

have lived in the midst of the Chinese, who have been the recipients of those little courtesies of life which seem so trivial, but which mean so much, it is only these men, the missionaries, merchants and engineers, and the various European officials of the Imperial customs, who can have any true idea of the character of the native of China; and these men are unanimous as to his industry, his shrewdness, his determination and his exceptional honesty. In our mixed colonies in the Far East it is the Chinese who are the commercial backbone of the communities, who are the most loyal to their foreign associates, and the most amenable to government discipline. Are the tenets handed down from generation to generation, the reverence of parents, the obedience to superiors, the lofty ideals of literature and art, the sacred obligations of friendship so carefully instilled, the teachings of emperors and sages, are all these to be supposed never to have borne fruit? And because the view of life taken by a native of China differs at first sight from our own, are we to consider him as lacking utterly in all those qualities which go to the making of a man and a gentleman? Some years ago the Chinese were guilty of the unparalleled offence of calling the representatives of the proudest and most supercilious of civilizations, "outside barbarians." This was, of course, an unpardonable calumny; but such a weakness is excusable when we remember that at the time when our ancestors were naked savages, without arts, letters or written speech, China rejoiced in an ancient, complicated and refined civilization—was rich, populous and enlightened—had invented gunpowder, printing, the mariner's compass and the sages' "Rule of Life"; and had

grappled vigorously with that same problem of existence which Emerson found as insolvable in modern times as it was then.

Recent struggles in the Far East have rudely shaken from their lethargy the Chinese, hitherto a nation of scholars rather than warriors. Close upon the heels of the "Boxer" uprising, which witnessed that unspeakable horror, a foreign occupation of the Sacred City, came the struggle between the mighty armies of the Bear and the Rising Sun, during which China was forced to stand aside, an agitated spectator of the despoiling of her territories, unable to lift a finger to protect them. Here was a state of affairs to make even the most bucolic of her subjects pause and consider whether a government which permitted such things were worthy of the name! And when Japan forced the great Russian Bear to his knees, then every Chinaman knew that, without speedy reform, his country was doomed. It was Japanese success, rather than European aggression that first aroused China to a sense of her duty to herself; for China has never loved Japan, formerly despised her, and now fears her. Hence it comes that, having taken a leaf out of her enemy's book and realizing that, in order to endure, it is necessary to progress, she is steadily and constantly Westernizing herself. Militarism is predominant; education has been revolutionized, and China is learning from her own enemies, how to fight them with their own weapons.

It is perhaps hard to believe that these four hundred millions of people, wrapped for untold ages in the mists of superstition, cradled in the bosom of ignorant conservatism, should sudden-