

China, they would have been a support to morality, would have preserved the ideal of truth and honesty from perishing among the common people. That was a significant saying of a Chinese servant who heard another corrected for telling a falsehood. "Of course he lies.—We all lie.—I lie." It is not doing them any injustice to say that they are a nation of liars and thieves. No Chinaman need be depended upon to tell the truth, and the most honorable among them needs to be watched where there is any temptation to stealing. The difficulty is not merely one of practice. They do not set a high value upon truth. They are well nigh liars by conviction of its superiority to truth. Bribery, "squeezing" and fraud are practised by all who have the opportunity, and those who have not, lament their hard luck, but do not condemn the others. No Chinaman expects to make a straight transaction. He knows that all take advantage of him, and he does the same in turn. The common servant steals a little each time he is sent to market. He charges his own commission each time. The revelation of venality and corruption made during this war is indescribable and sad. Officers had been for years drawing pay for whole regiments, but when the war was declared, the regiments were not forthcoming. Forts were, on examination, found supplied with mud cannon balls, hidden from view by a covering of real ones. A General proposed to defer paying his soldiers until after battle, in hope that many of them would leave their wages in his hands. The money set apart for surgical appliances and medicines was never applied to that end, so that the wounded were not properly treated or cared for. It is all a story of desperate corruption, and knowing of it, no one needs be surprised that China has fared badly. The revelation of dishonesty would, to a country with any self-respect, be more humiliating than the crushing defeat experienced in every

important engagement. Now, there is corruption in the most Christian countries, in spite of their Christianity. At the same time, it is not allowed to run wild as here, until it has laid the country prone before her enemies. There is always a very large number opposed to corruption in Christian lands. Dishonesty and robbery are looked upon as exceptional things to be guarded against. Those who rob the country are punished. Of course the possibility of corrupt practices is a serious reflection upon any country. The wholesale presence of it, as here, proves that the people are practically without conscience. There is no strong public opinion against the men who are enriching themselves to the ruin of China. They are expected to enrich themselves, and they do it too. The memory of integrity and unselfishness is only dimly preserved; that it is preserved at all, is not due to the present generation of Confucianists and Buddhists, who are looked upon as especially venal and avaricious. A proverb, referring to the tonsure of the latter, says, "He who is a villain is bare-pated; he who is not a villain is not bare-pated!" Much has been made of the fine sentiments found in pagan books, and of the fact that the golden rule, in a negative form, is found in the Confucian writings. It remains nevertheless true that the sage was not very scrupulous himself in his regard for truth, and that his followers are the most selfish and deceitful people in a land of selfishness and deceit. Too much has been made of the similarity between Christian and Pagan writings, and too little of the presence of life in the one, and of its absence in the other. Confucius was no doubt a great, good man, and he said many good things—but he could not give what he had not—he could not give life—could not give power which would enable the Chinese to live a virtuous life, even from his own point of view, not to speak of giving power to become sons of God. This