

Better Side of the Chinese Character
**Its Relation to a “White Australia” and the Development of our
Tropical Territory**

Cole, E. W. (Edward William) 1832-1915

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[Introduction]

The Chinese in Australia present their worst side to us. Most of us see in them only an inferior race of foreigners, yellow-skinned, plain-looking, insanitary, opium-using, gambling, immoral, cowardly, jabbering heathens, who work for low wages, and, as the phrase goes, “live on the smell of an oil-rag.” From the information which we get from some rapid travellers in China who have had little chance of seeing and understanding the people, from some residents who do not mix with the people, from some missionaries who have strong anti-heathen prejudices and misjudge the people, from some who have strong racial prejudices, and from other adverse writers, many of whom can see nothing good in the Chinese and give them a very bad character—from all these representations they have become disliked, despised, and condemned by great numbers of “white people.” These unfavourable, and, I hold, for the most part prejudiced, exaggerated, and unfair views of the worst side of the Chinese character, have been spoken, written, and spread widely abroad, while their good points have been less chronicled and voiced forth. I shall therefore in this little book give *the better side of the Chinese character* from the writings, principally, of missionaries, residents, diplomats, traders and others, most of whom have had long and intimate experience of the Chinese, and from intercourse, observations, and inquiries of my own.

I shall attempt to show by strong and reliable evidence that the Chinaman, like unto ourselves, is a human being, and that, taken all in all, he is not a bad sort of human being, but much better than he has been generally represented.

The Chinese Not Understood.

The Chinese have not been fairly appreciated by the western nations, because they have not been understood; *they are certainly the least understood of all the great nations of the earth*. If all that has been written of them were to be collected into one great work, it would form a very curious and contradictory collection; but through the extreme difficulty of understanding their strange language, religions, manners, customs, laws, and ways of looking at things, more has been written against them than in favour of them. It is only natural that a people, who during the last 4, 000 years, have lived apart from the rest of the world, should evolve or develop a form of civilisation considerably different from our own. This the Chinese have done; and although, in main essentials, the products of the human mind are the same in Christendom and China, yet a great number of minor ideas and variations of detail have grown up, and it is this makes it so difficult at first for us to understand the Chinese or for them to understand us. But eminent, unprejudiced and observant men, who have lived in China for many years, tell us that, repellent as the Chinaman frequently is at first, when you come to know him and understand his way of looking at things, you are frequently astonished at and instructed by his striking and peculiar wisdom. Many of the residents in China will not attempt to try to understand the Chinese, but keep themselves aloof from them, although they make their living and fortunes out of them. On board of an outward-bound steamer, I came across a wealthy lady and her husband, who had lived 37 years in Shanghai, and, thinking this a lucky opportunity to have a good talk about the character of the Chinese, I asked the lady what was her opinion of them. She answered that she knew nothing about them, only that the men made good servants, and the women were good, kind nurses. She had lived 37 years in Shanghai, and yet had never been into the adjoining native city of 300, 000 inhabitants! At Shanghai it is not considered proper for Westerners to visit the native city, and you are warned that if you do so you must not speak of it or let it be known, unless you wish to be shunned by "Society."

The Hon. Chester Holcombe, in "The Real Chinese Question," says—"It is easier to call the Chinaman a heathen than to understand him. That he has eyes queerly shaped and located, eats with chopsticks, dresses his hair into a queue, and wears his shirt outside of his trousers, are held, by the large majority of people, to furnish ample grounds for the application of this offensive term. Yet our own ancestors braided their hair and wore it as he does. And the relative arrangement of the garments named is not a

matter of either morals, intellect, or religion. Thus the petty abuse of him is largely the result of ignorance.”

The author of “Twelve Years in China, by a British Resident,” says—“On my first arrival in China, thirteen years ago, the contrariety of the native modes of doing anything struck me as most amusing, and a long list of the ‘opposites’ of the Chinese manner and character to ours was soon made out; but on giving deeper study to the subject, there is less reason to be proud of the general superiority of the European means than to feel abashed at our ideas of vaunted perfection.”

Mr. Walton, in “The Chinese and the Present Crisis,” (1900), says—“*The more I see of the Chinese the better I like them.*”

Mr. John A. Turner, in his account of Hong Kong, (1894), says—“Conspicuous among the virtues of the Chinese we may note their cheerfulness, industry, and temperateness. *Dr. Legge says that he thought better of them, morally and socially, when he left them, than when he first went among them thirty years before.*”

The Rev. Hudson Taylor, the eminent founder of the enormous China Inland Mission, who has been into every province of China, has 800 white missionaries under him besides great numbers of native ones, who has laboured in this vast field 50 years, and whose experience of the Chinese, in *a moral and religious sense*, must be greater than that of any other man, has formed a good opinion of them, and in a lecture in Melbourne not long ago, as the result of his long and vast experience, he uttered these emphatic words, “I love the Chinese.”

Rev. E. J. Dukes, in his “Everyday Life in China,” says— “Two things we venture to affirm: first, that the mass of the people will be appreciated the more highly the better they are known; and secondly, that the higher the personal character of the critic, whether missionary or layman, the more favourable is his estimate. There are men of exacting and jaundiced temperament in every class who are never pleased and always suspicious. But almost without exception, as far as our observation has gone, the merchants and others residing in China who live consistent religious lives, are admirers of the Chinese, and the missionaries who are doing their work with the best temper and success are the men who hold the natives in the highest esteem, *finding not only much to admire, but even much to love.* Only two or three missionaries have we ever known who did not hold the Chinese in general respect; and in the writer's humble judgment it would have been best for the mission cause for those brethren to retire from the field.”

An equally good opinion is held by high political authorities who have had long experience in dealing with the Chinese. Being one day in Walsh

and Kelly's book emporium at Yokohama, I asked the manager what he thought of a new book, just published by Sir Robert Hart, on the Chinese. He answered that it had the usual fault of books written by men who had been any length of time in China—it was too favourable to the Chinese; that men who had been long with the Chinese seemed to take the Chinese view of things and write favourably of them. Sir Robert Hart, Sir Claude Macdonald (late British Minister to China), Sir Henry Blake (Governor of Hong Kong), and Sir Frank Swettenham (late Governor of the Straits Settlements), all of whom have great experience and knowledge of the Chinese, are accused of this favourable leaning toward them. *Can we have better evidence than this of the sterling value of the Chinese?*

The population of Hong Kong consists of about 300,000 Chinese and less than 10,000 English and other foreigners, and Sir Henry Blake has given great offence to “Society” by trying to do justice to the Chinese.

The Rev. J. L. Nevius, in his “China and the Chinese” (1869), says—“General views relating to the Chinese character and civilization, formed in foreign communities in China by those who are unacquainted with the Chinese language, should be received with a great deal of hesitation. . . . In the open ports, where a large foreign commerce has sprung up, an immense number of Chinese congregate from the interior. Many or most of them are adventurers separated from the restraining influences of their families and from home society, who come to these places to engage in the general scramble for wealth. As it is but too common for foreigners, in their treatment of native servants or employees, to be haughty, harsh, and overbearing, Chinamen of independence and selfrespect generally prefer to be employed by their own people, and are consequently not numerous in the open ports. . . . The Chinese being every day brought into contact with drunken sailors, swearing sea-captains, and unscrupulous traders from the West, new lessons are constantly learned from them in the school of duplicity and immorality. . . . Thus the associations and influences of the foreign community tend to deterioration and demoralization. The Chinese of this class are no fitting type of their race, and foreigners who have only associated with *them*, and that solely through the medium of the ‘Pidgeon-English,’ are very imperfectly qualified to give an opinion from personal experience and observation of the character, morals, and ideas of the people generally.”

The Rt. Rev. Monseigneur Reynaud, Vicar-Apostolic of the District of Thcé-Kiang, in concluding his little book, “Another China,” (1897), says—“Some of our readers may think, after perusing these pages, that I am myself a little bit too much of a Chinaman. Whether this be a matter for praise or reproach, I do not deny that I really love China as my adopted

country where I hope to live and die. I found China far more beautiful and better in general than I had ever expected, and in the midst of so many ill-conditioned pagans, *I have met with such numbers of simple and honest souls, that my trials and disappointments have been alleviated by much consolation.* Few missionaries will contradict this assertion, as China is a land of exile which they love, and which they rarely leave without regret.”

Our Chinamen Not Always a Fair Sample.

It is frequently stated by missionaries, travellers, and other writers, that while the great body of the Chinese nation are a good and deserving people, many of those who live in the coast towns, and emigrate into America, Australia, and other countries, are not so. Now, I should be very sorry to assist in spreading any unjust stigma upon those amongst us, whom, in general good behaviour, I hold to be *quite equal* to the rest of our community; yet no doubt there is some truth in the statements so frequently made by various writers, and this suggests the wisdom of encouraging immigration from the interior of China rather than from the coast towns. The following are some of the statements on this point:—

Hon. Chester Holcombe, in “The Real Chinese Question,” says—“The American opinion of the hundreds of millions of the Chinese is determined by the appearance and conduct of the small number of the race who are found in this country [America] as labourers. Yet they belong to the lowest class in the empire, and come from a narrow area near Canton. They furnish no fair example of the Chinese race.”

The author of “Cassell's Peoples of the World” says—“The *character* of the nation has been understated. The people of sea-port towns are not, in China any more than in other parts of the world, the most favourable specimens of a people. Those of the interior villages are much better types of the race than the coolies with whom English merchants and seamen come in contact in Canton, Shanghai, or Hong-Kong.”

The author of “The Children of China” says—“I am sorry to say that, as in India, so in China, the best people are to be found far away from the sea-coast, because it is there that they have seen least of Europeans; and as most of the Europeans who go to China are not Christian men, they have made the Chinese who mix with them worse instead of better.”

The Rev. E. J. Dukes, in his “Everyday Life in China,” referring to the popular but unfair opinion about the Chinese, says— “They accept the testimony of men who cannot speak Chinese, and who never once sat at table with a Chinaman except on some special and festive occasion. Seamen are still less able to give a just opinion on the subject, since only the riff-raff of the population of a port come about a vessel: and the points of connection between the shipping and the shore are often of the lowest kind. Who would like to have Englishmen judged by the hobblers of the quays and the ‘long-shore men’ of Liverpool, Newcastle, or London? Furthest of all from the facts is a judgment founded upon contact with Chinese emigrants in California, Australia, or the Straits Settlements,

seeing that the larger proportion of such men are the very poor and uneducated, and no small number have escaped from the penalties of the law, or have thrown off their family obligations.”

Sir John F. Davis, sometime Governor of Hong-Kong, says, in his “China; a General Description, &c.,” (1857)—“The Chinese have, upon the whole, been under-estimated on the score of their moral attributes. The reason of this has probably been, the extremely unfavourable aspect in which they have appeared to the generality of observers at Canton; just as if any one should attempt to form an estimate of our national character in England from that peculiar phase under which it may present itself at some commercial seaport . The Cantonese are the very worst specimens of their countrymen.”

Lieut. F. E. Forbes, R.N., says in “Five Years in China” (1848)—“I had formed something like an estimate of Canton from the accounts I had previously read—of true local descriptions I admit, but, as regards the nation at large, nothing can be more fallacious than the ideas conveyed by them. After the first blow of hostilities, and a little irritation consequent upon defeat, which an Englishman can well afford to make allowance for, I found myself in the midst of *as amiable, kind and hospitable a population as any on the face of the globe, as far ahead of us in some things as behind us in others.....* No one could think of searching the back streets of Chatham, or the purlieus of Wapping, for a fair criterion of British Society, or specimens of the yeomanry of Merry England; yet from data such as these we have hitherto drawn our ideas of Chinese morality and civilization; but as the country opens and we become better acquainted I trust that both parties will find that they are not the barbarians they have hitherto mutually believed each other to be.”

General Testimonies to Character.

Those, who have employed Chinese in Australasia, speak uniformly in praise of their plodding industry and general trust-worthiness. It is not judicious to repeat here the special praises I have heard in their favour, but they may all be summed up in the words often used—“*I like the Chinese, because they give little trouble and you can depend on them to do the work.*”

The famous and able Sir Robert Hart, who has been for more than 40 years Controller-General of the Chinese Maritime Customs, who has employed during that time many thousands of Chinese and others, and who still employs about 5,000 Chinese and 1,000 non-Chinese, composed (in the following order) of British, French, German, American, Russian, Italian, Norwegian, Portuguese, Austrian, Spanish, Dutch, Danish, and Swedish, and has had more *business* experience with the Chinese race than any man in China, thus summarises their character—“They are well-behaved, law-abiding, intelligent, economical, and industrious; they can learn anything and do anything; they are punctiliously polite, they worship talent, and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might; they delight in literature, and everywhere they have their literary clubs and coteries for learning and discussing each other's essays and verses; they possess and practise an admirable system of ethics, and they are generous, charitable, and fond of good works; they never forget a favour, they make rich return for any kindness, and, though they know money will buy service, a man must be more than wealthy to win public esteem and respect; they are practical, teachable, and wonderfully gifted with common-sense; they are excellent artisans, reliable workmen, and of a good faith that everyone acknowledges and admires in their commercial dealings; in no country that is or was, has the commandment ‘Honour thy father and thy mother’ been so religiously obeyed, or so fully and without exception given effect to, and it is in fact the keynote of their family, social, official, and national life, and because it is so ‘their days are long in the land God has given them.’ ”— (*Fortnightly Review*, February, 1901.)

The Straits Settlements, of which Singapore is the capital, contain more than 300,000 Chinese. When I was there in 1903, Sir Frank Swettenham, who is said, through his great opportunities, to “know more of the Chinese *emigrant* than any other Englishman,” in a valedictory speech referred to their value in very eulogistic terms. I tried to have a talk with him on the subject, but as he was leaving the country for Europe in a few hours he

unfortunately could not spare the time, but a few weeks afterwards, in a letter to *The Times*, he referred to the Chinese as follows:—"I have heard a good deal of Chinese vices from those who wanted an excuse for excluding Chinese labour from what are called white men's countries. Personally, though I have lived for so many years amongst Chinese, I have seen amongst them no more evidence of vice than amongst other nationalities..... A certain proportion are smokers of opium, but those who smoke to excess are comparatively few, and I cannot remember having ever seen an intoxicated Chinese in the streets, or heard of a case of 'drunk and disorderly' being brought before the courts..... Those who regard the Chinese as a people of peculiar views, not fit to live in the same country with Europeans, can easily ascertain whether the records of the police and other courts justify the charge. *I say they do not.* On the contrary, the Chinese are honest, hard-working, thrifty, and sober as people go."

The Hon. Chester Holcombe, in "The Real Chinese Question," published in 1900, says—"Industry, economy, patience, persistency of purpose, democracy of spirit, and stability—all of these most excellent traits of character are notably developed in the Chinese..... A great capacity of endurance and a philosophic turn of mind enable the average Chinaman to submit, with complacency, to conditions which he would gladly see modified, and even to excuse and defend wrong ways and methods, in the correction of which he would heartily assist. When the time comes, and reformative measures are put into operation in the empire, the facility and readiness with which they are adopted, and the appreciation which they receive from the people, will surprise the world. And yet it will not be strange to those who know them. The great majority of the Chinese are honest, acute men of business. They realize that their traditional systems of finance are extravagant, expensive, and corrupt. These have been endured, but not enjoyed. As merchants, there are none better in the world than the Chinese; their word is as good as their bond, and their reliability and integrity are known and recognized by all who have had dealings with them. Honest and faithful in their dealings with each other, why should not such men welcome an honest governmental system, and aid in the establishment of it? What good reason is there for the assumption that they will not?"

Ratzel, in his "History of Mankind," says—"In a report of the Governor of Cochin-China towards the end of the 'sixties we read: 'The Chinese have been and are of great use to us; they are temperate, powerful, intelligent, and hard-working.' "

Mrs. Archibaid Little, in her "Intimate China," published in 1889, says—"There is hardly a European living in China, who has not one or more

Chinese whom he would trust with everything, whom he would rely upon in sickness or in danger, and whom he really—if he spoke out, as we so seldom do— *regards as the embodiment of all the virtues in a way in which he regards no European of his acquaintance. . . .* A nation that, all through the land, produces men who so thoroughly satisfy their employers, cannot be called a decadent race; nor indeed are any of the signs of decadence with which I am acquainted to be discovered among the great Chinese people, who appear always hard-working, good-humoured, kindly, thrifty, law-abiding, contented, and in the performance of all duties laid upon them, *astonishingly conscientious*. I have never known a servant shirk any task imposed upon him, because he was tired or ill, or because it was late at night.”

Mr. Alexis Krausse, in his “China in Decay,” (1898), describes the Chinaman as “A good son, a fairly kind husband, and an abstemious liver. He does not drink to excess, nor does he squander his inheritance. *He is the most trustworthy debtor in the world*, always pays his dues, and can be trusted to keep his word in business relations.”

Mr. H. C. Sirr, in his “China and the Chinese,” says— “The characteristic good qualities of the Chinese are parental affection, filial piety, veneration for learning, respect for age, submission to rule, hospitality, perseverance, and industry; the one especial trait in a Chinaman's character, which is worthy of being imitated by many professing Christians, is obedience to parents and filial duty.”

Mr. P. Leroy-Beaulieu, in “The Awakening of the East, published in 1900, says—“The Chinese have certain great qualities which are not precisely amiable, in spite of their extreme politeness, a matter rather of ceremony than of sincerity. These qualities are of a serious nature; patience, perseverance, hard work, the greatest aptitude for commercial pursuits, industry, economy, singular resistive power, and respect for parents and old age; to which may be added a remarkably contented frame of mind.”

Mr. Julian Thomas, in his “Occident and Orient,” writes— “One fact I wish to recall. The English gentlemen who command the police force here have nothing but a good word for the people whom, by the exigencies of their profession, they see the worst side of. Here, in Shanghai, they tell me the same as the late Inspector Clohesy, of Cooktown. The Chinese, as a people, are law-abiding, peaceable, hard-working—in many of the avocations of life not to be surpassed. Where does the cunning heathen conceal all those bad qualities with which he is endowed by American and Colonial agitators, when even police officials fail to discover them? Sober, frugal, industrious as he is, I would employ a Chinaman in my individual and selfish capacity. I respect their virtue, because in many things I

think them so infinitely superior to our own people.”

Mr. C. K. Cooke, in his “Chinese Labour in the Transvaal,” (1904), referring to the characteristics of the North China labourers, says—“They are a fine class of men, temperate, frugal, well-conducted, and practically all married, many of whom have already worked under British and American engineers. Returning after three years' absence in a British colony, the experienced miners will be able to render service in the future when the vast undeveloped mines of China shall be opened.”

The author of “The Children of China” says—“The Chinese have many good qualities; they are gentle and peaceable, obedient to their rulers, very industrious, and always respectful to old people..... They are among the best-tempered people in the world, nearly always cheerful, however poor and hard-worked they may be, and are never ashamed of being poor, as English people sometimes are. The two things most respected in China are high position, if a man has gained it because he deserved it, and old age.”

Sir John F. Davis, at one time British Plenipotentiary to China, and later Governor of Hong Kong, in his book, “The Chinese,” says—“That excellent observer, Dr. Morrison, remarked also the cheerful character and willing industry of the Chinese. This is in fact a most invaluable trait, and, like most other virtues, it brings its own reward: the display is not, however, limited to their own country. The superior character of the Chinese as *colonist*, in regard to intelligence, industry, and general sobriety, must be derived from their education, and from the influence of something good in their national system. Their Government very justly regards education as omnipotent, and some share of it nearly every Chinese obtains. Their domestic discipline is all on the side of social order and universal industry.”

Mr. Pickslone, the well-known authority on Fruit Farms in South Africa, speaking from his long and intimate experience of the Chinese in California, says—“I speak as one who knows the Chinaman, as one who has worked with him, both as fellow employee and employer for some years, and I state at once that Mr. Gladstone was fully justified in stating that ‘*it is not for his vices but for his virtues*’ that the Chinaman is feared.”

Testimonies to Intelligence.

Hon. Chester Holcombe in "The Real Chinese Question," says—"The Chinaman has strongly developed reasoning faculties. He has his own ideas, and is quite fond of searching down to the bottom of things. Among the educated and official classes of the Chinese there is found as high an average of logical and reasoning ability as elsewhere in the world."

Mr. J. W. Robertson-Scott, in "The People of China" (1900), says—"No doubt Europe has much to teach the Chinese in the art of war, in pure science, and in mechanical and other arts. But apart from these, which the Chinese people do not consider as necessities of life, Europe cannot teach them much; while it has something to learn from them. Their code of ethics is as high as ours, and their system of local government (by parish councils) had, until the first intrusion of Europeans, a durability which every Western nation must admire and envy."

Mr. W. H. Medhurst, Her B. M.'s Consul at Shanghai in 1872, said—"There is no more intelligent and manageable creature than the Chinaman, so long as he is treated with justice and firmness, and his prejudices are to a reasonable extent humoured."

The Rev. Dr. Condit in his "Chinaman as we see Him, and Fifty Years of Work for Him," quotes the Rev. Dr. Platt as follows—"We have much to learn from this potent, painstaking people, and this wondrous juxtaposition of the two great races has a double mission involved in it. We are not dealing with a dull, stupid, besotted people, but with a *keen, energetic, intellectual race*, and whatever differences of opinion may exist in regard to the social or civil aspects of the questions involved in this commingling of the nations, there can be but one opinion in reference to the industrial and educational tendencies of the Mongolian mind."

"Hutchinson's Living Races" (1901), says—"Common sense and practicality are strongly developed traits in the character of the people. The Chinaman thinks nothing is worthy of serious regard but that which is visibly useful or materially beneficial. His arts and sciences, his poems and romances, his religions and philosophies, all revolve around and minister to the needs and pleasures of his daily life. On a given solid base the Chinese will produce astonishing results, giving proof of tireless industry, ingenuity and perseverance."

One writer says—"Another point in regard to the Chinese is the powerful memory produced in them by hard labour at the learning of the language and classics through countless generations. One traveller met a native telegraphic clerk who could instantly give the word indicated by any one of

the 10,000 numbers, each of four figures, in the Chinese telegraphic code!”

Rev. Gilbert Reid, in “Peeps into China” (1888), says—“The Chinese have unsurpassed memories, and many pupils in the Mission schools can recite most of the New Testament.”

The Rev. A. H. Smith, in “Chinese Characteristics,” says —“It is due to the instinct of economy that it is generally impossible to buy any tool ready-made. You get the parts in a ‘raw’ shape, and adjust the handles, etc., yourselves. It is generally cheaper to do this for one's self than to have it done, and as every one takes this view of it, nothing is to be had ready-made..... There are none which make insignificant materials go further than the Chinese. *They seem to be able to do almost everything by means of almost nothing*, and this is a characteristic generally of their productions, whether simple or complex. It applies as well to their iron-foundries, on a minute scale of completeness in a small yard, as to a cooking-range of strong and perfect draft, made in an hour out of a pile of mud bricks, lasting indefinitely, operating perfectly, and costing nothing..... *Taken as a whole, the Chinese seem abundantly able to hold their own with any race now extant*, and they certainly exhibit no weakness of the intellectual powers, nor any tendency to such a weakness.”

The Rev. Dr. Allen, from 40 years' direct and extensive experience with the Chinese, said to me—“The Chinese are very clever.—Whatever I have got to do *a Chinaman will take it out of my hands and do it better.*”

The author of “Twelve Years in China, by a British Resident” (1860), says—“It is most interesting to watch the development of the Chinese character when associated with European affairs. For several years many Chinese have been employed in steamboats as deputy engineers and stokers, and have given great satisfaction, their sobriety and carefulness being quite exemplary. As pilots of steam-boats and foreign-rigged vessels they are excellent; quickly learn sea-terms; and many can ‘handle a vessel’ in first-rate style. Those employed in yachts about the Canton river understand their business so well that full charge is given over to them in regattas. As oarsmen they are second to none, after a little practice; and the style with which some practised crews pull is well worth seeing. In Canton there are several boys who pull sculls in tiny wager boats through a crowded river steadily, and with perfect confidence. As boat-builders, few can equal the Chinese. They will build a racing cutter, or a wager boat, as light and true as Biffin or Searle; the amateurs in Canton getting ‘the *lines*’ from England, or improving upon them. The boat-house in Canton, before the war with Yeh, had as fine a show of racing-boats as any single establishment in the world. As ship-carpenters, when under foreign superintendence, it would be difficult to find better workmen; and lately,

some who have been employed in setting up iron steamers, speedily learnt to perfection the art of riveting..... A ship-captain, who took home some Fokien boatmen as sailors, said, on his return, that they were the best men in his ship. It would be well worth the consideration of Her Majesty's Government to employ Chinese as firemen and supernumeraries in steam-boats while cruising within the tropics on the east side of the Cape of Good Hope. With proper training they would make excellent sailors, and there would be little difficulty in making good soldiers of them. The day may come when China, or a part of it, may undergo the fate of India, and be under the rule of the Anglo-Saxon race, governed by a second East India Company. The opportunity at any rate will not be wanting. Chinese 'Sepoys' would astonish the world if well led; and from what we have seen of the bravery of the celestials under plucky leaders, Asia may congratulate herself on the peace-policy of China, for with its teeming millions there would be armies sufficient to rival the conquests of the most ambitious monarchs, especially if science had fair play in China. As assistants to medical men in hospitals, as warehouse-keepers or shopmen, as mechanics, wood-engravers, stewards, and cooks, with proper teaching they become exceedingly useful. With a little looking after they make capital grooms, and will keep a horse in first-rate condition. It would be difficult to find better gardeners, when they have been well-trained, and it would be well worth the attention of the colonists in Australia and New Zealand to get labourers of this kind from China."

Mr. Harold E. Gorst, in his book "China" (1899), says:—"In constitution he is tougher than any European, and can endure without a murmur fatigue which to an English labourer would be unsupportable and injurious. His skill in various handicrafts makes him capable of learning the most delicate and complicated kinds of machine work with the greatest rapidity and aptitude. The ingenious contrivances commonly used by native artisans have fitted him to readily grasp the more intricate details of European machinery; and the intelligent Chinese mechanic is qualified to become an engineer after an apprenticeship which would be considered astonishingly brief in this country."

The Rev. J. L. Nevius, in "China and the Chinese" (1869), says:—"The intellectuality of the Chinese is made evident by so many obvious and weighty facts, that it seems strange that persons of ordinary intelligence and information should ever have questioned it. We have before us a system of government and code of laws which will bear favourable comparison with those of European nations, and have elicited a generous tribute of admiration and praise from our most competent and reliable writers. The practical wisdom and foresight of those who constructed this

system, are evinced by the fact that it has stood the test of time, . . . that it has bound together under one common rule a population to which the world affords no parallel, and given a degree of prosperity and wealth which may well challenge our wonder. . . . She may well point with pride to her authentic history, reaching back through more than 30 centuries; to her extensive literature, containing many works of sterling and permanent value; to her thoroughly elaborated language, possessed of a remarkable power of expression; to her list of scholars and her proficiency in *belles lettres*. If these do not constitute evidences of intellectuality, it would be difficult to say where such evidence is to be found, or on what basis we ourselves will rest our claim to intellectual superiority. . . . There have been but few opportunities of comparing the intellectual capacity of the Chinese with our own. . . . Only a very small number of the Mongolian race have been educated in our institutions of learning, but they have uniformly acquitted themselves not only creditably but with honour. . . . *Wherever they have had an opportunity to compete with us on the same ground, and with equal advantages, they have shown that the difference between them and us in intellectuality is so slight, if it exists at all, that it does not become us to say much about it.*”

Mr. Archibald R. Colquhoun says in “China in Transformation,” (1898)—“*The intellectual capacity of the Chinese may rank with the best in Western Countries.* Their own literary studies, in which memory plays the important part, prove the nation to be capable of prodigious achievements in that direction. . . . When pitted against European students in school or college, the Chinese is in no respect inferior to his western contemporaries, and, whether in mathematics and applied science, or in metaphysics and speculative thought, he is capable of holding his own against all competitors. In considering the future of the Chinese race, therefore, we have this enormous *double fund of capacity to reckon with—capacity of muscle and capacity of brains*; and we have only to imagine the quantitative value of such aggregate of nervous force, when brought into contact with the active spirit and the mechanical and mental appliances of the West, to picture to ourselves a future for China, which will astonish and may appal the world.”

Ratzel, in his “History of Mankind” (1897), says—“It is not denied that among the Chinese one often has to do with wonderfully acute minds endowed with a patience and a capacity for getting to the bottom of things, which in undertakings of a practical kind may often replace creative force. According to Syrski the Chinese rustic, viewed from the practical side, can see farther into things than the European. Statesmen like Elgin or Grant hold that western diplomatists must get into the way of regarding Orientals

as their equals.”

China has had many eminent statesmen, but the peculiar conservative and restrictive Government which, in the course of ages, has grown up in that country, has generally discountenanced and suppressed native talent. If a man makes a progressive movement in China, he is always liable to be disgraced and punished, and may-be, to lose his head; consequently, if he would succeed at all, he must shape his actions by and within the confines of Chinese conservative and diplomatic methods. This was particularly illustrated in the person of that mighty intellect, Li Hung Chang. He was great, very great, but held down by the incubus of Chinese conservatism and general modes of action. After that great warrior and statesman, General Grant, had travelled round the world, he said to Mr. Young, the late minister to China, “*During my travels I have seen four great men, Bismark, Beaconsfield, Gambetta, and Li Hung Chang, and I will not undertake to say that Li is not the greatest of the four.*”—And remember, reader, this man was a Chinaman.

Testimonies to Honesty.

The author of “Twelve Years in China, by a British Resident” (John Scarth), writing in 1860, says—“After many years' experience in the north and south of China, I may state with safety that the greatest contrariety to ourselves marks the Chinese in their ideas of honesty and cheating. They cheat honestly! It is a paradox solved. You engage a compradore as chief of the Chinese in the household. He is generally supposed to be accountable for the honesty of the other servants; he is thoroughly correct in all his transactions,—often has very large dealings himself. You know he came to you not worth a hundred dollars, perhaps, yet he is soon worth thousands. The system is recognised: he gets a bonus some way or other on all payments, and in some transactions pays a percentage of it to all the other servants in the house. I have seen instances over and over again where there was positive inducement for undiscovered fraud, but the ordeal was passed through with most perfect honesty. Some of the compradores conduct most of the transactions in the sale of opium and other highly valuable produce during great fluctuations in the market. In Canton, the compradores' quotations for gold and silver, in which the transactions are immense, have scarcely any check; and yet in some houses and banks they conduct nearly all the purchases. They pack up the money, and I never knew a single instance in which the weights or amounts turned out intentionally incorrect, though they pack it, seal it, and often ship it off without a foreigner in the establishment ever having seen it. Sometimes a few inferior dollars may be returned, but the amounts are almost always correct. Money is received in untold sums; it is counted or weighed, a deficiency in the quantity that should be received is rarely to be found, and if there is an error it is generally discovered to be a mistake on the part of the sender. It has lately become a custom in Shanghai and Foochow, and to a small degree in Canton also, to intrust very large sums of money to Chinese for the purchase of tea and silk in the interior. The money is lost sight of for months in a country where a foreigner could not follow; yet, such is the honesty of the Chinese that the instances are rare in which the man intrusted with it has made off. . . . Out of a ‘chop’ of some five or six hundred packages of tea bought in Canton, seldom more than one per cent, used to be examined throughout. The tea goes to England, the few chests opened being taken as a criterion of the whole, and excepting from accidents on the way; or indifferent care in storage, damaging the tea, the whole proves to have been faithfully packed. Now and then a chest has been plundered and filled with rubbish, but considering the quantity of tea

that is shipped from China, such cases are very rare when the tea is bought from the regular Canton merchant..... Valuable silk piece-goods are sent off in the same way. In Shanghai there is this difference, that the tea and silk are shipped from the foreigner's warehouse; there are often a hundred dirty vagabonds packing perhaps £10,000 or £20,000 worth of silk, every pound weight being worth about a month's wages to the scurvy-looking coolies that are handling it; yet there is rarely false packing or theft. In all places in China you may see a string of coolies rushing through the streets carrying loads of money; there is not a policeman to be seen, except occasionally at the gates, or in time of trouble. You may see a shroff [money examiner] with a lot of dollars in a flat tray, examining them intently as they pass click, click, over his thumb, sometimes a posse of idlers, consisting of chair-bearers, coolies, cooks and servants, all looking on. There does not seem to be even the suspicion that any one might attempt to kick the tray over, and bolt with what he can get in the scramble. . . . In sales to the Chinese, it is rare that any written document passes between the Chinaman and the foreigner. The transaction is entered in the foreigner's book, and considered closed. The goods may not be delivered or paid for till some time after, but I don't remember an instance of the price being disputed, even when the market had fallen. It is the same with purchases, though sometimes the petty traders in Shanghai are called upon to produce a chop, showing that they are empowered to sell the produce. No cognizance is taken in the consular courts of opium transactions. Millions of dollars' worth are sold in a year; and though it is contrary to the general rule to deliver the opium before the cash is paid, there are many instances, especially among the Indian native merchants, where credit is allowed; and the sums are nearly always duly paid, though there could have been no claim against the Chinese by law. This subject could be indefinitely extended, but the above will show, that as far as honesty is concerned, the Chinese do not deserve the bad character generally laid to their charge. *I question much if the worthy colonists in Melbourne, or the citizens of San Francisco, could bear comparison with the Chinese for uprightness in their dealings, and yet they try and expel them from their neighbourhood, as if their presence were contamination.*"

The Rev. J. L. Nevius, in his "China and the Chinese," (1867), says—
"We had so little fear of theft that our doors and drawers were often left unlocked, and servants and numerous visitors had free access to every part of our house. I am aware that others, both missionaries and merchants, have had a different experience, and that, *especially in the foreign communities, it is as dangerous to leave coats and umbrellas near the hall-door when unlocked as it would be in New York or Philadelphia.* I have

travelled hundreds of miles in the interior, at different times and in different parts of the country, sometimes entirely alone, and have been completely in the power of perfect strangers who knew that I had about my person money and other articles of value, but have always felt nearly as great a sense of security as at home, and have hardly ever been treated with rudeness or violence, though I have been often annoyed beyond measure by exorbitant charges and useless detentions. I have heard the testimony of prominent merchants who have had large business transactions with the Chinese, in both China and California, who have represented Chinese business men as very prompt and reliable in meeting their business engagements. The confidence often placed in Chinese agents is seen in the fact that they are sent into the interior with large sums of money to purchase silks and tea, the persons employing them having no guarantee or dependence but that of their personal honesty.”

Mr. E. H. Parker, in his “China,” 1901, says—“As to mercantile honour, in spite of occasional lapses such as occur in all countries, it is so universally admitted that Chinese credit stands deservedly high, that I need not say another word about it. It is also a curious fact that, although Government credit *vis-à-vis* of the people stands so low that it could not well go lower, as regards foreign obligations it is, subject to political risks, as good as that of almost any country. It is quite pathetic to watch the extraordinary assiduity with which funds are collected for the service of the loans..... Nearly all foreigners who have ever been employed by Chinese, have noted the scrupulous punctuality with which their salaries are paid. The national honour seems very sensitive upon the point.”

After saying that the Chinese are “traders by intuition,” Mr. Alex. Michie, in “The Englishman in China,” 1900, says— “To crown all, there is to be noted, as the highest condition of successful trade, the evolution of commercial probity, which, though no monopoly of the Chinese merchants is one of their distinguishing characteristics.” He then quotes from Hunter's “Fankwae at Canton,” as follows—“When the business of the season was over, contracts were made with the Hong merchants for the next season. They consisted of teas of certain qualities and kinds, sometimes at fixed prices, sometimes at the prices which should be current at the time of the arrival of the teas. No other record of these contracts was ever made than by each party booking them; no written agreements were drawn up, nothing was sealed or attested. A wilful breach of contract never took place, and as regards quality and quantity the Hong merchants fulfilled their part with scrupulous honesty and care.” Again Michie says—“Judicial procedure being an abomination to respectable Chinese their security in commercial dealings is based as much upon reason, good faith, and non-

repudiation as that of the Western Nation is upon verbal finesse in the construction of covenants..... *The principles and commercial ethics of the Chinese, to which nothing has yet been found superior.*” Again—“The Chinese are everywhere found enterprising and trustworthy men of business. Europeans, worried by the exhaustless refinements of the Marwarree or Bengali, find business with the Chinese in the Straits Settlements a positive luxury. Nor have the persecutions of the race in the United States and in self-governing British Colonies wholly extinguished the spark of honour which the Chinese carry with them into distant lands.”

The Rev. R. H. Graves, D. D., in “Forty Years in China,” (1895), says—“To steal from the poor is considered a great outrage. We have a practical illustration of this in China. I have seen a little stall of fruit or sweetmeats by the side of the street, with the prices marked on each pile of peanuts or sugar-cane, while no one is there to receive the money. Even a child would not think of helping himself, without paying the money. I am afraid that an apple-woman's stall would not be so safe with us. It would be thought thoroughly mean to steal from any person so poor as to have to eke out his living by the little street stall. Yet to appropriate to one's own use the property of a rich man would be thought no more robbery *than many here would think it robbery when robbing the Government in a matter of taxes or paying duty at the Custom House.*”

His Excellency Wu Ting-Fang, Chinese Minister to the United States, says in the “North American Review,” July, 1900—“It should be remembered that the Chinese standard of business honesty is very high. The ‘yea, yea’ of the Chinese merchants is as good as gold. *Not a scrap of paper is necessary to bind him to his word.*”

Mr. J. W. Robertson-Scott, in “The People of China” (1900), says—“The proverbial honesty of the Chinese merchant is reflected in the conduct of the Imperial authorities in their financial dealings with the foreigner. The Japanese War indemnity was promptly paid off, the loans China has obtained for railway construction and other purposes have been devoted to the objects specified, and interest obligations have been regularly met.”

Mr. Poultney Bigelow, in an article in “Harper's Magazine,” April 1900, says—“I noticed [in Hong-Kong] that the white merchants entertained much respect for their yellow clerks and competitors, not merely because of their shrewdness in trade, but because of their honesty.”

Lord Charles Beresford, in “The Break-up of China,” says—“If it be objected that China itself is effete and rotten, I reply that this is false. The traditional official system is corrupt, but *the Chinese people are honest.* The integrity of their merchants is known to every banker and trader in the East, and their word is as good as their bond. They have, too, a traditional

and idolatrous respect for authority, and all they need is an honest and good authority.”

Mr. W. H. Medhurst, Her Majesty's Consul at Shanghai, writing in 1872, thus refers to the general honesty of the Chinese—“Honesty, moreover, is by no means a rare virtue with the Chinese. Witness the magnitude of the pecuniary interests which are at this moment confided by our merchants to compradores, servants, and friendly traders. Nowhere, perhaps, is this tendency in the main towards honesty more notable than amongst the personal establishments maintained by foreigners at the ports. Their houses are as a rule plentifully furnished with articles of luxury and *vertu*, often of considerable value, very much as is the case with well-appointed residences in the West; and although the occupants never think of locking up even their jewellery, stray money, &c., yet it is rarely that anything is missed through the fault of the indoor servants. As far as my own experience of some thirty years' residence in the country is to be relied on, I can vouch for never having lost a single article save a small revolver, and that was restored a few days afterwards on my assembling the servants and appealing to their sense of right not to allow the stain of theft to rest on the household. They discovered the thief without difficulty, and he was soon obliged by the rest to leave my service.”

Mr. R. H. Douglas, in his “Society in China,” says— “The merchants and traders of China have gained the respect and won the admiration of all those who have been brought into contact with them. *For honesty and integrity they have earned universal praise.*”

The Rev. Dr. Newman, writing of the honesty of the Chinese in California about 30 years ago, says—“As they are industrious, so are they reliable in business. On page 797 of the Report of the Joint Special Committee on Chinese Immigration, of which the late Senator Morton was chairman, is the testimony of the cashier of the Anglo-California Bank, to the effect that the average business done with the Chinese is 1,500,000 dols. a year, and that he had always found them straightforward. On page 853, Mr. Macrondray, of the old firm of Macrondray and Co., testified that they had dealings with Chinese merchants to the extent of 600,000 dols. a year, *and in 26 years had not lost a dollar by them.*”

Mr. Joaquin Miller, writing in the “North American Review,” December 1901, says—“As to the honesty of these people, I appeal to every English merchant or banker, from Peking to Hong Kong, to answer if he ever heard of a dishonest Chinese merchant or banker. So far from that, not only has every English bank two Chinamen to receive and hand out money, but every [English] bank in Japan has the same.”

The following emphatic testimony by Sir Thomas Jackson, the chief

manager of the Hong Kong and Shanghai Banking Corporation, to the sterling honesty of the Chinese, is from the "Japan Mail," May 1902.—"Speaking at a banquet tendered him by the Chinese community on the eve of his departure from Hong Kong, Sir Thomas Jackson said: 'In reviewing my long career, I would wish to say that I could sum up the whole 26 years of the management in Hong Kong with one word, and that word is 'Thankfulness.' Speaking again of the Chinese community, with whom the Bank has had more to do than with any other, I do not wish to make use of the old hackneyed expression, however right and proper, which took its rise in the days of the East India Company in China, that 'a Chinese merchant's word is as good as his bond'; but following the example of Lord Rosebery I will find a new expression. *I maintain that a Chinaman's word is better than his bond.*—(Applause.) A good many of our clients do not know much about law and they may even think there is a bit of a trick about every scrap of document with a stamp upon it; but the good old words 'putter book' constitute not only an equitable agreement but a debt of honour, which only stern necessity would prevent from being thoroughly carried out.'—(Applause.)"—This is strong testimony when it is remembered that nineteen-twentieths of the inhabitants of Hong Kong are Chinese.

Mr. Cameron, manager of the Hong Kong and Shanghai Bank, in his farewell to Shanghai, speaks of his experience as follows:—"I have referred to the high commercial standing of the foreign community. The Chinese are in no way behind us ourselves in that respect; *in fact, I know of no people in the world I would sooner trust than the Chinese merchant and banker.* Of course there are exceptions to every rule, but to show that I have good reasons for making such a strong statement, I may mention that for the last twenty-five years the bank has been doing a very large business with Chinese in Shanghai, amounting, I should say, to hundreds of millions of taels, and *we have never yet met with a defaulting Chinaman!*"

Chinese a Sober People.

The Chinese are one of the most sober peoples on the face of the earth. I don't think that among all the many thousands of Chinamen I have seen in my life, I ever saw a drunken one.

Mr. E. H. Parker, in his work on "China" (1901), says— "Temperance in self-supply is a Chinese virtue; *in that respect we are inferior to them in even a disgusting degree*. Drunkenness is so rare, that it is not regarded as a vice at all, but rather as good form, to get tipsy at a feast.... Strong drink is sometimes disapproved of in political or economic philosophy because it causes anger, and a waste of good grain; never because men get drunk."

Mr. Cobbold, in his "Pictures of the Chinese at Home" (1860), says— "China is emphatically a sober country; though her wine is cheap, sound, and good, though there is no tax upon it, and no restriction whatever in its sale or manufacture, though nearly all persons, both men and women, of all classes, freely use it, but few comparatively drink to excess. A drunkard reeling through the streets—which is a very common disfigurement of life in our cities—is a rare sight, even in her great seaport towns. During a residence of many years, at one of these seaports, I can only call to mind a very few instances of intoxication."

Mr. Moris A. Winter, in his "North China" (1892), says— "There is no visible drunkenness in the interior of China; in the parts, at least, I have visited I have not seen a drunken man. I have scarcely seen a Chinaman taking anything stronger than the weakest of weak tea or hot water. The Chinese never think of drinking cold water."

The Rev. E. J. Dukes, in his "Everyday Life in China," says—"Few Christians realise as they should the effect produced upon the minds of intelligent heathen visitors to our shores by what they are obliged to witness in our large towns. In their innocence, the kindly supporters of missions think that it must do the 'poor heathen' so much good to come to England and see how much better we are than they. Would that it were possible for them to be so impressed! But these same 'poor heathen' are too often shocked by what they see and hear. The misery of the poor, the foulness of the slums, the number of murders recorded in our newspapers, the blazoning of licentiousness upon our streets, the prodigious figures of the 'national drink bill', and the number of drunkards,—these things startle and amaze the heathen who come to England believing it to be an example for the world! The *attachés* of the Chinese Embassy have expressed themselves on these points as strongly as their politeness will allow. A well-known missionary and scholar asked Ambassador Kwoh what he

thought of England. He replied, 'It is a fine country, and your people are very ingenious, but their immorality is very lamentable; it is a pity they have not become possessed of right principles; vice is very common in many forms; I cannot admire the low standard of propriety and goodness which characterizes your great country.' That is the opinion formed of us by a man we call a heathen! *In continuing the conversation the learned missionary was obliged to confess that he had seen more drunken men in walking from a railway station in a certain northern city to the steamer quay than drunken Chinamen during thirty years' residence in China.....* Notwithstanding all their faults, we are weary of hearing them defamed, ridiculed, and underrated by persons who have gathered their information from the idle tattle of sailors who have looked at crowds of dirty coolies at the ports of China, or have conversed with merchants and others who never knew a sentence of Chinese, and never entered a town or village if they could help it; or, what is worse, have been misled by statements of the 'hoodlums' and American 'politicians and carpet-baggers' of San Francisco. *Over against every vice with which we can charge the Chinamen, we can bring a counter-charge against large masses of our own countrymen. Thank God, we do not lie so much, nor do we smoke opium, nor treat our women badly; but we have among us a hundred thousand known drunkards, besides all the secret tipplers.'*

Louis Figuier, in his "Human Race," referring to the Chinese, says—"Drunkenness, as understood in Europe, is one of the least of their vices. The use of grape wine was forbidden, centuries ago, by some of their emperors, who tore up all the vine-trees in China. This interdiction having been taken off under the Manchu dynasty, grapes are grown for the use of the table."

In the same way, about seventy years ago, an emperor of China attempted to stamp out the use of opium as a growing curse to the people, and ordered two million pounds worth to be thrown into the sea. This led to a terrible war with Great Britain, who, on behalf of her merchants in Europe and India, was interested in a continuance of the trade. From that time to the present, about 400 million pounds worth of opium has been sent from India into China, but, of late years, the Chinese, seeing that they could not stop the foreign importation of the man-tempting poison, are growing it in considerable quantities themselves.

Respecting the production and use of all the chief stimulants and narcotics used by man throughout the world, of which alcohol, tobacco, opium, and tea are the four principal, I beg to refer the reader to the appendix at the end of this book.

Chinese a Peaceable and Law Abiding People.

Mr. Julian Thomas, speaking of Northern China, says— “Never, amongst people claiming the highest civilization, have I seen country life more calm, peaceful, and prosperous, Village life in Northern China appears as happy as anywhere in the world.”

The Author of “The Inhabitants of the World,” says— “Personal violence is very rare among them, whether in private or in public. The fact is, the people in general take an interest in preventing it, and do not remain callous lookers-on or pass by on the other side when a quarrel is proceeding.”

Rev. E.J. Dukes in his “Everyday Life in China,” says, “The Chinaman loves peace and quietness, and is singularly gentle. He shrinks from beginning a quarrel of his own, and stands in terrible fear of being mixed up in those of his neighbours. The ‘Three Happinesses’ are long life, wealth, and a family of sons. If he is allowed to earn his living quietly, and to bring up a family who in their turn will provide for him, he is perfectly content. The average Chinaman is remarkably temperate and moderate in his habits and opinions. Centuries and millenniums of very fair ethical instruction, especially in the duty of sobriety in act and word (the favourite exhortation of Confucius and his followers), have done as much for the Chinese as could be expected. Geniality, good temper, sociability, affectionateness, and hospitality are characteristic of the mass of the people. One is constantly struck with the freedom from constraint among them. *A merrier, more jovial and contented people do not exist under heaven.*”

Mr. Joaquin Miller, speaking of the Chinese in California, says— “In conclusion, let me say I never saw a drunken Chinaman. I never saw a Chinese beggar. I never knew, or heard of, a lazy one. I sat as County Judge of Grant County, Oregon, for four years, where the miners had sold out to the Chinese to such an extent that the larger half of the mining properties were Chinese. *Yet in all that time there was not one criminal case involving a Chinaman,* and but one civil one, and in the latter case a white man was finally indicted by his fellow-citizens for perjury.”

The Venerable Archdeacon A.E. Moule (a China missionary of 30 years), in his “New China and the Old,” speaking of the inhabitants of Shanghai, 1891, says— “The order in the densely-crowded streets is singularly good, *cases of drunkenness and riotous assault being unfortunately confined for the most part to European or American sailors on leave from the ships in port.*”

Mr. G. Tradescant Lay, author of "The Chinese as They Are," (1841), says— "Social feeling, or good humour, mildness of disposition, and a good natured propensity to share in the mirth and hilarity of others, are seen wherever we meet with a company of Chinese. We behold shops as we pass crowded with workmen, oftentimes pursuing different occupations, in perfect harmony with each other. We take a passage on board their junks, and we see that, whether at work or play, in dressing their food, or sharing a meal, a good understanding prevails. If argument, or a contested point of right, awaken a storm of voices, it is soon blown over; the discord ceases, and all is peace again. To live in society is the meat and drink of a Chinaman; in a company of his fellows he is something,— by himself, nothing."

Hon. Chester Holcombe, in his "Real Chinese Question," says— "In point of fact, the Chinese are governed less than almost any nation in the world. So long as they pay their taxes, and violate none of the requirements of the moral code they are not disturbed by the authorities. A thousand and one official inspections, interferences; and exactions, common everywhere in America and Europe, are quite unknown in China. Some of them might, perhaps, be wisely introduced, but the Chinaman has never been guided, vexed, or harassed by them. *He is, by nature and education, obedient to law and fond of good order.* The teachings of Confucius, and the sacred edicts of the wise Emperor, Kang Hsi, both taught everywhere and to every subject, have had an immense and valuable influence in this direction. In evidence of the law-abiding disposition of the Chinese, let the fact be noted that, in the face of an intense and universal anti-foreign feeling, foreigners have for many years travelled alone and unprotected into every part of the empire, and have, almost invariably, met with politeness, civility, and kind treatment. If a correspondingly bitter hatred of Chinese existed in the United States, how long, and to what extent, would it be prudent or safe for any of them to roam through our large cities and rural communities? Another fact, not sufficiently well recognized, furnishes evidence in the same direction. The Chinese immigrants to this country belong almost exclusively to the lowest class of their people, and are familiarly described, in their own land, as being, each, 'half fisherman and half pirate.' Yet *a careful examination of the criminal and police records of any city in the United States will show a smaller percentage of disorderly Chinese — smaller in proportion to the total number of residents of that race— than of any foreign nationality which is to be found amongst us.*"

The Rev. A. H. Smith, a missionary of twenty-two years' standing, in his "Chinese Characteristics," says— "*One of the many admirable qualities of the Chinese is their innate respect for law.* Whether this element in their

character is the effect of their institutions, or the cause of them, we do not know. But what we do know is that *the Chinese are by nature and by education a law-abiding people*. Reference has been already made to this trait in speaking of the national virtue of patience.*We must confess to a decided conviction that human life is safer in a Chinese city than in an American city— safer in Peking than in New York. We believe it to be safer for a foreigner to traverse the interior of China than for a Chinese to traverse the interior of the United States.* It is after the preliminary paroxysms of *ch'i* have had opportunity to subside, that the work of the 'peace-talker' —that useful factor in Chinese social life—is accomplished. Sometimes these most essential individuals are so deeply impressed with the necessity of peace, that even when the matter is not one which concerns them personally, they are willing to go from one to the other making prostrations now to this side and now to that, in the interests of harmony. But generally speaking, every Chinese lawsuit calls out upon each side the omnipresent peace-talker, whose services are invaluable. Millions of lawsuits are thus strangled before they reach the fatal stage. In a village numbering a thousand families, the writer was informed that for more than a generation there had not been a single lawsuit, owing to the restraining influence of a leading man who had a position in the *yamên* of the District Magistrate. . . . It is the peaceable quality of the Chinese which makes him a valuable social unit. He loves order and respects law, even when it is not in itself respectable. Of all Asiatic peoples, the Chinese are probably the most easily governed, when governed on lines to which they are accustomed. Doubtless there are other forms of civilisation which are in many or in most respects superior to that of China, but perhaps there are few which would sustain the tension to which Chinese society has for ages been subject, and it may be that there is none better entitled to claim the benediction once pronounced upon the peace-makers.”

The author of “Cassell's Peoples of the World,” says— “The peaceful and orderly character of the Chinese is most remarkable. Whatever the faults of the system of government may be, it has, at all events, as Montesquien remarked, had the power of making ‘mild and gentle dispositions, of maintaining peace and good order, and of banishing all the vices which spring from an asperity of temper.’ *There is not a more good-humoured people on the face of the earth than the Chinese, nor a more peaceable one.* These qualities are all inculcated by their rulers; and in the sixteen lectures periodically delivered to the people there is one ‘On Union and Concord among Kindred,’ another ‘On Mutual Forbearance,’ and a third ‘On Reconciling Animosities.’ In every department of the Government of China, the civil power is also considered superior to the

military; without this there could be no free or good government. The pen in China, if not more powerful, is yet more respected than the sword; letters always go before arms, so that the ambition of a Chinese runs in a very peaceful channel.”

During the last 50 years the convictions per thousand of the Chinese in Australia have been less than half those of the white people, and lately a good number of these convictions have been for the newly-invented **CRIME OF INDUSTRY**.

The making of one Chinaman “a factory” and some of our other prejudiced laws are about equally strange and funny with some of the American laws about the removing of Chinese remains, satirized by the humourist as follows:—

Special Laws for the Chinese.

“Be it enacted by the Legislative Assembly of the State of Oregon:—

Section 1.—No Chinaman shall be allowed to die in this State until he has paid ten dollars for a new pair of boots with which to kick the bucket

Section 2.—Any Chinaman dying under this act shall be buried six feet underground.

Section 3.—Any Chinaman who attempts to dig up another Chinaman's bones shall first procure a license from the Secretary of State, for which he shall pay four dollars.

Section 4.—Any dead Chinaman who attempts to dig up his own bones, without giving due notice to the Secretary of State, shall be fined one hundred dollars.

Section 5.—Any Chinaman who shall be born without bones, for the purpose of wilfully and feloniously evading the provisions of this act, shall be fined five hundred dollars.”—J. C. H.

Chinese a Cheerful People.

Mr. Pierre Leroy-Beaulieu, in “The Awakening of the East” (1900), says— “They always seem very happy, complain very little, thoroughly enjoy their few pleasures, and apparently absolutely ignore their troubles. This happy spirit of resignation explains why the Chinese, notwithstanding their poverty, are one of the most contented people in the world, and consequently one of the happiest.”

The author of “The Children of China” (1884), says— “The villagers are always happy and contented, unless there is a flood or a famine.”

Ellen F. Clark, in the “Century Magazine,” November, 1896, says— “The Chinese are a merry, fun-loving people, in spite of their general air of indifference in the presence of strangers. They race up and down stairs, sometimes through the streets, on a frolic, every man laughing till he is out of breath, pulling cues, stealing hats, and playing all kinds of practical jokes on one another. Some of the keenest and purest humour and some of the wittiest sallies I have ever heard have fallen from the lips of Chinamen in lower New York.”

Mr. Archibald R. Colquhoun in “China in Transformation” (1898), says— “Every traveller, every one who has had opportunity of observing them, testifies to their unfailing good humour under every kind of discomfort and under the severest bodily toil. *Their cheerfulness is undaunted*; neither cold or heat, neither hunger or fatigue, has power to depress them, nor does misfortune or natural calamity or sickness provoke them to repine. As Giles says, ‘They seem to have acquired a national habit of looking upon the bright side.’ Now, to put the merits of such a placid temper on the lowest utilitarian ground, consider what an economy of nervous friction is implied in a working life passed in such a happy frame of mind Is it not alone a source of wealth to the people who possess it?”

The Rev A. H. Smith, in “Chinese Characteristics,” says —“But the terms ‘patience’ and ‘perseverance’ by no means cover the whole field of the Chinese virtues in this direction. We must also take account of their quietness of mind in conditions often very unfavourable to it, and of that chronic state of good spirits which we designate by the term ‘*cheerfulness*.’ . . . He is what he calls ‘heaven-endowed’ with a talent for industry, for peace, and for social order. He is gifted with a matchless patience, and with unparalleled forbearance under ills the causes of which are perceived to be beyond his reach. The cheerfulness of the Chinese, which we must regard as a national characteristic, is intimately connected with their contentedness of mind. To be happy is more than they expect,

but, unlike us, they are generally willing to be as happy as they can. Inordinate fastidiousness is not a common Chinese failing. They are generally model guests. Any place will do, any food is good enough for them. Even the multitudes who are insufficiently clothed and inadequately fed, preserve their serenity of spirit in a way which to us appears marvellous. An almost universal illustration of Chinese cheerfulness is to be found in their sociability, in striking contrast to the glum exclusiveness so often characteristic of the Anglo-Saxon. One of the main enjoyments of the Chinese seems to be chatting with one another, and whether they are old friends or perfect strangers makes very little difference. . . . Perhaps it is in time of sickness that the innate cheerfulness of the Chinese disposition shows to most advantage. As a rule, they take the most optimistic view, or, at all events, wish to seem to do so, both of their own condition and of that of others. Their cheery hopefulness often does not forsake them even in physical weakness and in extreme pain. We have known multitudes of cases where Chinese patients, suffering from every variety of disease, frequently in deep poverty, not always adequately nourished, at a distance from their homes, sometimes neglected or even abandoned by their relatives, and with no ray of hope for the future visible, yet maintained a cheerful equanimity of temper, which was a constant, albeit an unintentional, rebuke to the nervous impatience which, under like circumstances, would be sure to characterise the Anglo-Saxon.”

Chinese a Patient People.

Dr. S. Wells Williams, in "The Middle Kingdom" (1883), speaking of the Chinese famine of 1878, says— "When brought to the starving settlements, grain was promptly doled out in exchange for the tickets, and to the lasting credit of the Chinese character it must here be noticed that not a single raid upon the provisions or resort to force in any way has been recorded of these famished multitudes."

Hon. Chester Holcombe, in "The Real Chinese Question," says— "The Chinaman is, by nature, quiet, docile, well-behaved, and very much given to the good habit of minding his own business. It is, however, nothing short of dangerous to infer, from the possession of these qualities, that he may be easily forced or driven. No race upon earth can be more stubborn when angered, or aroused to what is believed to be a defence of its rights. Then he is capable of an unlimited, though sometimes passive, resistance. And, at other times, he is capable of any amount of determined effort and of self-sacrifice. . . . With unimportant differences, with greater habit and capacity for the concealment of his preferences and dislikes, the Chinaman is exactly the same sort of man as the American or Englishman would be under like circumstances and conditions. And the hundreds of millions of the race hate and fear all 'men from the West' exactly as, and for the same reasons that, would cause us to hate the Chinese were the situation reversed. Only they bear their real and fancied wrongs with greater patience and quietness than we should. Before any person passes sweeping condemnation upon the Chinese, he ought, if he chooses to be fair and just, to apply that wise advice: 'Put yourself in his place.'"

Mr. Harold E. Gorst, in his book "China" (1899), says— "It is a mistake to suppose that the Chinese easily allow themselves to be oppressed. They are long-suffering and patient to a certain point, and possess a great sense of submission to authority. But magistrates cannot make themselves obnoxious to the population in general without drawing upon themselves their active resentment, frequently expressed by acts of violence. Unpopular officials are, in fact, often driven out of their mandariate by main force."

The Rev. Charles Gutzlaff (1834) says—"But with all these wants, real or imaginary, the Chinese are a contented people, not destitute of real cheerfulness. Only when their craving appetite cannot be satisfied and the hideous spectre of starvation invades their cottages, do they fall into sullen despair; but so long as they have anything to eat, be it even grass or leaves, they retain their good spirits. The author has often seen them seated around

a dish of thin potato soup and a basin of boiled grass, with as great satisfaction as if they partook of the dainties of the royal table.”

Mr. Sheridan P. Read, ex- United States Consul at Tientsin, in “Century Magazine,” October, 1900, says—“He [the foreign merchant in China] need rarely leave his office, as the Chinese merchant cails daily in the hope of getting orders; and although he may not be successful for 6 months, and even at the end of that time the order be only a small one, he never evinces impatience, disappointment, or chagrin, but is a shining example of the ‘try, try again’ rule.”

The Right Rev. H. Potter, in an article on “Chinese Traits and Western Blunders,” in the “Century Magazine,” October, 1900, says—“Chinese imperturbability is surely without its equal. The stolidity of our own native Indians [N. Amer.] has been supposed to be pre-eminent, but anyone who has seen the Chinese in their own land will recognize, I think, another, and, in its way, a much higher quality than this, for ordinarily there is no sullenness in it, but rather a bland and beaming, if often irritating, good nature, which is as fine as it is exasperating.” [After describing the manner in which some Americans threw about a pile of goods they could not get at their own price, even throwing them at the Chinese owner's head, he says] “Through the whole odious scene, the shop-keeper was unmoved, and his placid and serene dignity undisturbed. One who realized what such self-command might easily cost could not but realize also what an element of power it must needs be in the race and people that possessed it.”

The Rev. A. H. Smith, in “Chinese Characteristics,” says— “Among a dense population like that of the Chinese Empire, life is often reduced to its very lowest terms, and those terms are literally a ‘struggle for existence.’ It is well for the Chinese that they are gifted with the capacity not to worry, for, taking the race as a whole, there are comparatively few who do not have some very practical reason for deep anxiety. Vast districts of this fertile Empire are periodically subject to drought, flood, and, in consequence, to famine. Social calamities, such as lawsuits, and disasters even more dreaded because indefinite, overhang the head of thousands, but this fact would never be discovered by the observer That quality of Chinese patience which to us seems the most noteworthy of all, is its capacity to wait without complaint and to bear with calm endurance. It has been said that the true way to test the real disposition of a human being is to study his behaviour when he is cold, wet and hungry. It is in his *staying qualities* that the Chinese excels the world. Of that quiet persistence which impels a Chinese student to keep on year after year attending the examinations, until he either takes his degree at the age of ninety or dies in the effort, mention has been already made. No

rewards that are likely to ensue, nor any that are possible, will of themselves account for this extraordinary perseverance. . . . It has always been thought to be a powerful argument for the immortality of the soul, that its finest powers often find in this life no fit opportunity for expansion. If this be a valid argument, is there not reason to infer that the unequalled patient endurance of the Chinese race must have been designed for some nobler purpose than merely to enable them to bear with fortitude the ordinary ills of life and the miseries of gradual starvation? If it be the teaching of history that the fittest survive, then surely a race with such a gift, backed by a splendid vitality, must have before it a great future.”

Chinese a Grateful People.

Mr. E. H. Parker, in his "China" (1901), says—"The Chinese are said to be ungrateful. This I totally deny. The fidelity of Chinese servants is really extraordinary, if they are treated with even moderate sympathy and consideration. . . . Nothing makes a more powerful impression on the Chinese mind than impartial justice. To them it is a grand sight to see wages paid out without deductions on the 'scale' or 'hanky-panky' of any kind..... When they begin to get used to the cold, mathematical precision of the British mind, going straight to its object without fear or favour, they begin to feel that they are in the presence of a weird, strange being of a superhuman kind. But again, when they find that, in addition to this chilly justice, they are positively shown some tenderness or consideration, such as gratuitous medical aid, free assistance in righting a wrong, the present of a coffin to their mothers, and such-like things indicative of disinterestedness, they positively overflow with feelings of respectful gratitude. I have seen a pack of cunning-looking Chinamen blubber like babies in taking leave of their master, and the more impassive he looked the more they blubbered. It is this gratitude for kindness that often deceives missionaries into a belief that 'faith' has been aroused in the Chinese mind. Even officials of the most rascally description show great fidelity to a friend. On one occasion I asked a high official to put in writing some facts touching a matter in which both he and I had been deceived. He said, 'X, has certainly behaved badly; but he was my friend when he did it, as you are now; and I would no more tell you in writing that he did it than I would tell him that you asked me to give information against him.' In fact, there is a very high standard of both gratitude and honour amongst friends in China, in spite of treacheries and rogueries. I cannot recall a case where any Chinese friend has left me in the lurch or played me a dirty trick, and few of us can say the same of our own colleagues and countrymen."

Mr. Archibald R. Colquhoun in "China in Transformation," says—"It is not uncommon to impute ingratitude to them. But the rule applies, East and West alike, that a bad master never had a good servant, and those who most loudly cry out against ingratitude are usually those who have merited nothing else. All foreigners who have studied the Chinese in a human, sympathetic manner, like Meadows, Smith, and others, testify to their devotion and gratitude. So many instances of this are recorded that it must be taken as natural to the Chinese to attach themselves heart and soul to any one, be he native or foreigner, who once gains their confidence. And the way to do that is explained by Meadows: it is to show them, not by

words, but by acts, that you are thinking of their welfare as much as your own. *There is no mystery in this; it holds good of all races and of all periods.*”

Chinese a Kindly People.

The Hon. C. Holcombe, in “The Real Chinese Question,” says—“They are, in the main, kindly and charitable in their relations with each other. The extent to which mutual assistance is rendered among the very poor is remarkable. They are, at least, not behind their fellows in other lands in this regard. They are generous and public-spirited, giving liberally to works of all sorts for the common good. . . . *The weaker side of the Chinaman is that of his good nature.* He will resent and refuse a claim or demand, but gracefully yield in the same matter when shaped as a request or a favour.” *The Chinese have ever shown themselves a kind sympathetic people in Australia by liberally subscribing to hospitals and other charitable institutions and causes.*

Bishop Reynaud, in “Another China,” speaks of the benevolence of the Chinese, of their orphanages, almshouses, asylums for widows, dispensaries, etc., and continues—“There are numbers of dispensaries where patients are treated gratuitously, and druggists' where medicines can be sold to the poor at a cheaper rate, or are given for nothing. In the free schools the children are taught the classics of their country. Coffins, undertakers, and cemeteries, are provided for dead paupers, or strangers, as well as places where the dead can be kept until removed by their relations to their own district. Moreover, men are employed to keep the public cemeteries in good order. Other societies look after travellers, as well as after the lighting, cleansing and paving of streets and high roads; they repair or construct bridges and ferry boats, or build kiosques on a good site, at stated distances, where one can find fresh tea benches, and often magnificent scenery to admire. *The poor are never forgotten.* At the beginning of winter, the benevolent associations distribute bowls of rice, clothes, and sometimes money. In several places hot rice can be had every day at public stoves. On New Year's Eve at Ning-Po, the leading people of the town assemble the poor in the high street, to give them clothes, rice, and two small rouleaus each in the form of ‘cash.’ Some societies undertake the care of dikes and canals, while others, in fertile seasons, collect quantities of provisions to be sold cheaply in periods of scarcity, and money even is lent without interest, to enable the very poor to gain a livelihood..... These good works prove that there is some feeling of philanthropy among these people, and everywhere the missionaries constantly meet with souls, who, as Tertullian would say, *are ‘naturally Christians, since they comprehend the spirit of charity.’*”

In Corner's “China,” (1853), it says—“The care that is taken to make a

provision for the poor in time of need, by laying up stores of grain in every province, constitutes a main feature of the Chinese policy; and, according to the ancient laws, is one of the chief duties of the sovereign, who is enjoined by Confucius, the revered instructor of both the prince and his people, to take care that the lands are cultivated so as to produce the necessaries of life for all; to attend to the fisheries and planting of trees; to be moderate in imposing taxes; to see that the means of instruction are furnished for every class; but above all, to assist the people in times of scarcity, as a father would provide for the wants of his children.”

The Rev. A. H. Smith, in “Chinese Characteristics,” says —“Among the kinds of benevolence which have commended themselves to the Chinese may be named the establishment of foundling hospitals, refuges for lepers and for the aged, and free schools. The vast soup-kitchens, which are set up anywhere and everywhere when some great flood or famine calls for them, are familiar phenomena, as well as the donation of winter clothing to those who are destitute. It is not the Government only which engages in these enterprises, but the people also co-operate in a highly creditable manner, and instances are not uncommon in which large sums have been thus judiciously expended.”

It may be said that we must not call the Chinese a kind people, because of the cruel massacres of the missionaries and native Christians in the Boxer rising. But that class of religious and race massacre has occurred at some time or other in every country of the world. I need not enumerate them, the list would be too long, and the reader will remember many; but these chance and frenzied massacres do not prove the total and everlasting unkindness of any race. In most countries the persecution and slaughtering is generally done by a few mistaken bigots leading on the ignorant mob. But, even during those persecutions, many acts of kindness were shown by the more humane, and now that the deplorable frenzy of the bigots is over, life is as safe in China as it is in Christendom. The following pathetic incident shows kindness in both Chinese man and woman.

Mr. V. P. Ambler, writing from Shansi, China, as reported in “China's Millions,” January 1901, says—“I would like to tell you of one incident which touched me not a little. We saw a little boy at Pao-ting, and Mr. Lowrie told us his story. During the persecution last year many of the dear native Christians were killed and tortured. On one occasion when some of them were going out to be executed, a woman was led out. She had two dear little ones with her, a boy and a girl. The woman was known to be a good woman. One of the Yamen chief chair-bearers, a heathen, was so moved at the sight, that at great risk of his own life, he rushed through the crowd and snatched the children from the mother's arms and disappeared.

Just before the execution of the mother, she made a request. Might she take one look at the face of the man who had taken her children? The man came forward from the crowd. The mother gazed on his face—*it was a kind face, and the tears stood in his eyes*. The mother was satisfied that her precious children would be safe; now she was ready to die; and soon her spirit went to join those faithful ones who had laid down their lives before her. *The children are well, and in Mr. Lowrie's charge; the man was most kind to them.*”

All alike are Human, even the Savage Boxer

The following is recorded in “China's Millions,” September 1901, respecting the escape of the missionaries, Mr. and Mrs. C. H. S. Green and their two little children, Vera and John— “Early in August our hiding-place was suddenly surrounded by a band of armed Boxers, and the cries of those children were piteous to hear; they pierced us through and through. When we told them that very soon, perhaps, they would be with Jesus, it seemed to quiet all their fears, and they were quite restful and happy to know that they would go and be with Jesus, Whom they loved. For some unknown reason the men did not kill us, but took us as prisoners to the capital —Pao-t'ing Fu. On the way darling little Vera touched the hearts of those men; she played with them and she talked with them, and they sometimes bought her a piece of watermelon, or a few nuts, or a cake. The Chinese mandarin at Pao-t'ing Fu decided to send us down to Tien-tsin. But we were really handed over to a band of Boxers. However, God had his purpose for us, and he used this darling little child to save our lives. She had won the hearts of those people. They made us leave the boat and get on the bank, and as we stopped on the bank this dear child turned round, and in her Chinese way, put her little hands together and gave them a Chinese bow and thanked them. *What did we see? Why we saw tears roll down the cheeks of the head Boxer of all*, and the boats glided by and we were left standing on the bank of the river.”

The Rev. J. Macgowan, in “Pictures of Southern China, says—“There is much that we do not admire in the Chinese, but there is far more that we do. They are a kind-hearted, and, in the country districts at least, a simple-minded people. The true way to test this is to live amongst them, but especially to travel with them. It has been our good fortune to do both, and we can distinctly declare that the vague and grotesque ideas which we had formerly entertained of the Chinese have vanished, and that now we regard them with a warm and friendly feeling, which no lapse of time will ever be able to obliterate. In the many journeys we have made into the interior we have found, as a rule, that the men engaged to accompany us have not only

turned out to be full of kindly sympathies, but also intensely loyal in the way they have discharged their duties. They had often to perform the most laborious services, sometimes under a burning sun, frequently along roads that it was a pain to travel; but no word of complaint and no grumbling, except in a quaint and humorous way, would be heard from them. Our comfort and happiness were the things that seemed supreme in their minds, and it appeared to matter little what should happen to themselves, when they should get their meals, or where retire to rest. Their one prevailing thought was for us, and how we should be secured from anything that would add to our discomfort.”

Of course many special acts of Chinese kindness could be given. I will quote a couple. Mr. J. A. Turner, in his “Kwang Tung” (1894), says—“That the Chinese are capable of *generosity* also was shown in 1891, when it was found that a coolie in Shanghai had *kept in his house, for ten years, a foreigner named Thomas Marshall, who was an ex-journalist and paralysed, sharing with him his food, and taking him out for rides in his rickshaw, till he died.* After inquiry into the truth of these facts, the foreign community made a subscription to set him up in business.”

The following is from the *Argus* of June 13th, 1904:—“*The maligned Chinese.*—Speaking yesterday at a Pleasant Sunday Afternoon meeting, held at Collingwood Town-hall, in aid of Dr. Singleton's dispensary, Senator M'Gregor related an experience which rendered it impossible for him to feel any animosity towards the Chinese at least. In 1878 he nearly lost his eyesight, as the result of being struck by the branch of a falling tree in the South Australian bush. He was unable to do anything for himself, being practically blind, and he found it necessary to take a steamer to Adelaide to secure hospital treatment. *There were 11 white and one Chinese passenger on board, and the Chinese was the only man who took the slightest notice of him. He gave the invalid every care and attention.....* Senator M'Gregor described how the Chinese had taken him to the hospital, refusing any recompense, but contenting himself with the remark, ‘No; me no want money. When you see my countlyman all same like you are now, you do all same to him. That all lightee.’ ‘We have no feelings of animosity towards coloured aliens,’ concluded Senator M'Gregor. ‘What we do, we do because we think it is in the interests of the community and of these people themselves.’ ” *These are the words of a Senator bound to the White Australia policy, yet the fact remains that the Chinaman was the kindest man of them all; but even the Senator would exclude his good Samaritan's countrymen from this vast country as undesirables.*

The following pathetic episode is related in a little serial entitled “The Philistine,” issued in America, 1904—“In San Francisco lived a lawyer,

age, say sixty—rich in money, rich in intellect—a business man with many interests. This lawyer resided in his bachelor apartments, with a Chinese servant named ‘Sam.’ Sam and his master had been together for fifteen years. The servant knew the wants of his employer as though he were his other self; no orders were necessary. If there was to be company—one guest, or a hundred—Sam was told the number, that was all, and everything was provided. This servant was cook, valet, watchman, friend. No stray, unwished-for visitor ever reached the master to rob him of his rest when at home. If extra help was wanted, Sam secured it; he bought what was needed; and when the lawyer awakened in the morning, it was to the singing of a tiny music box with a clock attachment, set for seven o’clock. The bath was ready; a clean shirt was there on the dresser, with studs and buttons in place; collar and scarf were near; the suit of clothes desired, hung over a chair; the right pair of shoes, polished like a mirror, were at hand, and on the mantle was a half-blown rose, with the dew still upon it, for a buttonaire; down stairs, the breakfast, hot and savory, awaited. When the good man was ready to go to his office, silent as a shadow stood Sam in the hallway, with overcoat, hat and cane in hand. If the weather was threatening, an umbrella was substituted for the cane; the door was opened, and the master departed.—When he returned at night, on his approach, the door swung wide.—Sam never took a vacation; he seemed not to either eat or sleep. He was always near when needed; he disappeared when he should. He knew nothing, and he knew everything. For weeks, scarcely a word might pass between these two men, they understood each other so well.—The lawyer grew to have a great affection for his servant. He paid him a hundred dollars a month, and tried to devise other ways to show his gratitude, but Sam wanted nothing, not even thanks. All he desired was the privilege to serve.—But one morning as Sam poured his master’s coffee, he said quietly, without a shade of emotion on his yellow face: ‘Next week I leave you.’ The lawyer smiled. ‘Next week I leave you,’ repeated the Chinaman; ‘I hire for you better man.’ The lawyer set down his cup of coffee—he looked at the white-robed servant—he felt the man was in earnest. ‘So you are going to leave me—I do not pay you enough, eh? That Dr. Sanders who was here—he knows what a treasure you are. Don’t be a fool, Sam; I’ll make it a hundred and fifty a month — say no more!’ ‘Next week I leave you—I go to China,’ said the servant impassively. ‘Oh, I see; you are going back for a wife—all right, bring her here—you will return in two months! I do not object; bring your wife here—there is work for two to keep this place in order—the place is lonely, anyway. I’ll see the Collector of the Port myself and arrange your passage papers.’ ‘I go to China next week—I need no papers—I never come back,’

said the man, with exasperating calmness and persistence. 'By God, you shall not go!' said the lawyer. 'By God, I will!' answered the Chinaman. It was the first time in all their experience together that the servant had used such language, or such a tone towards his master. The lawyer pushed his chair back, and after an instant, said, quietly: 'Sam, you must forgive me, I spoke quickly—I do not own you—but tell me, what have I done— why do you leave me this way, you know I need you?' 'I will not tell you why I go—you laugh.' 'No, I shall not laugh.' 'You will.' 'I say, I will not!' 'Very well: I go to China to die!' 'Nonsense, you can die here. Haven't I agreed to send your body back, if you die before I do?' 'I die in four weeks, two days!' 'What!' 'My brother, he in prison. He twenty-six; I fifty. He have wife and baby. In China, they accept any man of same family instead to die. I go to China, give my money to my brother—he live, I die!' The next day, a new Chinaman appeared as servant in the lawyer's household. In a week, this new servant knew everything, and nothing, just like Sam. Sam disappeared, without saying good-bye. He went to China and was beheaded, four weeks and two days from the day he broke the news of his intent to go. His brother was set free. And the lawyer's household goes along about as usual, save when the master calls for 'Sam,' when he should say 'Charlie'; then there comes a kind of clutch at his heart, but he says nothing."

If a man in China is condemned to die, the law allows any male of his family who may offer himself to be substituted for him. The above is one of the instances of this brotherly self-sacrifice. Now, I hold, that the people who are capable of such acts of heavenly principle and devotion as this *are equal to any on earth*, and that it is unfair, inhuman, and unwise to reject and revile them because their features, and colour, and manners, and language, and religion, etc., (the product of a different environment) are somewhat different from our own.

The Chinese a Polite People.

I think it will be generally admitted that the Chinese, perhaps with the exception of the Japanese, are the most polite people in the world.

Mr. Hancock, a gentleman high in the Chinese Customs Service, said to me—"If you tell a mandarin that he lies, he will laugh, and think how clever you are to find him out; but if you tell him he is wanting in politeness, you will grieve him or anger him very much. It is considered a great insult to tell a Chinaman that he is wanting in politeness, so greatly does he prize that quality."

Hon. Chester Holcombe, in his "Real Chinese Question," (1901) says: "Possessing a high standard of morals, and to a considerable extent living in accordance with it, he yet places refinement of courtesy and manner upon a higher level." Speaking on the same subject in his previous work "The Real Chinaman," (1895), he says—"Much of the falsehood to which the Chinese as a nation are said to be addicted is a result of the demands of etiquette. A plain, frank 'no' is the height of discourtesy. Refusal or denial of any sort must be softened and toned down into an expression of regretted inability. Unwillingness to grant a favour is never shown. In place of it there is seen a chastened feeling of sorrow that unavoidable, but quite imaginary, circumstances render it wholly impossible. Centuries of practice in this form of evasion have made the Chinese matchlessly fertile in the invention and development of excuses. It is rare indeed that one is caught at a loss for a bit of artfully embroidered fiction with which to hide an unwelcome truth. The same remark holds good in regard to all manner of disagreeable subjects of conversation. They must be avoided. Any number of winding paths may be made around them but none must ever go directly through. *A Chinese very seldom will make an intentionally disagreeable or offensive remark.*"

Rev. E. J. Dukes, in his "Everyday Life in China," says— "After a lengthened residence in China there is nothing that strikes an Englishman more on his return to England than the brusqueness of his own countrymen. We are so accustomed at home to what the Chinaman would call ignorance of the proprieties, and we so consistently ignore these same proprieties ourselves, that we cannot appreciate the difference between Chinese and English manners unless we have been to the East. The selfish disregard of the convenience of others, shown especially by young men and women in our streets, in trains and tramcars, is behaviour practically unknown in China. *Polite request or apology seldom fails to be expressed at the proper moment by the Chinaman.*"

Mr. G. Tradescant Lay, in “The Chinese as They Are,” (1841), says—“In walking abroad the stranger may wonder at what two gentlemen can so suddenly have found to dispute about; but he soon perceives that each of them is severally refusing to advance a step till the other has set the example and consented to go ahead. As three or four of us were one day taking some refreshment at the house of a Chinese merchant, a friend came up to the door, but on seeing strangers modestly retired; whereupon two or three of the company ran after him, haled him back, set him down at the table, placed wine and some delicacy before him, and fairly compelled him to eat and to drink. So well is it understood that the principles of true politeness will sometimes authorize a violation of all its outward forms,—*that it is our duty to make our friends happy whether they will or not, and to release them from the temptation of saying ‘No’ when they are fain to say ‘Yes.’*”

Chinese Truthfulness.

I have now cited evidence to prove that the Chinese generally are highly endowed with the good qualities of *Industry, Intelligence, Honesty, Sobriety, Peacefulness, Patience, Cheerfulness, Gratitude, Philanthropy, and Politeness*; certainly ten of the chief qualities which go to make good and perfect human beings. I know that many bad qualities are ascribed to them, one of which is that *they are a nation of liars*. Many writers state or imply this, but others again say that this is too sweeping an assertion, although their excessive politeness and wish to please, and their hatred of quarrels tempt them into telling many half-innocent lies. But, we do the same. For instance, it has been said that there are more lies told in the six short words, "*I am glad to see you,*" than in any other sentence in the English language. But *all* the Chinese do not tell lies any more than *all* the inhabitants of Christendom do.

The Rev. E. J. Dukes, in his "Everyday Life in China," says: "My first experience with the Chinese trader taught me a severe lesson for which I have often been very thankful. On reaching my station, I was early assured by an acquaintance that the Chinese were a *nation of liars, that every shopkeeper was a swindler by a law of nature, and that there was no exception to the rule*. A day or two after I sent to ask a tradesman to submit certain specimens of his art to my inspection. He brought them, wrapped up in a large blue handkerchief. I was surprised at the large price, and jumped to the conclusion that this was one of those universal swindlers who had a lower price for the initiated. I ventured to suggest that the charge was exorbitant. We discussed the matter for a few moments, and when he saw I was firm, the goods were hastily heaped into the blue handkerchief, and the merchant was on his way home before I could realize that I was snubbed. It was a small matter, but it made me very careful and observant, and led to my forming a higher estimate of the truthfulness and integrity of those with whom I was more immediately associated."

The Rev. R. H. Graves, D.D., in "Forty Years in China," (1895), says—"A Chinese once remarked to me 'Men are all alike; all want to accomplish their own ends. The only difference between Chinese and Westerns is, *you seek to accomplish your ends by boldness and force, and we try to accomplish ours by cunning and duplicity.*' This remark shows the difference between Asiatic and European ideas in a nutshell. To illustrate his point he said, 'You foreigners come here with your war vessels and extort a treaty from us; of course we try to evade it every way we can when the force is withdrawn. It is perfectly fair—cunning against force'.....

Perhaps the tendency of the human mind to say what is not so is nowhere seen more clearly than in conventionalities of polite society. The Chinese have a great deal of true politeness and consideration for the feelings of others. But they often carry it too far, and have no hesitation in sacrificing the truth to appear to be polite. Many of the ordinary forms of politeness and hospitality are mere shams; as when the Chinaman complained of the incivility of a visitor, saying, 'I was polite enough to ask him to dinner, and he was polite enough to decline the invitation.' You are always invited to remain for a meal, but no one is expected to accept the invitation, unless he really is a friend from abroad. I do not mean to say that this form of untruthfulness is peculiar to China, but only that it abounds there."—Just so. How many hundreds of millions of times in Christendom have visitors been asked to stay to tea or dinner when the inviter hopes they won't *but yet pays them the false or empty compliment of asking them.*

As before remarked, this question of lying is only one of degree. We call the Chinese *a nation of liars*; judged by the same rule all the nations of the world are *nations of liars*. Paul called the Cretans a nation of liars; Epimenides called the Thebans a nation of liars; and David was forced to say that *all men are liars*; and the old Scotch Clergyman said, "*Friend David was right.*"

True, the Chinaman lies on an average more than we do. Every thousand Chinamen throughout China may tell a million lies in a year, but probably every thousand men throughout Christendom tell a quarter of a million every year; it is only a question of degree or number, not of kind. They are men and we are men; *they lie and we lie*. Like many others I have thought a great deal on this unfortunate vice of lying which prevails amongst us, and shall take a hint from this of enlarging upon it in another book to be entitled, "**The Lies We Tell and the Beauty of Truth.**" The following is a synopsis of its contents:—White or Little lies—Half lies—Insinuating lies—Equivocating lies—Ambiguous lies—Lies of Hypocrisy—Lies of Omission or Mental Reservation—Slandorous lies—Spiteful lies—Revengeful lies—Backbiting lies—Lies of Excuse—Lies of Sham-sickness—Lies of Promise—Lies of Convenience—Lies of Flattery—Lies of Politeness—Lies of Welcome—Lies of Appearance—Lies of the Muddle-headed—Lies of the Weak—Lies of Kindness—Acting lies—Thoughtless and Careless liars—Habitual liars. If we come to literature, some Historians—some Biographers—some Poets—some Essayists—some Smart Writers—some Journalists—some Editors—some Reporters—some Critics—some Transcribers—some Translators—some Preachers—some Lecturers—some Debaters—some Tombstones tell lies. All Fabulists—all Writers of Wonderful Nursery Rhymes and Fairy Tales—all Jokers and

Funny Writers and Romancers—all Impersonators and Interpolators and Plagiarists tell some lies. Finally, the books and literature of Christendom, without reckoning those of China, while they contain much truth, contain also thousands of millions of lies. In noticing the lies told in everyday life, we may begin with those of the family. Some Sweethearts—some Husbands —some Wives—some Parents—some Children—some School-boys and girls—some Servants tell lies. Next with the Government: some Princes—some Courtiers—some politicians —some Diplomats tell lies. If we turn to law, some Plaintiffs —some Defendants—some Debtors—some Criminals— Witnesses—some Lawyers tell lies. We might go on through the whole of the trades and callings, and show that the Auctioneer—the Commission Agent—the Advertising Agent—the Land Agent—the Share Broker—the Book Canvasser—the Hawker—the Horse Dealer—the Quack-Medicine Advertiser and the Cheap Jack, most of them tell many lies. And we might also enumerate a hundred other trades and callings in our midst in which lies are told more or less, but the variety, by its great number, gets monotonous. It will suffice to say that unfortunately lying is more or less prevalent everywhere, in every trade, calling, and profession, and amongst all sorts and conditions of men. I shall also give a few thoughts and opinions of great men about the beauty, and wisdom, and inestimable worth of truth.

Chinese Moral Teachings and Conduct.

It is said by many writers on the Chinese, that they have a splendid system of morals which are taught in the schools, frequently read out to the people, are constantly on the tip of the tongue, and frequently applauded, and yet few of them follow these beautiful teachings.

The Right Rev. Monseigneur Reynaud, Roman Catholic Bishop, in his book "Another China," referring to the moral maxims and teachings of the Chinese, says—"*Le style c'est l'homme* it is said, and it may be fairly held that the language of a people is some indication of its spirit and manner of living. The daily language of the Chinese is full of proverbial sayings, which are in constant use among them, praising virtue and condemning vice. Some of them-point out the vanity of worldly honours, the contempt of riches, the avoidance of pleasures that entail so much misery, the horror of injustice, the effects of anger and impatience, the folly of pride, the iniquity of slander, the shortness of life, and so on. Others inculcate love of virtue, practice of good works, esteem of wisdom, patience in troubles, forgetfulness of injuries, fidelity, gratitude, humility, and good example. *The proverbs having reference to charity are particularly expressive and beautiful*; and it is to be desired that our missionaries should make great use in their sermons and instructions of these axioms in which may be heard distant echoes of passages in the Gospel.... These proverbs are accepted by the Chinese as irrefutable arguments.... The language of an entire race cannot be one universal falsehood; and these moral notions, so often repeated, must be esteemed by individuals even if they do not always follow them."

It is exactly the same amongst ourselves. We have wise proverbs, and moral precepts, and ten commandments, the sermon on the mount, and the Lord's prayer, and the Apostles' creed, and, like the Chinese, the golden rule: "Do unto others as you would they should do unto you." These are our teachings; but our practice is much the same as theirs—*woefully shortcoming*.

In another place, the Right Reverend Bishop says—"The Chinese are heathens who have not had eighteen centuries of Christianity to civilize them; but it must be admitted that with all their errors and vices, they have not fallen so low as other nations. For instance, many of the reproaches addressed by St. Paul to the Romans would not be brought by him against the inhabitants of China were he to visit it. *We may go further, and say that the corruption existing in China is less deep-seated and less visible than in certain of our Western cities, the scandal of which would bring a blush to*

the cheek of a Chinaman who is deemed to be so wicked.”

Mr. B. Broomhall, writing under the head of “Martyred Missionaries” in “China's Millions,” April 1901, says—“Grievous statements concerning the treatment of some of the lady missionaries have been made by some ill-informed writers. There is no foundation whatever for such statements. It has been reserved for European troops in China to act in such a manner as to cause Chinese wives and daughters to hang themselves on trees or drown themselves in garden wells, rather than fall into their hands. *Bad as the cruelties and barbarities of the Boxers and some other Chinese have been, they have not equalled the shocking brutalities of European soldiers in China.* These men have left memories which will make the European to be hated and loathed for many a year to come.”

The Chinese have rules of moral conduct like most other nations, such as “Don't lie”, “Don't steal”, “Don't murder”, etc., and multitudes of them believe in laying up treasures of merit for a future state. In some cases tables are made out showing how points or marks may be obtained in this life for meritorious acts. The following dozen are from a list by Mr. Du Bose, given in “My Chinese Note Book,” by Lady Susan Townley:—

Marks for Good Conduct.

To Lend an Umbrella	1
To give Fivepence to Beggars	1
To Return what you Pick up on the Streets for every value of Fivepence	1
To Pay the Debts of a Father	10
To Build Bridges, Repair Roads, Open Canals and Dig Wells, for every four shillings expended	10
To Save a Child from Infanticide	30
To Furnish a Coffin for the Poor	50
To Bury a Man who has no Son	50
To Forgive a Debt	100
To Publish a Part of the Classics [Confucian Scriptures]	100
When Rich to Marry a Deformed Girl to whom Betrothed when Poor	100
To Destroy the Stereotype Plates of Immoral Books	300
Purity through Life	1000

The above list alone is sufficient to show the moral trend of the Chinese mind.

Chinese as Christians.

The Rev. Charles Gutzlaff, speaking of them in 1834, says: “If converted to the Christian faith they would probably rank very high in the scale of nations..... Upon the whole it must be confessed that there is much in the Chinese character capable of the highest improvement.”

Mrs. Isabella Bishop, the intrepid traveller, the first woman to be admitted to the Fellowship of the Royal Geographical Society, at first the opponent of Christian Missions, and latterly the staunch upholder of the same on Exeter Hall platform and elsewhere, speaking of the Chinese converts, says—“They live pure and honest lives, they are teachable, greedy of Bible knowledge; generous and self-denying for Christian purposes. The best stuff in Asia.”

The author of “The Children of China” says—“One very good thing about the Chinese is, that they are so steadfast and faithful, not at all inclined to change. So when once a Chinaman becomes a Christian, he is almost sure to be true to Christ, whatever may happen..... They are very ready to give too, and do all they can to support missionary work themselves.”

The Rev. J. L. Nevius, in “China and the Chinese” (1869), says—“I may say further, that I have met with some of the most beautiful instances of affection, attachment and gratitude in China, which I have ever known; and that it has been my privilege to form the acquaintance of not a few Chinese whom I regard with more than ordinary affection and respect on account of the natural amiability of their dispositions, their sterling integrity and thorough Christian principle and devotion. . . . What, then, is the conclusion of this whole matter? Simply this; that it is not difficult to find every species of vice and immorality both in China and at home, and that, on the other hand, we may find exhibitions of the better principles of our nature in both countries if we are disposed to seek them. The standard and the practice of virtue are almost necessarily, and as might be expected, lower in China than in Christian lands, but the wonder to my mind is, considering our superior advantages, that the difference is not greater. It is certainly not so striking as to form the basis of a very marked contrast, or to render it modest or prudent for us to designate any particular vice, or class of vices, as peculiar to and especially characteristic of the Chinese..... *I am persuaded also that the effect of close and familiar acquaintance with the Chinese, or any other nation, is to produce and deepen the impression of a common origin and nature.* At first we notice external peculiarities of complexion, dress and manners, which are superficial, accidental, and

unimportant; but by degrees we become almost unconscious of these outward differences, as we notice multiplied evidence of common instincts and longings, doubts and fears, joys and sorrows, virtues and vices. We see the same indications of a noble and godlike nature suffering under the effects of a terrible catastrophe or fall, swayed by conflicting tendencies and impulses, and utterly unable to find the ark of rest and peace. *In the Eastern or the Western hemispheres, 'as in water face answereth to face, so the heart of man to man.'* ”

The author of “Mission Problems and Mission Methods in South China,” writes as follows—“We have seen unclean lives made pure, the broken-hearted made glad, the false and crooked made upright and true, the harsh and cruel made kindly and gentle. I have seen old women, seventy, eighty, eighty-five years of age, throwing away the superstitions of a lifetime, the accumulated merit of years of toilsome and expensive worship, and, when almost on the brink of the grave, venturing all upon a new-preached faith and a new-found Saviour. We have seen the abandoned gambler become a faithful and zealous preacher of the gospel. We have seen the poor giving out of their poverty help to others, poorer still. We see many Chinese Christians who were once narrow and avaricious, giving out of their hard-earned month's wages, or more, yearly, to help the church's work. We see dull and uneducated people drinking in new ideas, mysteriously growing in their knowledge of Christian truth, and learning to shape their lives by its teachings. We have seen proud, passionate men, whose word was formerly law in their village, submit to injury, loss and insult, because of their Christian profession, until even their enemies were put to shame by their gentleness, and were made to be at peace with them. And the men and women and children who are passing through these experiences are gathering in others, and building up one by one a Christian community which is becoming a power on the side of all that is good in the non-Christian communities around them.”

Mrs. Stott, a missionary to China, relates the following, given in “China's Millions,” January 1901—“One of the first converts in our city of Wen-Chow was a man who had come in from his country farm to do business. He went into the chapel and heard the truth, and came again and again until he believed in it. One day, when he was in the chapel, he heard something from the preacher about opium-smoking and opium-growing. We will not have anything to do with opium in any shape or form. We cannot afford to play with opium as some of our churches play with drink in this country. ‘We will not have the opium-smoker, neither will we have the opium-grower; and the man who grows opium is not admitted into the Church; or, if he grows it afterwards, he is put out of the Church, because it is an evil

thing and we will have nothing to do with it.' This man went home to a patch of ground where he had some opium growing, and his conscience smote him. He said, 'It is a paying thing, and I am a poor man.' It pays me more than three times as much as a crop of wheat would yield. Not only so, but that ground has to be so enriched for a crop of opium that it yields better rice afterwards. It does not take up the space of the rice either, because it is grown at another time of the year. He began to think of that little patch of opium on the hillside, and said, 'I am a poor man, and I cannot do without it.' He said, 'I will never grow it again. I will let it grow up this year, but I will never grow it again.' But something said, 'If it is wrong next year, it is wrong this year'; and again he tried to ease his conscience. 'I won't do it again. I have done it now.' But the voice said again, 'If it is wrong next year, it is wrong this year.' He got no sleep that night; and so he rose next morning and, with his scythe, cut down all his opium."

Mrs. Stott further relates two cases of glorious steadfastness which is reported in "China's Millions," August 1902. Her words are—"China is a noble land. *The people are a noble people.* Sometimes people say to me, 'You seem very much in love with the Chinese. I thought that they were very dirty.' I have to say, 'Yes, they are dirty, but, dirty or not dirty, *we love them.*' *I do not think that I have ever found a missionary who has laboured for a few years in China who did not love the people.* There is something in the very character of the people that draws out your heart's affections, such as their sturdy independence, and their firm grasp of whatever they receive. They do not receive Christianity easily. They require line upon line, and precept upon precept in the teaching; but, when they do receive it, they hold it with a grasp that not even death itself can overcome. You have had evidence of this again and again. You have had again and again a picture of these men willingly laying down their lives for the sake of Christ. In my own district one of our preachers was caught by the 'Boxers' two years ago, and a choice was offered to him between death and life—life if he would recant, if he would just sign a paper to say that he would no longer worship the God of Heaven, and death if he refused to do so. They waited for his decision, and calmly and unflinchingly he chose to die, and there and then they beheaded him. I knew that man's wife. Twenty years before she was a virtual martyr. At that time her husband was not converted. She was the first Christian in her village, and the whole village was against her. They tried to prevent her taking water from the well; they tried to prevent her walking upon the common street; and, at last, when these petty persecutions availed nothing, they took her from her house by her hair, and dragged her into the street, and deluged her there, and left her

fainting and, as they thought, dying. She managed to get back to her house, where she lived for three months longer. Her steadfastness was the means of the husband's conversion. Twenty years later he joined her in the Glory—a martyred family for the Lord Jesus Christ's sake. *That is the kind of people they are. We marvel often at their steadfastness, and we praise God for it.*”

In an address by Dr. G. Whitfield Guinness, missionary of Ho-nan, reported in “China's Millions,” August 1903, is the following—“The one thing that deeply impressed me on my return more than anything else was, not the sight of the ruins of the place where we had been delivered, but the faith of one of the Christians. He was a fine, tall man, with a face full of the joy of the Lord, and when we came back to the province I heard about his sufferings. They had taken him and tied his thumbs behind his back, and then drawn him up to the ceiling and left him hanging, and beaten him cruelly, and asked him to deny the Lord Jesus Christ and give up his faith. But no; he remained true. They beat him again, and let him hang for hours, and he suffered terrible torture. When I saw him I said, ‘Was it worth while suffering like that for Jesus’ sake?’ ‘Worth while!’ he answered. ‘Why, I would go through it again to-morrow for Jesus’ sake.’ I tell you, brothers and sisters, it is an encouragement and a strength to our faith to see a Christian like that. Remember, he had been baptized but one week before the riots.”

Mr. Robert Coventry Forsyth, in “The China Martyrs of 1900,” says—“Chang An, a steward, was taken by the Boxers, who demanded that he should recant and worship the idols. He replied, ‘I will not; you can do as you please with me, but I will not deny the Lord.’ He died under the sword..... Mrs. Yany, a pale, delicate, timid woman, with her two little girls, was taken by the Boxers, then released. She fled to relatives in the mountains, and was taken again. They tried to make her recant and worship the idols in the temple to which they took her. An attempt also was made to compel her to marry one of their number, and thus save her life. To all these demands she opposed a firm denial, and she and her daughters were cut down with swords..... A schoolboy, named Wang Chih-shen, was taken. He could have saved his life by worshipping some tablets. The village elders even begged him to do it, saying that then they could secure his release. But he refused, saying, ‘I can't do it. To say nothing of disobeying God, I could never look my teacher and schoolmaster in the face if I did it.’ So he died.”

Mr. Arthur Judson Brown, an American writer and traveller, says, in “New Forces in Old China,” (1904)—“Much has been said about the character of the Chinese Christians and doubts have been cast on the

genuineness of their faith. It is admitted that they sometimes try the patience of the missionary. But is the home pastor never distressed by the conduct of his members? *I am inclined to believe that the Christians in China would compare favourably with the same number selected at random in America.....* The real question is this:—Is the Christian Chinese a better man than the non-Christian Chinese—more moral, more truthful, more just, more reliable? The answer is so patent that no one who knows the facts can doubt it for a moment. This is not saying that all converts are good or that all non-Christian Chinese are bad. But it is saying that, comparing the average Christian with the average heathen, the superiority of the former in those things which make character and conduct is immeasurable..... Is it said that these Asiatics have become Christians for gain? Then how shall we account for the fact that out of their deep poverty they gave for church work last year \$2.50 per capita, which is more in proportion to ability than Christians at home gave? The impoverished Tukon farmers rented a piece of land and worked it in common for the support of the Lord's work; the Peking school-girls went without their breakfasts to save money for their church, and eight graduates of Shantung College refused high salaries as teachers, and accepted low salaries as pastors of self-supporting churches. *'Rice Christians?'* Doubless in some instances, *just as at home some people join American churches for business or social ends.....* And it costs something to be a Christian in China. All hope of official preferment must be abandoned, for the duties of every magistrate include temple ceremonies that no Christian could conduct. For the average Christian, loss of business, social ostracism, bitter hatred, are the common price. Near Peking, a young man was thrice beaten and denied the use of the village well, mill and field insurance, because he became a Christian. A widow was dragged through the streets with a rope about her neck and beaten with iron rods which cut her body to the bone, while her fiendish persecutors yelled:—'You will follow the foreign devils, will you!' And that Chinese saint replied that she was not following foreigners but Jesus Christ, and she would not deny Him! And so, on every hand there are evidences of fidelity in service, of tribulation joyfully borne, of systematic giving out of scanty resources. While sapient critics are telling us that the heathen cannot be converted, the heathen are not only being converted but are manifesting a consecration and self-denial which should shame many in Christian lands..... The history of missions in China has shown that it requires more time to convert a Chinese to Christianity than some other heathen, but that he can be converted, and that when he is converted *he holds to his new faith with a tenacity and fortitude which the most awful persecution seldom shakes.* The behaviour of the Chinese

Christians under the baptism of blood and fire to which they were subjected in the Boxer uprising eloquently testified to the genuineness of their faith. That some should have fallen away was to be expected. Not every Christian, even in the United States, can 'endure hardness.' Let a hundred men anywhere be told that if they do not abandon their faith, their homes will be burned, their business ruined, their wives ravished, their children brained, and they themselves scourged and beheaded, and a proportion of them will flinch. Those poor people, hardly out of their spiritual infancy, stood in that awful emergency absolutely alone. Could an American congregation have endured such a strain without flinching? Let those who can safely worship God according to the dictates of their own consciences be thankful that the genuineness of their faith has never been subjected to that supreme test. Those were grievous days for the Christians of China. Two graduates of Tengchou College remained for weeks in a filthy dungeon when they might have purchased freedom at any moment by renouncing Christianity. Pastor Meng, of Paoting-fu, a direct descendant of Mencius, was 120 miles from home when the out-break occurred. He was safe where he was, but he hurried back to die with his flock. He was stabbed, his arm twisted out of joint and his back scorched with burning candles in the effort to make him recant. But he steadfastly refused to compromise either himself or his people, and was finally beheaded. The uneducated peasant was no whit behind his cultivated countrymen in devotion to duty. A poor cook was seized and beaten, his ears were cut off, his mouth and cheeks gashed with a sword and other unspeakable mutilations were inflicted. Yet he stood as firmly as any martyr of the early Church. One of the Chinese preachers, on refusing to apostatize, received a hundred blows upon his bare back, and the bleeding sufferer was told to choose between obedience and another hundred blows. What should we have answered? Let us, who have never been called on to suffer for Him, be modest in saying what we should have done. But that mangled, half-dead Chinese gasped:—'I value Jesus Christ more than life, and I will never deny Him.' Before all of the second hundred blows could be inflicted unconsciousness came and he was left for dead. But a friend took him away by night, bathed his wounds and secretly nursed him to recovery. I saw him, when I was in China, and I looked reverently upon the back that was seamed and scarred with 'the marks of the Lord Jesus.' Of the hundreds of Christians who were taken inside the legation grounds in Peking, not one proved false to their benefactors. 'In the midday-heat, in the drenching night rains, under storms of shot and shell, they fought, filled sand-bags, built barricades, dug trenches, sang hymns and offered prayers to the God whom the foreigner had taught them to love.' Even the children

were faithful. During the scream of deadly bullets, and the roar of burning buildings, the voices of the Junior Christian Endeavour Society were heard singing:—

‘There'll be no dark valley when Jesus comes.’

Such instances could be multiplied almost indefinitely from the experiences of Chinese Christians during the Boxer uprising. Indeed the fortitude of the persecuted Christians was so remarkable that in many cases the Boxers cut out the hearts of their victims to find the secret of such sublime faith, declaring: ‘They have eaten the foreigner's medicine.’ In those humble Chinese the world has again seen a vital faith, again seen that the age of heroism has not passed, again seen that men and women are willing to die for Christ. Multitudes withstood a persecution as frightful as that of the early disciples in the gardens and arenas of Nero. If they were hypocrites why did they not recant? As Dr. Maltbie Babcock truly said:— ‘One-tenth of the hypocrisy with which they were charged would have saved them from martyrdom.’ But thousands of them died rather than abjure their faith, and thousands more ‘had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated; wandering in deserts and mountains and caves and the holes of the earth.’ Col. Charles Denby, late United States Minister to China, declared—‘*Not two per cent.* of the Chinese Christians proved recreant to their faith, and many met death as martyrs. Let us not call them ‘*Rice Christians*’ any more. Their conduct at the British Legation and the Peitang is deserving of all praise.’ *Beyond question, the Chinese Christians as a body stood the test of fire and blood quite as well as an equal number of American Christians would have stood it.*”

Chinese, under the same conditions, much like ourselves.

It is all a question of environment.

My belief and constant assertion is that if all mankind were from babyhood upward fed alike, clothed alike, housed alike, educated alike, and brought up alike in every respect, there would be very little more difference between nations than there is now between members of the same community; that if the Chinese, for example, were brought up in an English community, were fed, clothed, housed, and spoke the English language, and were brought up and educated as English, there would be very little difference between them and us. Many examples of this could be cited by those who have observed the Chinese that have been born and brought up among the Christians in the British colonies. I will mention two that have come under my observation.

A few years ago I met a Chinaman just opposite my place in Bourke-street, Melbourne. Something suggested to me that he could speak English. Addressing him, I asked, "Can you speak English?" He said, "Yes." I said, "Come inside, and let us have a talk." I took him to my office and he handed me his card, "Rev. Cheok Hong Cheong." I had an hour's conversation with him. I found him intelligent, well-educated, and well informed generally; a man, I believe, of ten thousand, as the world goes. Mr. Cheong has a pure-bred Chinese wife, and several sons, well-educated. A few days after I spoke to him I saw in the *Argus* that his eldest son had taken the highest prize at Trinity College, Melbourne. I employed two of his boys for some time; one remained in charge of our tea-room until he grew into manhood, and is now in business for himself. I found them well-educated, well-behaved, and quite equal to other employees. Mr. Cheong himself was born near Canton, China, received a thorough English and Christian education, and has for many years been in charge of the Episcopalian Mission to the Chinese of Victoria. He has delivered many eloquent addresses to large audiences in the Town Hall, Melbourne, and elsewhere. He is an enthusiastic denouncer of the opium habit and traffic, and many years ago delivered addresses on the subject to influential audiences at Exeter Hall, and in the Banqueting Room of the English Parliament. At a lecture delivered by him in the Town Hall, Melbourne, in 1893, Sir J. B. Patterson, the then Premier, who presided, in introducing him to the audience, said—"When the audience heard Mr. Cheong discourse upon the early ages of China they would be more than delighted,

as they would hear speak a Chinese gentleman of the highest education and elevated mind. When in England a little while ago Mr. Cheong had spoken at the Exeter Hall, and the people who had the good fortune to hear him were astonished at his wealth of imagery, his command of the English language, and his superb accent, and they grew most enthusiastic. Mr. Cheong's mission in London has proved a gigantic success, and they should be proud of him." Mr. Cheong has now five grown-up sons and one daughter. His eldest son has just been ordained as a minister of the Church of England, and I believe intends to do mission work in Victoria. At the University he took a scholarship and an unprecedented number of prizes. The other children also took many prizes during their school days. In fact, I doubt if any family in Victoria can show more prizes earned than the Cheong family. The intense industry and severe school examinations which have prevailed in China for hundreds of years have hereditarily expanded the Chinese brain, and given it a capacity for study which is amazing. Of course at present in China the Chinese to a large extent waste this latent power by learning a lot of useless etiquette and other rubbish, but the power of learning is there all the same, and when properly applied later will probably astonish the world. I believe, if you were to take 100 Chinese boys and 100 European boys and give them the same opportunities at school, that such is the application and mental capacity of the Chinese boys that in the matter of prize taking they would come out easily first. The Japanese are the same in their close application to and ease of learning. When in Japan I asked a missionary schoolmaster, who had taught a great number of pupils, what he thought of their aptness in learning. His answer was, that "they were very bright and learned easily, and that in this respect they were quite equal to European and American children." Now anywhere where the Chinese and Japanese students have competed fairly in schools and colleges in Europe and America they have shown themselves quite equal to their Western compeers. And the Japanese have shown to the world what they are capable of when they fully set their minds to it, and the Chinese will probably soon do the same. Mr. Cheong is actively carrying on his mission work, but of late years he has bought a large fruit farm at Croydon in a beautiful situation, where he now resides with his family, and where they find plenty of hard work to do, *and do it*. Mrs. Cheong has the features of a Chinese woman, but she works, and speaks, and acts like any good English woman, and is much interested in and devoted to helping in the mission work, teaching English to the Chinese, teaching in the Sunday school, visiting and comforting the sick, and other good works. A few months ago I had a rather curious experience with respect to the similarity of the Chinese character and our own. Mr. Cheong

had invited Mrs. Cole and myself to come out and visit his homestead. We accordingly went, and remained all day until after dark, when some of the family got the buggy ready to drive us to Croydon station. The driver and my wife got up on to the front seat and I got up on the back one. One young man, whom I thought to be one of the Cheongs, got up beside me. We drove on, but as it was quite dark I could not see his face, and as he went on talking about various things just like an Englishman, I thought I must have been mistaken. "This cannot be a Chinaman; probably it is some Englishman that they have to help them to pick fruit or work on the farm." I put several questions to him, and these were answered just as an Englishman would answer them, and I positively believed I was talking to an Englishman until we came to a lamp on the station, and then I saw the Chinese features of Joshua Cheong. What he said, the way he said it, and the tone of his voice were exactly English, and after that special and striking experience no amount of prejudice and false reasoning can convince me that there is any radical, natural difference between the intellect of the Chinese and that of the English under the same conditions.

The other Chinaman whom I shall mention as an illustration of the oneness of mankind is Mr. Quong Tart, of Sydney. He was born in Canton in 1850, and died in Sydney in 1903. When quite a child he was brought to New South Wales, and reared in an English family. He was a very social, very benevolent, very popular, and highly-respected man. I once walked with him out to his home at Ashfield, and numbers that we met seemed to know him, and gave him a friendly greeting. He seems to have been universally known and universally liked. I have heard it remarked that, although a Chinaman, he was the best liked man in Sydney. When a robber made a murderous attack upon him in his office two or three years ago, universal sympathy was felt for him, and a number of prominent citizens immediately took in hand the raising of a testimonial, and presented it to him as demonstrative of the great esteem in which he was held. When he died men felt that there was a public loss. A large number of letters and telegrams of sympathy were sent to his widow and family from all ranks and conditions of people, including the State Governor, the Prime Minister of the Commonwealth, members of Parliament, judges, heads of public bodies and institutions, etc. His funeral was one of the largest ever seen in Sydney. Many came by special and other trains; great multitudes lined the streets and blocked the railway station, and 1,500 people walked in procession behind the coffin. A great number of floral tributes were sent to lie upon the grave. The press spoke of him in feeling and commendatory terms. The *Sydney Daily Telegraph* said, "Few names were better known

locally or more highly esteemed than that of deceased.” The *Sydney Morning Herald* said, “Mr. Tart was in the best sense of the word a good citizen. His assistance was always forthcoming for a good cause. Between the Chinese citizens and the general community he stood as a kind of connecting link, highly respected by both.” The *Town and Country Journal* said, “No more genuine or wide-spread regret, probably, would be occasioned by the news of the death of any citizen than will be caused by the announcement that Mr. Quong Tart, the popular Chinese merchant, of Sydney, has joined the great majority..... In losing Mr. Tart, Sydney has lost a citizen who always acted up to citizenship in the highest sense of the word.” And now, who was this Mr. Quong Tart? He was *only a Chinaman*; but by education and association he had become one of us, and like unto the best of us. He was not an imposing-looking man, he was not a wealthy man, he was not a pretentious man; but he was a sociable, a benevolent, and a worthy man. *A good Chinaman*, brown in colour it is true, but in intellect, heart, and soul, in no way different from *a good white man*. The people of Sydney felt this, and they respected, loved, and honoured him accordingly.

Power of Environment.

During my lifetime, I have come into contact with people of many races, of different features, and colours, and costumes, and customs, and creeds, and languages, and the more I have seen of them the more I have been convinced of the essential and positive oneness of man. I have had intimate acquaintance or dealings with Kaffirs, Hottentots, Bosjemen, Negroes, Hindoos, Cingalese, Parsees, Malays, Chinese, Japanese, Javanese, Philipinos, Arabians, Syrians, Armenians, American Indians, Papuans, Australian Aborigines and others; and I can see no difference in any of them except what environment has made and which differing environment will again unmake. In mankind essentially every thought and every feeling and every passion and every form and every feature and every part of their body and every act of their lives are alike. Environment is a mighty power to change appearances. Take twin baby brothers, bring one up in the lowest slums of London, and the other in the most refined society a mile away; bring them together again at the age of forty and there will be a great difference between them probably, mentally, morally, physically, and in general appearance. Again, take the baby brothers, send one to be brought up in tropical Northern Australia and the other to Southern New Zealand, and bring them together again at the end of forty years, and in form and features and colour and other respects there would be a considerable difference between them; this would be inevitable. Different environments would, and always do, produce variation, more or less. It is so with families, clans, tribes, and nations. Plant one family in the tropics, and another similar one in a temperate or cold country, and let them grow into nations; eventually the environments will produce two different nations, varying considerably in form, features, colour, strength, and other characteristics, but still both human. It is so with all the nations of the world; *environment has made all the difference between them.*

White people's prejudice, especially in the distance, is strong against people with a coloured skin; but if they were to work with them, perhaps live with them, and become well acquainted with them, they would gradually come to forget their colour and value their personal qualities, and their colour prejudices would wane and finally vanish. Talk for a time with an educated stranger from behind a screen or in the dark, and you will be amazed and humanely instructed when you find that you have been conversing with a coloured person in the absence of the despicable colour-prejudice.

I will take the liberty of quoting a passage written some years ago in

“The Human Race at a Glance,” as it concisely expresses some of my experiences and belief on the subject:— “Why should a portion of mankind be punished by ostracism because they and their forefathers unfortunately had their lot cast in a hot country and got their skins sun-tanned? The colour of a man's skin does not affect his body or *his immortal soul*. When you become acquainted with a black man you soon find that he is just like yourself, a real man, and when speaking to or dealing with him you frequently forget that he is black—the colour of his skin does not affect his general human character. I have a black man in my employment, a Tamil of Mauritius, whose skin has turned white; but from his looks, his talk, and his actions, no one supposes, and few can believe, that he is a ‘black man.’ Yet it is a fact. It is altogether a mistake to think that the coloured man has thoughts, feelings, or any qualities radically different from the civilized man's, allowing, of course, for the latter's superior education. When the coloured man is educated he acts just like any other civilized man. I have been more or less associated with many coloured races, and I can see no difference between them and ourselves. Stanley, who has mixed with coloured people in different parts of the world, and particularly with the various tribes of Central Africa, including the pigmies, says there is no mental or moral difference; and Dr. Livingstone, with all his experience of the coloured and the white man, held that there was no difference. A race here and there, by centuries of hard living, insufficient sustenance, undue rigors of hot or cold climate, or other causes, may weaken, degenerate, or die out, just as some families in all countries die out for want of vitality; but they always retain their human qualities to the last. Even the aboriginal Australian who is considered by many to be the lowest representative of the human race, **is human like**. In my inquiries around I asked the Rev. Mr. Shaw, who had charge of the aboriginals at Coranderrk: ‘In the matter of morals and *religious conversion* is there any real difference between the black man and the white?’ His answer was: ‘*There is none; they are just alike.*’ Sir George Grey, an observer and lover of mankind, whose extensive and intimate experience amongst many races in South Africa, Australia, New Zealand, Polynesia, and elsewhere, made him a humanitarian expert, in answer to my question: ‘Do you think there is any real difference between the black man and the white?’ said: ‘*Amongst all the people that I ever came in contact with, the Australian aboriginal is the kindest-hearted.*’ **Fancy our Australian aboriginals the kindest-hearted!** Yes! and the Australian blacks wept tears of sympathy over the starved body of poor Burke, the explorer, at Cooper's Creek, showing, as the *Argus* remarked at the time, that ‘One touch of nature makes the whole world kin.’ ”

The missionaries in every part of the globe agree that mentally, morally, and religiously the coloured man has similar feelings to the white man. I asked Monsignor —, the intelligent and kindly Catholic bishop of New Britain, who has large native schools under his charge, and has had great experience in British and German New Guinea, “What do you think of the mental, moral, and religious character of these Papuan people?” His answer was: *“They have the same thoughts and feelings and passions, and are in every respect human like ourselves.”*

A similar story is told by all unprejudiced missionaries in Africa, in India, in China, in Japan, etc., etc. Take the case of the Japanese whose character for intelligence, bravery, and humanity has manifested itself before the world during the last few years. Who would have thought fifty years ago that this despised Asiatic and coloured race would suddenly develop **her latent human powers**, and astonish the whole white world as she has done?

Taking the position which I do on the essential oneness of man, it is sometimes sarcastically asked of me, when perhaps a group of coloured, ragged and, perhaps, dirty people are in sight, as in the densely crowded, poverty-stricken and sweltering cities of China, etc.,: *“Now are they equal to us?”* The same question could be asked about the slum-dwellers of the great cities of Christendom. My answer is “No, at present they are not equal to us, because their environments have been inferior to ours; change these, make them like ours, and they will soon approximate to us.”

At the risk of being thought somewhat egotistical, I will relate some of my own experiences in this direction in Japan. In consequence of my little book, “A White Australia Impossible,” showing the intelligence, educational and national progress, and the growing power of the Japanese nation, and the folly of the White Australia legislation as applied to her, when I visited that country the people acted in a very friendly manner to myself and family. The Admiral of the Standing Fleet brought us on board of his flagship at Aomori. Captain Iwasaka, the captain of the battle-ship Yashima, gave us a dinner at the port of Otaro. I had a thorough non-professional inspection from top to bottom of his 15,000 ton battle-ship and two large cruisers, which were all in beautiful order, with cold water and hot water and freezing chambers and gas and electric light and speaking tubes and telephones and all the latest improvements scientifically fixed and laid in every direction. Captains and other officers were invited to the dinner, most of whom could speak English. I asked one of the captains whether he thought they could hold their own against the Russians. He answered: “I have been six years in Russia. About their army I can say nothing, but I do understand their navy, whose appointment,

state, and discipline are inferior to ours;” and a look of determination came into his face as he continued: “I don't fear them; I'll fight them.” I asked them how many foreigners they had on board as engineers, etc. This was considered a good joke, and went into the newspapers! The dinner was a success. The Admiral lent his band, and allowed the use of the search lights, and in view of the order, and cleanliness, and discipline, and politeness, and friendliness on board, I asked my wife, “*Now, are not these people as good as we are?*” Her answer was, “*Yes, quite as good.*” Again, the Mayor and councillors of the City of Otaru gave us a grand dinner in Japanese style, made complimentary speeches, and were most friendly, one of the councillors remarking that they felt as if we were old friends. They each gave us their cards, and the next day, during pouring rain, they accompanied us on board our vessel, and gave us a hearty farewell. Again I asked Mrs. Cole, “*Are not these kind people, whom we never saw before and may never see again, as good as we are?*” and again she answered, “*Yes.*” At the port of Hakodate the custom authorities met us on board, took us to our hotel, showed us the sights of the city, gave us a costly Japanese dinner, did other kindly acts, and escorted us to our vessel again with floral and other offerings, and as the vessel started bade us an affectionate farewell! When I saw these well-dressed, well-behaved, kindly gentlemen depart, I once more said to my wife, “*Now are they not as good as we are?*” and again her answer was “*Yes.*” A couple of days later we put into a little land-locked harbour near the city of Sendai, and landed. There were no houses but a few fishermen's huts, and some men and women poorly clad, and a number of children, some with a little clothing on and some naked, and altogether they did not look very respectable. It was Mrs. Cole's opportunity now, and she asked, “*Do you mean to say that these people are equal to us?*” My answer was, “Certainly not in that state. Equality is all a question of environment. Take the babies from amongst them, wash them, and clothe them, and feed them, and educate them, and develop their natures without drawbacks, deal with them exactly as with ourselves, in fact, bring them up in our exact environments, and they would be as good as we are.”

Dress generally has a great influence on the opinions of mankind; some say it is the clothes that make the man, and there is much truth in this, as far as appearances go. In the capital of Japan, while thousands go nicely dressed in native clothes, and other thousands in European clothes, many, especially old men, go very scantily dressed, showing their diminutive and sometimes bent legs; and this, though no offence there, looks very objectionable to us. But there is nothing in it, *for if our old men, even our*

*greatest men, were to go with the whole of their legs naked they would look just as bad as the old Japanese men do. The clothes simply make all the difference between them. **Imagine what a show our old men would look walking through the streets bare-legged.***

The Japanese are fast adopting European, and particularly English, habits and dress. They have their fleets, and armies, and arsenals, and dock-yards, and railways, and tramways, and telegraphs, and sea-cables, and telephones, and electric lights, and postal services, and banks, and mints, and chambers of commerce, and museums, and factories, and parliaments, and municipal bodies, and law courts, and law codes, and hospitals, and schools, and colleges, and universities, and public libraries, and lecture halls, and churches, and millions of pupils are learning to speak English; all these tend to develop the character of the people and make them become more like us every day. Now, seeing what the Japanese have done, against the mighty power of Russia, and giving a running thought to all the civilized institutions above enumerated, how can we say that there is any difference between the awakened Japanese mind and our own? *And the Chinese mind, when it further awakens, will be the same.* Undoubtedly **man is one.**

Alien Immigration Restriction Laws.

These alien restriction laws make America and Australia look *very selfish and foolish before mankind as a whole*. Take the three following instances against the Chinese:—In 1903 America sent a special commission to Peking to invite and urge the Chinese Government to send exhibits to the St. Louis Exhibition of 1904. China accepted in good faith, and then the Treasury Department in Washington drew up a series of regulations subject to their degrading and inhuman restriction law, requiring “that each exhibitor, upon arrival at any seaport in this country, should be photographed three times for purposes of identification, and should file a bond in the penal sum of \$5,000, the conditions of which were that he would proceed directly and by the shortest route to St. Louis, would not leave the Exposition grounds at any time after his arrival there, and would depart for China by the first steamer sailing after the close of the Exposition. Thus a sort of Chinese rogues' gallery was to be established at each port, and the Fair grounds were to be made a prison pen for those who had come here as invited guests of the nation, whose presence and aid were needed to make the display a success. It is only just to add that upon a most vigorous protest being made against these courteous (?) regulations by the Chinese Government and a threat to cancel their acceptance of our invitation, the rules were withdrawn and others more decent substituted. But the fact that they were prepared and seriously presented to China shows to an extent of injustice and discourtesy our mistaken attitude in regard to Chinese immigration has carried us.”— *Hon Chester Holcombe, in “The Outlook,” April 23, 1904.*

Mr. A. J. Brown, in “New Forces in Old China,” quotes the following illustrations of supreme absurdity from the Hon. Chester Holcombe—“A Chinese merchant of San Francisco visited his native land and brought back a bride, only to find that she was forbidden to land on American soil. Another Chinese merchant and his wife, of unquestioned standing in San Francisco, made a trip to China, and while there a child was born. On returning to their home in America, the sapient officials could interpose no objection to the readmission of the parents, but peremptorily refused to admit the three-months old baby, as, never having been in this country, it had no right to enter it! Neither of these preposterous decisions could be charged to the stupidity or malice of the local officials, for both were appealed to the Secretary of the Treasury in Washington, and were officially sustained by him as in accordance with the law, though in the latter case, the Secretary, then the Hon. Daniel Manning, in approving the

action, had the courageous good sense to write: **‘Burn all this correspondence, let the poor little baby go ashore, and don't make a fool of yourself.’** ”
