

SOME NEW BOOKS.

An Outline of China's History.

In a volume of less than three hundred pages published in London by T. Fisher Unwin, a successful attempt is made to produce a Brief History of Eastern Asia. The author, Mr. I. C. HANNAH, a graduate of Trinity College, Cambridge, and formerly master of the English school at Tientsin, tells us in a preface that his purpose was to give a concise yet clear account of the vast continent of Asia, taking in the islands off its coast, but omitting Persia, the peninsula of Arabia, Syria and Asia Minor, countries, the history of which belongs more properly to Europe and the Mediterranean. The materials for his work were collected during the two years which he spent at Tientsin; they are derived at second hand from Chinese sources, so far as the author deals with the history of China, which, naturally, occupies the major part of the book, although a good deal of attention is given to India, to Central Asia and to Japan. With the help of the materials brought together by him, and of some derived from other sources, we shall try to carry the process of condensation a step further and to offer an outline of Chinese history, down to the first war between England and China.

That the Chinese originally migrated from Western Asia is now considered probable, if not certain, by most sinologists, but the date and circumstances of the migration are likely to remain doubtful for a long time, if not forever. The story reproduced in the book before us is substantially as follows: It seems to fit the facts as well as any. The Semite Arabs, finding their country a desert, burst out in migrations from time to time, and one branch, the Mesopotamians, crossed the Taurus before Christ met the Akkadians, a people who seem to have come originally from the southern shores of the Caspian, and to have brought with them a hieroglyphic mode of writing. Blending with part of the Akkadians, who they overcame, these prehistoric Arabs formed the ancient Chaldeans, who, in the destruction of the city of the Akkadians are thought to have fled eastward and to have become the ancestors of the Chinese. The first part of China proper, settled by the forefathers of the Chinese, seems to have been what is now the province of Szechuan.

For three or four centuries, of whom little is known, the Chinese Emperor Hwangti succeeded to the throne at a date placed at 2332 B. C. by the author of the book before us, but which Boulger would put some three hundred years further back. Hwangti is said to have regulated the calendar and the weights and measures, besides expanding his dominions. After three more centuries had passed, the records of which are no more, and no less authentic than Manetho's account of the first three Egyptian dynasties, Yao ascended the throne at a date given by our author as 2083 B. C., and after him came Shun; these two are regarded to this day by the Chinese as patterns of what sovereigns should be. During the reign of Shun, a flood of yellow water, thereafter known as "China's Sorrows," burst its banks and flooded many miles of country. Yu, surnamed the Great, was appointed to construct durable banks and to drain off the floods. He was made Emperor as a reward for the accomplishment of this task. He was the last monarch elected on account of his fitness for the post, and his dynasty was hereditary. Yu being the founder of the Hsia dynasty, which ruled China for more than four centuries. At this point, about 2000 B. C., according to our author's chronology, the semi-mythical period of China's history ends. Kia, the last Emperor of this dynasty, was dethroned after a reign of about fifty years by Chin Tang, who became the founder of the Tang dynasty, which lasted until 1122 B. C. Chou, the last sovereign of this line, ill-treated several of the literati, who had long since established the principle that all the offices in the State, except that of the supreme ruler, must be filled by men whose merit should consist in a knowledge of the sacred books and should be determined by competitive examination. One of these ill-treated literati named Ki-Tse fled in a northerly direction and founded the State of Chosen, which included the Liao-Tung Peninsula, as well as the northern section of what is now the Hermit Kingdom. Chou was dethroned in 1122 by Wan Wang, who headed a popular rising, and was himself proclaimed Emperor; the first of the Chou Emperors, Tan Hwang, which lasted more than eight centuries. During the whole of this period the Tartars were continually pressing on the northern and western frontiers, and the Chinese were but moderately successful in repelling their attacks.

Order to avoid these invaders the Chinese capital was moved from the west to Loyang in the province of Honan, about the middle of the eighth century B. C. The authority of the Emperors of the Chou dynasty was slight; the country being partitioned among feudal princes or dukes, often at war with one another, and many of them at times more powerful than the sovereign itself. There is in truth a close analogy between the Chou Emperors and the rulers of the medieval Holy Roman Empire. Honan, which was under the direct rule of the Emperor, was his only province in which his authority was much felt, although, as Son of Heaven, he was the High Priest of the nation, the only lawful medium between Heaven and mankind, and, in theory, the divinely appointed ruler of the whole of China. From other monarchs should be tributary. The outcome of this system, partly feudal and partly theocratic, was that the country was in a chronic state of civil war, when, in the sixth century before Christ, the two great Chinese teachers, Lao-tse and Kung-foo-tse (Confucius) were born. This particular century seems to have been of religious revival all over the world. Besides these two Chinese teachers, Pythagoras in Greece, Ezekiel and Daniel among the Jews, Gautama, the founder of Buddhism, and Yerdhamana, the founder of Jainism, in India—probably earlier—were proclaiming new religious and philosophical doctrines, destined to influence in no small degree the thought of mankind. It is an interesting, although scarcely a surprising fact, that Confucius, while regarded as the wisest of mortals by succeeding generations, was not much revered by his contemporaries, and his life was spent in wandering from one court to another. He was in the influence of a great teacher, and, on one occasion, he was visited by the great Lao-tse, who was his senior by about fifty years. The latter had founded a religion, or rather philosophy, of his own, called Taoism, the "tao" which he took as his starting point being a very complicated metaphysical conception which has been roughly defined as the "Reason" or "right course of action." His followers, however, soon formed a sect of mystics, and substituted for a vague mass of superstition. The system, though it has survived to the present time, has never had much attraction for the Chinese, who are by nature aversive to philosophical speculation. Even in his lifetime, Confucius was more successful than his elder disciples in making converts. He tried to make Confucius a monarch, but reforms were instituted, and resulted in great prosperity, which, however, provoked the jealousy of other States, and the sage was eventually displaced by a political intrigue. Much of his subsequent life was spent in the State of Wei in Shan-Tung, not many miles from his birthplace.

It is, of course, well known that the teaching of Confucius was not original, his aim being merely to restore the ancient religion of the Chinese; he had little to say about a life beyond the grave and he gave only the vaguest hints as to the existence of a god. Confucius is declared to be the highest duty of man, to make the empire peaceful and happy. The system is, on the whole, rather an ethical than a religious or even philosophical one; the sacred books of Confucius are one who studies about which he reads. The books are the Wu King, or Five Classics, and the Shu Shu, or

Four Books, all edited or written by the sage himself, or by his famous disciple Mencius, who lived more than a century later. No inspiration of any kind is claimed for them, yet no Hindu, Jew, Christian or Moslem have ever treated this literature with greater reverence than that shown by the Chinese to their classics. To this day the literati feel themselves bound to defend the literal truth of every sentence.

Things did not mend on the death of Confucius, but on the contrary, went from bad to worse, and the Middle Kingdom enjoyed no peace till Chin (or Tsin), which had long been the most powerful of the feudal States, was overthrown by the real founder of the leadership of Chouwang, who in 255 B. C. became Emperor of China, the first of the Chin dynasty. His grandson was the famous Chin Chi Hwangti, who built the Great Wall. In some ways the most remarkable of the physical works of man. The great wall builder was the Emperor Chi Hwangti, who, according to his own authority, felt by the whole nation, and who so unified the people that his work survived him. His administrative system, like Napoleon's, was upheld even by dynasties which professed to regard him with hostility. With the help of an able minister named Li Shih, great reforms were carried out, cumbersome laws were simplified, roads were made, a national arsenal was established at Hienyang, and, as we have said, the whole government was centralized. To those innovations the literati offered the most determined opposition and at a national council held in the palace, one of their number proposed the partition of the empire into several States, with the principle of Confucius. This led to an order that all books except those on medicine and agriculture should be burned, and although it could not be literally executed, it was carried out with a close approach to completeness, and some of the literati were put to death. The Empire, thus reorganized at home, was extended to the north and south. The Indo-Chinese Peninsula was also conquered; it was more extensive, and probably on the whole, more prosperous than ever before.

The Great Wall, which runs westward for about 1,600 miles to the Province of Kansuh in central Asia, did not keep off barbarian invasions when they were organized, but it was a great scale, but it gave the Empire a definite frontier on the north, and must have protected Chinese agriculturists from numerous petty plundering expeditions on the part of the restless tribes beyond the border. In 209 B. C. the Emperor who built it breathed his last. A few years later the Empire was split up and anarchy reigned. The Empire was reorganized by Liu P'ing, who, in 202 B. C., seized the throne, and founded the Han dynasty. Under his care the roads were repaired, trade was encouraged, and, as we have said, the centralized system of Chin Chi Hwangti was maintained, although the literati were recalled, and the plan of making public office the reward of distinction was continued. The capital was fixed, first at Loyang in Honan, and later at Singanfu, in Szechuan, where a magnificent palace was built. We may here note that it is Singanfu, to which it is reported the present Empress Dowager thinks of retiring should she be compelled by the successful advance of the allied forces of the Han, to evacuate Peking. Peking was attacked by the Hungnu Tartars, the ancestors of the Huns, who, some six centuries later, invaded the Roman Empire. A chief named Mehe had united several Hungnu tribes under his authority, had welded them into an empire, and had taken the title of Tanjoo, "Son of Heaven." He soon invaded China with considerable success, and the early Han emperors were taken prisoner, had to conclude an ignominious peace with his barbarian captor and to give him his own daughter in marriage. A like concession was to be made by a Roman Emperor to Attila. While thus hard pressed by encroaching tribes from without, the Chinese Empire was troubled by internal revolts. At length, the southern provinces split altogether, and became for awhile independent. When the Emperor Yu, however, ascended the throne in 160 B. C., the Han rulers defied the Empire against the Huns with greater success, recovered their own southern provinces and considerably extended the northern and western frontiers. In 81 B. C. the reign of fifty-four years was over, the Huns and other Tartars had submitted to him, and, according to Chinese historians, his way was acknowledged by all the tribes of central Asia as far as the Caspian Sea.

During the childhood of Christ, China was ruled by several weak Emperors, and by a famous usurper, Wang Mang, who, after the death of the Tartars, refused to recognize, and who eventually defeated and slain. On the restoration of the Han dynasty, the capital was moved back from Singanfu to Loyang, from which circumstance the Han Emperors before the usurper are often called Western Han, and those of Wang Mang Eastern Han. Civil wars were continuing to disturb the Empire, some subject nations ventured to revolt; among the rest the Gaochi of Annam, who had been conquered by the Wall-Builders, rose in arms and under a strong-minded woman named Ching-tse expelled the Chinese troops. They were re-subdued, however, after a spirited resistance by Wang Mang's forces, who, after the war, employed against the Sierris, a people who had originated in the western part of Liao-Tung. In A. D. 62 the Emperor Ming-Ti, guided by a dream, sent to India for the sacred books of Buddhism, some of whose missionaries had long before penetrated into China. The books, and a supply of relics, duly came, and, thus strengthened by the word of the religion, spread rapidly among the people. In Central Asia the Empire was extended at this time by a General called Pan-chow, who led his Chinese army to the shores of the Caspian, and even meditated crossing it. He is said to have opened negotiations of some kind with the Huns, as the Chinese called the Roman Empire, which, at that time, reached the western shores of the Caspian Sea. The Emperor Hui, who succeeded in A. D. 69, had some intercourse with western Asia, and whether or not in consequence of it, it seems to have been in his reign that eunuchs first became influential in the Empire. At about the same period a war broke out between the court of the Sierris in which the latter were victorious. The Huns now became disintegrated; some of them, joining the Sierris, made war on China and were defeated, while others fled to the West, and a part of those eventually (374 A. D.) reached the kingdom of the Visigoths, under their King Attila, took a conspicuous share in the destruction of the Roman Empire.

The last Han Emperors were very weak, and rebellions breaking out on all sides, the empire was once more partitioned. Szechuan was held by a feeble dynasty known as the later Han; the other southern provinces became the kingdom of Wu, while Loyang became the capital of a new kingdom of Wei. The so-called period of the "Three Kingdoms" ended in the latter part of the third century of our era, when Youti, whose father had taken a considerable part in intestine wars, seized the throne and founded the Western Tsin dynasty. A bridge was now thrown across the Yellow River, a bridge deemed impossible, all traces of the old structure had disappeared, and the Yellow River has now to be crossed by means of very antiquated and dilapidated ferriesboats. The empire under the Western Tsin was subjected to serious encroachments on the north at the hands of the Sierris, who had relieved themselves from the pressure of the Huns, while on the northwest, it was threatened by the Tartars, whose chief in 42 assumed the title of Khakhan (Grand Khan), which was afterwards appropriated by the Mongols. We should add that in Central Asia at this time some of the Tartars, under the leadership of the Chinese Governor who had been appointed Prince of Han, set up a powerful kingdom, which, with many vicissitudes, lasted for about eight centuries. The Eastern Tsin, Song, Tsi, Leang and Chin dynasties, which, after the fall of the Western Tsin dynasty, rapidly succeeded one another, were upon the whole extremely feeble. Another Youti, however, the

founder of the Leang dynasty, reigned nearly 60 years, and was an earnest Buddhist, spending much of his time in monasteries. He tried the experiment of abolishing capital punishment, but this very soon proved a failure. He seems to have believed that he could restore the happiness of his people, but his rule was not too vigorous, and it never extended over the whole empire.

When, however, Kao-tsu, originally a viceroy in the North, founded the Suy dynasty (618-619), the dignity of the empire was in some measure reasserted, although two expensive expeditions which he despatched to subdue Kokorai, the kingdom occupying the northern section of the Korean Peninsula, were defeated. A few years later his successor, the Emperor Yang-ti, was murdered because he insisted on wasting the resources of the empire on similar fruitless attempts to extend it. It was during the latter's reign, however, that the Lo-choo Islands were definitely made tributary, and he did much for education, restoring the public schools, and instituting a general amnesty, and instituting the degree of doctor, still the highest granted at the competitive examinations. The magnificent palace which Yang-ti built at his capital Loyang was destroyed by Kao-tsu, (618-677), the founder of the great Tang dynasty, which was to raise China to its high pitch of prosperity and had ever before enjoyed. Tanganfu again became the capital. Taxes were reduced, there was a general amnesty, and the empire once more after many years of anarchy enjoyed internal peace. The wars which were needed to pacify the Middle Kingdom and its dependencies were undertaken by one of Kao-tsu's sons named Li Ching, who succeeded his father (674-699) under the same name of Tait-tsong, and, besides the title of Emperor of China, took that of Khan of the Tartars, thus, practically for the first time, claiming overlordship of the tribes of Central Asia. To get the title acknowledged was another matter, and, although Tait-tsong was one of the greatest emperors China ever had, the frontier wars still a constant source of trouble, being too numerous and unsettled ever to be effectually subdued. The Tibetans, however, were defeated in a war, and their ruler in 634 A. D. sent envoys bearing tribute, and became a vassal to the Emperor, marrying a Chinese princess. About the same time, the Emperor Tait-tsong, who, as we have said, repudiated its allegiance to China, and the Emperor, marching against it in person, had only a certain measure of success.

It was during Tait-tsong's reign that Mohan-medanism was first introduced. For a long time the Arabs had carried on trade by sea not only with the Indies, but also with the coast of China as far as Canton. According to a tradition which there seems no reason to discredit, an uncle of the prophet himself came to Canton to preach in 628 A. D., and, visiting the Emperor Tait-tsong at Singanfu, got leave to spread his faith. Before the end of the century, a mosque was built in Canton, and, in 742, there was a mosque in Singanfu, and, on another stream of Islam flowed into China across Central Asia. In the same reign, Nestorian missionaries began to attract considerable attention, although they seem to have first arrived in China before 631, and in 641 brought the silk-roads thence to Constantinople. No remains of the Nestorian Church are known in China, but the famous tablet which stands near the Tang capital of China, Singanfu. This is a slab of stone about eight feet high, three and a half feet wide and eight inches thick. It is carved with sphinx-like animals, and a little human head, under which is a cross; the rest is covered with Chinese script, which, after some sentences about God, the creator, Fall, Redemption and Baptism, states that a priest named Olukun came from Syria and was well received by the Emperor Tait-tsong, who, in a guarded way, recommended Christianity, and ordered a church to be built in the capital. Kao-tsu's successor, had more churches built with considerable success, and the Nestorian Christians were numerous. The Emperor even had a tablet inscribed in Chinese and Latin. The tablet is dated A. D. 781, and signed in Syriac by "Adam," Deacon, Vicar-Episcope and Pope of China, the names of a great many priests and other church officials being appended. Near it are several Christian fonts.

Tait-tsong was himself a strong Confucian, but he was tolerant in matters of religion. His son Kao-tang, the reactor, fell (685-694) and married one of his father's concubines, the Empress Wu, who soon usurped all authority and showed herself in every way a capable ruler. She was, in fact, the prototype of the present Empress Dowager Tsi An. Among the Tartars of Central Asia the Chinese authority was now extending. The Tibetans gained considerable advantage from the civil wars in Korea. Kokorai was conquered by a Chinese army, and Hlakal, occupying the middle section of the peninsula, was also subdued for a time; but subsequently the heir to the throne returning from Japan with troops and ships recovered his kingdom. A Chinese force was then sent to subjugate the country, and in 670 inflicted a disastrous defeat on the Japanese, whose navy was burned. Hlakal was completely desolated by the war and most of its territory passed to Shira, the southernmost kingdom in the peninsula, a State always more or less loyal to the Chinese. Many of the people of Hlakal settled in Japan, where they tried to civilize the island, and to extend his dominions toward the east he first sent envoys to the Kingdom of Hea, comprising, as we have said, the Chinese provinces of Shensi and Tansuh; then, breaking through the Great Wall, he overran the Province of Chih-li and Shansi and penetrated to the Liao-Tung Peninsula, the King being able to offer no effectual resistance. After annexing the whole of the Kingdom the King Empire he died in 127, exhausted by followers to complete the conquest of the Kingdom by the final extinction of the King and the overthrow of the Sung, who still maintained their hold upon the southern section of the Middle Kingdom. The first part of the task was soon accomplished. The last King Emperor committed suicide, and the King Empire was subjected to the country northeast of the Great Wall, where they prospered, and whence, in the subsequent century, some of their descendants, under the name of Manchus, were to emerge once more from their obscurity and to master the Celestial Empire. Kublai, a grandson of Hwang-ti, who was elected Grand Khan in 1260, fixed his capital at Karakorum, and, turning his attention to the Mongols as Khanbalik, or Cathay, the city of the Khans. Its position was shifted a little to the northeast and new walls were built on a magnificent scale. Kublai's capital occupied in part the site of the present Tatar city, though it extended nearly two miles further north. His northern wall still remains, reduced to mere bank and earth, overgrown with grass and trees. Sixteen miles to the north, the city of Karakorum, as it was then called, Linang, fell into his hands, but it was not until 1273 that the Sung dynasty was extinguished. Kublai Khan, thus became ruler of the whole of China, this first Emperor of the Mongol Empire, who took the Chinese name Chitsoo, adopted Chinese customs, supported Chinese institutions and Chinese literature. Like several other great conquerors Kublai was eclectic in matters of religion and is said to have believed for a time in four prophets, Moses, Buddha, Christ and Mohammed. During his latter years, however, he inclined more to Buddhism, giving some support to its priesthood, and making one of its lamas ruler of Tibet. Impelled by the thirst for conquest inborn in every Mongol, Kublai sought to extend his sway over the Japanese islands, Korea having been already given up by conciliation. A strong force, consisting chiefly of Chinese and Koreans, was despatched to take the strait between the two islands situated in the name of the Celestial Empire, and the Japanese island of Kishu, which was the name of the Celestial Empire, was captured. On another occasion, Kublai, after suffering in their turn, selected defeats at the hands of the Chinese, they had at last to restore their royal captive and for some centuries their power greatly declined. After the repulse of the Kalmucks the Chinese

of Chinese and Korea, but killing every Mongol. Kublai Khan now abandoned the attempt to conquer Japan, and subsequent efforts to subjugate Tonquin and Annam also failed, though these countries consented to pay a nominal tribute to China. Endeavors to annex the Loo-choo Islands and the island of Java, however, in the south met with no better success. The only one of Kublai's expeditions in Eastern Asia which succeeded was that directed against Burma, then a small but flourishing kingdom under a Buddhist ruler. After six years the country was subdued and the King agreed to a vassal of the Chinese Emperor. Besides his warlike enterprises Kublai sent many peaceful missions to distant States, including, it is said, even Madagascar. Of the public works which he carried out the most important and useful was the reconstruction of the ancient Imperial canal, connecting Tientsin and Hangchow. It is about a thousand miles long and still forms the chief highway of the Empire. It traverses a series of flat plains, and there are no considerable engineering difficulties to be overcome.

In 1294 the Great Khan died, and, under his feeble successors, the Mongol Empire rapidly declined. Rebellions kept breaking out, and although for a time on land these were put down with but little difficulty, the Mongol Government had no naval force capable of coping with the pirates who infested the coasts. One of the later Mongol Emperors persecuted Buddhism, a signal departure from the usual tolerance of the dynasty; another tried to force his court to kotow to the Grand Lama of Tibet. The President of the Hanlin College, an intendant which, at the time, had fallen very much into neglect, refused to do so, affirming that Confucius was in no way inferior to Buddha, and that it would be improper for the representative of the one to prostrate himself before the representative of the other. Taoism in the Mongol period was at a very low ebb, its priests spending most of their time in attempting to discover certain magic herbs which were supposed to bring immortality. Islam was the only white slowly increasing. The Nestorians were rapidly dwindling, and it was probably before the end of the Mongol dynasty that their Church died out entirely. On the other hand, Roman missionaries carried on an active propaganda, especially in the north, the Emperor, for the most part, giving them every encouragement. The most famous of them was John of Montecorvino, for many years Bishop of Peking. Another was Oederic, a Lombard friar, from whose accounts of the East, and other peoples Sir John Mandeville seems to have borrowed largely in writing his books on the holy places of Jerusalem, India, and Cathay. The Roman mission seems to have flourished in the north, and to have dwindled almost to the vanishing point when the Mongols were expelled from China.

About the middle of the fourteenth century an insurrection of the native Chinese broke out and eventually proved successful. Its leader was a Buddhist priest, Choo Yuen Chang, who had raised himself to eminence by military skill, and gained the confidence and affection of his countrymen by his moderation and his humanity. He was possibly able to prevent massacres and pillaging during war. In 1356 he captured Nankin, and at once set about organizing a firm government. After a time, the South of China enthusiastically espoused his cause, and he was thus made strong enough to despatch a force against Peking itself. The Imperial city was captured, and the Great Khan fled in haste to Koko, and, after further resistance was offered by the Mongols, after considerable hesitation, Choo Yuen Chang, who had not at first aspired to the Empire, assumed the Imperial Yellow; he took the style of Hong Wu, the first of the Ming (bright or illustrious) dynasty. It may be doubted whether any former Emperor of China had ever enjoyed a reign so desirable as his. He had not only had delivered to him the hated foreign yoke and had once more enjoyed the prosperity of the Empire under a native monarch. Nankin was made the capital; reforms were at once set on foot; the expense of the court were considerably reduced; the Hanlin College was restored to full activity, and every encouragement was given to literature, public libraries in the cities were provided, and free education was granted; the laws were improved and the laws were once more codified. Buddhism was naturally favored by a Buddhist priest, yet complete religious freedom was allowed. To alien settlements in the country, including even the Mongols, protection was given, and many of them received appointments in the new Government. The Koreans, who had taken the stage of the rottenness of the Yuan dynasty to repudiate allegiance, had the greatest respect for the Chinese proper, and their King voluntarily became a vassal of the Ming. Hong Wu, not content with having driven the Mongols from the sacred soil of China, sent armies to attack them in their own country. These expeditions were successful, and one of the best Chinese Generals, Su, who had distinguished himself by the capture of Peking, instituted a crushing defeat on the Mongols near the western extremity of the Great Wall. Szechuan and Yunnan, still ruled by officers appointed by the Mongols, were now conquered after a short war, and Liao-Tung was likewise subdued, a little difficulty.

Attempts to extend the Empire to distant remote parts of Mongolia and Central Asia failed. Turkestan and Tibet maintained their independence of China. The Empire under the Ming was thus far from reaching its greatest extent, but the people were thoroughly contented and prosperous. There was little to disturb their internal peace, but the coasts continually suffered from the ravages of Japanese pirates, who had been driven from the coast of Nankin, where his tomb remains. He was succeeded by his grandson Wen, but a civil war broke out, owing to the ambition of one of the new Emperor's uncles named Yen, an active and unscrupulous man, who, being successful in the war, made himself Emperor under the title of Yonglo (1403-35), his nephew Wen retiring into a monastery. Yonglo seems to have been a vicious and cruel ruler, but he fully maintained the dignity of the Empire, and, although he has been often to some reproaches, he has been often to some credit. He sent an expedition to chastise Siam and Cambodia and brought back a royal captive. In Tonquin he was having seized the throne, that country was conquered and definitely annexed to China, but at first proved even very difficult to govern, it was relinquished after a few years. During this reign Peking again became the capital, a dignity which it has ever since retained. It was Yonglo who built the colossal walls which enclose the Tatar city, almost a perfect square in shape. These walls are about forty feet high and much more massive than the Great Wall itself. Their circuit is about fourteen or fifteen miles; there are nine gates, surmounted by lofty towers and surrounded by huge enclosures. The celebrated porcelain porcelains at Nankin, destroyed by the Tse-ping rebels, was likewise Yonglo's work, and he also constructed the Peking, the largest in the world, except the one in Moscow. He was doubtless due to the fame of his military exploits, that, in the reign of his successor, any rate, presents to the court at Peking. Yonglo was buried at the Ming Tombs among the mountains to the northwest of Peking.

His successor was Ching-Tung, a child of 8, and the Government of the Empire unfortunately fell into the hands of a largely, who proved hopelessly incompetent. A purely unfortunary mismanagement of the Empire was the result, a Mongol tribe, which about the middle of the fourteenth century had founded a strong State of which Kashgharia was the nucleus. The Kalmucks invaded a severe defeat on the Imperial frontiers and was taken away Emperor captive. On another occasion, Kublai, after suffering in their turn, selected defeats at the hands of the Chinese, they had at last to restore their royal captive and for some centuries their power greatly declined. After the repulse of the Kalmucks the Chinese

Empire continued on the whole to enjoy considerable prosperity, although there were continual frontier wars, and it was impossible to get a fixed boundary against the restless tribes on the north and west. The best years were those of the reign of the Emperor Cheng-tsu, and strengthened by long lines in several important places.

In 1516 Rafael Perestrello, a Portuguese navigator, landed in China, the first who ever sailed across the Great Ocean flag. This was the beginning of an entirely new period in Asiatic history. Hitherto the sea has been but little heard of. The largest and most important cities had almost always been well inland; powerful Asiatic Empires like those of Genghis Khan and Timur had possessed no navies, and although small Arab vessels and Chinese junk had coasted along the southern shores of the continent for trade and occasionally for war, and although piracy had been common in almost every sea, the ocean, considered as a political factor, hardly existed. When in 1498 Vasco da Gama doubled the Cape of Good Hope all this was changed. The ocean became a highway of commerce, and the East India Company, whose importance they had never known before, large and flourishing firms grew up on what had been desolate shores, and many islands of the coasts hitherto little noticed sprang into prominence. In 1517 Dom Fernand Andrada landed at Canton and subsequently headed a fruitless embassy to Peking. Trading stations, however, were soon established at Amoy, Swatow, and Ningpo, under the excuse of drying some goods damaged in a storm, which had been intended as presents for the Emperor, the Portuguese landed on the island of Macao and fortified part of a small peninsula. Finding themselves unable to get rid of the barbarians, the Chinese authorities some years later built a wall across the peninsula to shut out the Portuguese settlements.

Throughout the sixteenth century, China pursued the even tenor of her way under Emperors of the Ming dynasty who were neither very good nor very bad. The Tartars made constant incursions; the Miao-tse (aborigines inhabiting the mountains between the Provinces of Kwangsi and Kweichow) rose in rebellion, the coasts were harassed by Japanese pirates, who entered into an alliance with the native pirates, built a fort on the shore of Chekiang, and, on one occasion, even besieged Nankin. In spite of all these disturbers of her peace, China was, on the whole, quiet and prosperous, for it is one of the most deeply rooted characteristics of the people that, so long as the Emperor is not disturbed by war, the ordinary Chinese do not care about anything going on elsewhere, and, while one city of the Empire may be given over to the flames, another only a few miles distant may be totally unaffected by the disorders. In 1573, Wanli succeeded to the throne, and it was during his long reign of forty-seven years that the Japanese invasion of Korea took place, and that the Manchus first began to make an encroachment on the northern frontier of the Empire. Mainly through the assistance given by the Ming, the invasion was brought to nought, but Korea was devastated in such a way that she has not even yet recovered from the blow. The Japanese themselves gained nothing at all comparable to that they lost; their settlement at Fusan, however, was shifted to a more favorable position on the Korean Peninsula than it had before occupied, and many of their Korean prisoners were settled in different parts of Japan, where they introduced useful industries. The descendants of these prisoners still make a sweetmeat resembling "Turkish Delight," which, although unknown, or at least uncommon in Japan, is exported for sale. Every great corner in Korea, in Kyoto still remains, and, after a considerable hesitation, Choo Yuen Chang, who had not at first aspired to the Empire, assumed the Imperial Yellow; he took the style of Hong Wu, the first of the Ming (bright or illustrious) dynasty. It may be doubted whether any former Emperor of China had ever enjoyed a reign so desirable as his. He had not only had delivered to him the hated foreign yoke and had once more enjoyed the prosperity of the Empire under a native monarch. Nankin was made the capital; reforms were at once set on foot; the expense of the court were considerably reduced; the Hanlin College was restored to full activity, and every encouragement was given to literature, public libraries in the cities were provided, and free education was granted; the laws were improved and the laws were once more codified. Buddhism was naturally favored by a Buddhist priest, yet complete religious freedom was allowed. To alien settlements in the country, including even the Mongols, protection was given, and many of them received appointments in the new Government. The Koreans, who had taken the stage of the rottenness of the Yuan dynasty to repudiate allegiance, had the greatest respect for the Chinese proper, and their King voluntarily became a vassal of the Ming. Hong Wu, not content with having driven the Mongols from the sacred soil of China, sent armies to attack them in their own country. These expeditions were successful, and one of the best Chinese Generals, Su, who had distinguished himself by the capture of Peking, instituted a crushing defeat on the Mongols near the western extremity of the Great Wall. Szechuan and Yunnan, still ruled by officers appointed by the Mongols, were now conquered after a short war, and Liao-Tung was likewise subdued, a little difficulty.

Attempts to extend the Empire to distant remote parts of Mongolia and Central Asia failed. Turkestan and Tibet maintained their independence of China. The Empire under the Ming was thus far from reaching its greatest extent, but the people were thoroughly contented and prosperous. There was little to disturb their internal peace, but the coasts continually suffered from the ravages of Japanese pirates, who had been driven from the coast of Nankin, where his tomb remains. He was succeeded by his grandson Wen, but a civil war broke out, owing to the ambition of one of the new Emperor's uncles named Yen, an active and unscrupulous man, who, being successful in the war, made himself Emperor under the title of Yonglo (1403-35), his nephew Wen retiring into a monastery. Yonglo seems to have been a vicious and cruel ruler, but he fully maintained the dignity of the Empire, and, although he has been often to some reproaches, he has been often to some credit. He sent an expedition to chastise Siam and Cambodia and brought back a royal captive. In Tonquin he was having seized the throne, that country was conquered and definitely annexed to China, but at first proved even very difficult to govern, it was relinquished after a few years. During this reign Peking again became the capital, a dignity which it has ever since retained. It was Yonglo who built the colossal walls which enclose the Tatar city, almost a perfect square in shape. These walls are about forty feet high and much more massive than the Great Wall itself. Their circuit is about fourteen or fifteen miles; there are nine gates, surmounted by lofty towers and surrounded by huge enclosures. The celebrated porcelain porcelains at Nankin, destroyed by the Tse-ping rebels, was likewise Yonglo's work, and he also constructed the Peking, the largest in the world, except the one in Moscow. He was doubtless due to the fame of his military exploits, that, in the reign of his successor, any rate, presents to the court at Peking. Yonglo was buried at the Ming Tombs among the mountains to the northwest of Peking.

His successor was Ching-Tung, a child of 8, and the Government of the Empire unfortunately fell into the hands of a largely, who proved hopelessly incompetent. A purely unfortunary mismanagement of the Empire was the result, a Mongol tribe, which about the middle of the fourteenth century had founded a strong State of which Kashgharia was the nucleus. The Kalmucks invaded a severe defeat on the Imperial frontiers and was taken away Emperor captive. On another occasion, Kublai, after suffering in their turn, selected defeats at the hands of the Chinese, they had at last to restore their royal captive and for some centuries their power greatly declined. After the repulse of the Kalmucks the Chinese

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secret societies which flourish among the native Chinese, it is out of and a false queue substituted.

VIII. In 1601, Kanghi, a child at the time, ascended the throne and the Chinese Empire entered on what was, perhaps, on the whole, the most prosperous period it has ever enjoyed. The Manchu Government set itself to restore walls, and to give order to the country, and, after a few years, the empire was more permanent in its effect than any previous one had been. The Hanlin College was reorganized and put into a thoroughly efficient condition. Eunuchs were abolished, though, unfortunately, only for a time. To keep the central administration as far as possible in touch with all the provinces, an excellent post system was maintained, a network of poles being kept at convenient distances along the Imperial highways; it does not appear, however, that for wheeled traffic the roads were made so good as they had been in the prosperous days of the Ming dynasty. Something of the civilization of Europe was brought from the Jesuits, who, in the reign of Kanghi, signed in 1688 the Russian treaty, which was always a strong party support, though during the long wars they had cast about both for Chinese and Manchus which had often decided the day. Under their direction the observatory on the city walls at Peking was restored and provided with European instruments. It was during the reign of the Emperor Kanghi, that, by the Treaty of Nerchinsk, signed in 1689, the Russians were compelled to surrender all claim to Manchuria, a rebuff from which they did not recover till this quarter for nearly two hundred years. We should here note in connection with the canon furnished by the Jesuits that, from a very early date the Chinese could cast cannon for themselves and many of their ancient iron guns remain to this day on city walls, but they were never used for firing salvoes than for damaging the enemy's works, being, in fact, more dangerous to the persons who fired them than to those at whom they were fired.

The death of Kanghi in 1722 changed the policy of the Peking Government, which had been an aggressive one, for his successor Yung Ching insisted upon peace, and withdrew his armies from Central Asia, leaving the different States to settle their own affairs. The Middle Kingdom continued to enjoy considerable prosperity under the new Emperor. Every care was taken to improve the social condition of the people, and relief was granted by