

# Foreigners Who Have Assisted China.

It is generally admitted, even by the Chinese themselves, that the one department of the Chinese government that is the least improved, is that of the imperial customs, presided over by a foreigner, Sir Robert Hart, who has been in such high regard that, it is said, he was the only foreigner with the right to be in the palace at the time it was closed to outsiders who was given an opportunity to escape; and it was an opportunity with his whole life for him to refuse the proffered chance unless it was shared by his friends and fellow countrymen. The regard which those in supreme power manifested for him and the wide latitude they allowed him in all his vast operations show that even in the case of China, which is lacking in the rule of law, the story of his career is only another illustration of how deeply indel-

ible the influence of the Chinese government is. The Manchus took possession of Peking and proclaimed an emperor Shunshi, the youthful son of their own king, who was educated by a German Jesuit, Adam Schall. This man was another foreigner who had a beneficial influence over the Chinese, for he was president of the mathematics board, and became, in fact, prime minister. Thirty years later, in 1673, some Jesuit astronomers came out as missionaries from France, and Louis XIV sent them as a gift to the Emperor Kanghsi a large bronze sundial and celestial globe. Under the directions of the chief astronomer, Father Verhelst, the Chinese exercised their well known powers of imitation so successfully that they produced that beautiful group of astronomical instruments, with their dragon

and was soon to make them sensible of the error of their ways. The first article in the Manchus-Chinese treaty was that their ruler and emperor, "the solitary man and son of heaven," was far superior to any other sovereign that ever sat on a throne. Now, the English had an idea that their beloved queen had been the first to make the Chinese acknowledge at least her equality, if nothing more.

This was at the beginning of the famous "opium war," which, though it was caused primarily by the endeavors of the British to foster the opium of their Indian empire upon China and had its origin in that indefensible scheme, ultimately resulted in the opening of China to the world. As to the direct cause of the war—the resistance of the Chinese to the importing of

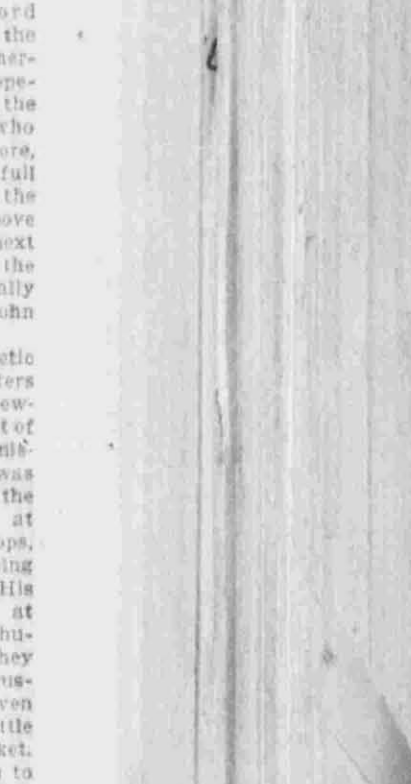
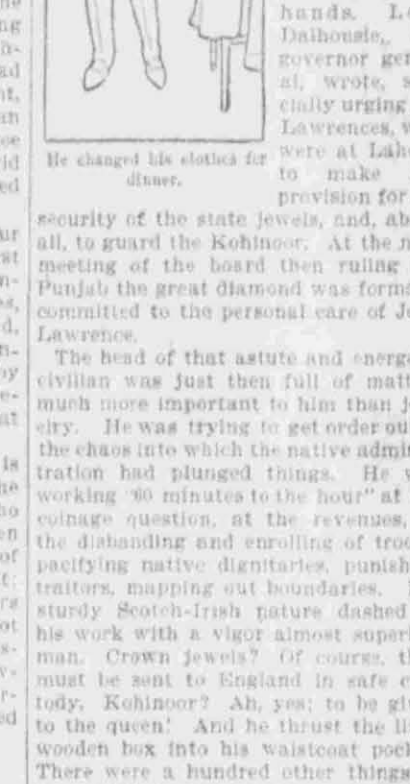
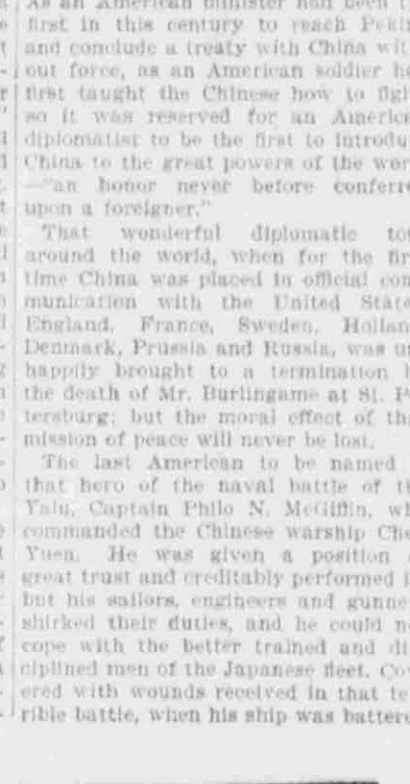
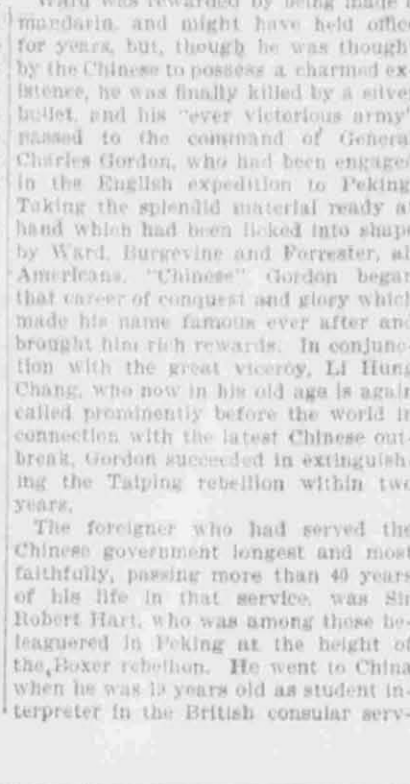
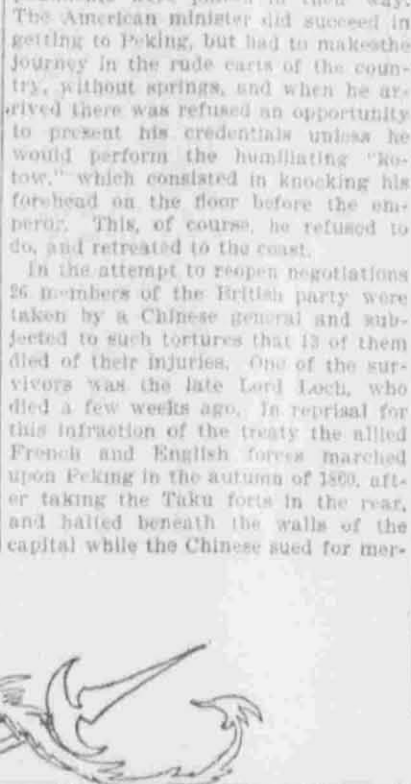
ports stormed by the allied English and French forces so late as 1857. The French and English were contending for equality of representation with the imperial government and a direct approach to the throne, for their only intercourse with it had hitherto been through the provincial governors. In the early summer of 1858 the treaties of Tientsin were signed—on June 11 between China and Russia; 18th between China and the United States; 26th with Great Britain; and 27th with France.

The United States had previously negotiated a treaty with China July 9, 1854, through its representative, Caleb Cushing, but had joined with the other ministers should have been made at Peking. This was conceived, but when, in 1859, they undertook to proceed to the capital all sorts of impediments were placed in their way. The American minister did succeed in getting to Peking, but had to make the journey in the rude carts of the country, without springs, and when he arrived there was refused an opportunity to present his credentials unless he would perform the humiliating "kowtow," which consisted in knocking his forehead on the floor before the emperor. This, of course, he refused to do, and retreated to the coast.

In the attempt to reopen negotiations 56 members of the British party were taken by a Chinese general and subjected to such tortures that 13 of them died of their injuries. One of the survivors was the late Lord Loch, who died a few weeks ago. In reprisal for this infraction of the treaty the allied French and English forces marched upon Peking in the autumn of 1860, after taking the Taku forts in the rear, and halted beneath the walls of the capital while the Chinese sued for mercy.

who had been in China 50 years and was interpreter for Minister Reed in the treaty negotiations of 1858. Aside from his work as a missionary Dr. Martin has been invaluable to China in his capacity as an educator, having been professor of international law in the Tong Wen college, and when the Imperial university at Peking was established he became its president. It might seem invidious to mention one only of the missionaries who have given their lives to China, but space will not allow any mention of the others.

In examining the names of those Americans who have been prominent in recent Chinese history one appears of worldwide fame. He was Anson Burlingame, who was appointed by President Lincoln minister to China and who in 1867 became special envoy from that nation to all the great powers for the purpose of framing treaties of amity. As an American minister had been the first in this century to reach Peking and conclude a treaty with China without force, as an American soldier had first taught the Chinese how to fight, so it was reserved for an American diplomatist to be the first to introduce China to the great powers of the world—an honor never before conferred upon a foreigner.



ed the country has been to foreigners for its advancement.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

Claiming precedence through its antiquity as a nation, with dynastic chronicles extending back nearly 5,000 years, China has ever stood in the pathway of progress, blocking the road and refusing to stand aside. Viewed in the light of history, there can be but one fate in store for such a nation, for against it are arrayed the combined moral, if not physical, forces of the world, and it must obey the mandate or perish in an ineffectual struggle for supremacy. The world will not tolerate even a negative assent to the universal creed that "He who is not with us is against us," and it demands an active participation in affairs that make for the ultimate best the universe can yield.

With the origin of her people shrouded in the mists and mysteries of a great antiquity, China dwelt by herself for thousands of years before the outsider penetrated the barrier she had erected around her empire. At last the great Mongol, Genghis Khan, breached the walls and compelled the Chinese to stand on the defensive. About the middle of the thirteenth century a grandson of Genghis went to the aid of the Chinese against the Tartars, and, finding Peking very much to his liking, refused to go away after the latter had been expelled.

This man was the famous Kublai Khan, who crowded out the effects of the Mongol dynasty and brought it to an end, establishing himself as emperor of China about the year 1260, firmly fixing himself as such nine years later. Kublai Khan may be called, perhaps, the first foreigner who came to rescue China from the depths of ignorance into which she was plunged. She and the invading process went on, and she was for her welfare or not is open to question, since it would seem that this was in the walls of exclusiveness was but the precursor to her eventual downfall and disintegration.

Having brought with him some wise men from Persia and having invited to his capital that eminent traveler and historian, Marco Polo, Kublai Khan set himself to the task of reorganizing Chinese affairs. He extended Chinese territorial limits beyond Tonquin and Cochinchina and also extended the limits of Chinese knowledge.

The astronomers and astronomers who came with him erected a tower for the measurement of the stars, set up instruments which may be seen on the walls of Peking today, and taught the Chinese which they already possessed. Kublai passed away in 1294, and his dynasty lasted until a revolution overthrew it, and then succeeded the Ming, native rulers who reigned until they were in power the Ming did little for China, but held their own until the

supports, now in the observatory. These are said to be among the world's finest objects in bronze.

This seems to have been about the limit of their labors, for the coming of the Manchus did not bring with it any attainments in science or general knowledge. During the second century of their reign, however, China became territorially the greatest country on the globe by extending its power over the larger portion of central Asia. This success of the Manchus against other barbarous people of their kind made them inausurably arrogant and gave them the impression, which they have held up to now, that if they chose they could become world conquerors and that all other nations were vastly inferior to them in attainments of every sort.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

Claiming precedence through its antiquity as a nation, with dynastic chronicles extending back nearly 5,000 years, China has ever stood in the pathway of progress, blocking the road and refusing to stand aside. Viewed in the light of history, there can be but one fate in store for such a nation, for against it are arrayed the combined moral, if not physical, forces of the world, and it must obey the mandate or perish in an ineffectual struggle for supremacy. The world will not tolerate even a negative assent to the universal creed that "He who is not with us is against us," and it demands an active participation in affairs that make for the ultimate best the universe can yield.

With the origin of her people shrouded in the mists and mysteries of a great antiquity, China dwelt by herself for thousands of years before the outsider penetrated the barrier she had erected around her empire. At last the great Mongol, Genghis Khan, breached the walls and compelled the Chinese to stand on the defensive. About the middle of the thirteenth century a grandson of Genghis went to the aid of the Chinese against the Tartars, and, finding Peking very much to his liking, refused to go away after the latter had been expelled.

This man was the famous Kublai Khan, who crowded out the effects of the Mongol dynasty and brought it to an end, establishing himself as emperor of China about the year 1260, firmly fixing himself as such nine years later. Kublai Khan may be called, perhaps, the first foreigner who came to rescue China from the depths of ignorance into which she was plunged. She and the invading process went on, and she was for her welfare or not is open to question, since it would seem that this was in the walls of exclusiveness was but the precursor to her eventual downfall and disintegration.

Having brought with him some wise men from Persia and having invited to his capital that eminent traveler and historian, Marco Polo, Kublai Khan set himself to the task of reorganizing Chinese affairs. He extended Chinese territorial limits beyond Tonquin and Cochinchina and also extended the limits of Chinese knowledge.

The astronomers and astronomers who came with him erected a tower for the measurement of the stars, set up instruments which may be seen on the walls of Peking today, and taught the Chinese which they already possessed. Kublai passed away in 1294, and his dynasty lasted until a revolution overthrew it, and then succeeded the Ming, native rulers who reigned until they were in power the Ming did little for China, but held their own until the

supports, now in the observatory. These are said to be among the world's finest objects in bronze.

This seems to have been about the limit of their labors, for the coming of the Manchus did not bring with it any attainments in science or general knowledge. During the second century of their reign, however, China became territorially the greatest country on the globe by extending its power over the larger portion of central Asia. This success of the Manchus against other barbarous people of their kind made them inausurably arrogant and gave them the impression, which they have held up to now, that if they chose they could become world conquerors and that all other nations were vastly inferior to them in attainments of every sort.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

Claiming precedence through its antiquity as a nation, with dynastic chronicles extending back nearly 5,000 years, China has ever stood in the pathway of progress, blocking the road and refusing to stand aside. Viewed in the light of history, there can be but one fate in store for such a nation, for against it are arrayed the combined moral, if not physical, forces of the world, and it must obey the mandate or perish in an ineffectual struggle for supremacy. The world will not tolerate even a negative assent to the universal creed that "He who is not with us is against us," and it demands an active participation in affairs that make for the ultimate best the universe can yield.

With the origin of her people shrouded in the mists and mysteries of a great antiquity, China dwelt by herself for thousands of years before the outsider penetrated the barrier she had erected around her empire. At last the great Mongol, Genghis Khan, breached the walls and compelled the Chinese to stand on the defensive. About the middle of the thirteenth century a grandson of Genghis went to the aid of the Chinese against the Tartars, and, finding Peking very much to his liking, refused to go away after the latter had been expelled.

This man was the famous Kublai Khan, who crowded out the effects of the Mongol dynasty and brought it to an end, establishing himself as emperor of China about the year 1260, firmly fixing himself as such nine years later. Kublai Khan may be called, perhaps, the first foreigner who came to rescue China from the depths of ignorance into which she was plunged. She and the invading process went on, and she was for her welfare or not is open to question, since it would seem that this was in the walls of exclusiveness was but the precursor to her eventual downfall and disintegration.

Having brought with him some wise men from Persia and having invited to his capital that eminent traveler and historian, Marco Polo, Kublai Khan set himself to the task of reorganizing Chinese affairs. He extended Chinese territorial limits beyond Tonquin and Cochinchina and also extended the limits of Chinese knowledge.

The astronomers and astronomers who came with him erected a tower for the measurement of the stars, set up instruments which may be seen on the walls of Peking today, and taught the Chinese which they already possessed. Kublai passed away in 1294, and his dynasty lasted until a revolution overthrew it, and then succeeded the Ming, native rulers who reigned until they were in power the Ming did little for China, but held their own until the

supports, now in the observatory. These are said to be among the world's finest objects in bronze.

This seems to have been about the limit of their labors, for the coming of the Manchus did not bring with it any attainments in science or general knowledge. During the second century of their reign, however, China became territorially the greatest country on the globe by extending its power over the larger portion of central Asia. This success of the Manchus against other barbarous people of their kind made them inausurably arrogant and gave them the impression, which they have held up to now, that if they chose they could become world conquerors and that all other nations were vastly inferior to them in attainments of every sort.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

Claiming precedence through its antiquity as a nation, with dynastic chronicles extending back nearly 5,000 years, China has ever stood in the pathway of progress, blocking the road and refusing to stand aside. Viewed in the light of history, there can be but one fate in store for such a nation, for against it are arrayed the combined moral, if not physical, forces of the world, and it must obey the mandate or perish in an ineffectual struggle for supremacy. The world will not tolerate even a negative assent to the universal creed that "He who is not with us is against us," and it demands an active participation in affairs that make for the ultimate best the universe can yield.

With the origin of her people shrouded in the mists and mysteries of a great antiquity, China dwelt by herself for thousands of years before the outsider penetrated the barrier she had erected around her empire. At last the great Mongol, Genghis Khan, breached the walls and compelled the Chinese to stand on the defensive. About the middle of the thirteenth century a grandson of Genghis went to the aid of the Chinese against the Tartars, and, finding Peking very much to his liking, refused to go away after the latter had been expelled.

This man was the famous Kublai Khan, who crowded out the effects of the Mongol dynasty and brought it to an end, establishing himself as emperor of China about the year 1260, firmly fixing himself as such nine years later. Kublai Khan may be called, perhaps, the first foreigner who came to rescue China from the depths of ignorance into which she was plunged. She and the invading process went on, and she was for her welfare or not is open to question, since it would seem that this was in the walls of exclusiveness was but the precursor to her eventual downfall and disintegration.

Having brought with him some wise men from Persia and having invited to his capital that eminent traveler and historian, Marco Polo, Kublai Khan set himself to the task of reorganizing Chinese affairs. He extended Chinese territorial limits beyond Tonquin and Cochinchina and also extended the limits of Chinese knowledge.

The astronomers and astronomers who came with him erected a tower for the measurement of the stars, set up instruments which may be seen on the walls of Peking today, and taught the Chinese which they already possessed. Kublai passed away in 1294, and his dynasty lasted until a revolution overthrew it, and then succeeded the Ming, native rulers who reigned until they were in power the Ming did little for China, but held their own until the

supports, now in the observatory. These are said to be among the world's finest objects in bronze.

This seems to have been about the limit of their labors, for the coming of the Manchus did not bring with it any attainments in science or general knowledge. During the second century of their reign, however, China became territorially the greatest country on the globe by extending its power over the larger portion of central Asia. This success of the Manchus against other barbarous people of their kind made them inausurably arrogant and gave them the impression, which they have held up to now, that if they chose they could become world conquerors and that all other nations were vastly inferior to them in attainments of every sort.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.

Claiming precedence through its antiquity as a nation, with dynastic chronicles extending back nearly 5,000 years, China has ever stood in the pathway of progress, blocking the road and refusing to stand aside. Viewed in the light of history, there can be but one fate in store for such a nation, for against it are arrayed the combined moral, if not physical, forces of the world, and it must obey the mandate or perish in an ineffectual struggle for supremacy. The world will not tolerate even a negative assent to the universal creed that "He who is not with us is against us," and it demands an active participation in affairs that make for the ultimate best the universe can yield.

With the origin of her people shrouded in the mists and mysteries of a great antiquity, China dwelt by herself for thousands of years before the outsider penetrated the barrier she had erected around her empire. At last the great Mongol, Genghis Khan, breached the walls and compelled the Chinese to stand on the defensive. About the middle of the thirteenth century a grandson of Genghis went to the aid of the Chinese against the Tartars, and, finding Peking very much to his liking, refused to go away after the latter had been expelled.

This man was the famous Kublai Khan, who crowded out the effects of the Mongol dynasty and brought it to an end, establishing himself as emperor of China about the year 1260, firmly fixing himself as such nine years later. Kublai Khan may be called, perhaps, the first foreigner who came to rescue China from the depths of ignorance into which she was plunged. She and the invading process went on, and she was for her welfare or not is open to question, since it would seem that this was in the walls of exclusiveness was but the precursor to her eventual downfall and disintegration.

Having brought with him some wise men from Persia and having invited to his capital that eminent traveler and historian, Marco Polo, Kublai Khan set himself to the task of reorganizing Chinese affairs. He extended Chinese territorial limits beyond Tonquin and Cochinchina and also extended the limits of Chinese knowledge.

The astronomers and astronomers who came with him erected a tower for the measurement of the stars, set up instruments which may be seen on the walls of Peking today, and taught the Chinese which they already possessed. Kublai passed away in 1294, and his dynasty lasted until a revolution overthrew it, and then succeeded the Ming, native rulers who reigned until they were in power the Ming did little for China, but held their own until the

supports, now in the observatory. These are said to be among the world's finest objects in bronze.

This seems to have been about the limit of their labors, for the coming of the Manchus did not bring with it any attainments in science or general knowledge. During the second century of their reign, however, China became territorially the greatest country on the globe by extending its power over the larger portion of central Asia. This success of the Manchus against other barbarous people of their kind made them inausurably arrogant and gave them the impression, which they have held up to now, that if they chose they could become world conquerors and that all other nations were vastly inferior to them in attainments of every sort.

China is an exemplification of the fate that befalls a nation which sets itself up against the progress of civilization. Moving onward with irresistible force, conquering, compelling, civilization may be a beneficent duty or a Juggernaut, either taking along with it and blessing those who accept its teachings, or crushing those who seek to oppose it beneath the cumulative weight of progressive centuries.