

SOME NEW BOOKS.

Dr. Martin's Book About China.

Many books about the Chinese have been published during the last few years, but from some points of view no one has written an authoritative work on the large volume entitled 'The Awakening of China, by W. A. P. MARTIN, D.D., LL.D., formerly President of the Chinese Imperial University (Doubleday, Page & Co.). Dr. Martin, of course, well known in the United States, not only to educators but also to general readers, by reason of his former writings, 'A Coptic of Cathay,' 'The Lore of Cathay,' 'A Soaking from the Breadth and depth of an experience with which, in his particular field, no European or American can vie, as expressed in a preface the conviction that China is now the theatre of the greatest movement taking place on the face of the globe. He submits that in comparison the current agitation in Russia shrinks to insignificance, for China's upheaval is no political but social. Its object is not mere change of dynasty, nor simply a revolution in the form of government with higher aim and profounder motive. It is the complete renovation of the oldest and most populous and most conservative of empires. Is there, he asks, in either hemisphere a people that can afford to behold such a phenomenon with indifference? Dr. Martin reminds us that when Japan some thirty or forty years ago adopted the outward forms of Western civilization her action was regarded by many onlookers as a stage trick—a sort of travesty employed for a temporary purpose. When he speaks of the Chinese, however, when they see themselves as the children of commerce compelling to reckon with the British of the North Pacific? He is convinced that the awakening of Japan's huge neighbor is likely to yield results even more startling, because on a scale vastly more extensive. Long experience and careful observation have taught him that the present social movement in China has its origin in subterranean forces such as raise continents from the bosom of the deep. To explain those forces is his object. When he sees them, however, as they are to-day, united in a new resolve to break with the past and to seek new life by adopting the essentials of Western civilization, Dr. Martin feels that his hopes as to their future are already more than half fulfilled, and he rejoices to help them onward with his voice and pen. It is true that for the moment Chinese patriotism is tinged with hostility to foreigners—not without cause—but our author believes that it will gain in breadth and tolerance with the growing intelligence and the ere long the Chinese will perceive that their interests are inseparable from those of the great and enlightened family into which they are seeking admission.

Among the proofs of progress is cited the fact that last autumn China was able by means of her railways to assemble for manoeuvres a body of trained troops numbering 100,000 men, and that not content with this nucleus of a formidable land force the Pekin Government has ordered the construction of a navy to consist of eight armored cruisers and two battleships, five of which vessels, together with three naval stations, are to be equipped with the wireless telegraph apparatus. Not less but even more significant than this rearmament of army and navy is another fact adduced by Dr. Martin, namely, that in October, 1906, a number of young Chinese who had completed their studies at foreign universities were admitted to the third degree in the Chinese scale of appointment to some important post in the active mandarin. If the booming of cannon at last autumn's review proclaimed that the age of bows and arrows was past, does not this second fact announce with equal clearness that in the educational field rhyming and calligraphy must henceforth give place to science and a comparative study of languages? Still more surprising to many American readers will be the information which we owe to Dr. Martin, that steps have recently been taken toward the intellectual emancipation of women in China. One of the leading Ministers of Education assured our author not long ago that he was pushing the establishment of schools for girls. The shaded hemisphere of Chinese life will thus be brought into the sunshine, and in years to come the education of Chinese youth will begin at the mother's knee.

It was by the absorption of small States that the Chinese people attained greatness. In the book we are tracing their history, as they emerged like a rivulet from the highlands of central Asia and, increasing in volume, flowed like a steady river toward the Eastern Ocean. Revolutions many and startling are recorded in these pages; some, like the upheaval which took place in the epoch of the Great Wall, stamped the impress of unity upon the entire population; others, like the Macartney expedition of 1844, brought the whole or a part of the Chinese under the sway of a foreign dynasty. Finally, the contemporary history of China is treated by Dr. Martin at some length, and the transformation which the empire is now undergoing is faithfully depicted in its relations to Western influences within the fields of religion, commerce and arms.

That the parent stock to which the Chinese nation should trace its origin was a small migratory people like the Tribes of Israel and that the emigrants entered the land of promise from the northeast Dr. Martin considers tolerably certain. He holds that to try to follow their previous wanderings back to Shinar, India or Persia would be a waste of time, as the necessary data are lacking. Even within the domain which the emigrants were destined to occupy, the accounts given by their own historians are too obscure to be accepted as any considerable extent trustworthy. This much can be affirmed with some confidence, however, that the emigrants entered upon their career of conquest by colonizing the banks of the Yellow River and those of the Han. By slow stages they moved eastward to the central plain and southward to the Yangtze Kiang. At the early epoch between 3000 and 2000 B. C., the newcomers found the country already occupied by various wild tribes whom they looked upon as savages. Dr. Martin points out that in their primitive traditions the Chinese described these indigenous tribes respectively by four words: those of the south are called Man (a word containing the radical for silk); those of the east, Yi (a word containing the radical for a bow); those of the north, Tu (a word represented by a dog and fire), and those of the west, Fung (warlike, fierce—the symbol for their ideograph being a spear). The inference is that some of these indigenous tribes were spinners of silk, some hunters, and most of them formidable enemies.

of the progress made by the invaders in following the course of those rivers on which the most ancient capitals of the Chinese were subsequently located must have been due to the necessity of fighting their way. Shun, the second sovereign of whose reign there is any record (2200 B. C.) to have waged war with three tribes of misdoers or aborigines, a term still applied to the independent tribes of the southwest. Beaten in the field, or at least having suffered a temporary check, Shun betook himself to the rites of religion, making offerings and praying to Shang-ti, the supreme ruler. "After forty days," according to the earliest book of Chinese history, "the natives submitted." In the absence of any explanation of the submission, the author infers that during the suspension of hostilities negotiations were proceeding which resulted not in the destruction of the natives but in their incorporation with their more civilized neighbors. It is suggested that this first recorded amalgamation was but an instance of a process of growth that continued for many centuries, resulting in the absorption of all the native tribes on the north of the Yangtze and of most of those on the south. Eventually the expanding State was composed of a vast body of natives, who submitted to their civilized conquerors, much as the people of Mexico and Peru consented to be ruled by a handful of Spaniards. The fact is pronounced significant that as late as the Christian era no authentic account of permanent conquests in China to the south of the "Great River" (the Yangtze) was forthcoming, although warlike expeditions in that direction had not been infrequent. The people of the northern provinces called themselves Han-jin, "Men of Han," or "Sons of Han," while those of the south styled themselves Tang-jin, "Men of Tang." To Dr. Martin's mind this indicates that while the former were moulded into unity by the great dynasty which took its name from the River Han (206 B. C.), the latter did not become thoroughly Chinese until the brilliant period of the Tangs, nearly a thousand years later. Our author deems it needless to adduce further confirmation to show that the empire of the Far East which was contemporary with ancient Rome embraced fewer than the eighteen provinces of China proper. Of the nine districts into which it was divided by Ta-yu (2100 B. C.), not one was south of the "Great River."

The Xia, Shang and Chou dynasties together extend over the twenty-four centuries preceding the Christian era. They are grouped together as the San Tai, or San Wang, "the three Houses of Kings," because the title of King was employed by the founder of each dynasty. Some of the founders' successors, it is true, were called Ti; but Hwang-ti, the term for emperor now in use, was never employed until it was assumed by the builder of the "Great Wall," after the overthrow of the States and the consolidation of the empire. A separate chapter of the book before us is devoted to the house of Chou, because the rise of a generous culture was the chief characteristic of that dynasty, which in the midst of turmoil and anarchy ruled nominally 874 years. The Chou epoch was preeminently the formative period of ancient China, the age of her greatest sages—Confucius, Mencius and Lao-tse—the birthday of her poetry and her philosophy. A separate chapter of the book before us is a contemporary of Isaiah's Solon—not, as our author says inadvertently, of Socrates. A member of a respectable but not opulent family, Confucius had to struggle for his education, a fact which in after years he was so far from concealing that he ascribed to it much of his success in life. To one who asked him: "How comes it that you are able to do so many things?" he replied: "I was born poor and ignorant; but I had a school-teacher to help me to learn. My school-teacher continued through life, he gives the following account: 'At 15 I entered on a life of study; at 30 I took my stand as a scholar; at 40 my opinions were fixed; at 50 I knew how to judge and select; at 60 I never relapsed into a known fault; at 70 I could follow my inclination without going wrong.'

Dr. Martin points out that in this passage we have simply a record of advance toward the goal of a higher life. Nothing is said of the author's writings or of the work performed by him as a statesman and a reformer. It is well known that Confucius did not profess to be an original thinker or writer. In letters he describes himself as an "editor," not an "author," meaning that he had collected and revised the works of the ancients, but had published nothing of his own. Out of this he says, "I have been called 'the teacher of the people' and 'the teacher of the world' might be stamped on the whole anthology. Moreover, into a confused mass of traditional ceremonies he brought something like order, making the Chinese (if a trifle too ceremonious) the politest people on earth. Lastly, out of their myths and chronicles he extracted a trustworthy history and by his treatment of vice made exposed on the gibbet of their heads. It is true that he also gave much time to editing the music of the ancients, but his work in that line has perished. This, in Dr. Martin's opinion, cannot be regarded as a great loss, in view of the rude condition in which Chinese music is still found.

Great as were the labors of Confucius in laying the foundation of literary culture the impression made by his personal intercourse with his disciples was still more profound more influential. They form the substance of four books which, from the numerical coincidence the Chinese are fond of comparing with our four Gospels. Our author reminds us that Confucius certainly propounds the Golden Rule as the essence of his teachings. He puts it, to be sure, in a negative form: "Do not do unto others what you would not have them do to you," but he says, "The doctrine is complete in a chapter on 'Shu,' the latter signifies putting oneself in the place of another. Dr. Martin, however, is one of those who hold that this negative teaching falls short of the active charity which has changed the face of the world. It is at the same time admitted that although it may be easy to point out the limitations and mistakes of Confucius in the whole of his teachings, the recovery of his teachings hardly be blamed for the exaggerated honors which they have paid to his memory. They style him the 'model teacher of all ages,' but they do not invoke him as a tutelary deity nor do they represent him by an image. The Chinese worship of Confucius is not idolatrous.

Born a hundred years later, Mencius received his doctrine through the grandson of Confucius. More eloquent than his great master, more bold in rebuking the vices of princes, he was original. Mencius himself said of the Sage, whom he never saw: "Since men were born on earth, there has been no man like Confucius." In the book before us a single specimen of the teaching of Mencius is adduced. A prince,

having asked him: "How do you know that I have it in me to become a good ruler?" Mencius replied: "I am told that, seeing the extreme terror of an ox that was being led to the altar, you released it and commanded it to be used for food. The ox was told that the sheep was not before your eyes, and you had no pity on it. Now, with such a heart, if you would only think of your people, so as to bring them before your eyes, you might become the best of rulers."

In the same chapter will be found something about Lao-tse, the founder of Taoism. He bore the family name of Li, "Pfum-Tse," either from the fact that his cottage was in a garden, or possibly because, like the Academics, he placed his school in a grove of plum trees. The name by which he is now known signifies "Old Master," probably because he was older than Confucius. The latter is said to have paid him a visit to inquire about rites and ceremonies; but Lao-tse, with his love of solitude and abstract speculation, seems not to have exerted much influence on the mind of the rising philosopher. In the temple was once erected a statue of a man there is no philosophy—no Tao. Dr. Martin directs attention to the fact that "although less honored by the official class, Lao-tse's influence with the masses of Chinese population has been scarcely less than that of his younger rival." Like the other two sages above mentioned, he too has to-day a representative who enjoys an official status as high priest of the Tao sect and who dwells in a monastery under the name of the arch magician, as its high priest; and higher than all in the eyes of Chinese Buddhists, the Grand Lama of Tibet.

It was under the House of Han that a beginning was made in the institution of civil service examinations—a system that has continued to dominate the Chinese intellect down to our own time. It was not fully developed, however, until the dynasty of Tang. Meanwhile belles-lettres made a marked advance. The poetry of the period is more finished than that of the preceding age. From composition also became vigorous and lucid. Sze-ma T'ien, the Herodotus of China, was born in the Han epoch, a glory to his country, the treatment which Sze-ma T'ien received at the hands of his people expounded his barbarism. He had recommended Li-ling as a suitable commander to lead an expedition against the Mongols. As it happened, Li-ling surrendered to the enemy, and Sze-ma T'ien, having been his sponsor, was liable to suffer death in his stead. Being allowed an alternative, he chose to submit to the disgrace of emasculation in order that he might live to complete his monumental work, a memorial better than sons and daughters. A pathetic letter of the unfortunate General, who never dared to return to China, is preserved among the choice specimens of prose composition.

We should add that, not content with the Great Wall for their northern limit, the Han attempted to advance their frontiers in both directions. In the north they added the province of Kansuh and in the other direction they extended their operations as far south as the borders of Annam; but they did not make good the possession of the whole of the conquered territory. Szechuen and Hunan, however, were added to their domain. The latter province seems to have served as a permanent empire. A poem written by an exiled statesman (200 B. C.) is dated from Changsha, the capital of Hunan. In the south the savage tribes by which the Chinese were opposed made a deep impression upon the character of the people, but left no record in history. Not so with the more powerful foe encountered in the north. Under the title of Shanyu this potentate was a forerunner of the Great Khan, the Emperor of China, and exchanging embassies on equal terms. His people, known as the Hsiungnu, are supposed to have been ancestors of the Huns, who in the fifth century of our era invaded and came near to conquering the Roman Empire.

The majestic structure erected by the Tsin and consolidated by the Han, began to crumble at the beginning of its fifth century of existence. In 271 A. D. a fragmentary empire represented by three cities, each of which claimed to be the seat of empire. The State of Wei was founded by Tiao Tiao and had its capital at Lo-yang, the metropolis of the Han. Tiao had the further advantage as Mayor of the palace of holding in his power the feeble Emperor Hwang-ti, the last of the House of Han. The State of Wu, embracing the provinces of Kiangsu, Kiangsi and Chieh Chiehing, was established by Sun Chuan, a man of distinguished lineage, who secured a full share of the Han patrimony. The third State was founded by Lu Pu, a scion of the imperial house, whose capital was at Ching Tu-fu in Szechuen. The historian is here confronted by a problem like that of settling the apostolic succession of the three popes who existed at the beginning of the fifteenth century, and he seems to have decided in favor of the last named potentate, whom he designates as "the true emperor," mainly on the ground of blood relationship.

The Minister Chu-Koh Liang to whom the son of Lu Pu was confided was the most versatile and inventive genius of Chinese antiquity. His career exemplifies the truth of the assertion that many a great statesman and discoverer may, owing to unfavorable circumstances, live and die in private life. As the founder of the House of Chou discovered in man of distinguished lineage, who served him as a vassal, he found Chu-Koh Liang in a humble cottage, where he was hiding himself in the garb of a peasant. Three times the king "visited that thatched hovel" before he succeeded in persuading its occupant to commit himself to his uncertain fortunes. From that moment, however, Chu-Koh Liang served him as eyes and ears, teeth and claws, with a skill and fidelity which have won the applause of China throughout succeeding ages. Among other things he did for Lu Pu what Archimedes did for Dionysius of Syracuse. He constructed military engines, which appeared so wonderful to contemporaries that, as tradition has it, he made horses and oxen out of wood—that is to say, he evolved a traction power out of material invention can be mentioned as having been unquestionably derived from Chu-Koh Liang, there is no doubt that he was the first man of his age in intellect and it such arts and sciences as were known to his time. The author of a Chinese romance which has a historical basis—the author lived as late as the end of the thirteenth century A. D.—frequently speaks of Chu-Koh Liang's use of gunpowder either to terrify the enemy or to serve for signals. In the romance, however, gunpowder is never used to throw a cannon ball. It is probable enough that gunpowder was known to the Chinese of that date, for Arab writers speak of gunpowder under the designation of "Chinese snow," meaning doubtless the saltpetre, which forms a leading ingredient. The Chinese had been dabbling in alchemy for many centuries and it is scarcely possible that they should have failed to hit on some such explosive. According to Dr. Martin,

however, they did not use cannon in war until the fifteenth century. The author of this book, however, is convinced that there are three other inventions or improvements of known arts which deserve notice in connection with the period of the "Later Han." The inventions to which we refer are pen, paper and printing, all obviously instruments of peaceful culture. The pen, which in China is a hair pencil resembling a paint brush, was invented by Mung-tien in the third century B. C. Paper was invented by Tsai Lun 100 B. C. and printing was invented by Fung-tse in the tenth century of the present era. What is meant by printing in this case, however, is merely the substitution of wood for stone, the Chinese having been for ages in the habit of taking rubbings from stone inscriptions. It was not long before they divided the slab into movable characters and earned for themselves the honor of having anticipated Gutenberg. Their divisible types were never in general use, however, and to this day block-printing continues in vogue; but Western methods in the way of supplanting the old system of printing.

The three States into which China was divided after the collapse of the first Han dynasty were reunited under the house of Tsin in 206 A. D. This dynasty lasted for a century and a half and then after a succession of fifteen emperors went down in a moral anarchy, from the front of which arose a more durable and a more commanding fact, among which four were sufficiently conspicuous to make for themselves a place in history. Their period is described as that of the Northern and Southern Kingdoms. The names of the principal realms were Sung, Wei, Liang and Ching. The first only was Chinese, the others belonging to various branches of the Tartar race. The chiefs of the Liang family were of Tibetan origin—a circumstance which permitted Buddhism for their predilection for Buddhism. The second emperor of that house became a Buddhist monk and retired to a monastery, where he lectured on the philosophy of Buddhism.

Behind these warring factions was in progress a war of races. The Tartars were forever encroaching on the Flowery Land. Repulsed or expelled, they returned with augmented force, and even at this early epoch the shadow of their ultimate conquest was plainly visible. Yan Kien, a Chinese general in the service of Tartar principalities, took advantage of Chinese divisions to rally a strong body of his countrymen, by whose aid he cut off in detail the four independent kings and set up the Sui imperial dynasty. Dr. Martin points out that the Tartars have always made use of Chinese in the invasion of China, and he is convinced that if the Chinese were always faithful to their own country no invader could conquer them. The opening of five ports to British trade and the cessation to Great Britain of Hongkong, a rocky islet, which was then the abode of fishermen and pirates but which to-day claims to outrank all the seaports of the world in the amount of its tonnage. There was not a syllable in the peace treaty about legalizing the opium traffic. So much for the charge that this war, of repute malodorous, was waged for the purpose of opening up the coast to the continuance of an unlawful trade.

A consequence of the opium war was the outbreak of rebellions in different parts of the empire. The Manchus, hitherto deemed invincible, had been beaten by a handful of foreigners. It surely then might be possible for the Chinese to wrest the sceptre from the northern invaders. Three parties entered the field, the Taipings of the south, the Republicans of the north, and the Nationalists of the north. In Dr. Martin's opinion neither of the latter two parties deserves notice, but the first named made for themselves a place in history which one is not at liberty to ignore. The Taipings gained possession of Nanking and held it for ten years, and it is safe to affirm that without the aid of foreigners they never would have been dislodged. The second part of their enterprise—the expulsion of the Manchus from Peking—ended in defeat. The Taipings were commonly called "long haired" rebels, because they rejected the tonsure and "pigtail" as marks of subjection. They printed at Nanking by what they called "imperial authority" an edition of the Holy Scriptures. At one time Lord Elgin, disgusted by the conduct of the Peking Government, proposed to make terms with the rebel court at Nanking. The French Minister, however, refused to negotiate, and because the rebels had been careful to distinguish between the images in Roman Catholic chapels and those in pagan temples, but chiefly from an objection to the ascendancy of Protestant influence, coupled with a fear of losing the power that comes from the exercise of a protectorate over Roman Catholic missions. "How different," exclaims Dr. Martin, "would have been the future of China had the allied Powers backed up the Taipings against the Great drama which the nineteenth century saw performed on the stage of the Middle Kingdom was the so-called 'Arrow' war, which lasted from 1857 to 1860, and was caused by the seizure of the lorcha "Arrow," which, though owned by Chinese, was registered in Hongkong and sailed under the British flag. It is well known that in 1860 Peking was captured by an Anglo-French force, that the summer palace was laid in ashes, and that the Chinese Emperor fled to Tientsin. By the ensuing treaty China abandoned her long seclusion, added to the number of treaty ports and threw open the whole empire to the labors of Christian missions. The curtain rose on the third act of the drama in 1885, when the French seized the arsenal at Fochow and destroyed the Chinese war fleet. So far as the stipulations of the subsequent treaty were concerned neither party gained or anything, yet as a matter of fact France scored a substantial victory, because she was left henceforward in quiet possession of Tonkin, a principality which China had regarded as a vassal and endeavored to protect.

Ten years later a fourth act of the drama grew out of China's unwise attempt to protect another vassal. Dr. Martin tells us that he was in Japan when the Chinese-Japan war broke out, and being asked by a company of foreigners what he thought of Japan's chances, he answered "The sword of Japan can kill the whale." Not merely did the islanders expel the Chinese from the Korean peninsula, but they occupied the districts in Manchuria from which but yesterday they ousted the Russians. Peking itself was in danger when Li Hung Chang went to sue for peace. The effect of China's defeat at the hands of her despised neighbor was, if possible, more profound than that of her humiliation by the English and French in 1860. She saw how the adoption of Western methods had clothed a small Oriental people with irresistible might, and her wisest statesmen set themselves to work a similar transformation in their antiquated empire. The young Emperor showed himself an apt pupil, issuing a series of reformatory edicts which alarmed the conservatives and provoked a reaction that constitutes the fifth and last act in the tremendous drama. The coup d'etat

called upon to deliver his people from oppression, and after securing possession of Nanking succeeded in driving the Mongols beyond the Great Wall. It was under the Ming dynasty that China was made known to Europe by Portuguese, Spanish and Dutch traders. Long before the middle of its third century the house of Ming fell into decay, and the northern half of the empire had once been in the possession of their forefathers, the Kin Tartars, gradually overran the country. The present reigning house began with Shunchi in 1644, who eighteen years later left the throne to a son, Kanghi (1662-1725), who became the greatest monarch in the history of the empire. Dr. Martin does not hesitate to say that the Manchus as rulers have not only been much superior to their northern predecessors (whether Kin or Mongols), but have given China a better government than any of her native dynasties. During his long reign of sixty-one years Kanghi maintained order in his wide domain, corrected abuses in administration and promoted education for both the Manchu and Chinese nationalities. It is noteworthy that the most complete dictionary of the Chinese language bears the imprimatur of Kanghi, a Tartar sovereign. Kanghi was succeeded by his son, Yungcheng, who reigned only fourteen years and who was followed by K'ien Lung (1735-1796) during whose reign the Manchu dynasty reached the acme of splendor. Under Kien Lung Turkestan was incorporated with the empire and the Grand Lama of Tibet was enrolled as a feudatory. No territory has since been added to the Chinese dominion.

It was the nineteenth century that was to witness the awakening and transformation of China. Prior to 1839 the Central Empire, as the Chinese proudly called their country, was a population nearly equal to that of Europe and America combined, was hermetically sealed against foreign intercourse, except at one point, namely, the "factories" at Canton. The exasperation provoked by the indignities to which the British traders were subjected culminated in war, when in 1839 a new Viceroy of Canton undertook to effect a summary suppression of the traffic in opium. A strong force was despatched to China to exact an indemnity, islands and possessions were occupied by British troops as far as the River Yangtze, and Nanking, the ancient capital, was only saved from falling into their hands by the acceptance of such conditions of peace as Sir Henry Pottinger saw fit to impose. The conditions are pronounced by Dr. Martin astonishingly moderate on the part of a conqueror who, unembarrassed by the interests of other Powers, might have taken the whole empire. They were, however, the result of the destroyed drug, the opening of five ports to British trade and the cessation to Great Britain of Hongkong, a rocky islet, which was then the abode of fishermen and pirates but which to-day claims to outrank all the seaports of the world in the amount of its tonnage. There was not a syllable in the peace treaty about legalizing the opium traffic. So much for the charge that this war, of repute malodorous, was waged for the purpose of opening up the coast to the continuance of an unlawful trade.

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Ten years later a fourth act of the drama grew out of China's unwise attempt to protect another vassal. Dr. Martin tells us that he was in Japan when the Chinese-Japan war broke out, and being asked by a company of foreigners what he thought of Japan's chances, he answered "The sword of Japan can kill the whale." Not merely did the islanders expel the Chinese from the Korean peninsula, but they occupied the districts in Manchuria from which but yesterday they ousted the Russians. Peking itself was in danger when Li Hung Chang went to sue for peace. The effect of China's defeat at the hands of her despised neighbor was, if possible, more profound than that of her humiliation by the English and French in 1860. She saw how the adoption of Western methods had clothed a small Oriental people with irresistible might, and her wisest statesmen set themselves to work a similar transformation in their antiquated empire. The young Emperor showed himself an apt pupil, issuing a series of reformatory edicts which alarmed the conservatives and provoked a reaction that constitutes the fifth and last act in the tremendous drama. The coup d'etat

called upon to deliver his people from oppression, and after securing possession of Nanking succeeded in driving the Mongols beyond the Great Wall. It was under the Ming dynasty that China was made known to Europe by Portuguese, Spanish and Dutch traders. Long before the middle of its third century the house of Ming fell into decay, and the northern half of the empire had once been in the possession of their forefathers, the Kin Tartars, gradually overran the country. The present reigning house began with Shunchi in 1644, who eighteen years later left the throne to a son, Kanghi (1662-1725), who became the greatest monarch in the history of the empire. Dr. Martin does not hesitate to say that the Manchus as rulers have not only been much superior to their northern predecessors (whether Kin or Mongols), but have given China a better government than any of her native dynasties. During his long reign of sixty-one years Kanghi maintained order in his wide domain, corrected abuses in administration and promoted education for both the Manchu and Chinese nationalities. It is noteworthy that the most complete dictionary of the Chinese language bears the imprimatur of Kanghi, a Tartar sovereign. Kanghi was succeeded by his son, Yungcheng, who reigned only fourteen years and who was followed by K'ien Lung (1735-1796) during whose reign the Manchu dynasty reached the acme of splendor. Under Kien Lung Turkestan was incorporated with the empire and the Grand Lama of Tibet was enrolled as a feudatory. No territory has since been added to the Chinese dominion.

It was the nineteenth century that was to witness the awakening and transformation of China. Prior to 1839 the Central Empire, as the Chinese proudly called their country, was a population nearly equal to that of Europe and America combined, was hermetically sealed against foreign intercourse, except at one point, namely, the "factories" at Canton. The exasperation provoked by the indignities to which the British traders were subjected culminated in war, when in 1839 a new Viceroy of Canton undertook to effect a summary suppression of the traffic in opium. A strong force was despatched to China to exact an indemnity, islands and possessions were occupied by British troops as far as the River Yangtze, and Nanking, the ancient capital, was only saved from falling into their hands by the acceptance of such conditions of peace as Sir Henry Pottinger saw fit to impose. The conditions are pronounced by Dr. Martin astonishingly moderate on the part of a conqueror who, unembarrassed by the interests of other Powers, might have taken the whole empire. They were, however, the result of the destroyed drug, the opening of five ports to British trade and the cessation to Great Britain of Hongkong, a rocky islet, which was then the abode of fishermen and pirates but which to-day claims to outrank all the seaports of the world in the amount of its tonnage. There was not a syllable in the peace treaty about legalizing the opium traffic. So much for the charge that this war, of repute malodorous, was waged for the purpose of opening up the coast to the continuance of an unlawful trade.

A consequence of the opium war was the outbreak of rebellions in different parts of the empire. The Manchus, hitherto deemed invincible, had been beaten by a handful of foreigners. It surely then might be possible for the Chinese to wrest the sceptre from the northern invaders. Three parties entered the field, the Taipings of the south, the Republicans of the north, and the Nationalists of the north. In Dr. Martin's opinion neither of the latter two parties deserves notice, but the first named made for themselves a place in history which one is not at liberty to ignore. The Taipings gained possession of Nanking and held it for ten years, and it is safe to affirm that without the aid of foreigners they never would have been dislodged. The second part of their enterprise—the expulsion of the Manchus from Peking—ended in defeat. The Taipings were commonly called "long haired" rebels, because they rejected the tonsure and "pigtail" as marks of subjection. They printed at Nanking by what they called "imperial authority" an edition of the Holy Scriptures. At one time Lord Elgin, disgusted by the conduct of the Peking Government, proposed to make terms with the rebel court at Nanking. The French Minister, however, refused to negotiate, and because the rebels had been careful to distinguish between the images in Roman Catholic chapels and those in pagan temples, but chiefly from an objection to the ascendancy of Protestant influence, coupled with a fear of losing the power that comes from the exercise of a protectorate over Roman Catholic missions. "How different," exclaims Dr. Martin, "would have been the future of China had the allied Powers backed up the Taipings against the Great drama which the nineteenth century saw performed on the stage of the Middle Kingdom was the so-called 'Arrow' war, which lasted from 1857 to 1860, and was caused by the seizure of the lorcha "Arrow," which, though owned by Chinese, was registered in Hongkong and sailed under the British flag. It is well known that in 1860 Peking was captured by an Anglo-French force, that the summer palace was laid in ashes, and that the Chinese Emperor fled to Tientsin. By the ensuing treaty China abandoned her long seclusion, added to the number of treaty ports and threw open the whole empire to the labors of Christian missions. The curtain rose on the third act of the drama in 1885, when the French seized the arsenal at Fochow and destroyed the Chinese war fleet. So far as the stipulations of the subsequent treaty were concerned neither party gained or anything, yet as a matter of fact France scored a substantial victory, because she was left henceforward in quiet possession of Tonkin, a principality which China had regarded as a vassal and endeavored to protect.

of the Empress Dowager was followed by the so-called Boxer war, which closed with the capture of Peking by the combined forces of the "civilized world."

Taught by the failure of a reaction on which she had staked her life and her throne, the Empress-Dowager has now become a convert to the policy of progress. Dr. Martin believes that during her lifetime she may be counted on to carry forward the cause which she has tardily espoused. She grasps the reins with a firm hand and her courage is such that she does not hesitate to drive the chariot of State over many a new and untried road. She knows that the spirit of reform is abroad in the land and that the heart of the people is with it. Our author finds the most embodiment of this new spirit in the High Commission sent out in 1905 to study the institutions of civilized countries east and west and to report on the adoption of such as they should deem advisable. Dr. Martin thinks that the mere sending forth of such an embassy is enough to make the Empress-Dowager's reign illustrious. The only analogous mission in China's history is that which went to India in 60 A. D. in quest of a better religion. Both adopt a constitutional form of government.

Dr. Martin bears witness to the signal change which has taken place in Chinese sentiment regarding railways. At first dreaded as an instrument of aggression, they are now understood to be the best auxiliaries for national defence. It has further dawned on the mind of the mandarins that they may be utilized as sources of revenue. In our author's opinion, it would not be strange if the nationalization of railways, decided on in Japan in the spring of 1906, should lead to a similar movement in China. Something has already been achieved. Trains from Peking now reach Hangkou (600 miles) in thirty-six hours. When the Grand Trunk is completed through trains from the capital will reach Canton in three days. We are invited to compare this journey with the three months sea voyage of former times or with the ten days even now required for the trip by steamer. Many new enterprises in this field are contemplated. Shanghai is to be connected by rail with Tientsin (which means Peking), and with Nankin and Suchow. Lines to penetrate the western provinces are already mapped out, and even in Mongolia it is proposed to supersede the camel by the iron horse on the caravan route to Russia. The advent of railways has been slow in comparison with the quick application of the telegraph to the provinces of China. Many new enterprises in this field are contemplated. Shanghai is to be connected by rail with Tientsin (which means Peking), and with Nankin and Suchow. Lines to penetrate the western provinces are already mapped out, and even in Mongolia it is proposed to supersede the camel by the iron horse on the caravan route to Russia. The advent of railways has been slow in comparison with the quick application of the telegraph to the provinces of China. Many new enterprises in this field are contemplated. Shanghai is to be connected by rail with Tientsin (which means Peking), and with Nankin and Suchow. 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