

And he reminds the advocates of the "primitive" theory that "the Chinese nation, like the Egyptians and Babylonians, had been raised to a highly artificial civilization before the Phœnicians and Greeks came out of barbarism." It is, moreover, the tendency of all languages, in the course of time, to drop inflections, and the total lack of them in Chinese may simply be the result of exceedingly great antiquity.

The monosyllabic language of China has been spoken by some persons whom the verdict of mankind has pronounced worthy of veneration. If we estimate their rank in the hierarchy of benefactors of their race, by the number of those on whose lives they have exercised a shaping and controlling influence, no Western sages can be compared with Confucius and Mencius. Nor are there any moral precepts, save those for which a higher than human origin is claimed, more adapted to make men wise and loving and happy than those of the Four Books, which bear the name of the great Chinese teachers. (See Pauthier's "*Confucius et Mencius*," *passim*). Of their pure and lofty morality, says M. Pauthier, we may well be proud, whatever be our progress in civilization. As to the literary value of the Chinese language, Dr. Farrar thinks that it has "far more right to stand on a line with Sanscrit than Hungarian, or even than Finnish, and far more right than Egyptian has to stand on a line with Hebrew." According to Archbishop Trench, the worth of a language and those who speak it has no better test than their proverbs and the Chinese language abounds in this species of condensed wisdom. As to Chinese poetry, Mr. Giles (than whom there is no better authority on the subject) writes as follows: "I am acquainted with nothing which could be taken as a better specimen of the highest flights of Chinese inspiration than that beautiful poem, Tennyson's "Dream of Fair Women." Can it be said that such a language, whose productions are models for the literary classes of half the world, a language which for over two millenniums has been the mother speech of statesmen, poets, orators, inventors, warriors, merchants, manufacturers, and whose fame though it may not have reached as far west as the "Isles of the Gentiles," is a household word to 500,000,000 of men, can have had an insignificant share in the enlightenment of the world? To those who spoke it, even, we owe some of our most important inventions, arts and industries, some of them the very mainspring of modern progress. Explorers have been busy during the last century among the ruins of Babylon, of the Nile lands, of Asia Minor, of Greece, of Italy, of the vanished races of our own continent. If China, too, were only known by its remains, archaeologists would, probably, be equally interested in it. But, having survived every empire of both hemispheres, it lacks the charm we attach to what is dead. "He who would realize by analogy," says that wonderful genius of strange experiences, W. G. Palgrave, "what Egypt was in her earlier better days, before Hyksos or Persian, Greek or Roman, Arab or Turk, had dwarfed her down to their own lesser stature, let him visit Canton.* * * There he may study the results of a government based on reverence, on guarded rank, on respected age; of a priesthood kept within its proper limits of ceremonial observance and rational rites, * * * of administrative wisdom wisely limiting itself to the good order, sufficiency and happiness of man's actual life.* * * Doubtless, there is much that China might advantageously learn from Europe; but Europe, too, unquiet, disintegrating Europe, might, with, at least equal advantage, take more than one lesson from Cathay." Whatever may be said to the contrary, moreover, the power of China is by no means on the wane, and the re-conquest of Kuldja, the annexation of the Panthays, the awe with which the sovereigns of Peking are regarded even in Nepal, show that neither is the past forgot-