

portions of the Canton Province which have been evangelized, and whence almost all of our Chinese immigrants come. But the chief business of his book is to make readers acquainted with the Chinaman in San Francisco and other colonies in the United States. The author, with Mrs. Condit, and other devoted workers whose experience he records, have had ample and special opportunities of acquaintance with the life of the Chinese in America, in all the varied aspects in which that life presents itself. He tells us that the first Chinese immigrants—two men and a woman—came to San Francisco in 1848. They must have found their way east rapidly, for when the Talker arrived in New York about 1856, he found Chinamen presiding over open-air cigar stalls, and being at that time bitten with the coin-collecting mania, purchased from them many "cash" of different reigns. Dr. Condit writes with all the conviction of a *cognoscente* upon the Chinese in America in all their commercial occupations, in service, in vicious habit, in secret society tyranny, and in adaptability to receive the truth, and lead a consistent Christian life. Like many others who know both people, he places the Chinese on a higher moral plane than the Japanese, regarding them, from a mere worldly standpoint, as the more honorable race in matter of word and business transaction. He remarks: "Some one says, and my experience corroborates it, that it is a remarkable and interesting fact in their favour, that the more one knows of this people, the higher is his opinion of them." The Talker regrets that the author's estimate of the Hatchet Men, Triads, or, as the people of the United States call them, "Highbinders," is very unfavourable. He allows that they were originally a patriotic organization, leagued to overthrow the Mantchu dynasty and to establish native Chinese rule, but maintains that in America, at least, they constitute a travesty of the Vehmgericht of the 14th and 15th centuries, inasmuch as they carry out for hire, revenge, and similar vile motives, the unlawful judgments that the European tribunal professed to execute in accordance with law and justice. There are no Boxers or adherents of the Mantchu line in America. Dr. Condit's view of missions among the