

their simple motto, "Heathens have no rights;" while the remaining *one* is that good missionary, just out of a college cradle, who, instead of looking after those globe-trotting sinners of his own race, is destined, as soon as he reaches Japan, to write home reports of "divine graces," and other merciful things, among every-day people to whom salvation is precisely as good, whether it proceeds from Christ or Buddha, or Mahomet for that matter, so long as it promises to be of fairly good quality.

Under such circumstances, how can Japan—poor helpless heathendom—be expected to successfully avoid contamination with undesirable foreign elements? It is about time an international league were organized, having in view the prevention of the national demoralization of Japan. But let good foreigners remember that in this wide, wide, world there is no maiden but knows the value of that individuality which in woman is chastity, and also the power of modest grace. Japan is neither a mere maiden nor a rash youth. She has her twenty-five centuries of unbroken independence and undefiled individuality to cherish for ever with fondness and pride: to look back to for inspiration and aspiration.

The world knows what radical changes Japan has undergone since the downfall of her feudalism: has she grown less sincere in her smiles, less frequent in her mirth, in these thirty years? The world still regards her as the most hospitable and pleasant nation on earth, and the more so, the more she becomes known.

It is true Mr. Hearn is not the first foreigner who has observed the fact that the most hopeless personage,—unlovely at the least,—any man can meet in Japan, is he who craves after, imitates and worships everything that is European or American. But Mr. Hearn, as well as the others, knows that such a one is only exceptional; for Japan on the whole is still Japan-

ese. The question is whether that exception will ever become general or not. Now, in spite of their Anglo-maniacs, the people of the United States will never become English. Nor will the prevalence of studying German ever make England German. But what nation is there that does not count among her millions some persons addicted to undue worship of foreign manners and ways. This mania is so constant a quantity in every land that nobody cares to take notice of it. If, however, the good friends of Japan mean to say that because Japan is neither England nor America, but a mere Pagan Empire, the latter should not be presumed to possess sense enough to preserve her national individuality, all I can say is that the judgment is extremely occidental. Japan will ever be ready to sacrifice her egotism for the sake of her individuality; but I am afraid that those kindly foreigners, who are wailing over the supposed coming fate of Japan, will never come to appreciate the distinction which I here make between egotism and individuality.

The next argument invented to humiliate Japan runs thus: "Japan, in her wild ambition to attain the level of the all-sided civilization of the white race, has blindly plunged herself into a task which is beyond her mental capacity, which for that reason can only make her more and more discontented, morose and phlegmatic, and which in the end can only bring about her total wreck." But this is begging the question. It assumes that Japan is a nation of untractable epicureans, upon whom the varied experiences of twenty-five hundred years had but been wasted like a dream in a night of debauchery, and so unnerved them, that any attempt on their part to grapple with occidental ideas, and white men's discoveries and inventions, would burst their poor, aching heads in twain. I grant the assumption is quite excusable, as coming from men to many of whom it is a matter of