evil of encouraging the arrival of these foragers, who, like locusts, do more for the impoverishment of a country than its prosperity. * * * It is a grievance to be remedied now, for if tolerated, it will be deeply regretted in the succeeding generation."

In the Eastern States of America, where the Chinese are rarely seen, and are in fact looked upon as curiosities, this subject is not at all understood in its proper light. The most of the Chinese who have gone to the Eastern States belong to the better classes—that is, the educated; and to be well educated in China signifies the possession of wealth. While reading and writing are universal, yet their higher education, which, once attained, puts its possessor on the footing of a mandarin, consists in learning by rote the Analects of Confucius, the works of Mencius, and a number of other ancient Chinese works, venerable with age, but which are utterly useless in application to our every-day life. The most intelligent and doubtless trustworthy exponent of China and the Chinese is Chun Lung, now in Yale College. He is a son of one of the most respected Chinese residents of Honolulu, Mr. C. Afong. He is in the junior class at Yale, and at the last competitive exhibition of orations he is reported to have made a most creditable appearance. Perhaps we cannot do better than to give his very interesting essay entire, as we find it in our Eastern exchanges. The title was, "The Educational Element in Chinese Civilization," as follows:

THE ESSAY.

Chinese civilization, from its unique character, presents to the world many problems for study and solution. In order to gain an insight into its structure, we propose to speak only of its educational element and to enquire what part that has played in its development. Commencing with the school culture, we find that that involves a thorough acquaintance with the classics, history and philosophy of the country. The school boy commences his first lesson as a philosopher. He is at once put to the trimetrical classics, whose first sentences assert the doctrine of the original purity of human nature. It is not to be supposed that the tyro understands the meaning. He is required to learn by rote. His memory, and his memory alone, is exercised and crammed for at least three years, in learning *viva voce* the Analects of Confucius, the works of Mencius, the Rites, the Ancient Odes, and the Book of Changes, before the explanation of what he has committed to memory is made by the instructor. From the nature of the language, he cannot exercise any judgment in his lessons, much less can he give his thought freedom and original force. School houses and graded colleges are scattered throughout the empire. Although schools are not public in the sense that they are supported by the state, yet they are made common by their cheapness, and are available to all classes, so that education in China is universal. Chinese education is voluntary, but behind this popular enthusiasm for mental training it has its ultimate interest in the state. The state is governed by the educated and the fittest. The highest political honor is opened to the humblest in every sphere of life, and every man may be a competitor. Neither the state nor society recognizes caste. In this respect it is purely democratic, not democratic in the sense in which we sometimes understand it in this country, where quality is measured against quality, and demagoguism supplants true statesmanship, but it is the democracy which presents the phenomenon of 400,000,000 of people all striving with equal chances to repair the waste of the state by evolving the best and fittest talents for the public service. And these talents are sifted and resifted through a system of competitive examinations. In no country is a successful scholar more appreciated and honored both by the people and the government, than in China. But on the one hand, the spirit and tendency of Chinese education is to keep alive the patriarchal system which forms the corner stone upon which the structure of society rests; and on the other, safety of the state necessitates the repression of originality of the mind. Hence the prescribed studies and the immutable rules and directions within which essays for all competitive examinations are restricted. This repressive policy had its origin in the Ming dynasty and gives to the Chinese civilization that stiffness and rigidity which are by no means conducive to progress.

The question is often asked what is the religion of the Chinese? It is, we may say, materialistic pantheism. It is a matter of fact religion. According to their philosophy, mind is matter, and matter tangible expression of mind. It is not that God is over and above nature and thus becomes supernatural, but that God is nature, and the various natural phenomena are so many forms of the divine expression. Hence mountains, rivers and groves have their gods. Hence come the manifold forms of apotheosis, such as ancestral, hero and sage worship, together with all the nameless forms of fetichism. Mahommedanism and Buddhism are not indigenous; they have their foundation in the supernatural and are not strictly the religion of China. Religious culture having its basis in material nature, the national consciousness is confined within material limits, and, like the national intellect, is deprived of that spiritual liberty which the ideal and supernatural world opens to the soul.

But over and above a mechanical and monotonous system of education together with a religion and philosophy founded on material nature, all weighted down by a language as inflexible and arbitrary and cumbersome as the great stratification of nature, they have the further incubus of rites and ceremonies which by their rigidity and their traditional conventionalism square into mathematical precision all their etiquettes and fashions, their manners and customs, till all expressions of finer sentiments are well nigh crushed.

In view of the nature of the educational element as described, can we doubt what powerful influence it has in shaping the character of the Chinese civilization? The narrowness and repression, which its uniformity and mechanical routine naturally produce, prevent originality and deprive the mind of its natural freedom. Hence comes the universal conclusion that the Chinese are imitative. They have construction, and construction at times on a grand scale, but all their constructions, whether they be works of art, architecture, literature or political administration, are greatly wanting in those æsthetic elements, which characterize western civilization. There is a dull monotony throughout the whole Chinese culture, and if the educational element aimed at securing homogeneity and longevity in her national life, as it has undoubtedly done, it has yet failed in individual development. The individual is sacrificed to the mass, and the mass moves and lives, as it did ages past, without any essential change. Had China remained in her exclusiveness, she would have been a world by herself; her civilization would have been adequate for her requirements, and she might have continued her national existence for another thousand years; but the progress of events has forced her from her isolation, and in coming in contact with the other nations she is put to great disadvantages, and her position even now is at best anomalous. In our opinion, the first thing needed to meet her present wants is a change of language.

The Chinese language is pictorial and hieroglyphical in its nature and origin. It cannot be reduced to a grammatical science, because its nouns have neither genders nor inflections; its verbs cannot be conjugated; and the nice distinctions of time, as observed in the Greek verbs, are not aided by auxiliaries. Again with few exceptions, where the characters are governed by the phonetic system, the bulk of the written characters follows no rule by which they can be spelled or pronounced. So that no new character can be formed and universally recognized by the people. Furthermore the language is unique in itself, and has a growth altogether independent of other languages. Hence it cannot be enlarged by introduction or incorporation of foreign words, nor can it give enlargement to other languages. When a language from its nature and construction is incapable of growth, as the Chinese language is, ideas and sensibilities must necessarily be confined and have to move in a narrow channel. Hence to speak in a word of the language, as one of the marked obstacles in the way of mental development and progress, it is too concrete and not abstract enough to repair the waste of the state by evolving the best and fittest talents for the public service. And these talents are sifted and resifted through a system of competitive examinations. In no country is a successful scholar more appreciated and honored both by the people and the government, than in China. But on the one hand, the spirit and tendency of Chinese education is to keep alive the patriarchal system which forms the corner stone upon which the structure of society rests; and on the other, safety of the state necessitates the repression of originality of the mind. Hence the prescribed studies and the immutable rules and directions within which essays for all competitive examinations are restricted. This repressive policy had its origin in the Ming dynasty and gives to the Chinese civilization that stiffness and rigidity which are by no means conducive to progress.

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