

The Sun

SUNDAY, DECEMBER 16, 1900. Subscriptions by Mail, Postpaid. DAILY, per Month, 60 CENTS. DAILY, per Year, 6.00. SUNDAY, per Year, 2.00. DAILY AND SUNDAY, per Year, 7.50. POSTAGE TO FOREIGN COUNTRIES ADDED. THE SUN, NEW YORK CITY. PUBLISHED EVERY DAY, EXCEPT SUNDAYS AND HOLIDAYS. ESTABLISHED 1809. OWNED BY THE SUN PUBLISHING COMPANY. EDITED BY JAMES W. WELLS. MANAGED BY JAMES W. WELLS. PRINTED BY THE SUN PUBLISHING COMPANY.

The White House.

The American Institute of Architects at its annual meeting in Washington on Friday adopted a resolution demanding the highest consideration. It protested against the alteration of the White House, except after the most careful study and upon the highest professional authority, conditions which we believe have not been observed in connection with plans for alteration recently prepared.

The White House is all that the resolution aimed at. It is a masterpiece, scholarly, pleasing example of architecture, dignified in its surroundings and typifying the best architecture of the beginning of the nation.

The laying of ordinary hands, or any hands, upon the American Executive Mansion, except after searching examination of the problem involved cannot be permitted.

Strange Talk From Gen. Harrison.

We regret to say that the intellectual reputation of the Hon. BENJAMIN HARRISON, which it has been the SUN'S pleasure always to look upon as among the first in the land, has been damaged by his address of Friday at Ann Arbor University on the relations of the Constitution to the flag. We say this in the spirit with which Gen. HARRISON discussed the legal status of the Philippines, that is, without regard to the merits of his position.

Gen. HARRISON thinks that the Constitution follows the flag by its own right, and that, therefore, the Philippines, being citizens of the United States, must have the citizens' rights. But what is the weight of a judgment that arises from this passionate reasoning?

No one can read that schedule of rights which the President gave to the Philippine Commission in an annex, order, without remark. Did you ever read one of the schedules made by the United States to an old world power? Can you speak of the subjects of her Majesty, and of the other citizens of the United States? No, if these provisions applied to citizens of the United States do not apply to citizens of the United States.

Gen. HARRISON has been President, and so has been the negotiator of treaties in the name of the United States; yet in not a single treaty ever sent before the Senate by him, or by any other President, for that matter, have the inhabitants of the Territories of the United States ever had the slightest part. They had no voice in the choice of either the President who proposed or the Senate who ratified, toward the treaty they were as truly "subjects" as are the Filipinos whose subjugation now afflicts Gen. HARRISON with horror.

A subsequent paragraph of the Ann Arbor address contains evidences of even greater mental excitement:

"But don't you see that there is a greater peril hanging over us? Are the rights of the people upon the mainland secure when we exercise arbitrary power over people from whom we demand entire obedience?"

There are to-day within the strict borders of the United States four communities over whom practically arbitrary power is exercised and from whom entire obedience is demanded. In the Territories of Arizona, New Mexico, Indian Territory and Oklahoma they vote neither for Members of Congress nor President. In the distant part of the continent that is subject to our jurisdiction, Alaska, it is the same. We will not consider the other portions of the country where for a time the authority of the President was as arbitrary as it is to-day in the Philippines, nor will we discuss the power of Congress to remove the restrictions which in its discretion it has put upon that authority. Neither will we review the history of the North American Indians.

The Ann Arbor address gives one the impression that Gen. HARRISON took the first convenient opportunity to vent his feelings about the Philippine question, giving to them the dignified outlet of an apparent argument as to the law.

Nevertheless, at the close Gen. HARRISON found that he had reached the conclusion that waits for all orators on the subject: "These Constitutional questions will soon be settled by the Supreme Court."

China's Greatest Statesman.

It is well known that CHANG CHIH-TUNG, Viceroy of Hupeh and Hunan, has, together with his colleague, the Viceroy of Nankin, been included in the list of four plenipotentiaries deputed to negotiate terms of settlement with the Western Powers. Throughout the recent troubles he has maintained a calm and a vast presence, readily suppressing the slightest tendency to outbreaks against foreigners, while, at the same time, he has exhibited a sturdy loyalty to the Emperor KWANG-SU and the Empress Regent. He is in many respects an extraordinary man. Though he has long possessed opportunities of acquiring exceptional wealth, he is comparatively poor. With the most ardent patriotism and lively pride in the past achievements of his country he combines a mind singularly open to the vital necessity of innovations and reforms. He believes in the moral superiority of Confucianism to Christianity, but he is equally convinced that China must quickly acquire an intimate knowledge of Western science and methods if she is to retain territorial integrity and national independence. Such is the man whose epoch-making book, "China's Only Hope," written soon after the successful invasion of the Middle Kingdom by the Japanese, has been translated, not only by French Jesuits, but also by an American missionary, Mr. SAMUEL L. WOODBURY, whose English version has been published in this city.

We call this book epoch-making because, on the one hand, it contains the neutral attitude lately maintained by the immense population of the Yang-tse Basin and for centuries in southern China against the Manchu dynasty, while, on the other hand, it provoked the reaction against foreigners which has had such salutary consequences. When the work appeared, the Emperor KWANG-SU, who was still reigning in fact as well as in name,

ordered it to be sent to each of the Viceroys, Governors and Literary Examiners, and so cordial a reception did it meet with at the hands of most of the literati, that the number of copies distributed is estimated at a million. There is no doubt that, had the Viceroy CHANG CHIH-TUNG not been so powerful, he would have lost his head for his bold advocacy of reform, notwithstanding the vehemence with which he insisted that Confucianism is the best, and, in truth, the only religion for the Chinese if they are to retain autonomy and individuality. Mr. Woodbury took alarm, and, to a resolute man, the ideas advanced in the Viceroy's book are attributable in large measure to the coup d'etat effected by the Empress Dowager in October, 1898, the decapitation of many members of the Reform party, the "clear out the foreigner" policy of Prince TSIAN and the awful scenes enacted in China during the last summer of the nineteenth century.

The author's aim in writing the book is set forth by himself in the preface. China, he says, is in danger of perishing. How can she be saved? That is the question to which he endeavors to supply an answer. While he holds that the condition of the backward-looking people in China is a danger to the whole East in that the corresponding social element in the Western world, he denounces severely the ruling classes of his countrymen. For the last fifty years, he says, China has proved herself almost irresponsibly stupid and somnolent. Among her officials there is not one man of discernment; there are no real scholars and no skilful artisans. As there are no schools, properly so called, the means of making good the national deficiencies are lacking. Old custom he treats as "a bogaboo, a passport to lying and deceit." In a word, the Viceroy seems thoroughly alive to the state of things in the Middle Kingdom, and it is to be envied that his country is morally rotten as well as materially helpless.

What is his remedy? He would seek it in the adoption of Western science and methods and in the renaissance of Confucianism. The moral basis of a regenerated China should be, he thinks, the ethical system expounded by Confucius and his disciples, while Western learning should be used for practical purposes. The assimilation of what is useful in Western enlightenment CHANG CHIH-TUNG would bring about in two ways, to wit: by drastic changes in the national mode of education and by a strict enforcement of religious toleration. By encouraging Jews of the London Mission at Hankow, China, he bears witness that the Viceroy's suggestions about converting the temples into schools, and other alterations in the scope and method of instruction, are remarkable both in character and in aim. In these proposals their author shows himself to be not only a reformer, but a reformer of the most radical and daring stamp. His educational scheme is pronounced by Dr. GIFFITH JOHN truly magnificent, and we are assured that it would have been crowned with signal success but for the coup d'etat of October, 1898. The chapter on religious toleration, also, is so admirable that it might be published by the China Religious Tract societies almost as it stands. The Viceroy deprecates all religious persecutions as wrong and impolitic. In his opinion the way to promote Confucianism is to reform the Government, and not combat everlastingly other religions."

Naturally, the American and English missionaries, who come forward as the translators and sponsors of this book, do not sympathize with the author's desire to witness a revival of Confucianism. Were his wish attained their occupation might be gone; as it might vanish even in the West should positivism and agnosticism, which are already tolerated, acquire complete ascendancy. Nevertheless, they acknowledge that in publishing "China's Only Hope," the Viceroy of Hupeh and Hunan has rendered a great service to every one to follow a hard and fast system the game would be much more interesting if the players exercised their judgment in the openings and were taught to discriminate between hands in which a long suit could probably be made and those in which it would be better to pay greater attention to "supporting cards," and to that combination which the cowboy would say gives "the drop" to the man who holds the key to the game.

Mr. Zangwill on the Jews and Judaism.

MR. ISRAEL ZANGWILL discussed before a Jewish society recently the question of Zionism, or the erection of Palestine into a Jewish State and the consequent immigration thither of a great body of the Jews now scattered over the world. It is a question which is provoking much interest in the race, though it seems generally to be regarded rather as an abstract than a practical and concrete proposition.

Mr. ZANGWILL, who is remarkably clear-headed with much power of statement, treated Zionism from both sides. He recognized the impracticability of anything like a wholesale Jewish immigration to Palestine, yet he was "inclined to the opinion that it would add to the dignity and be more to the advantage of Jews to have a separate national existence." The "problem of transporting the scattered millions of Jews back to Palestine from various parts of the world would be impossible of solution," even in these days of steam and electricity. It would also be impracticable to uproot them from their present environments, which they regard as their home, and to transplant them in the business, financial, artistic and intellectual life of civilization. It would exact of them terrible self-sacrifices, the throwing away of splendid practical advantages secured by them under the domination of an idea purely. Are the prosperous Jews of America and Europe the sort of people to do that? Mr. ZANGWILL concluded, therefore, that "all that could be done was to set up a centre of Jewish life to which Jews would gravitate gradually."

The present position of the Jews he regarded as "quite impracticable." While they were still kept shut up in Ghettos, it was possible to maintain a spiritual religion, with a faint hope of an ultimate return to Zion; but now when those walls are broken down and the Jews are "admitted to the European world of culture on equal terms, the question is, will the Jews accept that citizenship? If they do there is no hope of their returning to Zion, but rather the assurance that "Judaism would become a purely spiritual religion," so that its adherents could freely intermarry with those of other races who accepted Judaism from the spiritual point of view. That would mean, of course, the destruction of the race barrier which makes of the Jews a peculiar people. They would become absorbed in the great mass of the community and the race distinction they have so long maintained

would be destroyed. Nor can it be denied that such an absorption would be in the line of modern development and that to some extent it has begun already.

A strain of Jewish blood is already in many Christian families and now intermarriages of Jews with Christians are actually numerous, though still they may yet be few relatively. A very considerable class of Jews, in the more prosperous cities chiefly, are without religious faith, conviction and are indifferent to the rites and observances of Judaism, except perhaps perfunctorily once a year. In their meals and drink they are inseparable from the rest of the people. They would carefully avoid the peculiarity which once distinguished them. As Mr. ZANGWILL says, these modern Jews are "snobbishly anxious to be considered equal to the Christian," whereas in the old days a Jew "never for a moment dreamt that he was the equal of the ordinary Christian," but "believed he was the superior." Prejudices of Christians against intermarriage must yield more and more under the pressure of great Jewish wealth, more especially at a time of declining Christian faith; and if on the other side there is the influence of the subsidies of which Mr. ZANGWILL speaks, how can they exist longer against agencies so destructive? A Jew said lately in THE SUN that race prejudice against the Jews was more potent in making the Jews stay Jews than any mere religious feeling. Undoubtedly that is true, but the converse must be true also. If the prejudice weakens and Mr. ZANGWILL describes correctly the aspiration of the prosperous modern Jew, how long will the race separation be maintained?

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Then players began to try it generally. The New Jersey Whist Club, one of the best in the country, the Pyramid Club of Boston, the strongest coterie of players in New England, took up short suits and supporting cards as a regular system of play. This team is now merged in the American Whist Club of Boston, and they are the unquestioned champions of the world, having this winter defeated all comers for the challenge trophy, winning it nine consecutive times from the long-suit

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Gradually, however, in this new school of thought, the greatest score ever made in an annual congress of the league was that of the Capitol Bicycle Club of Washington, who were and still are the shortest of all short suiters. The A. W. L. challenge trophy, which was played for at the congress to which CAVENISH was invited, was won by the short-suit team of the New York Whist Club. The Manhattan team, of which the high priest of the short suiters was captain, carried off five out of the six prizes in the inter-city tournament that year and during the existence of the club the team never lost a match, although it challenged all comers, short suit against long suit, for money, any sum the loser would put up. The fundamental idea of the team was that when they opened a long suit it indicated sufficient strength behind it to make it probable that the suit might be brought in. When they led a short suit, it warned the partner to pick up what tricks he could by finesse and underplay. "So evident were the advantages of this system," says BUTLER, the whist historian, "that HAWKINS, who was a member of the team, used to laugh at the blindness of the long-suit experts, and wonder how long it would be before they would wake up and see it. Well, they are fully awake to it now."

In argument, the long-suit game still retained the weight of recognized authority. But in 1896 there was presented in THE SUN a full analysis of all the official records of the play for the championship trophies of the league during a period of several years. In this it was shown that when the long suit was opened just because it was long, the adversaries won the majority of the tricks. "In 96 deals there were 37 times in which the original leader never took a trick in his long suit, although he held 4 aces, 13 kings, 16 queens, 20 jacks, 17 tens, and 110 small cards. In only two cases was the suit trumped. In not a single case did the leader's partner win more than one trick and in only 12 did he do that, while the adversaries got no less than 63 tricks out of these suits, without trumping."

Then players began to try it generally. The New Jersey Whist Club, one of the best in the country, the Pyramid Club of Boston, the strongest coterie of players in New England, took up short suits and supporting cards as a regular system of play. This team is now merged in the American Whist Club of Boston, and they are the unquestioned champions of the world, having this winter defeated all comers for the challenge trophy, winning it nine consecutive times from the long-suit

teams in the country. They are now its permanent possessors. They are probably the most radical and convinced short suiters in the league. Recognized experts who after strenuous opposition have acknowledged the merits of the short-suit game are too numerous to mention. For example, two particularly prominent authorities, FISHER ARMS and L. M. BOVVE, spared neither fact nor argument in their implacable opposition to the short suit, but the former, in *Whist*, the official organ of the league, for July, 1900, recommends that a random standard league system of play, and adopts as a game, the first principle of which, he says, should be: "The opening lead may be from the long or the short suit, according to the judgment of the player." BOVVE, although he still thinks the long-suit game the better for the beginner, has adopted short-suit tactics in all his matches for the past two years and with eminent success. Even Dr. POLE, the venerable English writer on the philosophy of whist, wrote a personal letter to the arch-heretic in this country, expressing the opinion, after reading the arguments in favor of the short-suit game, that he thought he should have no objection in making them agree with his own, though he would not insert his views in the *A. W. L.*, in the BARNEY edition of the *SUN* that race prejudice against the Jews was more potent in making the Jews stay Jews than any mere religious feeling. Undoubtedly that is true, but the converse must be true also. If the prejudice weakens and Mr. ZANGWILL describes correctly the aspiration of the prosperous modern Jew, how long will the race separation be maintained?

It is not possible that any great Jewish exodus to Palestine should take place. Nothing in Palestine as it is or can be made to support such immigration away from opportunities which the Jews are enjoying more successfully than any other race. You might as well undertake to move to Jerusalem the stock Exchange of London or New York or Paris or Berlin.

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