

The native priest is an excellent man, but he is a child in modern ways and requires supervision and direction. When he can take the place of the foreign priest and run the Mission on his own, then will be the time when the Chinese have got up-to-date. And then the foreigner living in the interior will be able to welcome the abolition of extra-territoriality and be able to resign himself with confidence to Chinese jurisdiction.

Foreigners who talk of Chinese being educated do not realise that this is far from being the case. The foreigner who lives at Peking, Shanghai or the seaports lives in a foreign environment. He rarely if ever travels in the interior and knows little about the conditions there. He is either sincere in admiring the Chinese for their many good qualities and, carried away by his enthusiasm, does not realise how little true progress in modern ideas has been made in the interior, or else he is in the pay of the Chinese, and carried away by their kindness to him sees things in too roseate a hue—and, indeed, it may be for his own personal interest to advocate Chinese views.

In military matters the Chinese have only been able to educate themselves up to the point of making an outward show; but beyond this they are unable to go. The Japanese, on the other hand, threw themselves whole-heartedly into the work. When they decided that they must go in for modern ideas the most capable men led the way, and, sinking their pride, they started like children under the best European instructors until they could manage their own affairs. But the Chinese cannot master their old pride and work