

The World's Story

China, Korea

VOLUME TWELVE

EVA MARCH TAPPAN

The World's Story

A History of the World in Story, Song and Art

Volume 12
China, Korea

Edited by Eva March Tappan

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The World's Story
A History of the World
In Story, Song and Art

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CHINA

I

IN THE EARLIEST DAYS

HISTORICAL NOTE

ACCORDING to Chinese mythology, there was once a mighty egg, wherein there dwelt a living being known as Poon-Koo-Wong. Suddenly this egg broke into two parts. The upper became the heavens and the lower the earth. Poon-Koo-Wong stretched forth his right hand, and behold the sun was created; he stretched forth his left, and the moon and the stars were made. At the feet of Poon-Koo-Wong lay a piece of gold and a piece of wood. He breathed upon them and straightway two clouds arose. In the vapor from the gold stood man, and in that from the wood stood woman; and from these two have come all the people of all the world.

Tradition says that nearly 3000 years before the birth of Christ a tribe of wanderers made their way from the west to what is now the province of Shan-si, and began to cultivate the ground. One ruler followed another, and each taught his people something of value. One showed them how to make huts by weaving together the boughs of trees; another rubbed two sticks together and produced fire; a third chanced to build a fire on the dark brown soil, and when the flames had died away, there lay bits of metal among the ashes, and these were iron. Later, another ruler invented the plow; and the wife of yet another unwound the thread of the silkworm, spun it, and wove it into a web of silk. Far more startling than these exploits was the feat of one Chin-nung, who is declared to have discovered in one day seventy species of poisonous plants and also an antidote for every one of them.

Behind these stories we can see the wandering tribes of herdsmen slowly developing into tillers of the soil and forming a compact nation. As the centuries pass their history grows clearer until in the twelfth century B.C. China at length emerges from the twilight land of legend, as a civilized nation with a feudal government very similar to that of Japan.

SHUN OF YU
WHO CONTROLLED THE FLOODS

BY CONFUCIUS

[THE most famous man that ever lived in China was the philosopher Confucius. He studied the ancient records, picked out everything that he thought was worth saving, and put his information together in the Shoo King, or *history book*. His story begins in 2356 B.C., when Yaou, the model emperor, was on the throne.

The Editor.]

THE emperor said, "Who will search out for me a man according to the times, whom I may raise and employ?" Fang-ts'e said, "There is your heir-son, Choo, who is highly intelligent." The emperor said, "Alas! he is insincere and quarrelsome; can he do?"

The emperor said, "Who will search out for me a man equal to the exigency of my affairs?" Hwan-tow said, "Oh! there is the Minister of Works, whose merits have just been displayed in various ways." The emperor said, "Alas! when unemployed, he can talk; but when employed, his actions turn out differently. He is respectful only in appearance. See! the floods assail the heavens."

The emperor said, "Oh! chief of the four mountains, destructive in their overflow are the waters of the inundation. In their vast extent they embrace the mountains and overtop the hills, threatening the heavens with their floods, so that the inferior people groan and murmur. Is there a capable man to whom I can assign the correction of this calamity?" All in the court said, "Oh!

there is K'wan." The emperor said, "Alas! no, by no means! He is disobedient to orders, and tries to injure his peers." His Eminence said, "Well, but — try him, and then you can have done with him." The emperor said to K'wan, "Go; and be reverent!" For nine years he labored, but the work was unaccomplished.

The emperor said, "Oh! you chief of the four mountains, I have been on the throne for seventy years. You can carry out my appointments; — I will resign my throne to you." His Eminence said, "I have not the virtue. I should only disgrace the imperial seat." The emperor said, "Point out some one among the illustrious, or set forth one from among the poor and mean." All in court said to the emperor, "There is an unmarried man among the lower people called Shun of Yu." The emperor said, "Yes, I have heard of him. What is his character?" His Eminence said, "He is the son of a blind man. His father was obstinately unprincipled; his stepmother was insincere; his half-brother Seang was arrogant. He has been able, however, by his filial piety to live in harmony with them, and to lead them gradually to self-government, so that they no longer proceed to great wickedness." The emperor said, "I will try him! I will wive him, and then see his behavior with my two daughters." On this he gave orders and sent down his two daughters to the north of the Kwei to be wives in the family of Yu. The emperor said to them, "Be reverent."

[Yu appears before the emperor to make his report.]

The emperor said, "Come, Yu, you also must have admirable words to bring before me." Yu did obeisance

and said, "Oh! what can I say after Kaou-yaou, O emperor? I can only think of maintaining a daily assiduity." Kaou-yaou said, "Alas! will you describe it?" Yu said, "The inundating waters seemed to assail the heavens, and in their vast extent embraced the mountains and overtopped the hills, so that people were bewildered and overwhelmed. I mounted my four conveyances, and all along the hills hewed down the woods, at the same time showing the multitudes how to get flesh to eat. I also opened passages for the streams throughout the nine provinces and conducted them to the sea. I deepened, moreover, the channels and canals, and conducted them to the streams, at the same time along with Tseih sowing grain and showing the multitudes how to procure the food of toil in addition to flesh meat. I urged them further to exchange what they had for what they had not, and to dispose of their accumulated stores. In this way all the people got grain to eat, and all the states began to come under good rule." Kaou-yaou said, "Yes; we ought to model ourselves after your excellent words."

[A story has been handed down that in memory of Yu's feat of engineering a record was cut on a rock, high up on one of the mountains of sacrifice. Whether this is true or not, no one can say; but some of the Chinese historians have the utmost confidence in the tradition.]

The venerable emperor said, "Oh! aid and counsellor! Who will help me in administering my affairs? The great and little islets [i.e., the inhabited places], even to their summits, the abodes of the beasts and birds and all beings, are widely inundated. Advise, send back the waters and raise the dikes. For a long time I have quite

forgotten my family; I repose on the top of the Mountain Yohlu. By prudence and my labors, I have moved the spirits; I know not the hours, but repose myself only in my incessant labors. The mountains, Hwa, Yoh, Tai, and Hang, have been the beginning and end of my enterprise; when my labors were completed, I offered a thanksgiving sacrifice at the solstice. My affliction has ceased; the confusion in nature has disappeared; the deep currents coming from the south flow into the sea; clothes can now be made, food can be prepared; all kingdoms will be at peace, and we can give ourselves to continual joy."

[For many years Yu continued to show himself wise and sagacious and devoted to the welfare of the kingdom. One day the emperor sent for him and the following conversation took place.]

The emperor said, "Yu, I have occupied the imperial throne for thirty and three years. I am between ninety and a hundred years old, and the laborious duties weary me. Do you, eschewing all indolence, take the leadership of my people." Yu said, "My virtue is not equal to the position; the people will not repose in me. But there is Kaou-yaou, with vigorous activity sowing abroad his virtue, which has descended on the black-haired people, till they cherish him in their hearts. O emperor, think of him! When I think of him, my mind rests on him as the man for this office; when I would put him out of my thoughts, they still rest on him; when I name and speak of him, my mind rests on him for this; the sincere outgoing of my thoughts about him is that he is the man. O emperor, think of his merits!"

The emperor said, "Kaou-yaou, that of these my ministers and people hardly one is found to offend

against the regulations of my government is owing to your being the Minister of Crime, and intelligent in the use of the five punishments to assist the inculcation of the five duties, with a view to the perfection of my government, and that through punishment there may come to be no punishments, but the people accord with the path of the Mean. Continue to be strenuous." Kaou-yaou said, "Your virtue, O emperor, is faultless. You condescend to your ministers with a liberal ease; you preside over the multitude with a generous forbearance. Punishments do not extend to the criminal's heirs; while rewards reach to after generations. You pardon inadvertent faults, however great, and punish purposed crimes, however small. In cases of doubtful crimes, you deal with them lightly; in cases of doubtful merit, you prefer the high estimation. Rather than put to death an innocent person, you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is why they do not render themselves liable to be punished by your officers." The emperor said, "To enable me to follow after and obtain what I desire in my government, the people everywhere responding as if moved by the wind; — this is your excellence."

The emperor said, "Come, Yu. The inundating waters filled me with dread, when you realized all that you represented and accomplished your task, — thus showing your superiority to other men. Without any prideful presumption, there is not one in the empire to contest with you the palm of ability; without any boasting, there is not one in the empire to contest with you the claim of merit. I see how great is your virtue, how

admirable your vast achievements; the determinate appointment of Heaven rests on your person; you must eventually ascend the throne of the great sovereign. The mind of man is restless, — prone to err; its affinity for the right way is small. Be discriminating, be undivided, that you may sincerely hold fast the Mean. Do not listen to unsubstantiated words; do not follow undeliberated plans. Of all who are to be loved, is not the sovereign the chief? Of all who are to be feared, are not the people chief? If the multitude were without the sovereign, whom should they sustain aloft? If the sovereign had not the multitude, there would be none to guard the country for him. Be reverent. Carefully demean yourself on the throne which you will occupy, respectfully cultivating the virtues which are to be desired in you. If within the four seas there be distress and poverty, your Heaven-conferred revenues will come to a perpetual end. It is the mouth which sends forth what is good, and gives rise to war. My words I will not repeat."

Yu said, "Submit the meritorious ministers one by one to the trial of divination, and let the fortunate indication be followed." The emperor said, "Yu, the officer of divination, when the mind has been made up on a subject, then refers it to the great tortoise. Now, in this matter, my mind was determined in the first place. I consulted and deliberated with all my ministers and people, and they were of one accord with me. The spirits signified their assent, the tortoise and grass having both concurred. Divination, when fortunate, may not be repeated." Yu did obeisance with his head to the ground, and firmly declined the throne. The emperor

said, "Do not do so. It is you who can suitably occupy my place." On the first morning of the first month, Yu received the appointment in the temple of the spiritual Ancestor, and took the leading of all the officers, as had been done at the commencement of the emperor's government.

II
CONFUCIUS AND HIS AGE

HISTORICAL NOTE

THE period of the Chow Dynasty (1122–255 B.C.) is the Golden Age of China. It is marked by the development of literature and art and by the teachings of the philosophers. The first of the great sages was Laotze, founder of the Taoist religion with its watchword of "Tao" (Reason). His fame is obscured, however, by that of his disciple, Confucius, whose writings have probably had greater influence than those of any other human being. Mencius, the last of the classic philosophers, was later than Confucius by about one hundred years.

THE STORY OF CONFUCIUS

BY REV. A. W. LOOMIS

[549–476 B.C.]

CONFUCIUS, as a sage and religious teacher, is regarded by his countrymen as the greatest man China has produced. He was unquestionably an extraordinary man, remarkable in the influence he exercised over his countrymen when alive, and the still greater influence he has ever since exercised by his writings. Confucius was born about five hundred and forty-nine years before Christ, in the Kingdom of Loo, a portion of northeastern China, nearly corresponding with the modern Province of Shantung. At that time China was divided into nine independent states, and it was not till three centuries later that it was united into one kingdom. From his earliest years, Confucius was distinguished by an eager pursuit of knowledge. From his father, who was prime minister of the state in which he lived, he inherited a taste for political studies; but being left an orphan when still but a child, he was educated for the most part in retirement by his mother Ching and his grandfather Coum-tse. The anecdotes which are related of his boyhood tend to show that he was distinguished by those qualities most highly esteemed by his countrymen, and afterwards most strictly enforced by himself — a profound reverence for his parents and ancestors, and for the teaching of the ancient sages. "Coum-tse, his

grandfather," says one of his biographers, "was one day sitting absorbed in a melancholy reverie, in the course of which he fetched several deep sighs. The child, observing him, after some time approached, and with many bows and formal reverences, spoke thus: 'If I may presume, without violating the respect I owe you, sir, to inquire into the cause of your grief, I would gladly do so. Perhaps you fear that I who am descended from you may reflect discredit on your memory by failing to imitate your virtues.' His grandfather, surprised, asked him where he had learned to speak so wisely. 'From yourself, sir,' he replied; 'I listen attentively to your words, and I have often heard you say that a son who does not imitate the virtues of his ancestors deserves not to bear their name.'"

The position which his father had held in the state seems to have inspired Confucius at an early age with a desire to distinguish himself in moral and political studies, and prompted him to investigate the early history of his country. He labored zealously to fit himself for filling offices of high political trust; and in his endeavors to master the learning of the early sages he was ably assisted by his grandfather. He married at nineteen years of age, and is said to have divorced his wife a few years afterwards, when she had given birth to a son, that he might devote himself without interruption to study; but owing to the general contempt of women in the East, the subject is only slightly alluded to by his biographers.

He entered upon political employment at twenty years of age, as "superintendent of cattle," an office probably established that the revenue might not be

defrauded, and necessary where much of it was paid in kind. In this situation, his reverence for antiquity and the ancients did not prevent Confucius from attempting reforms and checking long-established abuses. Under his administration, men who were dishonest were dismissed, and a general inquiry was set on foot with a view to the reformation of all that was unworthy or pernicious. The activity of Confucius brought him into favor with his sovereign, and he was promoted to the "distribution of the grain," an office of which it is not easy to discover the nature. Whatever were his duties, however, the energy that Confucius displayed was extremely distasteful to his colleagues. He was now in the vigorous manhood of thirty-five, and the eyes of the nation were turned to him as their future prime minister, when a revolution occurred in the state which drove him from power.

Deprived of his office, he wandered for eight years through the various provinces of China, teaching as he went, but without as yet making any great impression upon the mass of the people. He returned to Loo in his forty-third year. His enemies, during those eight years, had gradually lost their authority; and he was again employed in political offices of trust and responsibility. Immorality prevailed at this time to a frightful extent. Confucius set himself up fearlessly as a teacher of virtue. His admonitions were not thrown away; and having gained the approbation of the king a few years after his return from exile, he was appointed prime minister with almost absolute authority. The enemies of order and virtue excited troubles on his elevation; but Confucius sternly repressed the symptoms of dissatisfaction, and though of compassionate disposition, he did not hesitate

to resort to capital punishment when necessary to rid himself of his enemies.

Reformation made rapid strides in the territories of Loo; the nobles became more just and equitable; the poor were not oppressed as before; roads, bridges, and canals were formed. "The food of the people," says his biographer, "was the first care; it was not until that had been secured in abundance that the revenues of the state were directed to the advancement of commerce, the improvement of the bridges and highways, the impartial administration of justice, and the repression of the bands of robbers that infested the mountains." For four years he steadily persevered in his endeavors, until Loo began to be regarded as a model state by the surrounding kingdoms. At length, however, a strong party rose against the sage; and at the age of fifty-seven, he was driven once more from his native state to wander as a teacher through the different provinces of China.

On leaving Loo, Confucius first bent his steps westward to the State of Wei, situate about where the present Provinces of Chih-le and Ho-nan adjoin. He was now in his fifty-eighth year, and felt depressed and melancholy. As he went along, he gave expression to his feelings in verse: —

> Fain would I still look towards Loo,
> But this Kwei hill cuts off my view.
> With an axe, I'd hew these thickets through: —
> Vain thought! 'gainst the hill I naught can do.

And again: —

> Through the valley howls the blast,
> Drizzling rain falls thick and fast.
> Homeward goes the youthful bride
> O'er the wild, crowds by her side.

How is it, O azure Heaven,
From my home I thus am driven,
Through the land my way to trace
With no certain dwelling-place?
Dark, dark, the minds of men!
Worth in vain comes to their ken.
Hasten on, my term of years:
Old age, desolate, disappears.

It was only by concealment and disguise that the life of the exiled prime minister was preserved. For twelve years he wandered from province to province, at first harassed, persecuted, hunted, but after a while allowed to travel unmolested. A faithful little band of disciples collected around him in his wanderings, and their numbers, as time advanced, might soon be counted by thousands. Seventy-two of these, we are told, were particularly attached to him, but only ten of them were "truly wise." With these ten he finally retired, at the age of sixty-nine, to a peaceful valley in his native province, where, in the midst of his disciples, he passed a happy literary period of five years, in collating and annotating the works of the ancients. These sacred books have been for twenty-three centuries the fountains of wisdom and goodness to all the educated of China. They are the works in which every student must be a proficient ere he can hope to advance in the political arena, and for twenty-three centuries have had an incalculable influence on a third of the human race.

His life was peacefully concluded in the midst of his friends at the age of seventy-three, in the valley to which he had retired five years previously.

A few days before his death he tottered about the house, sighing out —

Tai shan, kí tui hu!
Liang muh, kí kwai hu!
Chí jin, kí wei hu!

The great mountain is broken!
The strong beam is thrown down!
The wise man has decayed!

He died soon after, leaving a single descendant, his grandson Tsz'sz', through whom the succession has been transmitted to the present day. During his life, the return of the Jews from Babylon, the invasion of Greece by Xerxes, and the conquest of Egypt by the Persians, took place. Posthumous honors in great variety, amounting to idolatrous worship, have been conferred upon him. His title is "the most Holy Ancient Teacher Kung-tsz'," and "the Holy Duke." In the reign of Kanghí, two thousand one hundred and fifty years after his death, there were eleven thousand males alive bearing his name, and most of them of the seventy-fourth generation, being undoubtedly one of the oldest families in the world. In the Sacrificial Ritual a short account of his life is given, which closes with the following pæan: —

Confucius! Confucius! How great is Confucius!
Before Confucius there never was a Confucius!
Since Confucius there never has been a Confucius!
Confucius! Confucius! How great is Confucius!

That peaceful valley in which he died has been for all succeeding ages a sacred spot — a spot of pilgrimage for the learned and the superstitious; and the Chinese of 1867, amid conflicting Buddhism, Taoism, and Roman Catholicism, still point with reverence to the tomb of their great sage in the province of Shan-tung.

A VISIT TO A TEMPLE OF CONFUCIUS

BY REV. A. W. LOOMIS

WE now pushed on to Kio-feu-hien, the city of Confucius, which we reached about 2.30 P.M. This city is peopled chiefly by the descendants of the Great Sage, — eight families out of ten bearing his surname. It has two south gates, the one on the west side being unused, and opened only on the visit of an emperor. This gate is in front of the temple of Confucius, and leads directly to it. The temple occupied a large portion of the western part of the city, the chief part of it standing on the place where Confucius lived. Its arrangement resembles that usually adopted in buildings of a similar class in China, but on a grander and more superb scale. Take it all in all, I have seen nothing like it in other parts of China. The inclosure is oblong; the building is thirteen halls deep. One square is shut off from another by grand gates. There are also two bridges crossed by a grand avenue leading from the magnificent south gate, through the inner gates, and on to the main temple. The squares are full of tall old cypress trees, and the sides of the avenue are crowded with tablets in honor of the sage; every dynasty is here represented, and many of the tablets were thus extremely important. Early in the morning we set out to view this place; a small fee soon opened the door, and we found the keeper obliging. The temple is divided in two parts by a thoroughfare for the convenience of the citizens to

avoid a long circuit, the chief objects of interest lying on the north side. To this we went, and from the first moment we stepped in to the last, my whole mind was engaged by objects of interest; here on the left hand was a cypress, said to have been planted by Confucius himself, and its gnarled and aged trunk bore evidence of its great age; here we were shown the place where he taught his disciples, now a huge pavilion open to the south; in it was fixed, in his praise, a poem composed by Kien-lung, engraved on a marble tablet. Now appeared the Grand Temple, a high building, for China, and a most spacious one: it was two-storied, the upper veranda on gorgeous marble pillars; these pillars were at least twenty-two feet high, and about ten feet in diameter; around them, carved in the solid stone, twined two large dragons; the marble itself was richly veined. The tiles of the roof were of yellow porcelain, as in Peking, and the ornamentation of the eaves was all covered with wirework, to preserve it from the birds.

Within this building was the image or statue of Confucius, like that of Mencius, only in far richer style; he sat in a gorgeously curtained shrine holding a roll in his hand, or rather, a slip of bamboo, as it was this material that was used for writing in his days. The sitting statue was about eighteen feet by six feet, the image was well done and lifelike; he is represented as a strong, well-built man, with a full red face and large head, a little heavy; he sits in the attitude of contemplation, his eyes looking upwards. He has a much more serious, thoughtful aspect than Mencius, but not that straightforward, dogged air which the latter bore; his front teeth were exposed, his nose thick and round; on the tablet was the

simple inscription: "The Most Holy prescient sage Confucius — his spirit's resting place."

On the east were images of his favorite disciples ranged in order, in the estimation in which he was said to have held them; that of Mencius occupied the west side of the building. The roof was crowded with tablets in honor of the sage, vying with one another in extravagant praise; before his image, and also in front of these, were beautiful incense pots, amongst them several most interesting relics; here was a clay dish said to be of Yaou's time; also two bronze censers, one with a lid bearing the date of the Shang Dynasty, the work on which was superb. Two bronze elephants, dating from the Chow Dynasty, stood by, and a large table of the same age made of beautiful, hard, dark redwood, — these things spoke volumes for the state of the nation in those far back ages — the moulding and carving were most exquisite.

Behind this hall stands a temple in honor of the wife of Confucius. In it was a tablet, but no image. In the second temple, yet farther back, are four tablets, erected by Kang-si; bearing each one of the characters which together mean, "The Teacher of Ten Thousand Ages." Here also were three engraved figures of the sage on marble; one an old man, full length, rather dim, having no date; the second, smaller, with seal characters on the side; the third, and best, giving only his head and shoulders. These varied somewhat, but were substantially alike; all of them gave the mouth or lips open, the front teeth exposed, and the eyes full and contemplative. Immediately behind these were incised drawings on marble, illustrating all the chief incidents in his life, with

appropriate explanations at the side; there were altogether one hundred and twenty slabs which were built into the back wall; the greater part of them were in good preservation, and were extremely interesting, the more so as they gave us an insight into the dress, kind of furniture, carriages, and houses of those ancient times. To the west of this are two temples; that in front, in honor of the father of the sage, who is said to have governed Yen-chow-fu and Tsow-hien; the other in honor of his mother. They are plain temples, and have no images, only a tablet each. On the east are also temples to his five ancestors; here towards the east was a large block of marble, on which was engraven a genealogical tree, giving all the branches of his family; here was also a well from which the sage drank. I got the man to let down a bucket and tasted the water, which was excellent, though a little sweetish. On this side also was another building which he is said to have used as his school.

The southern division is less interesting than the northern. It contains nothing but what I have already named: tablets innumerable, cypress trees, gates, walls, and bridges; there are three gardens, four gates, and two bridges. The Duke Kung, the present head of the family, lives in a mansion adjoining the temple on the west.

SOME OF THE PROVERBS OF CONFUCIUS

[It is said that after the death of Confucius his disciples bewailed his absence until they had all lost their voices. Then they set to work to bring together what they could remember of his teachings.

The Editor.]

Four horses cannot overtake the tongue.

Injury should be recompensed with kindness.

A man should say, "I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known."

To be fond of learning is to be near to knowledge.

Seek not every quality in one individual.

The Master said: "Yew, shall I teach you what knowledge is? When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it — this is knowledge."

What I do not wish men to do to me I also wish not to do to men.

To see what is right and not to do it is a want of courage.

The superior man is distressed by his want of ability; he is not distressed by men's not knowing him.

The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water or fire, but I have never seen a man die from treading the course of virtue."

The superior man thinks of virtue; the small man thinks of comfort.

There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egotism.

MANNERS AND CUSTOMS OF CONFUCIUS'S DAY

BY REV. WILLIAM SPEER

THE northern part of the country was still divided into the several smáll principalities which had been granted by the emperors at different times to their sons and brothers, who constituted the only hereditary nobility of the state, and were all tributary to the chief sovereign. Each of these petty states contained a city, where the prince resided, and all around it were numerous villages and detached dwellings inhabited by the peasantry, who held small farms, which they cultivated for their own advantage, growing rice and vegetables in abundance, so that every poor man could support his family by his own industry. They were not held in bondage by the great, like the peasantry of Europe during the feudal ages, and amongst other privileges which they enjoyed were these: a ninth part of the land was in common amongst them for pasturage and farming, and all the poor were at liberty to fish in the ponds and lakes — a right which was denied to the lower orders in feudal countries, where the mass of the people were vassals and slaves. The peasants of China, therefore, appear to have been at that period in a better condition than those of any other part of the world, working for themselves and paying taxes to their respective princes, who by that means raised the tribute which the emperor claimed of them.

At the time of Confucius all taxes and tribute were paid as they are at present, chiefly in kind — usually, as Mencius, who lived in the next generation, says, to the amount of about one tenth of the produce of the earth. It is, however, supposed there was always some sort of coined money current among the Chinese, and that at a very early period of the monarchy they had coins of gold and silver as well as of lead, iron, and copper; but many ages have elapsed since any other than copper money has been in use among them. Silver is also used as a medium of exchange, beaten out into small bars or pieces, and upon these responsible traders generally put their stamp in a small character, so that they become in time particularly ragged and broken. Yet even in these bits adroit rogues make holes which they fill with lead. In buying and selling, men always scrutinize them carefully and weigh them, being always provided with a small pair of scales for that purpose.

They reckon their accounts by means of an instrument called in the Canton dialect the *sün-pün*, which resembles the Roman abacus. It consists of a frame across which are fastened thin rods of bamboo. But instead of ten balls, as with us, the Chinese use seven. A cross-bar divides the frame, so that the rods have on one side five balls each, on the other side two each. The two balls on each rod count, however, five apiece. This makes the process of counting more rapid and certain. Commencing at any convenient rod or row, it counts as units, the second as tens, the third as hundreds, the fourth as thousands, and so on. To count five, either the five balls on the lower side of the units row are pushed

up or to the middle with the finger, or one of the two balls on the other side of it. Ten is made by the two five balls, or by one of them and five of the other balls. And thus we go on in each row successively for tens, hundreds, or thousands. For any number between five and ten a five ball is pushed to the middle and the remainder in single balls from the other end of the same row. An expert accountant pushes the balls with his fingers as rapidly in adding or subtracting as a player strikes the keys upon a piano. It is rarely a mistake is made, and when done it is never to the disadvantage of the accountant. The invention of the sün-pún is attributed to the Emperor Mwang-ti, the same who is said to have found his way through the forests by means of the compass.

Their arithmetic, as well as their weights and measures, proceeds universally on the decimal scale; and decimal fractions are their *vulgar* fractions, or those in common use. It is remarkable that the single exception to this consists in their *kin*, or marketing pound-weight, which, like ours, is divided into sixteen ounces, or parts. This affords another illustration of the common origin of the Chinese and our own arithmetic and weights and measures in Central Asia. The Roman Catholic missionaries relate that when the first of them went to China from Europe they found Persian astronomers at the Chinese Court, who yielded the field to their superior scientific knowledge. There are still many things in the Chinese ideas of astronomy which remind us of those of the ancient Chaldæans.

There were public markets in the towns to which the people generally resorted about noon; and there were

shops also, where the artisans pursued their various callings, and sold, or exchanged with the farmers the produce of their labors for rice and other commodities of which they stood in need. Beyond the cultivated lands were pastures for sheep; and the rest of the country generally consisted of extensive forests, inhabited by tigers and other beasts of prey, which were so destructive, especially among the flocks, that great hunting-parties were made every spring for the purpose of destroying them; and this dangerous sport seems to have been the favorite amusement of the sovereigns and great men of the land.

For a long series of years, trade, even with foreign nations, appears to have been remarkably free. The markets of China were the resorts of foreign merchants before the Romans invaded Britain, and her ports were annually visited by great squadrons of commercial vessels from the Red Sea, the Persian Gulf, Ceylon, the Malabar coast, and the coast of Coromandel.

The principal weapons used both in war and hunting were bows and arrows; consequently the practice of archery was a constant and favorite sport of the great, and there were particular rules by which it was conducted; as, for example, the imperial target was the skin of a bear, while that of a stag was set up as a mark for a prince to aim at, and that of a tiger for the grandees of the court. Yet the Chinese have not often during their long history attempted to enter the lists of the world as a martial nation, holding literature, as they have done husbandry, in far higher estimation than military achievements; regarding the man who distinguished himself by his literary attainments beyond him who

gained renown by his warlike exploits, and the husbandman who labored in the field as a better member of society than the soldier who fought in it. Yet the petty princes were frequently at war with each other, so that the whole of the empire was seldom quite at peace.

The education of youth was considered of so much importance that every district was obliged by law to maintain a public school, where boys were sent at eight years of age to be instructed in reading, writing, arithmetic, and in their several duties to parents, teachers, elders, and magistrates, as well as to their equals and inferiors. They were also taught to commit to memory a great number of wise maxims and moral sentences contained in the writings of the ancient sages; and many of their lessons were in verse, that they might be the more readily learned and remembered. A new school was always opened with much ceremony in the presence of the chief magistrate, who delivered a discourse to the boys, exhorting them to be diligent and submissive to the master, and setting forth the advantages of learning, which has been, in every age, the only road to wealth and honors in China. At fifteen, those who had most distinguished themselves were sent to higher schools, where public lectures were given by learned professors on the laws and government of the empire, and such subjects as were best calculated to fit them for offices of state, to which those who attended these schools usually aspired, but which were never bestowed on any but such as had studied profoundly and given proofs of their knowledge. Subordination, submission to the laws, to parents, and to all superiors, and a peaceful demeanor, were strictly inculcated. This instruction has continued

unchanged. "The Chinese," says a modern writer, "teach contempt of the rude, instead of fighting with them; and the man who unreasonably insults another has public opinion against him, whilst he who bears and despises the affront is esteemed. A Chinese would stand and reason with a man, when an Englishman would knock him down, or an Italian stab him. It is needless to say which is the more rational mode of proceeding."

Among the arts that are held in high estimation among the Chinese is that of writing, which was known at so distant a period of their history that it must have been one of their earliest steps in civilization. This art, as practiced in China, is rather difficult of attainment, on account of the number and not very simple formation of the characters; yet it was rare to meet even with a poor peasant who could not read and write, for rich and poor were all educated alike, in the manner just described, which is mentioned as "the ancient system" in books that were written more than two thousand years ago. The autographs of distinguished men are highly prized.

The females of China, from the empress to the wife of the meanest peasant, practiced the spinning and weaving of silk; which material, from the earliest times known, was used for clothing by the poor as well as the rich, for the same reason that wool was used by the ancient English — because it was the material of which they had the greatest abundance. "When the king of France," says Barrow, "introduced the luxury of silk stockings, the peasantry of the middle provinces of China were clothed in silks from head to foot; and when the nobility of England were sleeping on straw,

a peasant of China had his mat and his pillow, and the man in office enjoyed his silken mattress."

The empresses in those days were as zealous in promoting the branches of industry adapted for females by their own example as were the emperors in encouraging agriculture by similar means. A plantation of mulberry trees was formed within the gardens of the palace, and a house built purposely for rearing the silkworms, which were tended by the ladies of the court and often fed by the fair hands of royalty. Every autumn a festival was held to commemorate the invention of silk-weaving, when the empress, attended by the princesses and ladies of her train, made sacrifices in the temple of the Earth, and then proceeded to her mulberry grove, where she gathered leaves and wound the cocoons of silk, which were afterward spun and woven by her own hands into small webs. These were carefully preserved for the grand spring festival, when they were burned in sacrifice.

Great attention was bestowed on the management of silkworms throughout the whole of the empire; and as it had been discovered that those which were fed on mulberry leaves produced a finer kind of silk than the common worms of the forest, a law was made by one of the early emperors that every man possessing an estate of not less than five acres should plant the boundary with mulberry trees.

The difference between the garments of the higher and lower orders consisted in the quality and colors of the silks of which they were composed and the fashion in which they were made. The robes of the grandees were often richly embroidered with gold and silver, and orna-

mented with various devices, according to their rank and occupation. The dress of a literary man was ornamented with a bird worked on a square of black silk on the breast, or with the figure of a tiger or some other animal or design; and these are among the innumerable customs which have been continued from that time to the present.

The wars among the princes, and the efforts of some of them to render themselves independent of the emperor, led to a vast deal of disorderly conduct in the several states, each petty sovereign being more intent upon his own aggrandizement than on keeping good order among his people; who, finding that the affairs of government were neglected and the laws seldom enforced, paid very little attention to them. Such was the state of the Chinese Empire when the celebrated philosopher Confucius was born in the Kingdom of Lu, one of the small sovereignties in the north of China. This event occurred when the ancient Greek republics were in all their glory and Rome was just beginning to rise into power and greatness. The Greeks and Romans, however, knew little or nothing of China at that time, nor did the Chinese imagine there was any truly great empire in the world besides their own; an opinion they have maintained even until our own days.

But on the other hand, it is manifest from the remains of great, populous, and magnificently built cities which stretch in a chain from the Mediterranean Sea to the countries now embraced in the Chinese Empire, from the historic legends and philology of the nations existing there, and from hints in the inspired history which the holy men of Palestine have given us, that there was kept

up an intercourse by caravans across the continent, and also by sea between the western and eastern sides of the continent. The silk, the cassia, the camphor, the broidered work, the ivory, the porcelain of China, were known through the ages of the old Jewish dispensation to the people of India, Central Asia, and Phœnicia and her neighbors. The vessels of Solomon and Hiram, King of Tyre, sailed two monsoons eastward and two monsoons back, — a period of three years, — which connected them at the Indian Archipelago with the commerce which in like manner from the beginning of history has vibrated with the semiannual monsoon up and down the China Sea.

MENCIUS

BY S. WELLS WILLIAMS

MENCIUS was born about 400 B.C., in the city of Tsau, now in the Province of Shantung. His father died a short time after his son's birth and left the guardianship of the boy to his widow Changshi. "The care of this prudent and attentive mother," to quote from Rémusat, "has been cited as a model for all virtuous parents. The house she occupied was near that of a butcher; she observed that at the first cry of the animals that were being slaughtered, the little Mang ran to be present at the sight, and that on his return he sought to imitate what he had seen. Fearful that his heart might become hardened and be accustomed to the sight of blood, she removed to another house, which was in the neighborhood of a cemetery. The relations of those who were buried there came often to weep upon their graves, and make the customary libations. Mencius soon took pleasure in their ceremonies and amused himself in imitating them. This was a new subject of uneasiness to Changshi; she feared her son might come to consider as a jest what is of all things the most serious, and that he would acquire a habit of performing with levity, and as a matter of routine merely, ceremonies which demand the most exact attention and respect. Again, therefore, she anxiously changed her dwelling and went to live in the city, opposite to a school, where her son found examples the most worthy of imitation, and soon began

to profit by them. I should not have spoken of this trifling anecdote but for the allusion which the Chinese constantly make to it in the common proverb, 'Formerly the mother of Mencius chose out a neighborhood.'" On another occasion, her son, seeing persons slaughtering pigs, asked her why they did it. "To feed you," she replied; but reflecting that this was teaching her son to lightly regard the truth, went and bought some pork and gave him.

Mencius devoted himself early to the classics, and became the disciple of Tsz'sz', the grandson and not unworthy imitator of Confucius. After his studies were completed, he offered his services to the feudal princes of the country, and was received by Hwui-wang, King of Wei; but though much respected by this ruler, his instructions were not regarded. He saw, too, erelong, that, among the numerous petty rulers and intriguing statesmen of the day, there was no prospect of restoring tranquillity to the empire, and that discourses upon the mild government and peaceful virtues of Yau and Shun, King Wan and Ching-tang, offered little to interest persons whose minds were engrossed with schemes of conquest or pleasure. He, therefore, at length, returned to his own country, and in concert with his disciples, employed himself in composing the work which bears his name, and in completing the editorial labors of his great predecessor. He died about 316 B.C., aged eighty-four years.

A STORY OF MENCIUS

A CERTAIN ruler said to him, "I am not at present able to do with the levying of a tithe only and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax and the duties until next year, and will then make an end of them. What do you think of such a course?" Mencius said, "Here is a man who every day appropriates some of his neighbors' strayed fowls. Some one said to him, 'Such is not the way of a good man'; and he replied, 'With your leave I will diminish my appropriations and will take only one fowl a month until next year, when I will make an end of the practice.' If you know that the thing is unrighteous, then use all dispatch in putting an end to it. Why wait till next year?"

PROVERBS OF MENCIUS

BEWARE; what proceeds from you will return to you again.

He who loves others is constantly loved by them; he that respects others is constantly respected by them.

Respect the old and be kind to the young. Be not forgetful of strangers and travelers.

The path of duty lies in what is near, and men seek for it in what is remote.

If each man would love his parents and show due respect to his elders, the whole empire would enjoy tranquillity.

III
TIMES OF CHANGE AND CONFUSION

HISTORICAL NOTE

By the sixth century, B.C., luxury, misrule, and petty warfare had impoverished the nation, but with the rise of the Tsin Dynasty in 255 B.C. its prosperity was restored. Hoangti, greatest of the Tsin monarchs, abolished the feudal system, extended the bounds of the empire, drove back the Tartars, and built the Great Wall to prevent their further incursions. It was from the Tsin Dynasty that the country received its name, Tsina, or China. During the reign of the Hans, the next line of rulers, Buddhism was introduced, libraries founded, and a system of civil service instituted. But in the second century A.D., the nation again fell into confusion, and for four hundred years suffered the oppressions of feeble and vicious rulers.

THE STRENUOUS REIGN OF HOANG–TI

BY REV. CHARLES GUTZLAFF

[In spite of all the good advice of Confucius, Laotsze, and Mencius, the affairs of the kingdom did not go on very smoothly. By and by people began to whisper that a change was surely coming. Centuries before this, the ruler Yu had set up some brazen vessels with the name of some one of the states on each. It was reported that they had been seen to shake violently. Worse than this, a mountain fell into the Hoang-ho River, turned the stream from its course, and caused terrible floods. The central government grew weaker, the separate states stronger, and finally the prince of the State of Tsin became emperor.

In 246 B.C. Hoang-ti ascended the throne. He was only thirteen years old, but in one way or another he usually succeeded in having his own will.

The Editor.]

Before Hoang-ti had succeeded to the throne, he had contracted an intimacy with the hereditary Prince of Yen, called Tan. When he was seated upon the throne, Tan paid him a visit, but was coldly received, which made him return to his own country with disappointment. On his return, Fan-yu-ke, an imperial general, having fallen into disgrace, had fled to Yen. The emperor set a price upon his head, but Tan refused to violate the laws of hospitality. Though Tan appeared very sincere in his regard toward Fan-yu-ke, he kept him at his court only with the view of revenging the insult he had received. A crafty man, called King-ko, was sent to Fan-yu-ke in order to acquaint him with the

dreadful fate his family had suffered by the Tsin tyrant on his own account. "You," he added, "will very soon fall a victim to the tyrant; I advise you, therefore, to commit suicide; I shall carry your head to the tyrant, and whilst he is viewing it, I shall bury this poniard in his breast; thus you will revenge your family, and the empire will be freed from slavery."

Fan-yu-ke listened with attention; he was enchanted with the prospect and cut his throat. King-ko hastened with his head to Hoang-ti, prostrated himself, and presented it in a box to the emperor. Whilst he was examining it, King-ko drew his poniard, but the emperor perceived it in good time; he started, parried the blow of the assassin, received the wound in his leg, and thus saved his life. King-ko was in despair at having missed so good an opportunity of dispatching the monster, and again darted his dagger at him, which merely grazed the imperial robes. After having upon examination found out that the Prince of Yen had hired the assassin, he attacked Yen, drove the king out of his capital to Leaou-tung, and not yet satisfied with having inflicted so heavy a punishment, he satiated his revenge to surfeit by exterminating the whole family.

Constantly directing his attention to gain the one great object — universal dominion, he defeated all the machinations of the minor princes by a steady course of policy; and they were all finally subdued. Hoang-ti, who had before only borne the name of Ching-wang, as soon as he saw himself the sole master of the whole empire, adopted the title of emperor. Puffed up by his many victories, he thought himself by no means inferior to any of the preceding worthies, Shin-nung, Yaou, and

Shun; he therefore adopted the epithet of "Che," "beginning first," which he placed before the title of emperor. The imperial color was changed to black, and a regular system of despotism introduced. But he did not forget the improvement of his country. Astronomy, during the many troubles of the states, had fallen into disuse; he reëstablished it, and published a calendar. Anxious to obliterate all the memory of sanguinary conquest, he ordered all the arms to be brought to his capital, Heen-yang, and obliged his numerous soldiers to settle themselves in this city, where he endeavored to surpass all his predecessors in luxury and magnificence. The palace was tastefully laid out, and enriched with the spoils of many kingdoms; but the ease of the court could not soften the prince. He visited all the provinces of the empire, made his own observations, and even penetrated to the great ocean. With scarcely any train he traversed valleys and plains, always intent upon his duty. His vigorous mind was restless; he could not brook the reproaches of the literati, nor conform to their advice of introducing the old order of things — he wished to be a founder, not a restorer of an empire. Even in the prevalent superstition he dared to introduce innovations and to offer sacrifices according to his own fancy. Being almost drowned whilst crossing a river, he inquired about the cause; the spirit of a mountain, which was pointed out to him, received all the credit. He therefore had the mountain laid bare of all its trees and herbs, in order to revenge himself for the insult. At another time he dispatched some young men and women in search of the islands of immortality, which he was told were situated toward the east. The adventurers

were driven back from thence by a very heavy gale, and returned without bringing with them the liquor of immortality; but one of their number, who had been driven in a different direction, reported to the emperor that he had landed at the isles of immortality, where he had found a manuscript, which stated that the Tsin Empire was to end by "Hoo." Hoang-ti lent a willing ear to this impostor, and immediately resolved to attack the Heung-noo, or Huns, for these he understood were the "Hoo" which would put an end to the reign of his family.

The Huns, this scourge of the civilized world, dated their empire from one of the princes of the Hea Dynasty. Their country was of great extent, situated on the west of Shen-se, of which they possessed the western parts; and their posterity still inhabit a part of that territory, the present Ele. They belonged to that extensive tribe which the ancients comprised under the name of Scythians. The country they inhabited was so barren as to render agriculture little available to the maintenance of life. Their indolent, pastoral habits had for them greater attractions than the constant toil of the Chinese peasant. Hunting was their chief amusement, and next to their herds, their principal means of subsistence. Without the arts of civilized life, they were cruel and bloodthirsty, desirous of conquest, and insatiable in rapine. . . . Their victorious arms were only bounded by the Eastern Ocean; the thinly inhabited territories along the banks of the Amoor acknowledged their sway; they conquered countries near the Irtish and Imaus; nothing could stop them but the ice-fields of the Arctic seas. Their principal strength was in their

innumerable cavalry, which appears to have been very skillful in the use of the bow. Their march was checked by neither mountains nor torrents; they swam over the deepest rivers, and surprised with rapid impetuosity the camps of their enemies. Against such hordes no military tactics, no fortifications proved of any avail. They carried all before them with irresistible power, and never waited until a numerous army could be assembled to overwhelm them. Hardy to an extreme, they could support fatigue and hunger; and never lost view of the object of all their excursions — plunder.

Hoang-ti surprised and sought to extirpate these fierce barbarians; and finding them unprepared, the conquest was very easy. His generals having subdued the people in the south, nothing more remained to be done than to subdue these Tartars, or at least to put a stop to their inroads. Some of the northern states had eventually built a wall to keep those unbidden guests out of their territories. Hoang-ti resolved to erect a monument of his enterprising spirit which would be a lasting memorial of his greatness. This was the building of the great wall which commences in the western part of Shen-si and terminates in the mountains of Leaou-tung, in the sea, a distance of more than fifteen hundred miles. It runs over hills and rivers, through valleys and plains, and is perhaps the most stupendous work ever produced by human labor. He lined it with fortresses, erected towers and battlements, and built it so broad that six horsemen might ride abreast upon it. To lay the foundation in the sea, several vessels loaded with ballast were sunk, and upon this the wall was erected. Every third man in the kingdom was required to work on it. The

enormous work was finished within five years, but the founder had not the satisfaction of seeing it completed. During these immense pursuits, the emperor was often interrupted in his work by the representations of the literati, who desired to restore ancient customs and revert to the glorious times of Yaou and Shun. The emperor, fond of innovations, anxious to perpetuate his name by extraordinary works, was highly dissatisfied with their observations. Lesze, his prime minister, advised him, therefore, to put a stop to all similar remarks by burning the ancient books.

[Probably the emperor had made up his mind long before the matter came up in his council, but the following is what Lesze is reported to have said:]

"Your Majesty has laid the foundations of imperial sway, so that it will last for ten thousand generations. This is, indeed, beyond what a stupid scholar can understand. And, moreover, Yue only talks of things belonging to the Three Dynasties, which are not fit to be models to you. At other times, when the princes were all striving together, they endeavored to gather the wandering scholars about them; but now the empire is in a stable condition, laws and ordinances issue from one supreme authority. Let those of the people who abide in their homes give their strength to the toils of husbandry, and those who become scholars should study the various laws and prohibitions. Instead of doing this, however, the scholars do not learn what belongs to the present day, but study antiquity. They go on to condemn the present time, leading the masses of the people astray and to disorder.

"At the risk of my life, I, the prime minister, say, — Formerly, when the empire was disunited and disturbed, there was no one who could give unity to it. The princes, therefore, stood up together; constant references were made to antiquity to the injury of the present state; baseless statements were dressed up to confound what was real, and men made a boast of their own peculiar learning to condemn what the rulers appointed. And now, when Your Majesty has consolidated the empire, and, distinguishing black from white, has made it a stable unity, they still honor their peculiar learning and combine together; they teach men what is contrary to your laws. When they hear that an ordinance has been issued, every one sets to discussing it with his learning. In the court, they are dissatisfied in heart; out of it, they keep talking in the streets. While they make a pretense of vaunting their Master, they consider it fine to have extraordinary views of their own. And so they lead on the people to be guilty of murmuring and evil-speaking. If these things are not prohibited, Your Majesty's authority will decline and parties will be formed. The best way is to prohibit them. I pray that all the Records in charge of the Historiographers be burned, excepting those of Ts'in; that, with the exception of those officers belonging to the Board of Great Scholars, all throughout the empire who presume to keep copies of the She-king or Shoo-king or of the books of the Hundred Schools, be required to go with them to the officers in charge of the several districts and burn them; that all who may dare to speak together about the She and the Shoo be put to death, and their bodies exposed in the market-place; that those who make men-

tion of the past, so as to blame the present, be put to death along with their relatives; that officers who shall know of the violation of those rules and not inform against the offenders be held equally guilty with them; and that whoever shall not have burned their Books within thirty days after the issuing of the ordinance be branded and sent to labor on the wall for four years. The only Books which shall be spared are those of medicine, divination, and husbandry. Whoever wants to learn the laws may go to the magistrates and learn of them."

The imperial decision was — "Approved."

THE RULE OF THE HANS

BY REV. WILLIAM SPEER

[206 B.C.–221 A.D.]

[IN this burning of the books, the special aim was to destroy the volumes known as the Nine Classics. The first five are these: the Shoo-king, or Book of History; the She-king, or Book of Odes; the Spring and Autumn Annals; the Book of Rites; and the Book of Changes. Of these five, the last was used in divination, and therefore was not destroyed. The other four classics were written by Mencius and the other pupils and followers of Confucius. They are the Great Learning, the Doctrine of the Mean, the Confucian Analects, and the works of Mencius. In the course of time Hoang-ti died, and Kaoti, a book-lover, sat upon the throne. Orders were given to search the land for copies of the books. Then the delighted scholars hastened forward with the volumes or parts of volumes that they had risked their lives to save. Some had been hidden in caves, in the roofs or walls of houses, or under their floors, and some had been carefully protected, and buried in the beds of rivers. A blind man was found who could recite more than one fourth of the Shoo-king, and a young girl supplied another portion of the book. Seventy years after the death of Hoang-ti, the house of Confucius was torn down, and, behold, in the wall was found a complete copy of the work. When Kaoti became emperor, in 206 B.C., there were almost no books in the empire, but within the two following centuries more than seven thousand were written. Kaoti was in many ways a noble man and an excellent ruler, but he came to the throne because he was the leader of a successful rebellion.

The Editor.]

IT is related of this adventurer [Kaoti] that just after the breaking out of the rebellion he happened to meet a

fortune teller on the road, who, falling at his feet, said he offered him this mark of homage because he saw by the lines in his face that he was destined shortly to become emperor. In making this prediction the soothsayer no doubt foresaw the probability of its accomplishment, for it was not an unlikely termination of the rebellion that the leader, if successful, should be placed on the throne; with this belief, therefore, the stranger followed up his prophecy by offering his only daughter in marriage to the chief. Kaoti accepted the proposal and married the lady, who was thus, by her father's artifice, raised to the dignity of empress; for, after many scenes of violence and bloodshed, in which the lawful emperor lost his life, the insurgents were victorious and their leader was raised to the imperial throne.

The new sovereign was a native of the Kingdom of Han, one of those small states into which the empire had formerly been divided; therefore he is called the founder of the Han Dynasty. The princes of his race occupied the throne for more than four centuries. The first of the race commenced one of the most celebrated periods of Chinese history. In spite of the Great Wall, the Tartars continued their predatory warfare, and sorely disquieted the more polished and peaceful Chinese, who vainly attempted to propitiate them with alliances and tribute. The first emperors of this race endeavored to make friends of the great Tartar chiefs by giving them their daughters in marriage. A native historian of the period exclaims: "Our disgrace could not be exceeded: from this time China lost her honor!" In the reign of the ninth emperor, the Tartars having been provoked by the punishment inflicted upon two of their chiefs

who had transgressed the boundaries of the Great Wall while engaged in hunting, the empire was again invaded by the "erratic nations," and a princess was demanded and yielded in marriage. These incidents form the subject of one of the hundred plays of Yuen, an English version of which was printed in London under the name of "The Sorrows of Han." The impolitic system of buying off the barbarians which commenced thus early led many centuries afterwards to the total overthrow of the empire by the Tartars.

During this period, however, the Chinese made very important advances in civilization. The arts and sciences were improved, literature was encouraged, agriculture was in a progressive state, and several useful inventions date their origin from the same era. Among the latter, one of the most important is the manufacture of paper, which is supposed to have been commenced toward the end of the first century. The Egyptians had long possessed the art of making paper from the rush called papyrus, which was also used at Rome for the same purpose in the first century; but that the Chinese obtained their knowledge from either Rome or Egypt may well be doubted. Before they were acquainted with this useful art, they were accustomed to write on thin slips of bamboo, not with ink, but with pointed tools similar to those used by engravers, with which they cut or engraved the characters. Books were formed of bamboo by taking off the outside bark and cutting it into thin sheets, all of the same shape and size; which, after the writing was finished, were strung together in such a manner as to form a compact though rather clumsy volume. At length, about the year of our era 95, it was ascertained,

by what means does not appear, that bamboo might be made into a better material for writing upon than it furnished in its natural state, by pounding it in a mortar with water until it becomes a thin paste, which, being spread out on a flat surface, was dried into what we call paper. The earliest specimens of this new art in China were probably of a very rough description, but the manufacture was gradually improved by the mixture of silk and other materials, until the Chinese were able to produce a paper of the most beautiful texture, adapted for printing, which we now call India paper, and another kind for painting, known by the name of rice paper.

The invention of paper naturally leads to that of ink, which in China is always made in those cakes which are imported by the merchants of Western countries under the name of Indian ink; it is used with the camel's-hair pencils for writing by the Chinese, who do not require such pens as ours in the formation of their hieroglyphical characters.



RAKAN FEEDING THE HUNGRY SPIRIT

From a Chinese painting of the twelfth century

THE history of Chinese painting is a long one, reaching back to at least the third century B.C. The highest development was attained under the Sung Dynasty (A.D. 960–1280), the Golden Age of China, especially in landscape and in religious paintings, of which the picture shown here is a good example.

A rakan, or Buddhist holy-man, is feeding a wretched spirit that crouches before him. In one hand he holds a bowl and with the other offers food to the starving spirit, while his disciples regard the scene with an obvious expression of surprise at the length to which the rakan carries his charity.

Buddha taught that the most rapid spiritual progress might be made by withdrawing from the world. His rule for those who would devote themselves to the higher life required them to make their abode in the forest, though after a time they were provided with monasteries in which they might live during the rainy season. They were to dress in simple robes of dull yellow cloth, made by sewing rags together. Their entire wealth must consist of a girdle, a razor, a needle, an alms-bowl, and a strainer; for all water drunk must be strained, not to preserve the health of the drinker, but rather the lives of any insects that might be in the liquid. The rakan rose before daybreak, washed, swept around the Bo tree, sacred to the meditations of Buddha, brought the drinking water for the day and strained it, placed flowers before the tree, and meditated on his own faults and the virtues of Buddha. Then, taking his bowl, he followed his superior on a begging tour, for all food eaten must be obtained in this way. After the single daily meal, he retired and meditated on kindness and love. After this he studied. At sunset he swept the holy places and repeated to his superior what he had learned, and listened to instruction. He must also confess any wrongdoing of which he had been guilty. So passed the day of one who would seek self-conquest and the joys of the higher life.

THE THREE RELIGIONS

BY W. A. P. MARTIN

[THE invention of gunpowder, the compass, and printing, the manufactures of silk and of porcelain have all been claimed for China. It is thought that the Chinese were the earliest searchers for the philosopher's stone, which should turn baser metals into gold; and for the elixir of life, by which one's years might be lengthened to whatever extent he chose. The Chinese have a legend that a demon once offered to teach an alchemist how to turn base metal into gold. "But will it remain gold?" the alchemist asked. "Will it not return to its original elements?" "Certainly," replied the demon, "but that need not trouble you, for no such change will take place until ten thousand ages have passed." The alchemist refused the gift. "I should rather live in poverty," he said, "than bring a loss upon my fellow men, even after ten thousand ages have passed."

There had been for many years two religions in the country, Confucianism and Taoism. Confucianism taught its followers to worship heroes, their own ancestors, and the powers of nature. Taoism claimed to have been founded by Laotze; but if so, it had wandered far from his teachings. According to Taoism, there is a soul or god in everything, a god of fire, of rain, of thunder, and so on. The Taoist priests gain a vast influence by persuading the Chinese that they can save them from the attacks of evil spirits.

At the time of the birth of Christ, there was a vague feeling through the East that some great religious event had come to pass in the West. The "wise men from the East" looked to the land of the Hebrews, and journeyed westward to Jerusalem to ask, "Where is he that is born King of the Jews?" More than half a century later, the rumor of a new faith had reached China, and the emperor sent his brother, together with eighteen officers of state and a long

retinue of attendants, to learn what it might be. The commission went to India; and there they were persuaded that Buddhism, as the teachings of Buddha, a former prince of India, were called, was the new faith of which they were in search. A prominent part of Buddhism is the belief in metempsychosis, or transmigration of souls; that is, that when a man dies his soul enters some animal. It is for this reason that the followers of Buddha are forbidden to destroy any animal life.

The Editor.]

It is impossible to apportion the people among these several creeds. They are all Confucians, all Buddhists, all Taoists. They all reverence Confucius and worship their ancestors, and employ the Buddhist burial service; and all resort to the magical devices of the Taoists to protect themselves against the assaults of evil spirits, or secure "good luck" in business. They celebrate their marriages according to the Confucian rites; in building their houses, they ask the advice of a Taoist; and in cases of alarming illness employ him to exorcise evil spirits. At death they commit their souls to the keeping of the Buddhists. The people assert, and with truth, that these religions, originally three, have become one; and they are accustomed to symbolize this unity by erecting San Chiao T'ang, Temples of the Three Religions, in which Confucius and Laotze appear on the right and left of Buddha, as forming a triad of sages. This arrangement, however, gives great offense to some of the more zealous disciples of Confucius; and a few years ago a memorial was presented to the emperor, praying him to demolish the San Chiao T'ang, which stood near the tomb of their great teacher, who has "no equal but Heaven."

THE THREE RELIGIONS

In the Liao Chai, a collection of tales, there is a story which owes its humor to the bizarre intermixture of elements from each of the Three Religions.

A young nobleman, riding out, hawk in hand, is thrown from his horse and taken up for dead. On being conveyed to his house, he opens his eyes and gradually recovers his bodily strength; but, to the grief of his family, he is hopelessly insane. He fancies himself a Buddhist priest, and insists on being conveyed to a distant province, where he affirms he has passed his life in a monastery. On arriving he proves himself to be the abbot; and the mystery of his transfiguration is at once solved.

He had led a dissolute life, and his flimsy soul, unable to sustain the shock of death, was at once dissipated. The soul of a priest who had just expired happened to be floating by, and took possession of the still warm corpse.

The young nobleman was a Confucian of the modern type. The idea of the soul changing its earthly tenement is Buddhistic. And that which rendered the metamorphosis possible, without waiting for another birth, was the Taoist doctrine that the soul is dissolved with the body, unless it be purified and concentrated by vigorous discipline.

DREAM AND REALITY, A BUDDHIST STORY

BY CHUANG TZU, FOURTH CENTURY B.C.

ONCE upon a time I dreamed I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies (as a butterfly) and was unconscious of my individuality as a man; and there I lay, myself again. I do not know whether I was then dreaming I was a butterfly, or whether I am now a butterfly dreaming that it is a man. Between man and butterfly there is necessarily a barrier; and the transition is called Metempsychosis.

MULAN, THE MAIDEN CHIEF

[FROM the third century A.D. to the seventh, disorder and crime increased. There was a northern, an eastern, and a western kingdom, and there were attacks by the Huns. One emperor favored Buddhism; another banished or slew its priests and destroyed their books. In the very death chamber of an emperor one of his sons struck down another that he might gain the kingdom for himself. Extravagance was carried so far as to become wickedness. One ruler built himself a magnificent palace, large enough to shelter his ten thousand attendants. His bodyguard was a regiment of superbly dressed women mounted on horseback. On his amusements money was spent like water. Wherever he went, he found bodies of his subjects hanging from the trees, for they had chosen suicide rather than death by starvation; but this was nothing to him, and his wild extravagance continued. One emperor used to run through the streets with a drawn sword, slaying every one that was so unfortunate as to come in his way. Another saw the enemy coming, and instead of defending his city, he occupied himself in burning the royal library, saying that all his studying of books was of no avail when the time of his need had come, and now they should be destroyed. Freaks and vagaries ruled the land. Now and then an emperor arose who loved his people and punished whoever oppressed them. One such sovereign was poisoned by his own mother. It is small wonder that with his last breath he besought Buddha never again to send him to earth as an emperor.

From this time of warfare come many stories of brave deeds. One commander turned a hopeless defense into a victory by his quickness of wit. As the foe advanced, he threw open the gates of the city, called away the sentinels, took a seat on a tower in full view, and began to play merrily on his guitar. Naturally, the enemy supposed that he had

some scheme in hand which made him absolutely certain of safety, and they withdrew. Another commander was so nearly overcome by famine that the enemy confidently expected a surrender within a few days. One night the besiegers heard the men in the hostile camp hard at work, tramping to and fro. In the morning they saw great heaps of rice beside the road. This meant, of course, that food and reinforcements had reached the camp during the night, and they retreated. They did not guess that the heaps were of sand, and that the thin covering of rice was the last bit of food in the possession of the starving soldiers.

In these times of constant fighting, it happened more than once that a woman held a fort against an invading enemy. Such a warrior was Mulan. This poem was written between 502 and 556 A.D.

The Editor.]

"SAY, maiden at your spinning wheel,
Why heave that deep-drawn sigh?
Is't fear, perchance, or love you feel?
Pray tell — oh, tell me why!"

"Nor fear nor love has moved my soul —
Away such idle thought!
A warrior's glory is the goal
By my ambition sought.

"My father's cherished life to save,
My country to redeem,
The dangers of the field I'll brave:
I am not what I seem.

"No son has he his troop to lead,
No brother dear have I;

So I must mount my father's steed,
And to the battle hie."

At dawn of day she quits her door,
At evening rests her head
Where loud the mountain torrents roar
And mail-clad soldiers tread.

The northern plains are gained at last,
The mountains sink from view;
The sun shines cold, and the wintry blast
It pierces through and through.

A thousand foes around her fall,
And red blood stains the ground;
But Mulan, who survives it all,
Returns with glory crowned.

Before the throne they bend the knee
In the palace of Changan,
Full many a knight of high degree,
But the bravest is Mulan.

"Nay, prince," she cries, "my duty 's done,
No guerdon I desire;
But let me to my home begone,
To cheer my aged sire."

She nears the door of her father's home,
A chief with trumpet's blare;
But when she doffs her waving plume,
She stands a maiden fair.

THE PRODIGAL EMPEROR WANG-TI

BY ROUNSEVELLE WILDMAN

In the middle of the sixth century ruled one Wang-ti, the most reckless and wildly extravagant emperor that ever occupied the dragon throne. Wang-ti lived a short life and a merry one; no expenditure appalled him, and no sacrifice of blood and treasure deterred him from following to the very end any of his fancies. Even the building of the canal system that has made his name famous was a whim for the gratification of his own pleasures. He wished to visit all the prominent cities of the empire in the most comfortable and luxurious way. He ordered that canals be immediately dug from the river Pien, a branch of the Han, in Hupeh, to the river Sz, a short stream in Shantung; another from Sz to communicate with the river Hwai, and that the existing water-courses be widened. At the same time he ordered built forty thousand "dragon boats" for the accommodation of his three thousand favorites and immediate court. The canals were not mere ditches, but magnificent examples of both engineering and artistic skill — nothing was left unfinished to offend the critical eye of the dandy. They were one hundred and twenty feet wide, lined with cut stone, with paved roads on either side, shaded by full-grown trees. Task-masters drove the laborers day and night, and of the million men employed it is stated that over forty per cent died. In the first royal journey from Lohyang, the capital, to

Nanking, the procession of boats extended for over sixty miles, and eighty thousand soldiers were detailed to drag them. The royal barge was two hundred feet long and forty feet high, with four decks. Every district through which they passed was levied upon for provisions to support this immense host in transit. The magnificent pageant swept through the empire for eight months, the wonder and ruin of all who came within its reach. The vast palaces, gardens, towns, artificial lakes and mountains that Wang-ti the Magnificent built in the short twelve years of his reign were, according to the custom of the times, destroyed by his successor; but the canals remained a blessing to the descendants of the laborers who had died in their construction.

Nebuchadnezzar, the Pharaohs, Nero, and Louis XIV were but feeble imitators of this royal Chinese spendthrift. Cleopatra's barge and Babylon's hanging-gardens were duplicated on a magnificent scale by Wang-ti. He had a godlike genius for spending money. In his palace garden, which was so great that it contained an artificial lake three miles wide and three artificial islands one hundred feet high, the flowering shrubs and trees were kept in perpetual bloom by skilled workmen, who renewed every fallen flower with such exquisite imitation in silk and satin that no one could tell the natural from the artificial at a short distance. After his death, it was discovered that he had used all up the precious metals in the empire, and that money was so scarce that pieces of leather and paper, with their values stamped upon them, had to be used in trade. He took his dethronement with the same gay nonchalance with which he had sat upon the throne. To his queen he said,

"Joy and sorrow both come to every man. Let us, then, bear each as it comes, and make the best of life we can." And of his princely executioners he asked — politely disinterested — "What sin have I committed that you wish to take away my life?" "Sin?" they replied, "why, what sin is there that you have not been guilty of?" "What you say may be true," answered the royal Chesterfield: "hand me the silken cord. I have had more pleasure in my life than you can have at my death."

The house of Tang opened a new era in the history of China, and marked the close of what might be styled "the Middle Ages." It has appropriately been called the Augustan Age of Chinese literature. Each emperor strove to outdo his predecessors in the fostering of scholars and the education of the gentry. Great libraries were established, schools sprang up, poets, essayists, and historians thronged the successive courts. "The Complete Poems of the Tang Dynasty" will be found in the home of every well-to-do Chinaman of to-day. The writings of Confucius were annotated and popularized; and in 740 that deathless teacher was raised to the rank of a prince, and his statue placed above that of the famous Duke of Chow. The sixth emperor of the Tangs founded Han-lin College (A.D. 755), the great post-graduate university of China.

IV
THE AUGUSTAN AGE

HISTORICAL NOTE

THE most glorious period of Chinese history is from 618 to 1126 A.D. under the Tang and Sung Dynasties. The boundaries of the empire were extended from the Caspian Sea to the Pacific Ocean. Commerce flourished and embassies were received from nations as far apart as Rome and Japan. Printing from blocks was in use by the Chinese in the ninth century, six hundred years before John Gutenberg set up his press in Germany, and it imparted a powerful stimulus to bookmaking and to the founding of schools and libraries.

TAI-TSUNG THE GOOD

BY REV. WILLIAM SPEER

THE Emperor Tai-tsung is celebrated by the Chinese as one of their most illustrious sovereigns; and he appears to have merited the praises bestowed on him for his clemency, wisdom, justice, and general attention to the welfare of the people. Under the auspices of this enlightened prince, learning and the arts flourished as in the ancient times, and all the high offices were again filled by men of letters; while, in order to promote the revival of literature, which had so long been neglected for war, an academy was instituted within the precincts of the palace, where not less than eight thousand students received instruction from the most able professors. Tai-tsung also founded a great school for archery, where he often attended himself for the purpose of practicing that warlike art, in which it was important for the Chinese to excel, as bows and arrows were their principal weapons. The ministers sometimes remonstrated with the emperor on the imprudence of trusting himself among the archers, but the good prince only replied, "Am I not the father of my people? What, then, should I fear from my children?"

The attention of Tai-tsung was constantly directed toward improving the condition of the lower orders, which he effected in a material degree by lessening the taxes and sending commissioners into all the provinces to inquire into the conduct of the magistrates and to see that the poor were not oppressed by them; for he often

expressed the benevolent wish that every poor man should have enough of the common necessaries of life to make him comfortable in his station; which may remind us of the well-known speech of Henry the Fourth of France, that he should not be satisfied till every peasant in the kingdom could afford to have a fowl in his pot on the Sunday. His strict sentiments with regard to the administration of justice induced him to pass a law for the prevention of bribery by making it an offense punishable with death for any magistrate to receive a present as a propitiation in the exercise of his power; and, in order to ascertain whether this law had its proper effect, he employed a person to offer a bribe to a certain magistrate of whose integrity he had some suspicion. The bribe was accepted and the guilty magistrate condemned to death; but his life was saved by the interference of one of the ministers, who were always at liberty to speak freely to the emperors on the subject of their conduct. "Great Prince," said the monitor, "the magistrate is guilty, and therefore deserves to die, according to the law; but are not you, who tempted him to commit the crime, a sharer in his guilt?" The emperor at once admitted that he was so, and pardoned the offender.

During the reign of Tai-tsung, some Christian missionaries of the Nestorian Church first arrived in China, where they were well received by the emperor, who permitted them to build churches and preach Christianity among the people. They were successful in making many converts, one of whom was a minister of state. They gave to the Tartar tribes on the north of China their own Syriac alphabet, and great numbers of those people became Christians. When the first Roman

priests visited China, they found the sign of the cross in use, and other customs which bore evidence of the former influence of the Nestorians. A tablet was discovered at the city of Sin-ngan cut in the Syriac character, which relates the success of their early labors. Their missionary zeal deserves great honor. It conferred lasting benefits upon the nations of eastern Asia.

The Emperor Tai-tsung died, after a reign of twenty-three years, regretted by his subjects, who looked up to him as a pattern of wisdom and virtue, and preserved many of his excellent maxims, which are frequently repeated with great veneration to this day. The successors of Tai-tsung maintained the peace and prosperity which had been established by that great prince; and under their dominion the country was much improved and the people enjoyed a considerable share of comfort and tranquillity.

Among the great national works of the seventh century were several extensive canals for the convenience of inland commerce, with locks of a peculiar construction, or slides placed in embankments, over which their flat-bottomed vessels, without being unloaded, were hauled by ropes attached to large capstans. By means of this inland communication, trade was so much increased that a great number of vessels came every year to the port of Can-fu, which was either Canton or Kanpu, near Hang-chau; and about the year 700 A.D. a regular market was opened there for foreign merchandise, and an imperial commissioner was appointed to receive the customs on all goods imported from other countries, which collectively produced a large revenue to the Government.

THE RULE OF THE EMPRESS WU

BY S. WELLS WILLIAMS

TAI-TSUNG was succeeded by his son Kau-tsung, whose indolent imbecility appears the more despicable after his father's vigor; but his reign fills a large place in Chinese history from the extraordinary career of his empress, "Empress Wu," as she is called, who by her blandishments obtained entire control over him. The character of this woman has, no doubt, suffered much from the bad reputation native historians have given her, but enough can be gathered from their accounts to show that with all her cruelty she understood how to maintain the authority of the crown, and provide for the wants of the people. Introduced to the harem of Tai-tsung at the age of fourteen, she was sent at his death to the retreat where all his women were condemned for the rest of their days to honorable imprisonment. While a member of the palace, Kau-tsung had been charmed with her appearance, and, having seen her at one of the state ceremonies connected with the ancestral worship, brought her back to the palace. As soon as she became empress, Wu began gradually to assume more and more authority, until, long before the emperor's death in 684, she engrossed the whole management of affairs, and at his demise openly assumed the reins of government, which she wielded for twenty-one years with no weak hand. Her generals extended the limits of the empire, and her officers carried into effect

her orders to alleviate the miseries of the people. Her cruelty vented itself in the murder of all who opposed her will, even to her own sons and relatives; and her pride was rather exhibited than gratified by her assuming the titles of Queen of Heaven, Holy and Divine Ruler, Holy Mother, and Divine Sovereign. When she was disabled by age, her son, supported by some of the first men of the land, asserted his claim to the throne, and by a palace conspiracy succeeded in removing her to her own apartments, where she died, aged eighty-one years.

THE FOUNDING OF HAN-LIN COLLEGE

BY REV. WILLIAM SPEER

THE sixth emperor of the Tang Dynasty founded the Han-lin College, the leading literary institution of the Chinese Empire, consisting of forty members, from whose number the ministers of state are generally chosen, and from whom all successful candidates for honors receive their degrees. The members of the Han-lin are mentioned in old histories as the learned doctors of the empire, and in fact possessed quite as much knowledge in those days as they do now; for the members of the present day are all educated according to the ancient system, nor have any new branches of learning, until recently, been introduced into the schools of China; yet, when the Han-lin College was founded, the Chinese were far in advance of the Europeans, both in knowledge and refinement, for the modern nations of Europe were then only just emerging from the barbarism into which they had been plunged by the conquests of the Gothic tribes. England was divided among the princes of the Heptarchy, and France was in that rude state which preceded the reign of Charlemagne.

It may be imagined that only a very small proportion of the boys in any school were gifted with such great talents as would entitle them to attain preferment; therefore, of the many who presented themselves as candidates for honors at the hall of their province, where an examination was held once a year, very few

perhaps were chosen; and those had to pass other examinations by doctors of a higher degree before they were eligible to be appointed to offices of state. Still, each aspirant had a chance, and as the object was so important, great pains were taken to instill into the minds of youth a due sense of the value of learning; and many little stories, written with that intent, were read to children as soon as they were of an age to comprehend them. These juvenile tales are mostly very simple, but are not uninteresting as illustrations of the character and manners of the people. The following are specimens of their general style: "There was a boy whose father was so poor that he could not afford to send him to school, but was obliged to make him work all day in the fields to help to maintain his family. The lad was so anxious to learn that he proposed giving up a part of the night to study; but as his mother had not the means of supplying him with a lamp for that purpose, he brought home every evening a glowworm, which, being held in a thin piece of gauze and applied to the lines of a book, gave sufficient light to enable him to read; and thus he acquired so much knowledge that in course of time he became a minister of state, and supported his parents with ease and comfort in their old age."

Another youth, who was rather dull of intellect, found it a very laborious task to apply himself to learning and made such slow progress that he was often rather disheartened; yet he was not idle, and for several years continued to study with unceasing diligence. At length the time arrived for his examination, and he repaired with many others to the hall of the province, where he had the mortification, after all his exertions, of

being dismissed as unqualified to pass. In returning homeward, very much depressed in spirits and thinking it would be better to give up literary pursuits altogether and turn his attention to some other employment, he happened to see an old woman busily employed in rubbing an iron pestle on a whetstone. "What are you doing there, good mother?" said he. "I am grinding down this pestle," replied the old dame, "till it becomes sharp enough to use for working embroidery," and she continued her employment. Li-pi, — such was the name of the student, — struck with the patience and perseverance of the woman, applied her answer to his own case. "She will no doubt succeed at last," said he; "then why should I despair?" So he returned to his studies, and in a few years, on appearing again before the board, he acquitted himself so well that he passed with honor and rose in time to one of the highest offices in the state.

These short and simple tales, of which the Chinese have whole volumes, serve to show the bias they have endeavored to give to the minds of their children, and account for the studious habits of so large a portion of the community.

THE BINDING OF FEET

BY REV. WILLIAM SPEER

It was about this period that the strange custom was first adopted in China of binding the feet of female children to prevent their growth. The origin of this absurd and unnatural practice is unknown, nor is it easy to imagine what could have induced women in the first instance thus to deform themselves; for, although vanity may be a powerful incitement for the continuance of a custom which distinguishes the higher from the lower classes, it hardly accounts for the first introduction of this practice, as any other distinctive mark, less painful and less inconvenient, might have answered the same purpose. The daughters of all people of rank are obliged to submit at an early age to have their feet cramped up and confined with bandages, which are not removed for about three years, when the bones are so far compressed that the feet never assume their natural shape and size. The health of the children generally suffers much from the want of proper exercise during this cruel process; and the enjoyment of after life must be greatly diminished by the difficulty which females find in walking or even standing without support. Yet they are proud of their very helplessness, and would think it excessively vulgar to be able to walk with a firm and dignified step. The lower classes cannot follow a fashion which would disable them from pursuing their daily labors; yet many parents in a very humble station

of life are not free from the vanity of desiring to have one daughter with small feet, the prettiest child being usually selected for that distinction; and such is the force of fashion that the little damsel who is thus tortured and crippled is looked upon as an object of envy rather than of pity.

PRINTING

BY REV. WILLIAM SPEER

It was in the ninth century that printing began to be practiced in China — an event which occurred about five hundred years before that art was known in Europe. The method first adopted in China was to engrave the characters on stone; consequently, when the impression was taken off, the ground of the paper was black and the letters were white. But this mode was shortly superseded by the invention of wooden blocks, cut in such a manner that the letters were raised instead of indented, and thus were impressed in black on a white ground. This mode of printing from wood is still practiced in China, and is well adapted to the written language of the Chinese, as its words are not formed of vowels and consonants, like those of Western languages, but a single character, of which there are many thousands, expresses a whole word. Yet it is necessarily very slow; and for this reason must yield in the end to the use of divisible metal type and of our swift machinery. The superior beauty of the typography of our books already wins the wonder and praise of the Chinese. Before the invention of printing there must have been a vast number of Chinese constantly employed in writing, as they were always a reading people, and even the poorest peasants were able to obtain books in manuscript, while in Europe a book was a thing unknown among the lower classes, and seldom to be met with except in monasteries or the palaces of princes.

V
THE COMING OF THE TARTARS

HISTORICAL NOTE

THE Tartars or Mongols are in some respects the most remarkable race that has inhabited the world. Their armies, the mightiest that have ever been gathered together, conquered, and ruled an empire the greatest in population and extent that has ever existed. They bore their ox-hide banners over every state of Europe and Asia, save Spain, England and Japan, and for more than a thousand years terrorized a great part of the human race. The toll of lives taken by Jenghiz Khan alone is reckoned at four and one-half million.

The Tartars had been the torment of China for many ages, and during the tenth and eleventh centuries they had become much more powerful. In 926 the Khitan Tartars helped to overthrow one of the Chinese dynasties; but when the new ruler came to the throne, they claimed their reward, sixteen cities and an annual tribute of three hundred thousand taels of silver (about $280,000) and a great number of pieces of silk. Neither arms nor tribute nor the gift of princesses availed, and early in the twelfth century the Chinese invited the Kin Tartars, the ancestors of the present Manchus, to drive the Khitans from a province that they had seized. The Kin had not the slightest objection to performing this neighborly office. They drove the Khitans out, but they kept the province for themselves. One Chinese ruler tried his best to gain their good will by flattery. When he addressed their chief, he spoke of himself as *Chin*, that is, "*your servant*"; but even this humility did not win them, and they pushed on their conquests to the Yang-tze-kiang River.

THE TARTARS AND THEIR CUSTOMS

BY MARCO POLO

To the north of China lived the Tartars, a wild, savage, wandering tribe. Their custom is to spend the winter in warm plains, where they find good pasture for their cattle, whilst in summer they betake themselves to a cool climate among the mountains and valleys, where water is to be found as well as woods and pastures.

Their houses are circular, and are made of wands covered with felt. These are carried along with them whithersoever they go; for the wands are so strongly bound together and likewise so well combined that the frame can be made very light. Whenever they erect these huts the door is always to the south. They also have wagons covered with black felt so efficaciously that no rain can get in. These are drawn by oxen and camels, and the women and children travel in them. The women do the buying and selling, and whatever is necessary to provide for the husband and household; for the men all lead the life of gentlemen, troubling themselves about nothing but hunting and hawking and looking after their goshawks and falcons, unless it be the practice of warlike exercises.

They live on the milk and meat which their herds supply, and on the produce of the chase; and they eat all kinds of flesh, including that of horses and dogs, and Pharaoh's rats [the jerboa], of which last there are great numbers in burrows on those plains. Their drink is mares' milk.

This is the fashion of their religion: They say there is a Most High God of Heaven, whom they worship daily with thurible and incense; but they pray to him only for health of mind and body. But they have also a certain other god of theirs, called Natigay, and they say he is the god of the earth, who watches over their children, cattle, and crops. They show him great worship and honor, and every man hath a figure of him in his house, made of felt and cloth; and they also make in the same manner images of his wife and children. The wife they put on the left hand and the children in front. And when they eat, they take the fat of the meat and grease the god's mouth withal, as well as the mouths of his wife and children. Then they take of the broth and sprinkle it before the door of the house; and that done, they deem that their god and his family have had their share of the dinner.

The clothes of the wealthy Tartars are for the most part of gold and silk stuffs, lined with costly furs, such as sable and ermine, vair, and fox-skin, in the richest fashion.

All their harness of war is excellent and costly. Their arms are bows and arrows, sword and mace; but above all the bow, for they are capital archers; indeed, the best that are known. On their backs they wear armor of *cuir-bouilli*, prepared from buffalo and other hides, which is very strong. They are excellent soldiers and passing valiant in battle. They are also more capable of hardship than other nations; for many a time, if need be, they will go for a month without any supply of food, living only on the milk of their mares and on such game as their bows may win them. Their horses also will sub-

sist entirely on the grass of the plains, so that there is no need to carry store of barley or straw or oats; and they are very docile to their riders. These, in case of need, will abide on horseback the livelong night, armed at all points, while the horse will be continually grazing.

Of all troops in the world these are they which endure the greatest hardship and fatigue, and which cost the least; and they are the best of all for making wide conquests of country. And this you will perceive from what you have heard and shall hear in this book; and (as a fact) there can be no manner of doubt that now they are the masters of the biggest half of the world. Their troops are admirably ordered in the manner that I shall now relate.

You see, when a Tartar prince goes forth to war, he takes with him, say, one hundred thousand horse. Well, he appoints an officer to every ten men, one to every hundred, one to every thousand, and one to every ten thousand, so that his own orders have to be given to ten persons only, and each of these ten persons has to pass the orders to other ten, and so on; no one having to give orders to more than ten. And every one in turn is responsible only to the officer immediately over him; and the discipline and order that comes of this method is marvelous, for they are a people very obedient to their chiefs. And when the army is on the march, they have always two hundred horsemen, very well mounted, who are sent a distance of two marches in advance to reconnoitre, and these always keep ahead. They have a similar party detached in the rear and on either flank, so that there is a good lookout kept on all sides against a surprise. When they are going on a distant expedition,

they take no gear with them except two leather bottles for milk, a little earthenware pot to cook their meat in, and a little tent to shelter them from rain. And in case of great urgency they will ride ten days on end without lighting a fire or taking a meal. On such an occasion they will sustain themselves on the blood of their horses, opening a vein and letting the blood jet into their mouths, drinking till they have had enough, and then stanching it.

They have also milk dried into a kind of paste to carry with them; and when they need food they put this in water and beat it up till it dissolves, and then drink it. It is prepared in this way: they boil the milk, and when the rich part floats on the top, they skim it into another vessel, and of that they make butter; for the milk will not become solid till this is removed. Then they put the milk in the sun to dry. And when they go on an expedition, every man takes some ten pounds of this dried milk with him. And of a morning he will take a half-pound of it and put it into his leather bottle with as much water as he pleases. So, as he rides along, the milk-paste and the water in the bottle get well churned together into a kind of pap, and that makes his dinner.

When they come to an engagement with the enemy, they will gain the victory in this fashion: They never let themselves get into a regular medley, but keep perpetually riding round and shooting into the enemy. And, as they do not count it any shame to run away in battle, they will sometimes pretend to do so, and in running away they turn in the saddle and shoot hard and strong at the foe, and in this way make great havoc. Their horses are trained so perfectly that they will

double hither and thither, just like a dog, in a way that is quite astonishing. Thus they fight to as good purpose in running away as if they stood and faced the enemy, because of the vast volleys of arrows that they shoot in this way, turning round upon their pursuers, who are fancying that they have won the battle. But when the Tartars see that they have killed and wounded a good many horses and men, they wheel round bodily, and return to the charge in perfect order and with loud cries; and in a very short time the enemy are routed. In truth they are stout and valiant soldiers and inured to war. And you perceive that it is just when the enemy sees them run and imagines that he has gained the battle, that he has in reality lost it; for the Tartars wheel round in a moment when they judge the right time has come. And after this fashion they have won many a fight.

All this that I have been telling you is true of the manners and customs of the genuine Tartars. But I must add that in these days they are greatly degenerated; for those who are settled in Cathay have taken up the practices of the idolaters of the country, and have abandoned their own institutions; whilst those who have settled in the Levant have adopted the customs of the Saracens.

The way they administer justice is this: When any one has committed a petty theft, they give him, under the orders of authority, seven blows of a stick, or seventeen, or twenty-seven, or thirty-seven, or forty-seven, and so forth, always increasing by tens in proportion to the injury done, and running up to one hundred and seven. Of these beatings sometimes they die. But if the offense be horse-stealing or some other great matter,

they cut the thief in two with a sword. Howbeit, if he be able to ransom himself by paying nine times the value of the thing stolen, he is let off. Every lord or other person who possesses beasts has them marked with his peculiar brand, be they horses, mares, camels, oxen, cows, or other great cattle, and then they are sent abroad to graze over the plains without any keeper. They get all mixed together, but eventually every beast is recovered by means of its owner's brand, which is known. For their sheep and goats they have shepherds. All their cattle are remarkably fine, big, and in good condition.

They have another notable custom, which is this: If any man have a daughter who dies before marriage, and another man have had a son also die before marriage, the parents of the two arrange a grand wedding between the dead lad and lass. And marry them they do, making a regular contract! And when the contract papers are made out, they put them into the fire, in order (as they will have it) that the parties in the other world may know the fact, and so look on each other as man and wife. And the parents thenceforth consider themselves sib to each other, just as if their children had lived and married. Whatever may be agreed on between the parties as dowry, those who have to pay it cause to be painted on pieces of paper and then put these into the fire, saying that in that way the dead person will get all the real articles in the other world.

THE CHINESE THEATER

BY ARCHIBALD LITTLE

WHEN traveling in China through the scenes made famous in song and history, I have been astonished at the accurate knowledge of the old wars and dynasties displayed by illiterate boatmen on the river and by our porters on land journeys. They are never tired of pointing out historic sites to the foreign traveler, and expatiating upon the great deeds of former generations. It was a long time before I could learn whence these men derived their knowledge, so far surpassing the acquaintance with history displayed by similar classes in our own country. I at last discovered that they had learned their history in that pleasantest and most impressive of all schools, the theater. Elaborate historical dramas form the bulk of the performances given in the public theater, which almost every village in China possesses, by companies of strolling players who are paid by subscriptions from the more wealthy inhabitants.

These companies are generally hired for a week or a fortnight. The performance commences at noon, and goes on till about nine at night. The extraordinary endurance of the actors, an endurance characteristic of the Chinese in all their avocations, is shown by the long successive hours they spend upon the stage. And as all the important pieces are sung to the accompaniment of the band, how they support the strain upon the voice is almost incomprehensible. They have a large *répertoire*

which they carry in their heads. Many of them have no books of the plays. They are apprenticed as children, and so learn the pieces by rote at an age when the memory is especially vigorous. A mark of attention to a distinguished visitor is to hand him the *répertoire*, and ask him to choose a play out of some hundred pieces contained therein. I have often selected an unpopular and seldom-performed play, and never found the test too much for them, the piece being produced immediately; on the other hand, should a play on the programme happen to contain a character of the same name as that of the visitor, it is at once suppressed. Although there is no scenery, the dresses are extremely handsome, elaborate embroideries being worn by princes and generals, and generally the dressing and get-up are careful and accurate. There is no curtain and no drop-scene. And, curiously enough, there is no interval between successive plays, only a peculiar note is sounded on the cymbals, a signal known to the initiated. This has led Europeans to state that a Chinese play went on forever. It is true that sometimes, when a succession of historical plays is given, the same story may go on for three or four successive days. There is, moreover, one celebrated play which has no less than twenty-four acts; as a rule, however, the lighter Chinese pieces are even shorter than ours.

While theatricals are being performed, the whole village is *en fête*, all in their best clothes, the ladies in the galleries with little tables on which are tea and cakes and other delicacies, while families in the wide area of the open pit sit all day long with their tea and pipes, enjoying themselves in a way that it is a pleasure to see.

In the cities, plays are given in the very handsome theaters attached to the guild-halls, of which every large trading city in China has several. Performances are given on the feast-days of the guilds, when the members are invited to dinners quite as elaborate as those given by our own city companies. The feast, which extends over several hours, is accompanied with much ceremony and ancient ritual observances, while the plays go on uninterruptedly. A common penalty, when disputes are arbitrated by the guilds, is fining the defendant in a theatrical performance, which, if extended over the usual three days, costs about £10, the average number of a company being thirty men, female parts being all taken by men and boys, as in the Middle Ages.

During their long hours of song, the actors are refreshed by means of shabbily dressed coolies, who walk casually on to the stage and hand them tea at intervals, but whom the audience are supposed to regard as invisible. Rough indications of scenery are given in a primitive way. A beleaguered general, sitting on a chair raised on a table, addressing an actor standing on the stage, is supposed to be parleying with the commander of the besieging force. Cavalry are indicated by a whip held in the hand, and when dismounting, or mounting to ride off, they go through the action of bestriding a horse. The actors who take women's parts speak in a high falsetto voice, and in their make-up and get-up are indistinguishable from real women. A table covered with an embroidered cloth may represent a throne, or with plain red cloth a magistrate's yamen.

THE SORROWS OF HAN

[THE Tartars realized how much more civilized the Chinese were than they themselves; and the savage chief who had just overcome a Chinese force in battle was often willing to make peace if a Chinese princess might be sent him for his wife. It is upon this custom that the following play is founded.

With only two actors on the stage of the theater, there is not often an opportunity to bring out in conversation who a man is and what he is seeking; and so the chief characters have to make little speeches and introduce themselves. In the prologue to this play, the khan of the Tartars appears first, declares his greatness and speaks of the custom of wedding a princess of China. Then comes the minister, who is bidden to search out beautiful maidens that the emperor may choose among them. In Act II, the minister declares that he has found the loveliest woman in the world. He admits her to the palace, but, as her father is too poor to give him a bribe, he disfigures her portrait, that she may have no chance of being chosen by the emperor. Behold, the emperor enters and finds her playing on a lute.

The Editor.]

Emperor. Since the beauties were selected to grace our palace, we have not yet discovered a worthy object on whom to fix our preference. Vexed and disappointed, we pass this day of leisure roaming in search of her who may be destined for our imperial choice. [*Hears the lute.*] Is not that some lady's lute?

Attendant. It is. — I hasten to advise her of your Majesty's approach.

Emperor. No, hold! Keeper of the yellow gate, discover to what part of our palace that lady pertains; and

bid her approach our presence; but beware lest you alarm her.

Attendant. [*Approaches in the direction of the sound and speaks.*] What lady plays there? The emperor comes! Approach to meet him. [*Lady advances.*]

Emperor. Keeper of the yellow gate, see that the light burns brightly within your gauze lamp, and hold it nearer to us.

Lady. [*Approaching.*] Had your handmaid but known it was your Majesty, she would have been less tardy; forgive, then, this delay.

Emperor. Truly this is a very perfect beauty! From what quarter come such superior charms?

Lady. My name is Chaouheun. My father cultivates at Chingtoo the fields which he has derived from his family. Born in an humble station, I am ignorant of the manners that befit a palace.

Emperor. But with such uncommon attractions, what chance has kept you from our sight?

Lady. When I was chosen by the minister Maouyen-show, he demanded of my father an amount of treasure which our poverty could not supply; he therefore disfigured my portrait by representing a scar under the eyes, and caused me to be consigned to seclusion and neglect.

Emperor. Keeper of the yellow gate, bring us that picture that we may view it. [*Sees the picture.*] Ah, how has he dimmed the purity of the gem, bright as the waves in autumn. [*To the attendant.*] Transmit our pleasure to the officer of the guard to behead Maouyen-show and report to us his execution.

Lady. My parents, sir, are subject to the tax in our

native district. Let me entreat your Majesty to remit their contributions and extend favor towards them!

Emperor. That shall readily be done. Approach and hear our imperial pleasure. We create you a princess of our palace.

Lady. How unworthy is your handmaid of such gracious distinction! [*Goes through the form of returning thanks.*] Early to-morrow I attend your Majesty's commands in this place. The emperor is gone: let the attendant close the doors. I will retire to rest.

[The false minister contrives to escape to the Tartars. He shows to the Tartar khan a true portrait of the princess and persuades him to demand her hand in marriage. The khan does this with the threat that if the maiden is refused, he will ravage the country. The emperor's councilors insist that for the sake of the empire the princess shall be given up, and at length the emperor yields.

In Act III the princess grieves at leaving the palace and going to the winds and snows and the strange husband of a foreign land. There is a farewell scene between her and the emperor:]

Princess. Alas! when shall I again behold your Majesty? I will take off my robes of distinction and leave them behind me. To-day in the palace of Han — to-morrow I shall be espoused to a stranger. I cease to wear these splendid vestments — they shall no longer adorn my beauty in the eyes of men.

Envoy. Again let us urge you, princess, to depart; we have delayed but too long already!

Emperor. 'T is done! — Princess, when you are gone, let your thoughts forbear to dwell with sorrow and resentment upon us! [*They part.*] And am I the great Monarch of the line of Han?

President of the Council. Let your Majesty cease to dwell with such grief upon this subject!

Emperor. She is gone! In vain have we maintained those armed heroes on the frontier. Mention but swords and spears, and they tremble at their hearts like a young deer. The princess has this day performed what belonged to themselves; and yet they affect the semblance of men!

President of the Council. Your Majesty is entreated to return to the palace. Dwell not so bitterly, sir, on her memory. Allow her to depart!

Emperor. Did I not think of her, I had a heart of iron — a heart of iron! The tears of my grief stream in a thousand channels — this evening shall her likeness be suspended in the palace, where I will sacrifice to it — and tapers with their silver lights shall illuminate her chamber.

President of the Council. Let your Majesty return to the palace — the princess is already far distant!

[The princess is now seen in the camp of the Tartars on the bank of the Amoor River, and in despair she throws herself into the stream. The khan refuses to keep in his domain such a traitor as Maouyenshow, and in Act IV the minister is given over to the emperor, and his head is struck off as an offering to the shades of the princess.]

JENGHIZ KHAN, THE "PERFECT WARRIOR"

BY D. PETIS DE LA CROIX

[ANOTHER Tartar force was now coming to the front. Their leader was a remarkable man whose name as a child was Temuchin. His father had been chief of several tribes. He died, leaving the boy of thirteen to take his place. Naturally, some of the tribes promptly revolted; but the mother of Temuchin seized her son's banner and by the aid of those who were still faithful, she brought back half of the rebels. Until the boy had become a man of forty-four years, he had to fight against enemies and be on his guard against traitors.

At length the time came when he felt that his position was secure. He called together his chief men and told them that the fates had promised him the rule of the whole earth. They were enthusiastic, for they had already seen the ability of their leader. He took the name of Jenghiz Khan, or "perfect warrior," and gave his people the name of Mongols, or "the bold." He made laws and had some books translated from foreign languages. One tribe rose against him, but he soon subdued it.

The Editor.]

ALL things looked now as if he desired to live in repose and taste the sweets of that peaceful estate which by such vast fatigues he had obtained; but the love of arms, the darling passion of his soul, permitted him not to rest, and he thought of nothing else but how to find a pretext to fall out with the Chinese, against whom in particular he had formed some designs.

The present state of affairs, all being now in peace, affording him no means to quarrel, he sought amongst the transactions of past ages for something fit to urge

against them; and calling to mind the injuries the kings of China had heretofore done to his ancestors, nay, to his own father and people, he conferred with his Nævians and other princes of his court, continually entertaining them with discourses of the injuries and wrongs their fathers had suffered by the Chinese. "This was the cause," said he, "that our country was looked upon with so much scorn, and despised by the other nations of Asia." In fine, he excited them to revenge by urging that they had no other way to vindicate their honor and make themselves famous to posterity. Neither did he forget to remind them of the promise God had made to him, to assist and render him victorious over all his enemies.

The Mogul princes and lords failed not to applaud their emperor's design. Whether it was out of complaisance or that they found it agreeable to reason and justice is not the question. A council was called to consult on ways and means how to bring this great enterprise to pass; and it was resolved that first of all an ambassador be sent to Altouncan, King of China, to demand satisfaction for all the damages and injuries done to the Moguls by his predecessors, with orders that in case he refused to comply, war should be declared against him. For this purpose they chose Jafer, an old courtier, a man perfectly skilled in state affairs, and sent him away in the winter season.

Jafer, being arrived at Cambaluc which was the old city of Peking, one of the capital cities of Cathay, had an audience of the king, whom he accidentally found in this city, for he was not used to reside there but only in the summer. This ambassador made a long harangue,

which he began with expostulating on his master's greatness, his elevation to the empire of the Moguls and Tartars, and the choice God had made of him to govern the world. He afterwards demanded reparation of the king for all the damages and injuries which his predecessor had done the Moguls, telling him that, if he refused to comply with these demands, he had orders to declare war against him, and to assure him that Jenghiz Khan, at the head of a most powerful army, would come and drive him out of his kingdom and establish one of his own children on his throne.

Jafer's discourse appeared very surprising to the King of China, who was much astonished that the Mogul Emperor should form such a design, and venture to attack and begin a war against a nation whom he had reason to fear, considering the great damages and losses he himself confessed his nation had sustained by them. The king complained to the ambassador, saying, "Your master treats me as if he thought me a Turk or a Mogul," and with this answer he sent him back, "Go tell Jenghiz Khan that, although I cannot hinder him from making war with me, yet I will meet him with an army that shall make him repent his rashness." Jafer returned with all diligence to Caracorom, and gave his master an account of his negotiations, and the observation he had made pursuant to the orders he had given him.

JENGHIZ KHAN CAPTURES PEKING

BY D. PETIS DE LA CROIX

ALTHOUGH the King of China had put abundance of troops into Peking, the Mongols, instigated by the Chinese rebels that accompanied them, resolved to lay siege to this city. They even tried to take it by assault; but the Prince of China, to whom the king his father had entrusted the management of the first war, defended it so vigorously that all the besiegers' efforts proved in vain. It was impossible to tell how many brave actions were performed on both sides during this siege, by reason that the fate of China seeming to depend on the good or ill fortune of this its capital city, the bravest Chinese and greatest lords of the empire were entered into it to share the honor of the long and brave defense.

The great number of troops that were in this city took away from the besiegers all hope of taking it by open force; therefore they resolved to starve it out; and the famine became so great in Peking that the men chose rather to eat one another than to yield. Notwithstanding, the Chinese bravery availed them nothing, for the city was taken by a stratagem, which being reported to the King of China, he conceived such displeasure that he poisoned himself.

This is the tale of the capture: —

The besiegers suffered so horrible a famine that they were obliged to decimate the men and out of every ten kill one to feed the other nine. The besieged defended

themselves so valiantly with their arrows and engines that when stones came to fail the engineers, they melted down their gold and silver, which were in great abundance in that place, and used it to shoot against their enemies; but at last, the Moguls having received a supply of provisions and finding they were no nearer taking the city than they were the first day, undermined it and made a way underground which reached to the middle of the city, and in the night assailed the Chinese, who, surprised with a stratagem so new and strange, lost all courage and were obliged to surrender the city to the Moguls. The King of China, believing this place impregnable, had shut himself in it, and was killed with his son. The Moguls and Tartars who were entered into the city opened the gates to those without, and gave no quarter to any they met with; and they plundered it of all that was precious or valuable and afterwards divided the booty according to Jenghiz Khan's law.

THE DIRGE OF JENGHIZ KHAN

[JENGHIZ KHAN conquered central Asia from the Caspian Sea and the Indus River to Korea and the Yang-tze-kiang. He was about to attack southern China when he died, in 1227. His body was buried in his own country, and it is said that it was borne to his native land on a two-wheeled wagon, escorted by his enormous number of followers. As they journeyed, they wept and wailed, and one of the old comrades of the dead warrior chanted a dirge which has been handed down to this day.

The Editor.]

WHILOM thou didst swoop like a falcon, a rumbling wagon now trundles thee off,
O my King!
Hast thou in truth, then, forsaken thy wife and thy children and the Diet of thy people,
O my King?
Circling in pride like an eagle whilom thou didst lead us,
O my King!
But now thou hast stumbled and fallen like an unbroken colt,
O my King!

VI
STORIES OF THE GREAT KHAN

HISTORICAL NOTE

Not many years after the death of Jenghiz Khan, Kublai ascended the throne. He overcame what opposition survived and reigned as emperor of all China. Save for Arabia, Hindustan, and some of the western districts of Asia, he ruled from the Pacific to the Dnieper River, and from the Arctic Ocean to the Straits of Malacca.

There was much for these wild Tartars to learn from the Chinese. The Mongols had had no definite laws. For instance, if a man was accused of crime, he was tried before some official, and if he was found guilty, he was punished as the official thought best. Moreover, the Tartars gave nothing in charity. If a poor man begged of one of them, he would receive the reply, "Go, with the curse of God; for if He loved you as He loves me, He would have provided for you." Many of the Tartars now adopted the religion of Buddha. This teaches charity to men and beasts; for who could say but the soul of some one of a man's own relatives was embodied in the beggar who pleaded for alms, or in the hungry dogs whose wistful eyes pleaded for a meal?

THE PALACE OF THE GREAT KHAN IN CAMBALUC (PEKING)

BY MARCO POLO

[KUBLAI KHAN was a good ruler to the Chinese and did well for the country. He was anxious to know more about the rest of the world, and when he was told that two merchants from Venice were in his city, he was delighted and sent for them at once to ask questions about their rulers, how they lived, how they went forth to battle, and in what manner they administered justice. After these two merchants, the Polos, had remained in China for some time, they returned to Italy. Then they journeyed eastward again, and this time they brought with them young Marco, the son of one of them.

The young man put on the Chinese dress and learned the four languages most used in the country. This pleased the khan, but something else pleased him much more. He was hungry to know about the distant lands and the manners and customs of people; but when his officers returned from an embassage, they had nothing to say except to make reports of the business on which they had been sent. "They are fools and dolts," declared the emperor; and to the men themselves he said, "I had far liever hearken about the strange things and manners of the different countries you have seen than merely be told of the business you went upon." It chanced that Marco was once sent away on a business matter. He kept his eyes open, and when he returned, he had a long story to tell of what he had seen. The emperor was delighted. At last he had found a man after his own heart. He sent the young Venetian on most important missions, and listened eagerly to the lively stories that he always had to tell on his return. After the Polos had gone back to their own country, Marco wrote a very interesting

book about his years in China, or Cathay, as it was then called. The following stories are taken from this book.

The Editor.]

YOU must know that it is the greatest palace that ever was. It is all on the ground floor, only the basement is raised some ten palms above the surrounding soil, and this elevation is retained by a wall of marble raised to the level of the pavement, two paces in width and projecting beyond the base of the palace so as to form a kind of terrace-walk, by which people can pass round the building, and which is exposed to view, whilst on the outer edge of the wall there is a very fine pillared balustrade, and up to this the people are allowed to come. The roof is very lofty, and the walls of the palace are all covered with gold and silver. They are also adorned with representations of dragons, sculptured and gilt, beasts and birds, knights and idols, and sundry other subjects. And on the ceiling, too, you see nothing but gold and silver and painting. On each of the four sides there is a great marble staircase leading to the top of the marble wall and forming the approach to the palace.

The hall of the palace is so large that it could easily dine six thousand people; and it is quite a marvel to see how many rooms there are besides. The building is altogether so vast, so rich, and so beautiful, that no man on earth could design anything superior to it. The outside of the roof also is all colored with vermilion and yellow and green and blue and other hues, which are fixed with a varnish so fine and exquisite that they shine like crystal, and lend a resplendent luster to the palace as seen for a great way round. This roof is made, too, with such strength and solidity that it is fit to last forever.

Between the two walls of the enclosure there are fine parks and beautiful trees bearing a variety of fruits. There are beasts also of sundry kinds, such as white stags and fallow deer, gazelles, and roebucks, and fine squirrels of various sorts, with numbers also of the animal that gives the musk, and all manner of other beautiful creatures, insomuch that the whole place is full of them, and no spot remains void except where there is traffic of people going and coming. The parks are covered with abundant grass; and the roads through them being all paved and raised two cubits above the surface, they never become muddy, nor does the rain lodge on them, but flows off into the meadows, quickening the soil and producing that abundance of herbage.

From that corner of the enclosure which is toward the northwest, there extends a fine lake, containing foison of fish of different kinds which the emperor hath caused to be put in there, so that whenever he desires any, he can have them at his pleasure. A river enters this lake and issues from it, but there is a grating of iron or brass put up so that the fish cannot escape in that way.

Moreover, on the north side of the palace, about a bow-shot off, there is a hill which has been made by art from the earth dug out of the lake; it is a good hundred paces in height and a mile in compass. This hill is entirely covered with trees that never lose their leaves, but remain ever green. And I assure you that wherever a beautiful tree may exist and the emperor gets news of it, he sends for it and has it transported bodily with all its roots and the earth attached to them, and planted on that hill of his. No matter how big the tree may be, he gets it carried by his elephants; and in this way he

has got together the most beautiful collection of trees in all the world. And he has also caused the whole hill to be covered with the ore of azure, which is very green. And thus not only are the trees all green, but the hill itself is all green likewise; and there is nothing to be seen on it that is not green; and hence it is called the Green Mount; and in good sooth 't is named well.

On the top of the hill again there is a fine big palace which is all green inside and out, and thus the hill and the trees and the palace form together a charming spectacle; and it is marvelous to see their uniformity of color! Everybody who sees them is delighted. And the Great Khan had caused this beautiful prospect to be formed for the comfort and solace and delectation of his heart.

HOW THE GREAT KHAN ATE HIS DINNER

BY MARCO POLO

AND when the Great Khan sits at table on any great court occasion, it is in this fashion. His table is elevated a good deal above the others, and he sits at the north end of the hall, looking towards the south, with his chief wife beside him on the left. On this right sit his sons and his nephews, and other kinsmen of the blood imperial, but lower, so that their heads are on a level with the emperor's feet. And then the other barons sit at other tables lower still. So also with the women; for all the wives of the lord's sons and of his nephews and other kinsmen sit at the lower table to his right; and below them again the ladies of the other barons and knights, each in the place assigned by the lord's orders. The tables are so disposed that the emperor can see the whole of them from end to end, many as they are. Further, you are not to suppose that everybody sits at table; on the contrary, the greater part of the soldiers and their officers sit at their meal in the hall on the carpets. Outside the hall will be found more than forty thousand people; for there is a great concourse of folk bringing presents to the lord, or come from foreign countries with curiosities.

In a certain part of the hall near where the Great Khan holds his table, there is set a large and very beautiful piece of workmanship in the form of a square coffer, or buffet, about three paces each way, exquisitely wrought with figures of animals, finely carved and gilt.

The middle is hollow, and in it stands a great vessel of pure gold, holding as much as an ordinary butt; and at each corner of the great vessel is one of smaller size, of the capacity of a firkin, and from the former the wine or beverage flavored with fine and costly spices is drawn off into the latter. And on the buffet aforesaid are set all the lord's drinking-vessels, among which are certain pitchers of the finest gold, which are called verniques, and are big enough to hold drink for eight or ten persons. And one of these is put between every two persons, besides a couple of golden cups with handles, so that every man helps himself from the pitcher that stands between him and his neighbor. And the ladies are supplied in the same way. The value of these pitchers and cups is something immense; in fact, the Great Khan has such a quantity of this kind of plate, and of gold and silver in other shapes, as no one ever before saw or heard tell of or could believe.

There are certain barons specially deputed to see that foreigners, who do not know the customs of the court, are provided with places suited to their rank; and these barons are continually moving to and fro in the hall, looking to the wants of the guests at table, and causing the servants to supply them promptly with wine, milk, meat, or whatever they lack. At every door of the hall, or, indeed, wherever the emperor may be, there stand a couple of big men like giants, one on each side, armed with staves. Their business is to see that no one steps upon the threshold in entering; and if this does happen, they strip the offender of his clothes, and he must pay a forfeit to have them back again; or in lieu of taking his clothes, they give him a certain number of blows. If

they are foreigners ignorant of the order, then there are barons appointed to introduce them, and explain it to them. They think, in fact, that it brings bad luck if any one touches the threshold. Howbeit, they are not expected to stick at this in going forth again, for at that time some are like to be the worse for liquor and incapable of looking to their steps.

And you must know that those who wait upon the Great Khan with his dishes and his drink are some of the great barons. They have the mouth and nose muffled with fine napkins of silk and gold, so that no breath nor odor from their persons should taint the dish or the goblet presented to the lord. And when the emperor is going to drink, all the musical instruments, of which he has vast store of every kind, begin to play. And when he takes the cup, all the barons and the rest of the company drop on their knees and make the deepest obeisance before him, and then the emperor doth drink. But each time that he does so the whole ceremony is repeated.

I will say nought about the dishes, as you may easily conceive that there is a great plenty of every possible kind. But you should know that in every case where a baron or knight dines at those tables, their wives also dine there with the other ladies. And when all have dined and the tables have been removed, then come in a great number of players and jugglers, adepts at all sorts of wonderful feats, and perform before the emperor and the rest of the company, creating great diversion and mirth, so that everybody is full of laughter and enjoyment. And when the performance is over, the company breaks up and every one goes to his quarters.

HOW KUBLAI KHAN WENT A-HUNTING

BY MARCO POLO

THE Great Khan starts off on the first day of March and travels southward towards the Ocean Sea, a journey of two days. He takes with him full ten thousand falconers and some five hundred gerfalcons, besides peregrines, sakers, and other hawks in great numbers; and goshawks also to fly at the waterfowl. But do not suppose that he keeps all these together by him; they are distributed about, hither and thither, one hundred together, or two hundred at the utmost, as he thinks proper. But they are always fowling as they advance, and the most part of the quarry taken is carried to the emperor. And let me tell you when he goes thus a-fowling with his gerfalcons and other hawks, he is attended by full ten thousand men who are disposed in couples; and these are called *toscaol*, which is as much as to say, "watchers." And the name describes their business. They are posted from spot to spot, always in couples, and thus they cover a great deal of ground. Every man of them is provided with a whistle and hood, so as to be able to call in a hawk and hold it in his hand. And when the emperor makes a cast, there is no need that he follow it up, for those men I speak of keep so good a lookout that they never lose sight of the birds, and if these have need of help, they are ready to render it.

All the emperor's hawks, and those of the barons as

well, have a little label attached to the leg to mark them, on which is written the names of the owner and the keeper of the bird. And in this way the hawk, when caught, is at once identified and handed over to its owner. But if not, the bird is carried to a certain baron, who is styled the *bularguchi*, which is as much as to say, "the keeper of lost property." And I tell you that whatever may be found without a known owner, whether it be a horse, or a sword, or a hawk, or what-not, it is carried to that baron straightway, and he takes charge of it. And if the finder neglects to carry his trover to the baron, the latter punishes him. Likewise the loser of any article goes to the baron, and if the thing be in his hands, it is immediately given up to the owner. Moreover, the said baron always pitches on the highest spot of the camp with his banner displayed, in order that those who have lost or found anything may have no difficulty in finding their way to him. Thus nothing can be lost but it shall be incontinently found and restored.

And so the emperor follows this road that I have mentioned, leading along in the vicinity of the Ocean Sea (which is within two days' journey of his capital city, Cambaluc), and as he goes there is many a fine sight to be seen and plenty of the very best entertainment in hawking; in fact, there is no sport in the world to equal it!

The emperor himself is carried upon four elephants in a fine chamber made of timber, lined inside with plates of beaten gold, and outside with lions' skins, for he always travels in this way on his fowling expeditions because he is troubled with gout. He always keeps

beside him a dozen of his choicest gerfalcons, and is attended by several of his barons, who ride on horseback alongside. And sometimes, as they may be going along and the emperor from his chamber is holding discourse with the barons, one of the latter shall exclaim, "Sire! look out for cranes!" Then the emperor instantly has the top of his chamber thrown open, and having marked the cranes, he casts one of his gerfalcons, whichever he pleases; and often the quarry is struck within his view, so that he has the more exquisite sport and diversion, there as he sits in his chamber or lies on his bed; and all the barons with him get the enjoyment of it likewise. So it is not without reason I tell you that I do not believe there ever existed in the world, or ever will exist, a man with such sport and enjoyment as he has or with such rare opportunities.

And when he has traveled till he reaches a place called Cachar Modun, there he finds his tents pitched, with the tents of his sons, and his barons, and those of his ladies and theirs, so that there shall be full ten thousand tents in all, and all fine and rich ones. And I will tell you how his own quarters are disposed. The tent in which he holds his courts is large enough to give cover easily to a thousand souls. It is pitched with its door to the south, and the barons and knights remain in waiting in it whilst the lord abides in another close to it on the west side. When he wishes to speak with any one, he causes the person to be summoned to that other tent. Immediately behind the great tent there is a fine large chamber where the lord sleeps; and there are also many other tents and chambers, but they are not in contact with the great tent as these are. The two audience tents and

the sleeping-chamber are constructed in this way. Each of the audience tents has three poles, which are of spicewood, and are most artfully covered with lions' skins, striped with black and white and red, so that they do not suffer from any weather. All three apartments are also covered outside with similar skins of striped lions, a substance that lasts forever. And inside they are all lined with ermine and sable, these two being the finest and most costly furs in existence. For a robe of sable, large enough to line a mantle, is worth two thousand bezants of gold, or one thousand, at least, and this kind of skin is called by the Tartars "the king of furs." The beast itself is about the size of a marten. These two furs of which I speak are applied and inlaid so exquisitely that it is really worth seeing. All the tent ropes are of silk. And in short I may say that those tents, to wit, the two audience halls and the sleeping-chamber, are so costly that it is not every king could pay for them.

Roundabout these tents are others, also fine ones and beautifully pitched, in which are the emperor's ladies and the ladies of the other princes and officers. And then there are the tents for the hawks and their keepers, so that altogether the number of tents there on the plain is something wonderful. To see the many people that are thronging to and fro on every side and every day there, you would take the camp for a good big city. For you must reckon the leeches and the astrologers and the falconers and all the other attendants on so great a company; and add that everybody there has his whole family with him, for such is their custom.

The lord remains encamped there until the spring, and all that time he does nothing but go hawking round-

about among the canebrakes along the lakes and rivers that abound in that region, and across fine plains on which are plenty of cranes and swans, and all sorts of other fowl. The other gentry of the camp also are never done with hunting and hawking, and every day they bring home great store of venison and feathered game of all sorts. Indeed, without having witnessed it, you would never believe what quantities of game are taken, and what marvelous sport and diversion they all have whilst they are in camp there.

HOW THE KHAN SENT HIS MESSAGES

BY MARCO POLO

Now you must know that from this city of Cambaluc proceed many roads and highways leading to a variety of provinces, one to one province, another to another; and each road receives the name of the province to which it leads; and it is a very sensible plan. And the messengers of the emperor in traveling from Cambaluc, be the road whichsoever they will, find at every twenty-five miles of the journey a station which they call *yamb*, or, as we should say, the "horse post-house." And at each of those stations used by the messengers, there is a large and handsome building for them to put up at, in which they find all the rooms furnished with fine beds and all other necessary articles in rich silk, and where they are provided with everything they can want. If even a king were to arrive at one of these, he would find himself well lodged.

At some of these stations, moreover, there shall be posted some four hundred horses, standing ready for the use of the messengers; at others there shall be two hundred, according to the requirements, and to what the emperor has established in each case. At every twenty-five miles, as I said, or anyhow at every thirty miles, you find one of these stations, on all the principal highways leading to the different provincial governments; and the same is the case throughout all the chief provinces subject to the Great Khan. Even when the messengers have

to pass through a roadless tract where neither house nor hostel exists, still there the station-houses have been established just the same, excepting that the intervals are somewhat greater, and the day's journey is fixed at thirty-five to forty-five miles, instead of twenty-five to thirty. But they are provided with horses and all the other necessaries just like those we have described, so that the emperor's messengers, come they from what region they may, find everything ready for them.

And in sooth this is a thing done on the greatest scale of magnificence that ever was seen. Never had emperor, king, or lord such wealth as this manifests! For it is a fact that on all these posts taken together there are more than three hundred thousand horses kept up, specially for the use of the messengers. And the great buildings that I have mentioned are more than ten thousand in number, all richly furnished, as I told you. The thing is on a scale so wonderful and costly that it is hard to bring one's self to describe it.

But now I will tell you another thing that I had forgotten, but which ought to be told whilst I am on this subject. You must know that by the Great Khan's orders there has been established between those post-houses, at every interval of three miles, a little fort with some forty houses roundabout it, in which dwell the people who act as the emperor's foot-runners. Every one of those runners wears a great wide belt, set all over with bells, so that as they run the three miles from post to post their bells are heard jingling a long way off. And thus on reaching the post the runner finds another man similarly equipped, and all ready to take his place, who instantly takes over whatsoever he has in charge,

and with it receives a slip of paper from the clerk, who is always at hand for the purpose; and so the new man sets off and runs his three miles. At the next station he finds his relief ready in like manner; and so the post proceeds, with a change every three miles. And in this way the emperor, who has an immense number of these runners, receives dispatches with news from places ten days' journey off in one day and night; or, if need be, news from a hundred days off in ten days and nights; and that is no small matter! (In fact, in the fruit season many a time fruit shall be gathered one morning in Cambaluc, and the evening of the next day it shall reach the Great Khan at Chandu, a distance of ten days' journey. The clerk at each of the posts notes the time of each courier's arrival and departure; and there are often other officers whose business it is to make monthly visitations of all the posts, and to punish those runners who have been slack in their work.) The emperor exempts these men from all tribute and pays them besides.

Moreover, there are also at those stations other men equipped similarly with girdles hung with bells, who are employed for expresses when there is a call for great haste in sending dispatches to any governor of a province, or to give news when any baron has revolted, or in other such emergencies; and these men travel a good two hundred or two hundred and fifty miles in the day and as much more in the night. I'll tell you how it stands. They take a horse from those at the station which are standing ready saddled, all fresh and in wind, and mount and go at full speed as hard as they can ride, in fact. And when those at the next post hear the bells,

they get ready another horse and a man equipped in the same way, and he takes over the letter or whatever it be, and is off full speed to the third station, where again a fresh horse is found all ready; and so the dispatch speeds along from post to post, always at full gallop with regular change of horses. And the speed at which they go is marvelous. By night, however, they cannot go so fast as by day, because they have to be accompanied by footmen with torches, who could not keep up with them at full speed.

Those men are highly prized; and they could never do it, did they not bind hard the stomach, chest, and head with strong bands. And each of them carries with him a gerfalcon tablet, in sign that he is bound on an urgent express; so that if perchance his horse break down or he meet with other mishap, whomsoever he may fall in with on the road, he is empowered to make dismount and give up his horse. Nobody dares refuse in such a case; so that the courier hath always a good fresh nag to carry him.

Now all these numbers of post-horses cost the emperor nothing at all; and I will tell you the how and the why. Every city or village or hamlet that stands near one of those post-stations has a fixed demand made on it for as many horses as it can supply, and these it must furnish to the post. And in this way are provided all the posts of the cities, as well as the towns and villages roundabout them; only in uninhabited tracts the horses are furnished at the expense of the emperor himself.

Nor do the cities maintain the full number, say of four hundred horses, always at their station, but month by month two hundred shall be kept at the station, and

the other two hundred at grass, coming in their turn to relieve the first two hundred. And if there chance to be some river or lake to be passed by the runners and horse-posts, the neighboring cities are bound to keep three or four boats in constant readiness for the purpose.

THE KING'S MESSENGER

BY CHUANG TZU, FOURTH CENTURY B.C.

BRILLIANT bright the blossoms glow
On the level heights and the marshlands low.

The Royal Messenger am I!
At the King's command I can swiftly fly.

Equipped with all that man may need,
Alert, determined to succeed.

Three teams of horses, young and strong,
I have, to whirl my car along.

My steeds are white, or gray, or pied;
Well skilled am I each team to guide.

We gallop till the sweat-flakes stain
With large wet spots each glossy rein.

Each man I meet without delay
Must tell me all he has to say.

The realm I traverse till I bring
The counsel sought for by the King.

THE POLOS TEACH THE KHAN HOW TO CAPTURE A CITY

BY MARCO POLO

Now you must know that this city [Saianfu] held out against the Great Khan for three years after the rest of Manzi [southern China] had surrendered. The Great Khan's troops made incessant attempts to take it, but they could not succeed because of the great and deep waters that were roundabout it, so that they could approach from one side only, which was the north. And I tell you they never would have taken it but for a circumstance that I am going to relate.

You must know that when the Great Khan's host had lain three years before the city without being able to take it, they were greatly chafed thereat. Then Messer Nicolo Polo and Messer Maffeo and Messer Marco said: "We could find you a way of forcing the city to surrender speedily"; whereupon those of the army replied that they would be right glad to know how that should be. All this talk took place in the presence of the Great Khan. For messengers had been dispatched from the camp to tell him that there was no taking the city by blockade, for it continually received supplies of victuals from those sides which they were unable to invest; and the Great Khan had sent back word that take it they must, and find a way how. Then spoke up the two brothers and Messer Marco the son, and said: "Great Prince, we have with us among our followers

men who are able to construct mangonels which shall cast such great stones that the garrison will never be able to stand them, but will surrender incontinently, as soon as the mangonels or trebuchets shall have shot into the town."

The Khan bade them with all his heart have such mangonels made as speedily as possible. Now Messer Nicolo and his brother and his son immediately caused timber to be brought, as much as they desired, and fit for the work in hand. And they had two men among their followers, a German and a Nestorian Christian, who were masters of that business, and these they directed to construct two or three mangonels capable of casting stones of three hundred pounds' weight. Accordingly they made three fine mangonels, each of which cast stones of three hundred pounds' weight and more. And when they were complete and ready for use, the emperor and the others were greatly pleased to see them, and caused several stones to be shot in their presence; whereat they marveled greatly and greatly praised the work. And the Khan ordered that the engines should be carried to his army which was at the leaguer of Saianfu.

And when the engines were got to the camp, they were forthwith set up, to the great admiration of the Tartars. And what shall I tell you? When the engines were set up and put in gear, a stone was shot from each of them into the town. These took effect among the buildings, crashing and smashing through everything with huge din and commotion. And when the townspeople witnessed this new and strange visitation, they were so astonished and dismayed that they knew not

what to do or say. They took counsel together, but no counsel could be suggested how to escape from these engines, for the thing seemed to them to be done by sorcery. They declared that they were all dead men if they yielded not, so they determined to surrender on such conditions as they could get. Wherefore they straightway sent word to the commander of the army that they were ready to surrender on the same terms as the other cities of the province had done, and to become the subjects of the Great Khan; and to this the captain of the host consented.

So the men of the city surrendered, and were received to terms; and this all came about through the exertions of Messer Nicolo and Messer Maffeo and Messer Marco; and it was no small matter. For this city and province is one of the best that the Great Khan possesses, and brings him in great revenues.

A CHINESE CITY AT THE END OF THE THIRTEENTH CENTURY

BY MARCO POLO

WHEN you have left the city of Changan and have traveled for three days through a splendid country, passing a number of towns and villages, you arrive at the most noble city of Kinsay [Hang-chau], a name which is as much as to say in our tongue, "The City of Heaven."

And since we have got thither I will enter into particulars about its magnificence; and these are well worth the telling, for the city is beyond dispute the finest and the noblest in the world. In this we shall speak according to the written statement which the queen of this realm sent to Bayan, the conqueror of the country, for transmission to the Great Khan, in order that he might be aware of the surpassing grandeur of the city and might be moved to save it from destruction or injury. I will tell you all the truth as it was set down in that document. For truth it was, as the said Messer Marco Polo at a later date was able to witness with his own eyes. And now we shall rehearse these particulars.

First and foremost, then, the document stated the city of Kinsay to be so great that it hath an hundred miles of compass. And there are in it twelve thousand bridges of stone, for the most part so lofty that a great fleet could pass beneath them. And let no man marvel that

there are so many bridges, for you see the whole city stands as it were in the water and surrounded by water, so that a great many bridges are required to give free passage about it. And though the bridges be so high, the approaches are so well contrived that carts and horses do cross them.

The document aforesaid also went on to state that there were in this city twelve guilds of the different crafts, and that each guild had twelve thousand houses in the occupation of its workmen. Each of these houses contains at least twelve men, whilst some contain twenty and some forty, — not that these are all masters, but inclusive of the journeymen who work under the masters. And yet all these craftsmen had full occupation, for many other cities of the kingdom are supplied from this city with what they require.

The document aforesaid also stated that the number and wealth of the merchants, and the amount of goods that passed through their hands, was so enormous that no man could form a just estimate thereof. And I should have told you with regard to those masters of the different crafts who are at the head of such houses as I have mentioned, that neither they nor their wives ever touch a piece of work with their own hands, but live as nicely and delicately as if they were kings and queens. The wives, indeed, are most dainty and angelic creatures! Moreover, it was an ordinance laid down by the king that every man should follow his father's business and no other, no matter if he possessed one hundred thousand bezants.

Inside of the city there is a lake which has a compass of some thirty miles: and all round it are erected beau-

tiful palaces and mansions, of the richest and most exquisite structure that you can imagine, belonging to the nobles of the city. There are also on its shores many abbeys and churches of the idolaters. In the middle of the lake are two islands, on each of which stands a rich, beautiful, and spacious edifice, furnished in such style as to seem fit for the palace of an emperor. And when any one of the citizens desired to hold a marriage feast or to give any other entertainment, it used to be done at one of these palaces. And everything would be found there ready to order, such as silver-plate, trenchers, and dishes, napkins, and tablecloths, and whatever else was needful. The king made this provision for the gratification of his people, and the place was open to every one who desired to give an entertainment. Sometimes there would be at these palaces a hundred different parties; some holding a banquet, others celebrating a wedding; and yet all would find good accommodation in the different apartments and pavilions, and that in so well ordered a manner that one party was never in the way of another.

The houses of the city are provided with lofty towers of stone in which articles of value are stored for fear of fire; for most of the houses themselves are of timber, and fires are very frequent in the city.

The people are idolaters; and since they were conquered by the Great Khan they use paper money. Both men and women are fair and comely, and for the most part clothe themselves in silk, so vast is the supply of that material, both from the whole district of Kinsay and from the imports by traders from other provinces. And you must know they eat every kind of flesh, even that of

dogs and other unclean beasts, which nothing would induce a Christian to eat.

Since the Great Khan occupied the city, he has ordained that each of the twelve thousand bridges should be provided with a guard of ten men, in case of any disturbance, or of any being so rash as to plot treason or insurrection against him. Each guard is provided with a hollow instrument of wood and with a metal basin, and with a timekeeper to enable them to know the hour of the day or night. And so when one hour of the night is past, the sentry strikes one on the wooden instrument and on the basin, so that the whole quarter of the city is made aware that one hour of the night is gone. At the second hour, he gives two strokes, and so on, keeping always wide awake and on the lookout. In the morning again from the sunrise, they begin to count anew, and strike one hour as they did in the night, and so on hour after hour.

Part of the watch patrols the quarter, to see if any light or fire is burning after the lawful hours; if they find any, they mark the door, and in the morning the owner is summoned before the magistrates, and unless he can plead a good excuse he is punished. Also if they find any one going about the streets at unlawful hours, they arrest him, and in the morning they bring him before the magistrates. Likewise if in the daytime they find any poor cripple unable to work for his livelihood, they take him to one of the hospitals, of which there are many, founded by the ancient kings and endowed with great revenues. Or if he be capable of work, they oblige him to take up some trade. If they see that any house has caught fire, they immediately beat upon that

wooden instrument to give the alarm; and this brings together the watchmen from the other bridges to help to extinguish it and to save the goods of the merchants or others, either by removing them to the towers above mentioned or by putting them in boats and transporting them to the islands in the lake. For no citizen dares leave his house at night or to come near the fire, only those who own the property, and those watchmen who flock to help, of whom there shall come one or two thousand at the least.

Moreover, within the city there is an eminence on which stands a tower, and at the top of the tower is hung a slab of wood. Whenever fire or any other alarm breaks out in the city, a man who stands there with a mallet in his hand beats upon the slab, making a noise that is heard to a great distance. So when the blows upon this slab are heard, everybody is aware that fire has broken out or that there is some cause of alarm.

All the streets of the city are paved with stone or brick, as indeed are all the highways throughout Manzi, so that you ride and travel in every direction without inconvenience. Were it not for this pavement, you could not do so, for the country is very low and flat, and after rain it is deep in mire and water. But as the Great Khan's couriers could not gallop their horses over the pavement, the side of the road is left unpaved for their convenience. The pavement of the main street of the city also is laid out in two parallel ways of ten paces in width on either side, leaving a space in the middle laid with fine gravel, under which are vaulted drains which convey the rain water into the canals; and thus the road is kept ever dry.

You must know also that the city of Kinsay has some three thousand baths, the water of which is supplied by springs. They are hot baths, and the people take great delight in them, frequenting them several times a month, for they are very cleanly in their persons. They are the finest and largest baths in the world; large enough for one hundred persons to bathe together. . . .

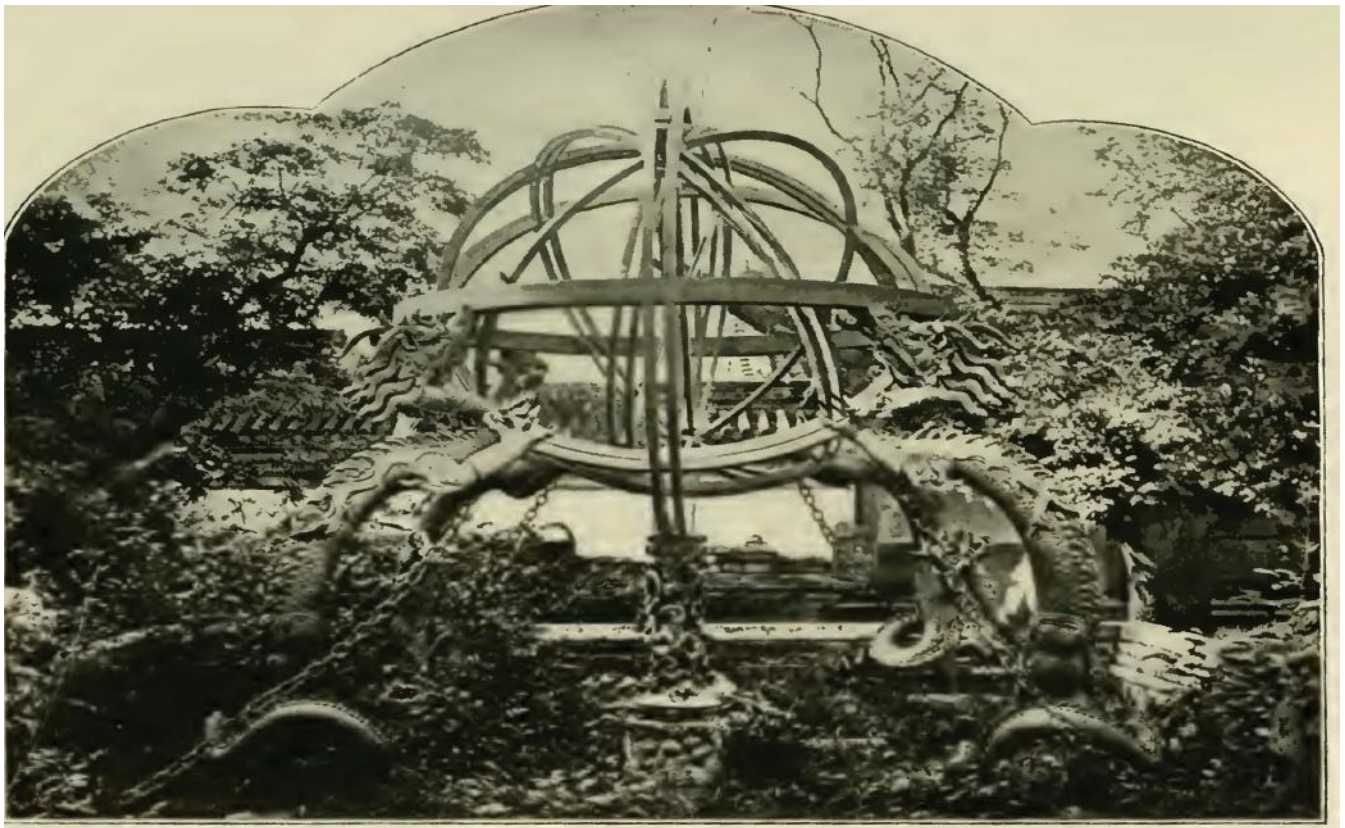
When any one dies, the friends and relations make a great mourning for the deceased, and clothe themselves in hempen garments, and follow the corpse, playing on a variety of instruments and singing hymns to their idols. And when they come to the burning-place, they take representations of things cut out of parchment, such as caparisoned horses, male and female slaves, camels, armor, suits of cloth of gold, and money in great quantities, and these things they put on the fire along with the corpse, so that they are all burnt with it. And they tell you that the dead man shall have all these slaves and animals of which the effigies are burnt, alive in flesh and blood, and the money in gold, at his disposal in the next world; and that the instruments which they have caused to be played at his funeral and the idol hymns that have been chanted shall also be produced again to welcome him in the next world; and that the idols themselves will come to do him honor.

Furthermore, there exists in this city the palace of the king who fled, him who was emperor of Manzi, and that is the greatest palace in the world, as I shall tell you more particularly. For you must know its demesne hath a compass of ten miles, all enclosed with lofty battlemented walls; and inside the walls are the finest and most delectable gardens upon earth and filled with

the finest fruits. There are numerous fountains in it also, and lakes full of fish. In the middle is the palace itself, a great and splendid building. It contains twenty great and handsome halls, one of which is more spacious than the rest and affords room for a vast multitude to dine. It is all painted in gold, with many histories and representations of beasts and birds, of knights and dames, and many marvelous things. It forms a really magnificent spectacle, for over all the walls and all the ceiling you see nothing but paintings in gold. And besides these halls the palace contains one thousand large and handsome chambers, all painted in gold and divers colors. . . . There is one church only, belonging to the Nestorian Christians.

There is another thing I must tell you. It is the custom for every burgess of this city, and in fact for every description of person in it, to write over his door his own name, the name of his wife, and those of his children, his slaves, and all the inmates of his house, and also the number of animals that he keeps. And if any one dies in the house, then the name of that person is erased, and if any child is born, its name is added. So in this way the sovereign is able to know exactly the population of the city. And this is the practice also throughout all Manzi and Cathay.

And I must tell you that every hosteler who keeps an hostel for travelers is bound to register their names and surnames, as well as the day and month of their arrival and departure. And thus the sovereign hath the means of knowing, whenever it pleases him, who come and go throughout his dominions. And certes this is a wise order and a provident.



THE PEKING OBSERVATORY

In the thirteenth century, three hundred years before the birth of Galileo, and at a time when Europe was just emerging from the Dark Ages, this astronomical observatory was erected by the Mongol emperors.

The instrument shown in this picture is made of solid bronze. It is of huge dimensions, and the beautiful workmanship shows that even in that early age the art of casting had been carried to perfection by the Chinese. The outer framework is a heavy metal horizon, divided into twelve equal parts for the twelve hours into which the Chinese divide their day and night, and also marked to designate the points of the compass. The inside of the ring bears the names of the twelve states into which China was anciently divided; every part of the empire being supposed to be under the influence of a particular quarter of the heavens.

Within this is a complicated arrangement of circles and elliptics, illustrating the various movements of the earth and planets, and divided into portions representing the constellations, and the months and days of the year. In the center is a revolving tube for taking sights, and at the four corners are miniature rocks of bronze marked "Northwest Mountain," "Southwest Mountain," "Southeast Mountain," "Northeast Mountain."

An interesting touch of superstition is given by the four dragons which uphold the instrument and are chained to the earth to prevent their flying away.

VII
CHINESE FABLES AND TALES

HISTORICAL NOTE

CHINESE literature is richest in histories, commentaries on the classics, and poetry. One of its most striking features is the colossal scale on which works have been compiled. An official history, completed in 1633, comprised 3706 books, a collection of the Chinese classics with their commentaries begun by the Emperor Kien-long is said to have numbered 180,000 volumes, and an anthology published in 1707 contained nearly 50,000 poems arranged in 900 volumes. Most remarkable of all is an encyclopædia of history, philosophy, and literature ordered by the third Emperor of the Ming Dynasty. More than two thousand writers labored on this for five years and the result was a work of 917,480 pages, the equivalent of about 489,226,000 English words. This extraordinary work was never published owing to lack of money, but three copies were made by hand, all of which have since perished.

However, as with us, while the classics are respected and studied in school, the great mass of people depend on stories for their reading.

THE BOY PHILOSOPHER

THERE was a wealthy man of Chi, named T'ien Tsu, who daily fed a thousand people in his own mansion. Among them was one who reverently presented his host with a fish and a goose. T'ien Tsu looked at the offering and sighed. "How bountiful," he exclaimed, "is Heaven to man! It gives us the nutritious grain for food, and produces birds and fishes for our use." All the guests applauded this pious sentiment to the echo, except the young son of a certain Mr. Pao, a lad of twelve years old, who, leaving his back seat and running forward, said:—

"You would be nearer the truth, sir, if you said that Heaven, Earth, and everything else belonged to the same category, and that, therefore, nothing in that category is superior to the rest. The only difference which exists is a matter of size, intelligence, and strength, by virtue of which all these things act and prey upon each other; so it is quite a mistake to say that one is created *for the sake* of the others. Whatever a man can get to eat, he eats; how can it be that Heaven originally intended it for the use of man, and therefore created it? Besides, we all know that gnats and mosquitoes suck our skins, and tigers and wolves devour our flesh; so that, according to your theory, we were ourselves created by Heaven for the special benefit of gnats, mosquitoes, tigers, and wolves! Do you believe that, pray?"

THE ELIXIR OF LIFE

ONCE upon a time it was reported that there was a person who professed to have the secret of immortality. The King of Yen, therefore, sent messengers to inquire about it; but they dawdled on the road, and before they had arrived at their destination, the man was already dead. Then the king was very angry, and sought to slay the messengers; but his favorite minister expostulated with him, saying, "There is nothing which causes greater sorrow to men than death; there is nothing they value more highly than life. Now, the very man who said he possessed the secret of immortality is dead himself. How, then, could he have prevented Your Majesty from dying?" So the men's lives were spared.

THE TIGER AND THE MONKEY

A TIGER having clapped his paw on an unlucky monkey, the latter begged to be released on the score of his insignificance, and promised to show the tiger where he might find more valuable prey. The tiger complied, and the monkey conducted him to a hillside where an ass was feeding — an animal which the tiger, till then, had never seen.

"My good brother," said the ass to the monkey, "hitherto you have always brought me two tigers, how is it that you have only brought me one to-day?"

Hearing these words, the tiger fled for his life. Thus ready wit may often ward off great dangers.

WAS HE THE ONLY CHEAT?

At Hangchow there lived a costermonger who understood how to keep oranges a whole year without letting them spoil. His fruit was always fresh-looking, firm as jade, and of a beautiful golden hue; but inside — dry as an old cocoon.

One day I asked him, saying, "Are your oranges for altar or sacrificial purposes, or for show at banquets? Or do you make this outside display merely to cheat the foolish? — as cheat them, you most outrageously do." "Sir," replied the orangeman, "I have carried on this trade now for many years. It is my source of livelihood. I sell: the world buys. And I have yet to learn that you are the only honest man about, and that I am the only cheat. Perhaps it never struck you in this light. The baton-bearers of to-day, seated on their tiger skins, pose as the martial guardians of the state; but what are they compared with the captains of old? The broad-brimmed, long-robed ministers of to-day pose as pillars of the constitution; but have they the wisdom of our ancient counselors? Evil doers arise, and none can subdue them. The people are in misery, and none can relieve them. Clerks are corrupt, and none can restrain them. Laws decay, and none can renew them. Our officials eat the bread of the State, and know no shame. They sit in lofty halls, ride fine steeds, drink themselves drunk with wine, and batten on the richest fare. Which of them but puts on an awe-inspiring look, a dignified mien? — all gold and gems without, but dry cocoons

within. You pay, sir, no heed to these things, while you are very particular about my oranges."

I had no answer to make. I retired to ponder over this costermonger's wit. Was he really out of conceit with the age, or only quizzing me in defense of his fruit?

THE APPEAL OF LADY CHANG

May it please Your Majesty,

My husband was a Censor attached to the Board of Rites. For his folly in recklessly advising Your Majesty, he deserved, indeed, a thousand deaths; yet, under the Imperial clemency, he was doomed only to await his sentence in prison.

Since then, fourteen years have passed away. His aged parents are still alive, but there are no children in his hall, and the wretched man has none on whom he can rely. I alone remain — a lodger at an inn, working day and night at my needle to provide the necessaries of life; encompassed on all sides by difficulties; to whom every day seems a year.

My father-in-law is eighty-seven years of age. He trembles on the brink of the grave. He is like a candle in the wind. I have naught wherewith to nourish him alive, or to honor him when dead. I am a lone woman. If I tend the one, I lose the other. If I return to my father-in-law, my husband will die of starvation. If I remain to feed him, my father-in-law may die at any hour. My husband is a criminal bound in jail. He dares give no thought to his home. Yet can it be that when all living things are rejoicing in life under the wise and generous rule of to-day, we alone should taste the cup of poverty and distress, and find ourselves beyond the pale of universal peace?

Oft, as I think of these things, the desire to die comes upon me; but I swallow my grief and live on, trusting

in providence for some happy termination, some moistening with the dew of Imperial grace. And now that my father-in-law is face to face with death; now that my husband can hardly expect to live — I venture to offer this body as a hostage, to be bound in prison, while my husband returns to watch over the last hours of his father. Then, when all is over, he will resume his place and await Your Majesty's pleasure. Thus, my husband will greet his father once again, and the feelings of father and child will be in some measure relieved. Thus, I shall give to my father-in-law the comfort of his son, and the duty of a wife towards her husband will be fulfilled.

[Lady Chang won her petition and her husband was released.]

THE SOUL OF THE GREAT BELL

BY LAFCADIO HEARN

THE water-clock marks the hour in the *Ta-chung sz'*, — in the Tower of the Great Bell: now the mallet is lifted to smite the lips of the metal monster, — the vast lips inscribed with Buddhist texts from the sacred "Fa-hwa-King," from the chapters of the holy "Ling-yen-King"! Hear the great bell responding! — how mighty her voice, though tongueless! — KO-NGAI! All the little dragons on the high-tilted eaves of the green roofs shiver to the tips of their gilded tails under that deep wave of sound; all the porcelain gargoyles tremble on their carven perches; all the hundred little bells of the pagodas quiver with desire to speak. KO-NGAI! — all the green-and-gold tiles of the temple are vibrating; the wooden gold-fish above them are writhing against the sky; the uplifted finger of Fo shakes high over the heads of the worshipers through the blue fog of incense! KO-NGAI! — What a thunder tone was that! All the lacquered goblins on the palace cornices wriggle their fire-colored tongues! And after each huge shock, how wondrous the multiple echo and the great golden moan and, at last, the sudden sibilant sobbing in the ears when the immense tone faints away in broken whispers of silver, — as though a woman should whisper, "*Hiai!*" Even so the great bell hath sounded every day for well-nigh five hundred years — *Ko-Ngai:* first with stupendous clang, then with immeasurable

moan of gold, then with silver murmuring of "*Hiai!*" And there is not a child in all the many-colored ways of the old Chinese city who does not know the story of the great bell, — who cannot tell you why the great bell says *Ko-Ngai* and *Hiai!*

Now, this is the story of the great bell in the Ta-chung sz', as the same is related in the "Pe-Hiao-Tou-Choue," written by the learned Yu-Pao-Tchen, of the city of Kwang-tchau-fu.

Nearly five hundred years ago the Celestially August, the Son of Heaven, Yong-Lo, of the "Illustrious," or Ming, Dynasty, commanded the worthy official Kouan Yu that he should have a bell made of such size that the sound thereof might be heard for one hundred *li*. And he further ordained that the voice of the bell should be strengthened with brass, and deepened with gold, and sweetened with silver; and that the face and the great lips of it should be graven with blessed sayings from the sacred books, and that it should be suspended in the center of the imperial capital, to sound through all the many-colored ways of the city of Pe-king.

Therefore the worthy mandarin Kouan-Yu assembled the master-moulders and the renowned bellsmiths of the empire, and all men of great repute and cunning in foundry work; and they measured the materials for the alloy, and treated them skillfully, and prepared the moulds, the fires, the instruments, and the monstrous melting-pot for fusing the metal. And they labored exceedingly, like giants, — neglecting only rest and

sleep and the comforts of life; toiling both night and day in obedience to Kouan-Yu, and striving in all things to do the behest of the Son of Heaven.

But when the metal had been cast, and the earthen mould separated from the glowing casting, it was discovered that, despite their great labor and ceaseless care, the result was void of worth; for the metals had rebelled one against the other, — the gold had scorned alliance with the brass, the silver would not mingle with the molten iron. Therefore the moulds had to be once more prepared, and the fires rekindled, and the metal remelted, and all the work tediously and toilsomely repeated. The Son of Heaven heard, and was angry, but spake nothing.

A second time the bell was cast, and the result was even worse. Still the metals obstinately refused to blend one with the other; and there was no uniformity in the bell, and the sides of it were cracked and fissured, and the lips of it were slagged and split asunder; so that all the labor had to be repeated even a third time, to the great dismay of Kouan-Yu. And when the Son of Heaven heard these things, he was angrier than before; and sent his messenger to Kouan-Yu with a letter, written upon lemon-colored silk, and sealed with the seal of the Dragon, containing these words: —

From the Mighty Yong-Lo, the Sublime Tait-Sung, the Celestial and August, — whose reign is called "Ming," — to Kouan-Yu the Fuh-yin: Twice thou hast betrayed the trust we have deigned graciously to place in thee; if thou fail a third time in fulfilling our command, thy head shall be severed from thy neck. Tremble and obey!

Now, Kouan-Yu had a daughter of dazzling loveliness, whose name — Ko-Ngai — was ever in the mouths of poets, and whose heart was even more beautiful than her face. Ko-Ngai loved her father with such love that she had refused a hundred worthy suitors rather than make his home desolate by her absence; and when she had seen the awful yellow missive, sealed with the Dragon-Seal, she fainted away with fear for her father's sake. And when her senses and her strength returned to her, she could not rest or sleep for thinking of her parent's danger, until she had secretly sold some of her jewels, and with the money so obtained had hastened to an astrologer, and paid him a great price to advise her by what means her father might be saved from the peril impending over him. So the astrologer made observations of the heavens, and marked the aspect of the Silver Stream (which we call the Milky Way), and examined the signs of the Zodiac, — the *Hwang-tao*, or Yellow Road, — and consulted the table of the Five *Hin*, or Principles of the Universe, and the mystical books of the alchemists. And after a long silence, he made answer to her, saying, "Gold and brass will never meet in wedlock, silver and iron never will embrace, until the flesh of a maiden be melted in the crucible; until the blood of a virgin be mixed with the metals in their fusion." So Ko-Ngai returned home sorrowful at heart, but she kept secret all that she had heard, and told no one what she had done.

* * *

At last came the awful day when the third and last effort to cast the great bell was to be made; and Ko-

Ngai, together with her waiting-woman, accompanied her father to the foundry, and they took their places upon a platform overlooking the toiling of the moulders and the lava of liquefied metal. All the workmen wrought their tasks in silence; there was no sound heard but the muttering of the fires. And the muttering deepened into a roar like the roar of typhoons approaching, and the blood-red lake of metal slowly brightened like the vermilion of a sunrise, and the vermilion was transmuted into a radiant glow of gold, and the gold whitened blindingly, like the silver face of a full moon. Then the workers ceased to feed the raving flame, and all fixed their eyes upon the eyes of Kouan-Yu; and Kouan-Yu prepared to give the signal to cast.

But ere ever he lifted his finger, a cry caused him to turn his head and all heard the voice of Ko-Ngai sounding sharply sweet as a bird's song above the great thunder of the fires, — "For thy sake, O my father!" And even as she cried, she leaped into the white flood of metal; and the lava of the furnace roared to receive her, and spattered monstrous flakes of flame to the roof, and burst over the verge of the earthen crater, and cast up a whirling fountain of many-colored fires, and subsided quakingly with lightnings and with thunders and with mutterings.

Then the father of Ko-Ngai, wild with his grief, would have leaped after her, but that strong men held him back and kept firm grasp upon him until he had fainted dead away and they could bear him like one dead to his home. And the serving-woman of Ko-Ngai, dizzy and speechless for pain, stood before the furnace, still holding in her hands a shoe, a tiny, dainty shoe, with embroidery

of pearls and flowers, — the shoe of her beautiful mistress that was. For she had sought to grasp Ko-Ngai by the foot as she leaped, but had only been able to clutch the shoe, and the pretty shoe came off in her hand; and she continued to stare at it like one gone mad.

. . . . . .

But in spite of all these things, the command of the Celestial and August had to be obeyed, and the work of the moulders to be finished, hopeless as the result might be. Yet the glow of the metal seemed purer and whiter than before; and there was no sign of the beautiful body that had been entombed therein. So the ponderous casting was made; and lo! when the metal had become cool, it was found that the bell was beautiful to look upon, and perfect in form, and wonderful in color above all other bells. Nor was there any trace found of the body of Ko-Ngai; for it had been totally absorbed by the precious alloy, and blended with the well-blended brass and gold, with the intermingling of the silver and the iron. And when they sounded the bell, its tones were found to be deeper and mellower and mightier than the tones of any other bell, — reaching even beyond the distance of one hundred *li*, like a pealing of summer thunder; and yet also like some vast voice uttering a name, a woman's name, — the name of Ko-Ngai!

. . .

And still, between each mighty stroke, there is a long low moaning heard; and ever the moaning ends with a sound of sobbing and of complaining, as though a

weeping woman should murmur "*Hiai!*" And still, when the people hear that great golden moan they keep silence; but when the sharp, sweet shuddering comes in the air, and the sobbing of "*Hiai!*" then, indeed, do all the Chinese mothers in all the many-colored ways of Pe-king whisper to their little ones: "*Listen! that is Ko-Ngai crying for her shoe! That is Ko-Ngai calling for her shoe!*"

VIII
THE COMING OF THE MISSIONARIES

HISTORICAL NOTE

JUST when Christianity first made its way to China is not known. There is a tradition that St. Thomas traveled far to the east, but the first Christian preaching that is recorded took place in the seventh century. The missionaries were of the sect known as Nestorians. No one has ever found any of their books or writings in China; but a thousand years after they are said to have come to the country, some workmen in northwestern China who were digging a trench came upon a slab of stone on which was writing, partly in Chinese and partly in the Syriac letters used by the Nestorians. This told of the work of the Nestorians, of the building of churches, and of the emperors who favored the faith.

In the thirteenth century a few Franciscan missionaries braved the perilous journey and made many converts, but, with the fall of the Mongol dynasty, Christianity for a second time vanished and was not again preached in China until the sixteenth century, this time by Jesuits. At first their teaching met with success, but with the coming of the Dominicans and Franciscans, disputes arose which greatly discredited the new religion among the Chinese, for they could not understand why teachers of the same faith should quarrel among themselves. At last the emperor's patience was exhausted and he ordered all friars, except those needed for his imperial observatory, to be killed. The first Protestant missionary arrived in China in 1807.

AN ENTERPRISING MISSIONARY

[In the thirteenth and fourteenth centuries the Franciscans made their way to the East. One of them, the John of Corvino who gives the following account of his efforts, worked entirely alone for eleven years.

The Editor.]

I, Brother John, of Monte Corvino, of the order of Minor Friars, made my way to Cathay, the realm of the emperor of the Tartars, who is called the Grand Khan. To him I presented the letter of our lord the Pope, and invited him to adopt the Catholic faith of our Lord Jesus Christ; but he had grown too old in idolatry. However, he bestows many kindnesses upon the Christians, and these two years past I am abiding with him. I have built a church in the city of Peking, in which the king has his chief residence. This I completed six years ago; and I have built a bell-tower to it and put three bells in it. I have baptized there, as well as I can estimate, up to this time some six thousand persons.

Also, I have gradually bought one hundred and fifty boys, the children of pagan parents, and of ages varying from seven to eleven, who had never learned any religion. These boys I have baptized, and I have taught them Greek and Latin after our manner. Also I have written out Psalters for them, with thirty Hymnaries and two Breviaries. By help of these, eleven of the boys already know our service, and form a choir, and take their weekly turn of duty as they do in convents, whether I am there or not. Many of the boys are also employed

in writing out Psalters and other things suitable. His Majesty the Emperor moreover delights much to hear them chanting. I have the bells rung at all the canonical hours, and with my congregation of babes and sucklings, I perform divine service, and the chanting we do by ear because I have no service book with the notes.

I beg the Minister General of our Order to supply me with the Antiphonarium, with the legends of the saints, a Gradual, and a Psalter with the musical notes as a copy; for I have nothing but a pocket Breviary with the short lessons and a little missal. If I had one for a copy, the boys of whom I have spoken could transcribe others from it. Just now I am building a church with the view of distributing the boys in more places than one.

I have myself grown old and gray, more with toil and trouble than with years, for I am not more than fifty-eight. I have got a competent knowledge of the language and character which is most generally used by the Tartars. And I have already translated into that language and character the New Testament and the Psalter, and have caused them to be written out in the fairest penmanship they have; and so by writing, reading, and preaching I bear open and public testimony to the Law of Christ.

THE WOMAN WITH THE CROSS

BY MENDEZ PINTO

CHAINED together as we were, we went up and down the streets craving of alms, which were very liberally given us by the inhabitants, who, wondering to see such men as we, demanded of us what kind of people we were, of what kingdom, and how our country was called. Hereunto we answered conformably to what we had said before, namely, that we were natives of the kingdom of Siam, that going from Liampoo to Nanquin we had lost all our goods by shipwreck, and that, although they beheld us then in so poor a case, yet we had formerly been very rich; whereupon a woman who was come thither among the rest to see us: "It is very likely," said she, speaking to them about her, "that what these poor strangers have related is most true, for daily experience doth shew how those that trade by sea do oftentimes make it their grave, wherefore it is best and surest to travel upon the earth and to esteem of it as of that whereof it has pleased God to frame us." Saying so, she gave us two mazes, which amounts to about sixteen pence of our money, advising us to make no more such long voyages since our lives were so short.

Hereupon she unbuttoned one of the sleeves of a red satin gown she had on, and baring her left arm, she showed us a cross imprinted upon it like the mark of a slave. "Do any of you know this sign, which amongst those that follow the way of truth is called a cross? or have any of you heard it named?" To this, falling down

on our knees, we answered with tears in our eyes that we knew exceeding well. Then, lifting up her hands, she cried out, "Our Father, which art in Heaven, hallowed be thy name," speaking these words in the Portugal tongue; and because she could speak no more of our language, she very earnestly desired us in Chinese to tell her whether we were Christians. We replied that we were, and for proof thereof, after we had kissed that arm whereon the cross was, we repeated all the rest of the Lord's Prayer which she had left unsaid; wherewith being assured that we were Christians indeed, she drew aside from the rest there present and weeping said to us, "Come along, Christians of the other end of the world, with her that is your true sister in the faith of Jesus Christ, or peradventure a kinswoman to one of you, by his side that begot me in this miserable exile"; and so going to carry us to her house, the *hupes* which guarded us would not suffer her, saying, that if we would not continue our craving of alms they would return us back to the ship; but this they spake in regard of their own interest, for that they were to have the moiety of what was given us, and accordingly they made as though they would have led us thither again, which the woman perceiving, "I understand your meaning," said she, "and indeed it is but reason you should make the best of your places, for thereby you live"; so opening her purse, she gave them two taeis in silver, wherewith they were very well satisfied; whereupon she carried us home to her house, and there kept us all the while we remained in that place, making much of us and using us very charitably.

Here she showed us an oratory, wherein she had a

cross of wood gilt, as also candlesticks and a lamp of silver. Furthermore she told us that she was named Inez de Leyria, and her father Tome Pirez, who had been great ambassador from Portugal to the king of China, and that in regard of an insurrection with a Portuguese captain made at Canton, the Chineses taking him for a spy and not for an ambassador, as he termed himself, clapped him and all his followers up in prison, where by order of justice five of them were put to torture, receiving so many and such cruel stripes on their bodies as they died instantly, and the rest were all banished into several parts, together with her father into this place, where he married with her mother, that had some means, and how he made her a Christian, living so seven and twenty years together, and converting many Gentiles to the faith of Christ, whereof there were above three hundred then abiding in that town; which every Sunday assembled in her house to say the catechism: whereupon demanding of her what were their accustomed prayers, she answered that she used no other but these, which on their knees, with their eyes and hands lift up to Heaven, they pronounced in this manner: — "O Lord Jesus Christ, as it is most true that thou art the very Son of God, conceived by the Holy Ghost of the Virgin Mary for the salvation of sinners, so thou wilt be pleased to forgive us our offenses, that thereby we may become worthy to behold thy face in the glory of thy kingdom, where thou art sitting at the right hand of the Almighty. Our Father who art in Heaven, hallowed be thy name. In the name of the Father, the Son, and the Holy Ghost, Amen." And so all of them, kissing the cross, embraced one another, and

thereupon every one returned to his own home. Moreover, she told us that her father had left her many other prayers, which the Chineses had stolen from her, so that she had none left but those before recited; whereunto we replied that those we had heard from her were very good, but before we went away we would leave her divers other good and wholesome prayers. "Do so, then," answered she, "for the respect you owe to so good a God as yours is, and that hath done such things for you, for me, and all in general."

Then causing the cloth to be laid, she gave us a very good and plentiful dinner, and treated us in like sort every meal during the five days we continued in her house, which was permitted by the Chifuu in regard of a present that this good woman sent his wife, whom she earnestly entreated so to deal with her husband as we might be well entreated, for that we were men of whom God had a particular care; as the Chifuu's wife promised her to do, with many thanks to her for the present she had received. In the mean space, during the five days we remained in her house, we read the catechism seven times to the Christians; wherewithal they were very much edified; beside, Christophoro Borbalho made them a little book in the Chinese tongue, containing the Paternoster, the Creed, the Ten Commandments, and many other good prayers. After these things we took our leaves of Inez de Leyria and the Christians, who gave us fifty taeis in silver, which stood us since in good stead; and withal Inez de Leyria gave us secretly fifty taeis more, humbly desiring us to remember her in our prayers to God.

THE WORSHIP OF ANCESTORS

BY W. A. P. MARTIN

[ONE of the greatest difficulties met by the missionaries in trying to convert the Chinese was that if they became Christians, they would be obliged to give up worshiping their ancestors and offering up prayers to them. This was a most important matter. One Wu Wang, who founded the famous Chow Dynasty in which Confucius lived, declared that it was right to rebel against the former emperor because with all his other misdeeds he had even neglected to offer up the proper sacrifices at the tombs of his ancestors.

The Editor.]

EVERY household has somewhere within its doors a small shrine, in which are deposited the tablets of ancestors, and of all deceased members of the family who have passed the age of infancy.

Each clan has its ancestral temple, which forms a rallying point for all who belong to the common stock. In such temples, as in the smaller shrines of the household, the objects of reverence are not images, but tablets, — slips of wood inscribed with the name of the deceased, together with the dates of birth and death. In these tablets, according to popular belief, dwell the spirits of the dead. Before them ascends the smoke of daily incense; and, twice in the month, offerings of fruits and other eatables are presented, accompanied by solemn prostrations.

In some cases, particularly during a period of mourning, the members of the family salute the dead, morn-

ing and evening, as they do the living; and on special occasions, such as a marriage or a funeral, there are religious services of a more elaborate character, accompanied sometimes by feasts and theatrical shows.

Besides worship in presence of the representative tablet, periodical rites are performed at the family cemetery. In spring and autumn, when the mildness of the air is such as to invite excursions, city families are wont to choose a day for visiting the resting places of their dead. Clearing away the grass, and covering the tombs with a layer of fresh earth, they present offerings and perform acts of worship. This done, they pass the rest of the day in enjoying the scenery of the country.

TEACHING SCIENCE TO THE EMPEROR

BY PÈRE DU HALDE

[In the sixteenth century, Ricci, a Jesuit missionary, came to China, and was followed by others of the same order. They showed a great amount of tact in dealing with the natives. The following account explains one method by which they made their way.

The Editor.]

This nation, naturally proud, looked upon themselves as the most learned in the world, and they enjoyed this reputation without disturbance because they were acquainted with no other people more knowing than themselves; but they were undeceived by the ingenuity of the missionaries who appeared at court. The proof which they gave of their capacity served greatly to authorize their ministry and to gain esteem for the religion which they preached.

The late emperor, Cang hi, whose chief delight was to acquire knowledge, was never weary of seeing or hearing them. On the other hand, the Jesuits, perceiving how necessary the protection of this great prince was to the progress of the Gospel, omitted nothing that might excite his curiosity and satisfy this natural relish for the sciences.

They gave him an insight into optics by making him a present of a semi-cylinder of a light kind of wood. In the middle of its axis was placed a convex glass, which, being turned toward any object, painted the image within the tube to a great nicety.

The emperor was greatly pleased with so unusual a sight, and desired to have a machine made in his garden at Peking, wherein, without being seen himself, he might see everything that passed in the streets and neighboring places. They prepared for this purpose an object-glass of much greater diameter, and made in the thickest garden wall a great window in the shape of a pyramid, the basis of which was towards the garden, and the point toward the street. At the point they fixed the glass eye over against the place where there was the greatest concourse of people; at the basis was made a large closet, shut up close on all sides and very dark. It was there the emperor came with his queens to observe the lively images of everything that passed in the street; and this sight pleased him extremely; but it charmed the princesses a great deal more, who could not otherwise behold this spectacle, the custom of China not allowing them to go out of the palace.

Père Grimaldi gave another wonderful spectacle by his skill in optics in the Jesuits' Garden at Peking, which greatly astonished the grandees of the emperor. They made upon the four walls four human figures, every one being of the same length as the wall, which was fifty feet. As he had perfectly observed the optic rules, there was nothing seen on the front but mountains, forests, chases, and other things of this nature; but at a certain point they perceived the figure of a man well made and well proportioned. The emperor honored the Jesuits' house with his presence, and beheld these figures a long time with admiration. The grandees and principal mandarins, who came in crowds, were equally surprised; but that which struck them most was to see the figures so regular

and so exact upon irregular walls that in several places had large windows and doors.

It would be too tedious to mention all the figures that seemed in confusion, and yet were seen distinctly at a certain point, or were put in order with conic, cylindric, pyramidal mirrors, and the many other wonders in optics that Père Grimaldi discovered to the finest geniuses in China and which raised their surprise and wonder.

In catoptrics they presented the emperor with all sorts of telescopes, as well for astronomical observations as for taking great and small distances upon the earth; and likewise glasses for diminishing, magnifying, and multiplying. Among other things, they presented him with a tube made like a prism having eight sides, which being placed parallel with the horizon, presented eight different scenes so lifelike that they might be mistaken for the objects themselves; this being joined to the variety of painting entertained the emperor a long time.

They likewise presented another tube wherein was a polygon glass, which by its different facets collected into one image several parts of different objects, insomuch that instead of a landscape, woods, flocks, and a hundred other things represented in a picture, there was seen distinctly a human face or some other figure very exact.

There was also another machine which contained a lighted lamp, the light of which came through a tube, at the end whereof was a convex glass, near which several small pieces of glass painted with divers figures were made to slide. These figures were seen upon the opposite wall of a size proportioned to the size of the wall. This spectacle in the nighttime or in a very dark place frightened those who were ignorant of the artifice as

much as it pleased those who were acquainted with it. On this account they have given it the name of the magic lantern.

Nor was perspective forgotten. Père Bruglio gave the emperor three drafts wherein the rules were exactly kept. He showed three copies of the same in the Jesuits' Garden at Peking. The mandarins, who flock to this city from all parts, came to see them out of curiosity, and were all equally struck with the sight. They could not conceive how it was possible on a plain cloth to represent halls, galleries, porticoes, roads, and alleys that seemed to reach as far as the eye could see, and all this so naturally that at the first sight they were deceived by it.

Statics likewise had its turn. They offered the emperor a machine the principal parts of which were only four notched wheels and an iron grapple. With the help of this machine, a child raised several thousand weight without difficulty, and stood firm against the efforts of twenty strong men.

With respect to hydrostatics, they made for the emperor pumps, canals, siphons, wheels, and several other machines proper to raise water above the level of the spring; and among others, a machine which they made use of to raise water out of the river, called the ten thousand springs, and to carry it into the ground belonging to the emperor's demesnes, as he had desired.

Père Grimaldi also made a present to the emperor of a hydraulic machine of a new type. There appeared in it a ceaseless *jet d'eau*, or cascade, a clock that went very true, the motions of the heavens, and an accurate alarm.

The pneumatic machines also did no less excite the

emperor's curiosity. They caused a wagon to be made of light wood about two feet long. In the middle of it they placed a brazen vessel full of live coals, and upon that an æolipile, the wind of which came through a little pipe upon a sort of wheel made like the sails of a windmill. This little wheel turned another with an axletree, and by that means set the wagon in motion for two hours together; but lest room should be wanting to proceed constantly forward, it was contrived to move circularly in the following manner: To the axletree of the two hind wheels was fixed a small beam, and at the end of this beam another axletree, which went through the center of another wheel somewhat larger than the rest; and according as this wheel was nearer or farther from the wagon, it described a greater or lesser circle. The same contrivance was likewise fixed to a little ship with four wheels. The æolipile was hid in the middle of the ship, and the wind proceeding out of two small pipes filled the little sails and made it wheel about a long while. The artifice being concealed, there was nothing heard but a noise like a blast of wind or like that which water makes about a vessel.

I have already spoken of the organ which was presented to the emperor; but as this was defective in many things, Père Pereira made a larger one, and placed it in the Jesuits' church at Peking. The novelty of this harmony charmed the Chinese; but that which astonished them most was that this organ played of itself Chinese as well as European airs, and sometimes both together.

It was well known, as I have elsewhere mentioned, that what gave Père Ricci a favorable admission into the emperor's court was a clock and a striking watch of

which he made him a present. This prince was so much charmed with it that he built a magnificent tower purposely to place it in, and because the queen-mother had a desire for a striking watch, the emperor had recourse to a stratagem to disappoint her by ordering the watch to be shown her without calling her attention to the striking part, so that she, not finding it according to her fancy, sent it back.

They did not fail afterwards to comply with the emperor's taste, for great quantities of curious things were sent out of Europe by Christian princes, who had the conversion of this great empire at heart, insomuch that the emperor's cabinet was soon filled with various rarities, especially clocks of the most recently invented type and most curious workmanship.

Père Pereira, who had singular talent for music, placed a large and magnificent clock on the top of the Jesuits' church. He had made a great number of small bells in a musical proportion and placed them in a tower appointed for that purpose. Every hammer was fastened to an iron wire which raised it and immediately let it fall upon the bell. Within the tower was a large barrel upon which Christian airs were marked with small spikes. Immediately before the hour the barrel was disengaged from the teeth of a wheel, by which it was suspended and stopped. It then was instantly set in motion by a great weight, the string of which was wound about the barrel. The spikes raised the wires of the hammers, according to the order of the tune, so that by this means the finest airs of the country were heard.

This was a diversion entirely new both for the court and city, and crowds of all sorts came constantly to hear

it; the church, though large, was not sufficient for the throng that incessantly went backward and forward.

Whenever any extraordinary phenomena, such as a parhelion, rainbows, etc., appeared in the heavens, the emperor immediately sent for the missionaries to explain their causes. They composed several books concerning these natural appearances, and to support their explanations in the most sensible manner they contrived a machine to represent the effects of nature in the heavens.

It was a drum made very close and whitened on the inside. The inward surface represented the heavens, the light of the sun entering through a little hole passed through a triangular prism of glass and fell upon a polished cylinder. From this cylinder it was reflected upon the concavity of the drum and exactly painted the color of the rainbow. From a part of the cylinder a little flattened was reflected the image of the sun; and by other refractions and reflections were shown the halos about sun and moon, and all the rest of the phenomena relating to celestial colors, according as the prism was more or less inclined towards the cylinder.

They also presented the emperor with thermometers to show the several degrees of heat and cold, to which was added a very nice hygrometer to discover the several degrees of moisture and dryness. It was a barrel of a large diameter, suspended by a thick string made of catgut of a proper length and parallel to the horizon. The least change in the air contracts or relaxes the string, and causes the barrel to turn sometimes to the right, sometimes to the left, and stretches or loosens to the right or left upon the circumference of the barrel a

small string which draws a little pendulum and marks the several degrees of humidity on one, and on the other those of dryness.

All these different inventions of human wit, till then unknown to the Chinese, abated something of their natural pride and taught them not to have too contemptible an opinion of foreigners; nay, it so far altered their way of thinking that they began to look upon Europeans as their masters.

THE EMPEROR AND THE MUSICIAN

BY PÈRE DU HALDE

THE Chinese like the European music well enough, provided that there is but one voice to accompany the sound of several instruments. But as for the contrast of different voices, of grave and acute sounds, they are not at all agreeable to their taste, for they look upon them as no better than disagreeable confusion.

They have no musical notes, nor any sign to denote the diversity of tones, the rising or falling of the voice, and the rest of the variations that constitute harmony. The airs which they sing or play upon their instruments are got only by rote and are learned by the ear. Nevertheless, they make new ones from time to time.

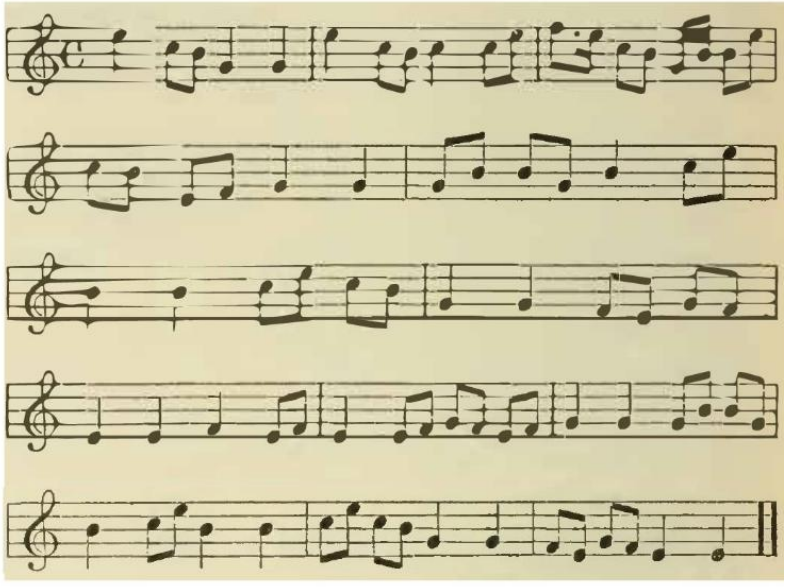
The ease wherewith we retain an air after the first hearing, by the assistance of notes, extremely surprised the late emperor. In the year 1679, he sent for Père Grimaldi and Père Pereira to play upon an organ and a harpsichord that they had formerly presented him. He liked our European airs and seemed to take great pleasure in them. Then he ordered his musicians to play a Chinese air upon their instruments, and played likewise himself in a very graceful manner.

Père Pereira took his pocketbook and pricked down all the tune while the musicians were playing, and when they had finished, repeated it without missing a note, which the emperor could scarcely believe, his surprise was so great that the father had learned in so short a time an air which had been so troublesome to him and

his musicians, and that by the assistance of the characters he could recollect it at any time with pleasure.

To be more certain of this, he put him to trial several times, and sang several different airs, which the father took down in his book, and then repeated exactly with the greatest accuracy. "It must be owned," cried the

CHINESE MUSIC



emperor, "European music is incomparable, and this father has not his equal in all the empire." This prince afterwards established an academy of music, and made the most skillful persons in that science members of it, and committed it to the care of his third son, a man of letters and who had read much.

They began by examining all the authors that had written upon the subject, they caused all sorts of instruments to be made after the ancient manner and accord-

ing to the size proposed. The faults of these instruments were discovered and corrected, after which they composed a book in four tomes with the title, "The True Doctrine of Li lu, written by the Order of the Emperor." To these four tomes they added a fifth concerning the "Elements of European Music, made by P. Pereira."

THE MAN WHO WAS AFRAID OF BECOMING A HORSE

BY PÈRE DU HALDE

[ALTHOUGH these stories were written by Père du Halde, they were made up from letters and reports of a number of Jesuit missionaries.

The Editor.]

THEY called me one day to baptize a sick person, who was an old man of seventy, and lived upon a small pension given him by the emperor. When I entered hisroom, he said, "I am obliged to you, my father, that you are going to deliver me from a heavy punishment."

"That is not all," replied I, "baptism not only delivers persons from hell, but conducts them to a life of blessedness."

"I do not comprehend," replied the sick person, "what it is you say, and perhaps I have not sufficiently explained myself. You know that for some time I have lived on the emperor's benevolence, and the bonzes [Buddhist priests], who are well instructed in what passes in the next world, have assured me that out of gratitude I should be obliged to serve him after death, and that my soul would infallibly pass into a post horse to carry dispatches out of the provinces to court. For this reason they exhort me to perform my duty well, when I shall have assumed my new being, and to take care not to stumble, nor wince, nor bite, nor hurt anybody. Besides, they direct me to travel well, to eat little, to be

patient, and by that means move the compassion of the deities, who often convert a good beast into a man of quality, and make him a considerable mandarin. I own, father, that this thought makes me shudder, and I cannot think on it without trembling. I dream of it every night, and sometimes when I am asleep, I think myself harnessed and ready to set out at the first stroke of the rider. I then wake in a sweat and under great concern, not being able to determine whether I am a man or a horse; but, alas, what will become of me when I shall be a horse in reality? This, then, my father, is the resolution that I am come to: They say that those of your religion are not subject to these miseries, that men continue to be men and shall be the same in the next world as they are in this. I beseech you to receive me among you. I know that your religion is hard to be observed, but if it was still more difficult, I am ready to embrace it; and whatever it cost me, I should rather be a Christian than become a beast."

This discourse and the present condition of the sick person excited my compassion; but reflecting afterwards that God makes use of simplicity and ignorance to lead men to the truth, I took occasion to undeceive him in his errors and to direct him in the way of salvation. I gave him instructions a long time, and at length he believed, and I had the consolation to see him die not only with the most rational sentiments, but with all the marks of a good Christian.

HOW THE BONZES GOT THE DUCKS

BY PÈRE LE COMTE

[THERE was no end to the deceits that these bonzes practiced upon the Chinese. The following tale of their trickery is a favorite among the more intelligent Chinamen.

The Editor.]

Two of these bonzes, one day perceiving in the court of a rich peasant two or three large ducks, prostrated themselves before the door and began to sigh and weep bitterly. The good woman, who perceived them from her chamber, came out to learn the reason of their grief.

"We know," said they, "that the souls of our fathers have passed into the bodies of these creatures, and the fear we are under that you should kill them will certainly make us die with grief."

"I own," said the woman, "that we were determined to sell them; but since they are your parents, I promise to keep them."

This was not what the bonzes wanted, and therefore they added, —

"Perhaps your husband will not be so charitable as yourself, and you may rest assured that it will be fatal to us if any accident happens to them."

In short, after a great deal of discourse, the good woman was so moved with their seeming grief that she gave them the ducks to take care of; which they took very respectfully after several protestations, and the selfsame evening made a feast of them for their little society.

A VISIT TO A LAMA

BY PÈRE GERBILLON

[AMONG the Tartars the priests of Buddha are all called lamas, but are of greatly differing rank.

The Editor.]

OUR ambassadors, upon their coming into the town, went directly to the chief pagoda, several lamas coming to receive them and to conduct them across the square court, quite large and well paved with square tiles, to the pagoda, where was one of their chiefs. He was one of those whom the impostors say never die. They affirm that when his soul is separated from his body, it immediately enters into that of a newborn child. The veneration which the Tartars have for these impostors is incredible, even worshiping them as gods upon earth. I was witness of this respect which our ambassador and a part of his retinue, particularly the Mongols, paid him. The person who then pretended to be thus brought again into life was a young man about twenty-five years old. His face was very long and rather flat. He was seated under a canopy at the farther end of the pagoda upon two cushions, one of brocade and the other of yellow satin. A large mantle of the finest Chinese yellow damask covered his body from head to foot, so that nothing of him could be seen but his head, which was quite bare. His hair was curled, his gown edged with a sort of particolored silk lace, four or five fingers broad, much as our

church copes are, and which the mantle of this lama was not much unlike. All the civility which he showed the ambassadors was to rise from his seat when they appeared in the pagoda and to continue standing the whole time he received their compliments, or rather adoration. The ceremonial was as follows: The ambassadors, when they were five or six paces distant from the lama, first veiled their bonnets to the very ground, then prostrated themselves thrice, striking the ground with their foreheads. After this adoration, they went one after the other to kneel at his feet. The lama put his hands upon their heads and made them touch his bead-roll, or string of beads. After this, the ambassadors retired and made the same adoration a second time; then they went to sit down under canopies got ready on each side. The counterfeit god being first seated, the ambassadors took their places, one on his right hand, and the other on his left, some of the most considerable mandarins seating themselves next to them. When they had sat down, the people of their retinue came also to pay their adoration, to receive the imposition of hands, and to touch the bead-roll; but there were not many there who had this respect shown them.

In the mean time there was Tartarian tea brought in in large silver pots, with a special one for this pretended immortal carried by a lama, who poured it out for him into a fine china cup, which he reached himself from a silver stand that was placed near him. The motion he at that time used opened his mantle, and I observed that his arms were naked up to the shoulders, and that he had no other clothes under his mantle but red and yellow scarfs, which were wrapped round his body. He was

always served first. The ambassadors saluted him by bowing the head both before and after drinking tea, according to the custom of the Tartars; but he did not make the least motion in return to their civility.

A little after, a collation was served up, a table being first set before this living idol; then one was set before each of the ambassadors, and the mandarin who attended them. Père Pereira and I had also the same honor done us. There were upon these tables dishes of certain wretched dried fruits and a sort of long thin cakes made of flour and oil, which had a very strong smell. After this collation, which I had no inclination to taste of, but with which our Tartars and their attendants were very well entertained, tea was brought a second time. A little after, the same tables were brought in covered with meat and rice. There was upon each table a large dish of beef and mutton half dressed, a china dish full of rice, very white and clean, and another of broth, and some salt dissolved in water and vinegar. The same sort of meat was set before the attendants of the ambassadors who sat behind us. What surprised me was to see the Great Mandarin devour this meat, which was half dressed, cold, and so hard that, having put a piece into my mouth only to taste it, I was forced to turn it out again.

But there was none played their part so well as two Kalkas Tartars who came in whilst we were at table. Having paid the adoration to and received the imposition of hands from the living idol, they fell upon one of these dishes of meat with a surprising appetite, each of them taking a piece of flesh in one hand and his knife in the other, and cutting unusually large slices, after

which they dipped them in the salt and water, and swallowed them down.

All being taken away, tea was brought once more, after which there was quite a long conversation, the living idol keeping his countenance very well. I don't think that during the whole time we were there he spoke more than five or six words, and that very low and only in answer to some questions which the ambassadors asked him. He kept continually turning his eyes around and staring very earnestly on each side, and sometimes smiling. There was another lama seated near one of the ambassadors who kept up the conversation, probably because he was the superior, for all the other lamas, who waited at table as well as the servants, received orders from him.

After a short conversation, the ambassadors arose and went about the pagoda to take a view of the paintings, which are very coarse after the manner of the Chinese. There is not a statue in it as in other pagodas, only figures of the deities painted on the walls. At the bottom of the pagoda there is a throne, or sort of altar, upon which the living idol is placed, having over his head a canopy of yellow silk; and here he receives the adoration of the people. On the sides there are several lamps, though we saw but one lighted. Going out of the pagoda, we went upstairs, where we found a wretched gallery, with chambers on all sides of it. In one of them there was a child of seven or eight years old, dressed and seated as a living idol, with a lamp burning by him. It was probable this child was designed one time or other to succeed the present idol, for these deceivers have always one ready to substitute in the place of another in case of

death, and feed the stupidity of the Tartars with this extravagant notion that the idol comes to life and appears again in the body of a young man into whom his soul passed. This is the reason for their so great veneration for the lamas, whom they not only implicitly obey in all their commands, but make them an offering of the best of everything they have; and therefore some of the Mongols of the ambassadors' retinue paid the same adoration to this child as they had done to the other lama. This child did not make the least motion nor speak one single word. We found also in another chamber a lama singing his prayers, written upon leaves of coarse brown paper.

When our curiosity was satisfied, our ambassadors took leave of this impostor, who neither stirred from his seat nor paid them the least civility, after which they went to another pagoda to visit another living idol, who came to meet them the day before; but Père Pereira and I returned to the camp.

IX
THE FIRST TWO CENTURIES OF MANCHU RULE

HISTORICAL NOTE

By the fourteenth century the kingdom founded by Kublai Khan had fallen to pieces and China was once again ruled by native sovereigns. The Tartars still harassed the frontiers, however, and in 1644 the warlike Manchus were called in to defend the kingdom against them. They entered it as conquerors and established a Manchu dynasty that ruled until the revolution of 1912.

Meanwhile, several nations were seeking commercial privileges. Portugal, Holland, Russia, and England were all eager to extend their trade. Russia met with favor, but England's attempt to make the country into a market for her Indian opium aroused the just wrath of the Chinese. They seized some twenty million dollars' worth of the drug and destroyed it. War followed. By the treaty which closed the war, five ports were thrown open to all nations. One year later, in 1844, the United States signed a treaty with China; but the hatred of the Chinese for foreigners made the privileges that the Americans had won of comparatively small value.

The Chinese had never been content under their Manchu rulers, and in 1850 a formidable revolt broke out against them in southern China. The Tai-ping Rebellion, as it was called, lasted for fourteen years, but was finally suppressed by General Gordon who was given command of the Imperial army. In 1873 the Chinese Emperor for the first time gave a personal audience to foreign envoys without obliging them to kow-tow, or pay him homage, thus admitting the equality of other nations and putting an end to the old policy of isolation.

THE COMING OF THE KALMUCKS

BY THOMAS DE QUINCEY

[1771 A. D.]

[In 1616, a Tartar tribe, the Torgotes, or Kalmucks, left China and went to the shores of the Caspian Sea. The Russian rule, however, finally became so unbearable that in 1771 the descendants of these people determined to return to China. There were six hundred thousand of them, men, women, and children. Their flight began in the winter. For thousands of miles they waded through deep snow, they crossed rivers, they fought hostile tribes who pursued them like demons, they suffered from famine and from cold and heat. Of the six hundred thousand, one hundred and forty thousand had died when at last they drew near to the Great Wall. The following extract describes their approach.

The Editor.]

On a fine morning of early autumn of the year 1771, Kien Long, the Emperor of China, was pursuing his amusements in a wild frontier district lying on the outside of the Great Wall. For many hundred square leagues the country was desolate of inhabitants, but rich in woods of ancient growth and overrun with game of every description. In a central spot of this solitary region the emperor had built a gorgeous hunting-lodge, to which he resorted annually for recreation and relief from the cares of government.

Led onwards in pursuit of game, he had rambled to a distance of two hundred miles or more from his lodge,

followed at a little distance by a sufficient military escort, and every night pitching his tent in a different situation, until at length he had arrived on the very margin of the vast central deserts of Asia.

Here he was standing by accident, at an opening of his pavilion, enjoying the morning sunshine, when suddenly to the westward there arose a vast, cloudy vapor, which by degrees expanded, mounted, and seemed to be slowly diffusing itself over the whole face of the heavens. By and by this vast sheet of mist began to thicken toward the horizon and to roll forward in billowy volumes.

The emperor's suite assembled from all quarters; the silver trumpets were sounded in the rear; and from all the glades and forest avenues began to trot forwards towards the pavilion the yagers — half cavalry, half huntsmen — who composed the imperial escort. Conjecture was on the stretch to divine the cause of this phenomenon; and the interest continually increased in proportion as simple curiosity gradually deepened into the anxiety of uncertain danger.

At first it had been imagined that some vast troops of deer or other wild animals of the chase had been disturbed in their forest haunts by the emperor's movements, or possibly by wild beasts prowling for prey, and might be fetching a compass by way of reëntering the forest grounds at some remoter points, secure from molestation. But this conjecture was dissipated by the slow increase of the cloud and the steadiness of its motion. In the course of two hours the vast phenomenon had advanced to a point which was judged to be within five miles of the spectators, though all calculations of distance were

difficult, and often fallacious, when applied to the endless expanses of the Tartar deserts.

Through the next hour, during which the gentle morning breeze had a little freshened, the dusty vapor had developed itself far and wide into the appearance of huge aërial draperies, hanging in mighty volumes from the sky to the earth; and at particular points where the eddies of the breeze acted upon the pendulous skirts of these aërial curtains, rents were perceived, sometimes taking the form of regular arches, portals, and windows, through which began dimly to gleam the heads of camels "indorsed" with human beings, and at intervals the moving of men and horses in tumultuous array, and then through other openings, or vistas, at far-distant points, the flashing of polished arms.

But sometimes, as the wind slackened or died away, all those openings, of whatever form, in the cloudy pall, would slowly close, and for a time the whole pageant was shut up from view; although the growing din, the clamors, the shrieks, and groans ascending from infuriated myriads, reported, in a language not to be misunderstood, what was going on behind the cloudy screen.

[These were the Kalmucks, pursued by their savage enemies. The emperor had known that they were coming, but he had no reason to expect them for at least three months. By the clangor of weapons and the cries of agony, he knew what was happening. He summoned the cavalry and artillery that always guarded him, and the wretched wanderers were soon free from their foes. Food and clothes and money and land and cattle and agricultural implements were already provided for them.

On the margin of the desert great columns of granite and brass were afterwards reared with the following inscription, telling the story of this flight.

The Editor.]

By the Will of God
Here, upon the Brink of these Deserts,
Which from this point begin and stretch away,
Pathless, treeless, waterless,
For thousands of miles, and along the margins of many mighty Nations,
Rested from their labors and from great afflictions
Under the shadow of the Chinese Wall,
And by the favor of KIEN LONG, God's Lieutenant upon Earth,
The ancient Children of the Wilderness — the Torgote Tartars —
Flying before the wrath of the Grecian Czar,
Wandering Sheep who had strayed away from the Celestial Empire in the year 1616,
But are now mercifully gathered again, after infinite sorrow,
Into the fold of their forgiving Shepherd.
Hallowed be the spot forever,
and
Hallowed be the day — September 8, 1771!
Amen.

CHINESE PUNISHMENTS

BY PÈRE DU HALDE

No crimes pass unpunished in China. The bastinado is the common punishment for slight faults, and the number of blows is proportionable to the nature of the fault. This is the punishment which the officers of war immediately inflict upon the soldiers who, being placed as sentinels in the night time in the streets and public places of great cities, are found asleep.

When the number of blows does not exceed twenty, it is accounted a fatherly correction, and not an infamous. The emperor himself sometimes commands it to be inflicted on great persons, and afterwards sees them and treats them as usual.

A very small matter will incur this correction; as having taken a trifle, said opprobrious things, given a few blows with the fist. If these things reach the mandarin's ears, he immediately sets the battoon at work. After the correction is over, they are to kneel before the judge, bow their bodies three times to the earth, and thank him for the care he takes of their education.

The instrument wherewith he inflicts the bastinado is a thick cane, cloven in two, and several feet long. The lower part is as broad as one's hand, and the upper is smooth and small, that it may more easily be managed. It is made of the bamboo, which is a wood that is hard, strong, and heavy.

When the mandarin sits in judgment, he is placed before a table upon which is a case full of small staves about

half a foot long and two fingers broad, and he is surrounded with tall footmen with battoons in their hands. At a certain sign that he gives by taking out and throwing down these staves, they seize the criminal and lay him down with his face towards the ground, and as many small staves as the mandarin draws out of the case and throws on the ground, so many footmen succeed each other, every one giving five blows with a battoon on the guilty person's bare skin.

However, it is observable that four blows are always reckoned as five, which they call the grace of the emperor, who as a father has compassion on the people, always subtracting something from the punishment. There is another method of mitigating the punishment, which is to bribe those that apply it, for they have the art of managing in such a manner that the blows shall fall very lightly and the punishment become almost insensible.

It is not only in his tribunal that the mandarin has power to give the bastinado; it is the same thing in whatever place he is, even out of his district, for which reason when he goes abroad he has always officers of justice in his train who carry the battoon.

As for one of the vulgar, it is sufficient not to have alighted if he was on horseback when the mandarin passed by, or to have crossed the street in his presence, to receive five or six blows by his order. The performance of it is so quick that it is often done before those who are present perceive anything of the matter. Masters use the same correction to their scholars, fathers to their children, and noblemen to punish their domestics, with this difference that the battoon is every way less.

Another punishment, less painful, but more infamous, is the wooden collar which the Portuguese have called *cangue*. This cangue is composed of two pieces of wood, hollowed in the middle to place the neck of the criminal in. When he has been condemned by the mandarin, they take these two pieces of wood, lay them on his shoulders, and join them together in such a manner that there is room only for the neck. By this means, the person can neither see his feet nor put his hand to his mouth, but is obliged to be fed by some other person. He carries night and day this disagreeable load, which is heavier or lighter according to the nature of the fault. Some cangues weigh two hundred pounds, and are so troublesome to criminals that out of shame, confusion, pain, want of nourishment and sleep, they die under them. Some are three feet square and five or six inches thick; the common sort weigh fifty or sixty pounds.

The criminals find different ways to mitigate the punishment. Some walk in company with their relations and friends, who support the four corners of the cangue that it may not gall their shoulders. Others rest it on a table or on a bench; others have a chair made proper to support the four corners, and so sit tolerably easy.

When, in the presence of the mandarin, they have joined the two pieces of wood about the neck of the criminal, they paste on each side two long slips of paper about four fingers broad, on which they fix a seal, that the two pieces which compose the cangue may not be separated without its being perceived. Then they write in large characters the crime for which this punishment is inflicted and the time that it ought to last; for instance,

if it be a thief or seditious person or a disturber of the peace of families, a gamester, etc., he must wear the cangue for three months in a particular place. The place where they are exposed is generally at the gate of a temple which is much frequented, or where two streets cross, or at the gate of the city, or in a public square, or even at the principal gate of the mandarin's tribunal.

When the time of punishment is expired, the officers of the tribunal bring back the criminal to the mandarin, who, after having exhorted him to amend his conduct, frees him from the cangue, and to take his leave of him orders him twenty strokes of the battoon, for it is the common custom of the Chinese justices not to inflict any punishment unless it be a pecuniary one, which is not preceded and succeeded by the bastinado, inasmuch that it may be said that the Chinese Government subsists by the exercise of the battoon.

Besides the punishment of the cangue, there are still others which are inflicted for slight faults. A missionary entering into a tribunal found young people upon their knees. Some bore on their heads a stone weighing seven or eight pounds; others held a book in their hand and seemed to read diligently. Among these was a young married man about thirty years old who loved gaming to excess. He had lost one part of the money with which his father had furnished him to carry on his business; exhortations, reprimands, threatenings, proved ineffectual to root out this passion, so that his father, being still desirous to cure him of this disease, conducted him to the mandarin's tribunal. The mandarin, who was a man of honor and probity, hearing the father's complaint, caused the young man to draw near, and

after a severe reprimand and proper advice, he was going to have him bastinadoed, when his mother entered all of a sudden, and throwing herself at the mandarin's feet, with tears in her eyes besought him to pardon her son.

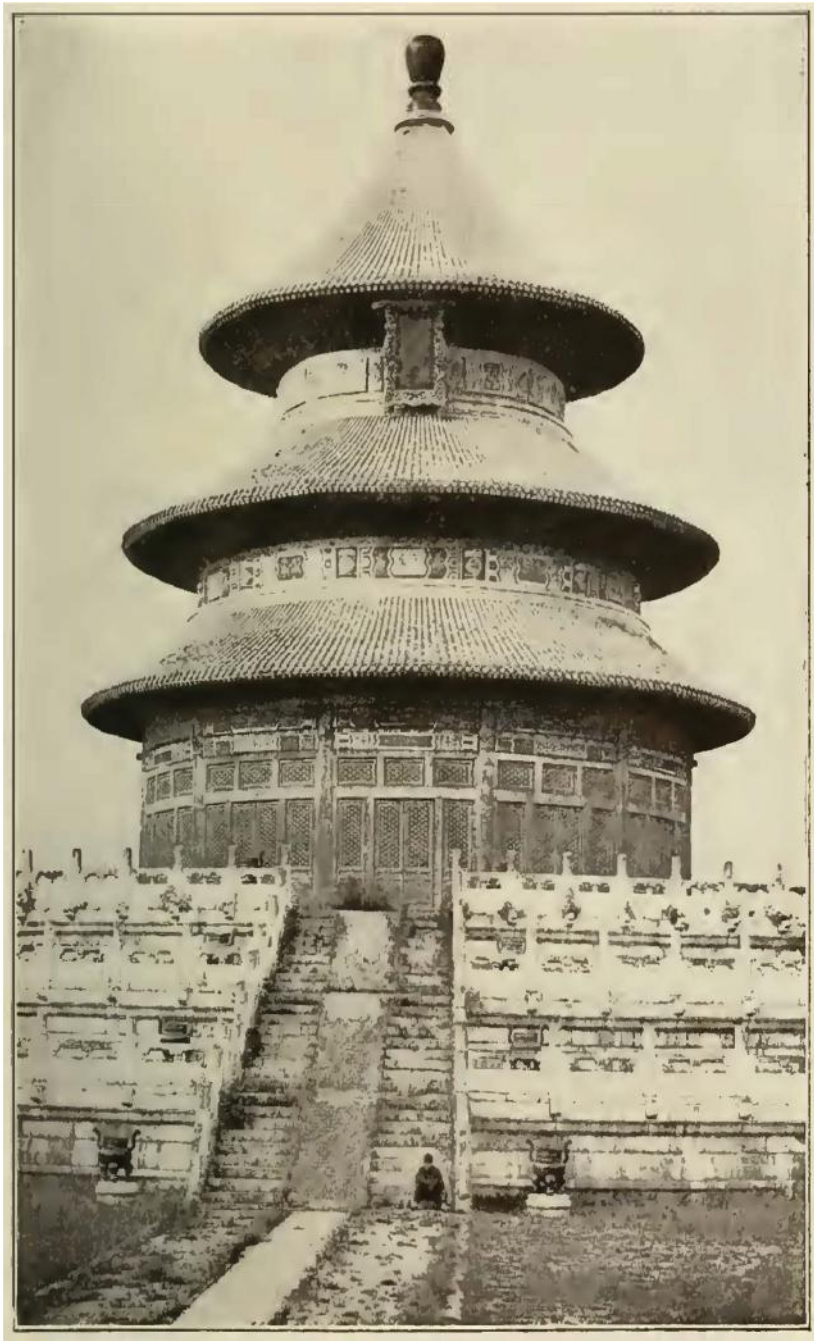
The mandarin granted her petition, and ordered a book to be brought, composed by the emperor for the instruction of the empire, and opening it chose the article which related to filial obedience. "You promise me," he said to the young man, "to renounce play and to listen to your father's directions. I therefore pardon you this time; but go and kneel in the gallery on the side of the hall of audience, and learn by heart this article of filial obedience. You shall not depart from the tribunal till you repeat it and promise to observe it the remainder of your life." This order was exactly put in execution. The young man remained three days in the gallery, learned the article, and was dismissed.

There are some crimes for which the criminals are marked on the cheek, and the mark which is impressed is a Chinese character signifying their crime. There are others for which they are condemned to banishment or to draw the royal barques. This servitude lasts no longer than three years. As for banishment, it is often perpetual, especially if Tartary is the place of exile; but before they depart, they are sure to be bastinadoed; and the number of blows is proportionable to their crime.

Unless in some extraordinary cases, which are mentioned in the body of the Chinese laws, or for which the emperor permits immediate execution upon the spot, no mandarin or superior tribunal can pronounce

definitively the sentence of death. The judgments of all crimes worthy of death are to be examined, decided, and subscribed by the emperor. The mandarins send to court the account of the trials and their decision, mentioning the particular law on which their sentence is founded; for instance, "Such a one is guilty of a crime, and the law declares that those who are convicted of it shall be strangled, for which reason I have condemned him to be strangled."

These informations being come to court, the superior tribunal of criminal affairs examines the fact, the circumstances, and the decision. If the fact is not clearly proved or the tribunal has need of fresh information, it presents a memorial to the emperor containing the proof of the crime and the sentence of the inferior mandarin, and it adds, "To give a just judgment it seems necessary that we should be informed of such a circumstance; therefore we think it requisite to refer the matter to such a mandarin that he may clear up the difficulty that lies in our way." The emperor gives what order he pleases; but his clemency always inclines him to do what is desired, that a man's life may not be taken away for a slight cause and without sufficient proof. When the superior has received the information that it required, it presents a second time the deliberation to the emperor. Then the emperor either confirms the sentence or diminishes the rigor of the punishment. Sometimes he sends back the memorial, writing these words with his own hand, "Let the tribunal deliberate further upon this matter and make their report to me." Every part of the judicature is extremely scrupulous when a man's life is concerned.



THE TEMPLE OF HEAVEN, PEKING

It has been rather unkindly declared that China has no architecture. However that may be, she has certainly some extremely interesting buildings. The most peculiar of these are the pagodas, or *taas*, as the Chinese call them. These are high, tapering towers, built in stories, each story with a projecting roof. Generally these roofs have an appearance of sagging like an awning or a tent. Light bells are hung upon them, which tinkle in the breeze. The towers are made of brick, covered with either marble or glazed tiles. Some of these structures are thirteen stories in height.

The temples are built on this same general plan, but have pavilions for idols, rooms for priests, and inclosures for animals to be used in sacrifice. The Temple of Heaven at Peking, with its triple roof and deep-blue porcelain tiles, is the most imposing of all Confucian temples. Here the Emperor of China was wont to offer sacrifice every twenty-second of December, and also whenever drought or famine called for the special favor of the god Shang-ti.

The dwellings of the Chinese must by law correspond to the rank of the owners. A common plan is to make the house about four times as deep as it is wide, with a broad passage from the front to the dining-room, which runs across the house in the rear. The kitchen is behind this. The larger rooms may at a moment's notice be divided by movable partitions, which are always kept ready. The Chinese begin a building by first making a roof supported by wooden posts. As the walls are built, these posts are removed.

WHY THE CHINAMAN WEARS A QUEUE

BY WILLIAM ELLIOT GRIFFIS

THE mark of nationality among these northeastern Tartars [the Manchus] was the queue. They shaved the whole front of the scalp and then let their hair grow behind into a long tail. A young Manchu warrior was as proud of his tail of hair as a Mohawk or Pawnee Indian was of his scalp-lock.

Before this time, the Chinese wore their hair as the Koreans do, that is, done up in a sort of knot or chignon at the back of the head. Thus it happens that Chinese, on first coming to Korea, are amused at seeing the fashion of topknots prevalent, just as it was among their ancestors of the Ming period. If short by nature, the queue was lengthened out, by means of black silk or false hair, so as to reach below the knees. In China this queue became the solemn mark of loyalty to the Manchu sovereign. Millions of natives were slaughtered before they would submit their heads to the razor. Although Chinese males wash their own clothes, being laundrymen by habit, they do not shave themselves, but pay for their tonsure. To the Manchus the barbers of China are very grateful.

Until our twentieth century, in China, not to wear the queue, or to cut it off, was a sign of disloyalty to the emperor. Some of the anti-dynastic secret societies showed their enmity to the Peking rulers by secretly snipping off the queues of prominent citizens, or men high in office, thus bringing disgrace and shame upon them.

Nevertheless the Chinese are not peculiar in priding themselves on their hair tails, for it was the fashion with Europeans and Americans in the eighteenth century to wear them. Most of the Continental soldiers and sailors in the Revolution had pigtails which they larded, powdered, or wore in eelskins, looking just as funny as do the Chinese. In every country in the world there is a language of hair. The fashions of hair and head-gear serve as signs of nationality, sex, marital promise or condition. The Japanese, however, cut off their topknots in 1870, the Koreans two decades later, and the Chinese are now slowly following the example of the world at large. In China, whether with or without hair tails, the men follow a uniform fashion, but there is an amazing variety among the women in arranging their tresses.

When the Manchus appeared before the oft-besieged and many times captured city of Liao-yang, the people submitted to their new masters, giving signs of their sincerity by shaving the front part of their scalps and waiting for their queues to grow.

HOW THE CHINESE RECEIVED THE FIRST ENGLISH AMBASSADOR

BY CHARLES GÜTZLAFF

[1792 A.D.]

[FOR many centuries China had little intercourse with other countries. Various European nations tried to form commercial relations with her, and there was buying and selling between them, but it was most unsatisfactory. The rules made by the Chinese were as fickle as the wind. Often the merchants, or "foreign devils," as the Chinese called them, were in danger of their lives. Several nations had sent representatives to China, and in 1792 England decided to send Lord Macartney as an ambassador to the emperor in the hope of establishing safe and reasonable relations of trade.

Even before the ambassador landed, the tricky Chinamen contrived to run up a flag on the vessel that bore him up the Peiho, whereon was written "Tribute-bearer from England." This was quite in accordance with the Chinese custom of claiming all gifts as tribute. Another custom of theirs was that whoever approached the throne of the emperor must perform the *kotow*, that is, must kneel three times, and at each kneeling must bow three times till his head touched the floor. This was the way in which the greater idols were approached and signified that the emperor was a god. Lord Macartney told the Chinese legate that he would not perform the *kotow* unless a high officer of state would *kotow* before a picture of the King of England. The emperor finally agreed to admit the ambassador, who bent his knee, as he would have done before his own sovereign.

The Editor.]

ON the day of audience the ambassadors were ushered into the garden of Jeho. Tents had been pitched; the

imperial one had nothing magnificent, but was distinguished from all the others by its yellow color. The imperial family, as well as mandarins of the first rank, had all collected. Shortly after daylight the sound of musical instruments announced the approach of the emperor. He was seated in an open chair, borne by sixteen men, and seen emerging from a grove in the background. Clad in a plain dark silk with a velvet bonnet and a pearl in front of it, he wore no other distinguishing mark of his high rank. As soon as the monarch was seated upon his throne, the master of the ceremonies led the ambassador toward the steps. The latter approached, bent his knee, and handed, in a casket set with diamonds, the letter addressed to His Imperial Majesty by the King of England. The emperor assured him of the satisfaction he felt at the testimony which His Britannic Majesty gave him of his esteem and good will in sending him an embassy with a letter and rare presents; that he on his part entertained sentiments of the same kind toward the sovereign of Great Britain, and hoped that harmony would always be maintained between their respective subjects. He then presented to the ambassador a stone scepter, whilst he graciously received the private presents of the principal personages of the embassy. He was perfectly good-humored, and especially pleased with the son of Sir G. Staunton, who talked a little Chinese, and received as a token of imperial favor a yellow plain tobacco pouch with the figure of the five-clawed dragon embroidered upon it. Afterward the ambassadors from Burmah and little Bukharia were introduced and performed the nine prostrations. A sumptuous banquet was then served up, and

after their departure they had presents sent to them consisting of silks, porcelain, and teas. Upon an application made to the prime minister, respecting a merchant ship which had accompanied the ambassador's frigate, they received the most flattering answer, and every request was fully granted to them. Having accompanied the embassy, the ship was to pay no duty. After their return to Peking, it was intimated to them that His Majesty, on his way to Yuen-ming-yuen, would be delighted if the ambassador came to meet him on the road. When the emperor observed him, he stopped short and graciously addressed him. He was carried in a chair and followed by a clumsy cart, which could not be distinguished from other vehicles if it had not been for the yellow cloth over it. On his arrival at Yuen-ming-yuen, he viewed with great delight the various presents which the ambassador had brought with him. A model of the "Royal Sovereign," a ship of war of a hundred and ten guns, attracted much of his notice.

In consequence of this embassy, His Imperial Majesty called together a council to deliberate what answer ought to be given to the letter. The result of this conference was that the ambassador was given to understand that, as the winter approached, he ought to be thinking about his departure. At an interview with the minister of state, to which he was invited in the palace, he found the emperor's answer contained in a large roll covered with yellow silk and placed in a chair of state. From thence it was sent into the ambassador's hotel, accompanied by several presents. News which arrived from Canton, stating the probability of a rupture between England and the French Republic, hastened

the departure of the ambassador. He had been very anxious to obtain some privileges for the British trade, but the prime minister was as anxious to evade all conversation upon business. The splendid embassy was only viewed as a congratulatory mission and treated as such. The Chinese were certainly not wanting in politeness, nor did the emperor even treat them rudely; but empty compliments were not the object of this expensive expedition.

[The next English ambassador, Lord Amherst, who came in 1817, refused to *kotow*, was told that he was a rude man who did not know how to behave, and was bidden to go home at once.

The Editor.]

OPIUM–EATERS

BY WILLIAM SPEER

[THE Chinese were certainly the most exasperating of mortals, but trade with them was growing more and more valuable, especially to the English, for in British India there were vast fields of the poppy from which opium is obtained. The Chinese were fast becoming a nation of opium-users. The emperor forbade the introduction of the drug into China; but it was easy to bribe the Chinese officials, and the quantity sold increased every year. This is the way its effects are described by a man who lived in the country for many years.

The Editor.]

THE face becomes pale and haggard, the eyes moist and vacant, the whole expression miserable and idiotic. The body wastes to a skeleton, the joints are tortured with pain. The sensation of gnawing in the stomach when deprived of the drug is described by those addicted to its use to be like the tearing of its tender coats by the claws of an animal of prey, while a return to it fills the brain with horrid and tormenting visions like the mania of delirium tremens. I have seen strong men, when unable to obtain their accustomed dose, crazy with the suffering, the face crimsoned in some cases, and the perspiration streaming down in a shower. Few individuals of those whom it possesses are able to find a sufficient antidote. The subject lingers a few years, and a dreary and unpitied death ends the scene.

A "BOSTON TEA-PARTY" IN CHINA

BY WILLIAM SPEER

[SOME of the Chinese officials urged the emperor to allow the sale of opium. The traders would pay him a large tax, they said, and thus an immense revenue would come to the Government. The emperor positively refused. "I will not receive a revenue," he declared, "from a thing that will destroy the lives and happiness of my people."

The Editor.]

IN January, 1839, the Government sent the police to search the native houses of Canton and seize opium wherever found. This led to a curious scene, highly characteristic of the democratic character of the Chinese institutions and the independence of the people. The people would not allow the search to begin until they had first searched the policemen, who were generally known as the greatest opium-smokers in the city. A few days after this, the Canton authorities caused a native opium-smuggler to be executed in front of the factories, whereupon all the foreign flags were immediately struck. The governor took no notice of a remonstrance addressed to him by Captain Eliot, the British superintendent of trade.

A week after these occurrences the celebrated Commissioner Lin arrived from court, vested with the most absolute powers that were ever delegated by the emperor. When he arrived at Canton, there were several British ships in the river, having not less than twenty thousand chests of opium on board. These he demanded should be

given up without delay, to be destroyed. He blockaded the factories, and even threatened to put the occupants to death; on which the British superintendent — Captain Eliot — deemed it advisable to agree to the surrender of the opium, in order to secure the safety of his countrymen. Several weeks were occupied in the landing of the forfeited drug, during which the merchants were still detained in the factories; but as soon as it was ascertained that all the chests had been brought on shore, the troops were withdrawn and the captives left at liberty to depart.

In the mean time the commissioner had sent to Peking for instructions how to dispose of the property he had seized, and received the following order, in the name of the emperor: "Lin and his colleagues are to assemble the civil and military officers and destroy the opium before their eyes; thus manifesting to the natives dwelling on the seacoast and the foreigners of the outside nations an awful warning. Respect this. Obey respectfully." In obedience to this command, on the 3d of June, 1839, the high commissioner, accompanied by all the officers, proceeded to Chan-hau, near the mouth of the river, where large trenches had been dug, into which the opium was thrown, with a quantity of quicklime, salt, and water, so that it was decomposed, and the mixture ran into the sea. The operations for destroying the drug continued about twenty days, and were witnessed on the 16th by several English merchants, who had an interview with Commissioner Lin. The market value of the property at the time was about twelve millions of Spanish dollars.

[Great Britain demanded that China should pay this twelve millions of Spanish dollars. China had no idea of

doing any such thing, and therefore war was declared. The Chinese firmly believed that they were the best soldiers in the world and had the best weapons. When they were confronted by English troops and English artillery, and especially when they found that these foreigners had so little regard for their notions of military etiquette as to attack a fort from the rear, and, what was almost as bad, actually to capture it, they were horrified. Of course, such a war could have but one ending. The Chinese were obliged to pay twenty-one millions of dollars, to open the ports of Canton, Amoy, Foo-chow, Ningpo, and Shanghai to foreign trade with a definite tariff, and to allow foreigners to reside in these cities. The island of Hong-Kong was to be given to England; British prisoners were to be released, and all Chinese who had been in the service of the English were to be pardoned. It was agreed that intercourse between the rulers of the two nations should be on terms of perfect equality.

The Editor.]

WHAT THE CHINESE THOUGHT ABOUT THE ENGLISH

(From a paper that was agreed to at a great public meeting in Canton)

BEHOLD that vile English nation! Its ruler is at one time a woman, then a man, and then perhaps a woman again; its people are at one time like vultures, and then they are like wild beasts, with dispositions more fierce and furious than the tiger or wolf, and natures more greedy than anacondas or swine. These people have long steadily devoured all the western barbarians, and like demons of the night, they now suddenly exalt themselves here. During the reigns of the emperors Kien-lung and Kia-king these English barbarians humbly besought an entrance and permission to deliver tribute and presents; they afterwards presumptuously asked to have Chusan; but our sovereigns, clearly perceiving their traitorous designs, gave them a determined refusal. From that time, linking themselves with traitorous Chinese traders, they have carried on a large trade and poisoned our brave people with opium. Verily, the English barbarians murder all of us that they can. They are dogs, whose desires can never be satisfied. Therefore we need not inquire whether the peace they have now made be real or pretended. Let us all rise, arm, unite, and go against them. We do here bind ourselves to vengeance, and express these our sincere intentions in order to exhibit our high principles and patriotism. The gods from on high now look down on us; let us not lose our just and firm resolution.

HOW THE "ARROW WAR" BEGAN

BY W. A. P. MARTIN

[In 1850 what has been called an "old-fashioned rebellion" broke out in China. The leader was one Hung Sew-tseuen. He called himself a Christian, and made his camp into a sort of Sunday School, though some of the doctrines taught there were anything but Christian. His followers called their leader Tai-ping Wang, that is, "Prince of Peace," because they believed that his victory would drive the Tartar rule from the country and would give the throne to Chinese sovereigns forever. There were neither telegraphs nor railroads in the land. A leader "could collect about him a few thousand malcontents, swoop down on a city, add it to his force, and continue without much opposition until one or more provinces and an army of two hundred thousand men stood at his back, before the imperial ears at Peking had received a hint as to the disturbance."[1] For some years Hung Sew-tseuen met with much success. In 1853 he captured Nanking and proclaimed himself emperor.

This was trouble sufficient for an empire; but while this rebellion was still going on, the "Arrow War" broke out.

The Editor.]

In the autumn of 1856 a chance spark at Canton produced an explosion that shook the empire and opened wider the breach already made in the wall of exclusiveness. The occurrence was on this wise. The lorcha Arrow, a Chinese vessel flying the British flag, — a privilege for which she had, in conformity with a vicious system then in vogue, paid a small fee to the Government of Hong-Kong, — was seized by the Chinese authorities,

[1] Rounsevelle Wildman.

and her crew thrown into prison on a charge of piracy. The British Consul lodged a protest claiming jurisdiction on the ground that the lorcha was registered in a British colony, and demanding, not merely that the prisoners be restored to the deck of their vessel, but that the British flag be hoisted at the masthead, in expiation of the affront offered in hauling it down.

The viceroy, who was notoriously proud and obstinate, yielded so far as to send the captives under guard to the consulate. It takes two to make a quarrel, but no two could be better fitted to produce one and to nurse it into a war than the two who were parties in this dispute. Had prompt release of the captives been accepted as sufficient amends, there would have been no war — at least, no "Arrow War"; but the consul, young, hot-headed, and inexperienced, unwilling to abate a jot of his demands, refused to receive the captives. They were carried back to the viceroy, who, in a fit of anger, ordered them to be beheaded. He was a truculent wretch, who boasted of the thousands he had decapitated for complicity in rebellion; no wonder, therefore, that he was hasty in cutting off the heads of a dozen boatmen.

At this stage the consul referred the matter to the Governor of Hong-Kong, and the viceroy proving obdurate to all attempts to extract an apology, the governor placed the affair in the hands of Admiral Seymour. That brave officer, having lost an eye by the explosion of a Russian torpedo in the Baltic, could see only one way to negotiate. Appearing before the city, he invited the viceroy to meet him outside the gates. The stubborn old mandarin declining the interview, he announced his intention of calling at the vice-regal palace. This he did

at the hour named, though he had to blow up one of the city gates in order to keep his engagement. He, however, reckoned without his host; the viceroy was not at home; and the little squad of marines, only three hundred, withdrew to their ships, their daring feat having had no other effect than to fan a firebrand into a conflagration. Scarcely had they retired when the foreign quarter was set on fire by an infuriated populace. The foreigners took refuge on the shipping, and the shipping dropped down the river to Hong-Kong.

The little settlement at Hong-Kong was in no small peril, its chief danger being a possible rising of the Chinese. But overwhelming as were their numbers, they refrained from open action, trusting, perhaps, to the effect of poison, which Alum, the city baker, mixed with his dough. The mixture was too strong and defeated its object; only two or three died, though many suffered; and it was agreed on all hands that for once there was too much alum in the bread.

This rupture was recognized as the beginning of a war, and troops were dispatched to the scene.

RECEIVING THE YELLOW JACKET

BY A. EGMONT HAKE

[THE treaty which closed the war was signed in 1860. The Manchus were then free to suppress Hung Sew-tseuen — if they could. By this time they had learned that the Chinese army was not the mightiest force in the world, and they appealed to their former foes. Major Gordon, afterwards General Gordon, took command, and now the fortunes of the rebels changed. In 1864 they were completely suppressed.

The greatest honor that could be shown to Major Gordon was to bestow upon him the order of the Yellow Jacket. Of course this, like all Chinese proceedings, was carried on with a vast amount of ceremony.

The Editor.]

THE Emperor of China had granted to Gordon for his eminent services the distinguished order of the Yellow Jacket. The number of the recipients of this order is, I believe, limited to twelve, and these twelve constitute His Imperial Majesty's bodyguard. Gordon had received during our absence from the camp of instruction a notification that the distinguished Chinese officials who were deputed to invest him with his order had arrived from Peking, and were awaiting his pleasure to settle when the ceremony of investiture should take place. A very large force of Imperial Chinese troops arrived and stockaded themselves about three miles from us, gunboats conveying and escorting the Chinese dignitaries arrived, and an enormous amount of gunpowder was burnt in the way of salutes to them. It was decided that the ceremony should take place at the camp of instruc-

tion, and two very large marquee tents were pitched for the ceremony.

The day arrived. All the Chinese officials wore their gorgeous robes. The air smelt of the villainous powder that they burnt in the countless salutes and crackers let off to do honor to the occasion, and countless banners and flags of all hues were flying. Altogether it was a very bright and animated scene. For some two or three hours Gordon did nothing but put on one suit of clothes, take them off and put on another, and to onlookers it became rather monotonous. The donning of the yellow jacket with all its paraphernalia was the climax of this interesting scene. More guns fired, crackers fizzed and burst, gongs were clashed, and huge brass horns brayed. The Chinese officials went down on their knees and appeared as if seized with a sudden desire to find out which was the softer, their heads or the ground. After trying conclusions with the ground three times all got up, looking very solemn, bewildered, and marching about the place with spectacles and hats in very dissipated positions on their faces and heads, and garments very much disarranged. All the time that this was going on, Gordon's face bore a sort of half-amused, half-satirical smile, and, though he hated the whole ceremony and fuss, still, he entered into the whole affair with interest, asked about the various garments, and made comical allusions to his appearance in them. Altogether the ceremony lasted close on five hours. This over, the Chinese dignitaries left in the same ostentatious and noisy way as they had arrived.

The paraphernalia connected with the order of the Yellow Jacket is very considerable, and the outfit must have cost a very large sum of money, as it comprises silk

dresses, robes, jackets, hats, caps, boots, shoes, fans, girdles, thumb rings of jade, and necklaces for all seasons and occasions. The outfit sent down by the emperor was in fair-sized wood boxes covered with white parchment, and the device of the Imperial dragon in red painted on them. Each box contained a complete suit appertaining to the order; how many there were altogether I forget, but there were a great number.

X

LANGUAGE, SCHOOLS, AND EXAMINATIONS

HISTORICAL NOTE

A NATIONAL system of education has been one of the strongest forces in holding together the different races that make up the Chinese nation. For seventeen centuries all Government offices have been filled by civil service examinations and consequently education is eagerly sought after by all classes.

The Chinese language is extremely difficult to master. Words have but one syllable, and the same word may be a noun, adjective, verb or adverb, masculine or feminine, singular or plural. The Chinese write in vertical columns using brushes dipped in ink. Writing is an art with them and fine specimens are as much admired as paintings are with us.

THE MANDARIN LANGUAGE

BY PÈRE DU HALDE

THE Chinese have two sorts of languages; the first vulgar, which is spoken by the common people and varies according to the different provinces; the other is called the Mandarin language and is like the Latin in Europe among the learned. This latter appears poor, for it has not above three hundred and thirty words, which are all monosyllables and indeclinable, and almost all end with a vowel or the consonant *n* or *ng*.

Yet this small number of words is sufficient to express oneself upon all subjects, because without multiplying words the sense is varied almost to infinity by the variety of the accents, inflexions, tones, aspirations, and other changes of the voice; and this variety of pronunciation is the reason that those who do not well understand the language frequently mistake one word for another.

This will be explained by an example. The word *Tchu*, pronounced slowly, drawing out the *u* and raising the voice, signifies *lord* or *master;* if it is pronounced with an even tone lengthening the *u*, it signifies a *hog;* when it is pronounced quickly and lightly, it means a *kitchen;* if it be pronounced in a strong and masculine tone, growing weaker towards the end, it signifies a *column.*

Further, the same word joined to various others signifies many different things. *Mou*, for instance, when it is alone, signifies *a tree, a wood;* but when it is com-

pounded, it has many other significations. *Mou leao* signifies *wood prepared for building; mou lan* is *bars* or *wooden grates; mou hia, a box; mou siang, a chest of drawers; mou tsiang, a carpenter; mou eul, a mushroom; mou nu, a sort of small orange; mou sing, the planet Jupiter; mou mien, cotton*, etc.

Thus the Chinese by differently compounding their monosyllables can make regular discourses and express themselves very clearly and with much gracefulness almost in the same manner as we form all our words by the different combinations of the twenty-four letters of our alphabet.

The art of joining these monosyllables together is very difficult, especially in writing, and requires a great deal of study. As the Chinese have only figures to express their thoughts and have no accents in writing to vary the pronunciation, they are obliged to have as many different figures or characters as there are different tones which give so many various meanings to the same word. The characters of Cochin China, of Tongking, of Japan, are the same as the Chinese, and signify the same things, though these nations in speaking do not express themselves alike; so that notwithstanding the languages are very different and they cannot understand each other's speech, yet they understand each other's writing and all their books are common. Their characters are in this respect like the figures of arithmetic. They are used by several nations with different names, but their meaning is everywhere the same.

For this reason the learned must not only be acquainted with the characters that are used in the common affairs of life, but they must also know their various combina-

tions and the various dispositions which of several simple strokes make the compound characters; and as the number of characters amounts to eighty thousand, he who knows the greatest number is also the most learned, and can read and understand the greatest number of books, by which one may judge how many years must be employed to learn such a vast multitude of characters, to distinguish them when they are compounded, and to remember their shape and meaning.

HOW CHINESE CHILDREN LEARN TO READ

BY PÈRE DU HALDE

FROM the age of five or six, according to the children's capacities and the care that parents take of their education, the young Chinese begin to study letters; but as the number of the letters is so great and without any order as in Europe, this study would be very unpleasant if they had not found a way to make it a sort of play and amusement.

For this purpose about a hundred characters are chosen which express the most common things and which are most familiar to the senses; as, the sky, sun, moon, and man, some plants, animals, a house, and the most common utensils. All these things are engraved in a rude manner, and the Chinese characters set underneath. Though these figures are very awkwardly represented, yet they quicken the apprehension of the children, fix their fancies, and help their memories.

There is this inconvenience in the method, that the children imbibe an infinite number of chimerical notions in their most tender years; for the sun is represented by a cock in a hoop, the moon by a rabbit pounding rice in a mortar. A sort of demon who holds lightning in his hand, nearly like the ancient representations of Jupiter, stands for thunder; so that in a manner the poor children suck in with their milk these strange whimsies; though I am informed that this method is but little in use at present.

The next book they learn is called the "San tsee

king," containing duties of children, and the method of teaching them. It consists of several short sentences of three characters in rhyme to help the memory of the children. There is likewise another, the sentences of which are of four characters; as likewise a catechism made for the Christian children, the phrases of which are but of four letters, and which for this reason is called "Ssee tsee king ver."

After this, the children must learn by degrees all the characters, as the European children learn our alphabet, with this difference that we have but four-and-twenty letters, and they many thousand. At first they oblige a young Chinese to learn four, five, or six in a day, which he must repeat to his master twice a day, and if he often makes mistakes in his lessons, he is chastised. The punishment is in this manner: They make him get upon a narrow bench, on which he lies down flat on his face, when they give him eight or ten blows with a stick something like a lath. During the time of their studies they keep them so close to their learning that they have very seldom any vacation, except a month at the beginning of the year and five or six days about the middle of it.

As soon as they can read the "Ssee chu," the four books which contain the doctrine of Confucius and Mencius, they are not suffered to read any other till they have got these by heart without missing a letter; and what is more difficult and less pleasing is that they must learn these books understanding almost nothing of them, it being the custom not to explain to them the sense of the characters till they know them perfectly.

At the same time that they learn these letters, they teach them to use the pencil. At first they give them

great sheets, written or printed in large red characters. The children do nothing but cover with their pencils the red strokes with black to teach them to make the strokes.

When they have learned to make them in this manner, they give them others which are black and smaller; and laying upon these sheets other white sheets which are transparent, they draw the letters upon this paper in the shape of those which are underneath; but they oftener use a board varnished white and divided into little squares, which make different lines, on which they write their characters, and which they rub out with water when they have done, to save paper.

Finally, they take great care to improve their handwriting, for it is a great advantage to the learned to write well. It is accounted a great qualification, and in the examination which is made every three years for the degrees, they commonly reject those that write ill, especially if their writing is not exact, unless they give great proofs of their ability in other respects, either in the language or in composing good discourses.

When they know characters enough for composing, they must learn the rules of the "Ven tchang," which is a composition not much unlike the theses which the European scholars make before they enter upon rhetoric; but "Ven tchang" must be more difficult, because the sense is more confined and the style of it is peculiar. They give for a subject but one sentence, taken out of the classic authors.

In order to ascertain if the children improve, the following method is practiced in many places: Twenty or thirty families who are all of the same name and in con-

sequence have one common hall of their ancestors, agree to send their children together twice a month into this hall to compose. Every head of a family by turns gives the thesis and provides at his own expense the dinner for that day, and takes care that it be brought into the hall. Likewise it is he who judges of the compositions and who determines who has composed the best, and if any of this little society is absent on the day of composing, without a sufficient cause, his parents are obliged to pay about twenty shillings, which is a sure means to prevent his being absent.

Besides this diligence which is of a private nature and their own choice, all the scholars are obliged to compose together before the inferior mandarin of letters, which is done at least twice a year, once in the spring and once in the winter, throughout the whole empire. I say "at least," for besides these two general examinations, the mandarin of letters examines them pretty frequently to see what progress they have made in their studies and to keep them in exercise.

WHEN I WENT TO SCHOOL IN CHINA

BY YAN PHOU LEE

SCHOOLS in China are generally kept by private gentlemen. The Government provides for advanced scholars only. But since the one qualification for office is education, and the avenue to literary distinction and public honors lies through competitive examinations, the encouragement that the Government extends to education and learning can be estimated only by that eager pursuit of knowledge which is common to all classes, and by the veneration in which scholars and scholarships are held.

Therefore it is not strange that schools are to be found everywhere, in small hamlets as in large towns, although the Government appropriates no funds for the establishment of common schools; and although no such thing is known as "compulsory education," there is a general desire, even among the poorer classes, to give their children "a little schooling." Schools of the lower grades never boast more than one teacher each. The combination system of a head master and several assistants does not work well in China. The schoolmaster in China must be absolute. He is monarch of all he surveys; in his sphere there is none to dispute his rights. You can always point him out among a thousand by the scholar's long gown, by his stern look, by his bent form, by his shoulders rounded by assiduous study. He is usually near-sighted, so that an immense pair of spectacles also marks him as a trainer of the mind. He generally is a gentleman who

depends on his teaching to make both ends meet; — his school is his own private enterprise, — for no such thing exists in China as a "school-board," — and if he be an elegant penman, he increases the weight of his purse by writing scrolls; if he be an artist, he paints pictures on fans. If he has not taken a degree, he is a perennial candidate for academic honors, which the Government only has a right to confer.

A tuition fee in China varies according to the ability and reputation of the teacher, from two dollars to twenty dollars a year. It varies also according to the age and advancement of the pupil. The older he be, the more he has to pay. The larger sum I have named is paid to private tutors. A private tutor is also usually invited to take his abode in the house of the wealthy pupil; and he is also permitted to admit a few outsiders. During festivals and on great occasions, the teacher receives presents of money as well as of eatables from his pupils. And always he is treated with great honor by all, and especially by the parents of the pupils. For the future career of their children may, in one sense, be said to be in his hands.

One who teaches thirty or forty boys at an average tuition fee of four dollars is doing tolerably well in China; for with the same amount he can buy five or six times as much of provisions or clothing as can be bought in America.

Schools usually open about three weeks after the New Year's Day, and continue till the middle of the twelfth month with but a few holidays sprinkled in. However, if the teacher be a candidate for a literary degree, usually a vacation of about six weeks is enjoyed by the pupils

in summer. During the New Year festival, a month is given over to fun and relaxation. Unlike the boys and girls of America, Chinese pupils have no Saturdays as holidays, no Sundays as rest days. School is in session daily from 6 to 10 A.M., at which time all go home to breakfast. At 11 A.M., all assemble again. At 1 P.M., a recess of about an hour is granted to the pupils to get lunch. From 2 P.M. to 4 is held the afternoon session. This of course is only approximate, as no teacher is bound to a fixed regularity. He is at liberty to regulate his hours as he chooses. At 4 P.M., the school closes for the day.

Schools are held either in a private house or in the hall of a temple. The ancestral temples which contain the tablets of deceased ancestors are usually selected for schools, because they are of no other use and because they are more or less secluded and are generally spacious. In a large hall, open on one side towards a court, and having high ceilings supported by lofty pillars besides the brick walls, you may see in the upper right-hand corner a square wooden table, behind which is the wooden chair; this is the throne of his majesty — the schoolmaster. On this table are placed the writing materials, consisting of brushes, India ink, and ink-wells made of slate. After pouring a little water in one of these wells, the cake of ink is rubbed in it until it reaches a certain thickness, when the ink is ready to be used. The brushes are held as a painter's brushes are.

In conspicuous view are the articles for inflicting punishment; a wooden ruler to be applied to the head of the offender and sometimes to the hands, also a rattan stick for the body. Flogging with this stick is the heaviest punishment allowed; for slight offenses the ruler is

used upon the palms, and for reciting poorly, upon the head.

The room at large is occupied by the tables and stools of the pupils, chairs being reserved for superiors. The pupils sit either facing the teacher or at right angles to him. Their tables are oblong in form and if much used will show the carving habits and talents of their occupants. Usually the pupils are all of one sex, for girls seldom attend other schools than those kept in the family, and then only up to eleven or twelve years of age. They are taught the same lessons as their brothers.

The boys range all the way from six or seven up to sixteen or seventeen years of age, in an ordinary school; for there is no such thing as organizing them into classes and divisions; each one is studying for himself. Still there are schools in which all the pupils are advanced; and there are others which have none but beginners. But they are rare.

I began to go to school at six. I studied first the three primers: the "Trimetrical Classic," the "Thousand-words Classic," and the "Incentive to Study." They were in rhyme and meter, and you might think they were easy on that account. But no! they were hard. There being no alphabet in the Chinese language, each word had to be learned by itself. At first all that was required of me was to learn the name of the character and to recognize it again. Writing was learned by copying from a form written by the teacher; the form being laid under the thin paper on which the copying was to be done. The thing I had to do was to make all the strokes exactly as the teacher had made them. It was a very tedious operation.

I finished the three primers in about a year, not knowing what I really was studying. The spoken language of China has outgrown the written; that is, we no longer speak as we write. The difference is like that between the English of to-day and that of Chaucer's time.

I then took up the "Great Learning," written by a disciple of Confucius, and then the "Doctrine of the Mean," by the grandson of Confucius. These textbooks are rather hard to understand sometimes, even in the hands of older folks; for they are treatises on learning and philosophy. I then passed on to the "Life and Sayings of Confucius," known as the "Confucian Analects" to the American scholars. These books were to be followed by the "Life and Sayings of Mencius," and the "Five Kings" — five classics, consisting of books of history, divination, universal etiquette, odes and the "Spring and Autumn," "a brief and abstract chronicle of the times" by Confucius.

I had to learn all my lessons by rote; commit them to memory for recitation the day following. We read from the top right-hand corner downwards, and then begin at the top with the next line, and so on. Moreover, we begin to read from what seems to you the end of the book. All studying must be done aloud. The louder you speak or shriek, the more credit you get as a student. It is the only way by which Chinese teachers make sure that their pupils are not thinking of something else or are not playing under the desks.

Now let me take you into the school where I struggled with the Chinese written language for three years. Oh! those hard characters which refused to yield their mean-

ing to me. But I gradually learned to make and to recognize their forms as well as their names. This school was in the ancestral hall of my clan and was like the one I have described. There were about a dozen of us youngsters placed for the time being under the absolute sway of an old gentleman of threescore-and-six. He had all the outward marks of a scholar; and in addition, he was cross-eyed, which fact threw an element of uncertainty into our schemes of fun. For we used to like to "get ahead" of the old gentleman, and there were a few of us always ready for any lark.

It is 6 A.M. All the boys are shouting at the top of their voices, at the fullest stretch of their lungs. Occasionally, one stops and talks to some one sitting near him. Two of the most careless ones are guessing pennies; and anon a dispute arises as to which of the two disputants writes a better hand. Here is one who thinks he knows his lesson and, having given his book to another, repeats it for a trial. All at once the talking, the playing, the shouting ceases. A bent form slowly comes up through the open court. The pupils rise to their feet. A simultaneous salutation issues from a dozen pairs of lips. All cry out, "Lao Se" (venerable teacher)! As he sits down, all follow his example. There is no roll-call. Then one takes his book up to the teacher's desk, turns his back to him and recites. But see, he soon hesitates; the teacher prompts him, with which he goes on smoothly to the last and returns to his seat with a look of satisfaction. A second one goes up, but, poor fellow, he forgets three times; the teacher is out of patience with the third stumble, and down comes the ruler, whack! whack! upon the head. With one hand feeling the aching spot and the

other carrying back his book, the discomfited youngster returns to his desk to re-con his lesson.

This continues until all have recited. As each one gets back to his seat, he takes his writing lesson. He must hold his brush in a certain position, vertically, and the tighter he holds it the more strength will appear in his handwriting. The schoolmaster makes a tour of inspection and sees that each writes correctly; writing is as great an art in China as painting and drawing are in other countries, and good specimens of fine writing are valued as good paintings are here.

After the writing lesson it is time to dismiss school for breakfast. On reassembling, the lesson for the day is explained to each one separately. The teacher reads it over, and the pupil repeats it after him several times until he gets the majority of the words learned. He then returns to his desk and shouts anew to get the lesson fixed in his memory. The more advanced scholars are then favored with the expounding of Confucius's "Analects" or some literary essay. After the teacher concludes, each is given a passage of the text to explain. In this way, the meaning of words and sentences is learned and made familiar. The afternoon session is passed by the older pupils in writing compositions in prose or in verse, and by the younger in learning the next day's task.

This is the regular routine, the order of exercises, in Chinese schools.

Grammar, as a science, is not taught, nor are the mathematics. Language and literature occupy the child's attention, as I have shown, for the first five or six years; afterwards essay-writing and poetry are added. For excellence in these two branches, public prizes are awarded

by the resident literary sub-chancellor. But public exhibitions and declamations are unknown, though Chinese fathers sometimes visit the schools. The relations of the sexes are such that a Chinese mother never has the presumption to appear at the door of a schoolroom in order to acquaint herself with the progress of her child's education.

Parents furnish the textbooks as a rule. They are bound into volumes and printed usually with immovable type.

The pupils usually behave well. If not, the rattan stick comes promptly into use. Chinese teachers have a peculiar method of meting out punishment. I remember an episode in my school-life which illustrates this. One afternoon, when the old schoolmaster happened to be away longer than his wont after the noon recess, some of the boys began to "cut up." The fun reached its height in the explosion of some fire-crackers. As they went off, making the hall ring with the noise, the teacher came in, indignant, you may be sure. His defective eyes darted about and dived around to fix upon the culprit; but as he did not happen to be in the line of their vision, the guilty boy stole back to his seat undetected. The old gentleman then seized the rattan and in a loud voice demanded who it was that had let off the crackers. And when nobody answered, what do you suppose he did? He flogged the whole crowd of us, saying that he was sure to get hold of the right one and that the rest deserved a whipping for not making the real offender known. Truly, the paths of Chinese learning in my day were beset with thorns and briers!

A CHILD'S FIRST LESSONS

I

MEN at their birth are by nature radically good;
In this all approximate, but in practice widely diverge.
If not educated, the natural character is changed;
A course of education is made valuable by close attention.
That boys should not learn is an improper thing;
For if they do not learn in youth, what will they do when old?

II

Formerly Confucius had the young Hiang Toh for his teacher;
And Chau, too, though high in office, studied assiduously.
One copied lessons on reeds, another on slips of bamboo;
To conquer sleep one suspended his head by the hair from a beam.
One read by the light of glow-worms, another by reflection from the snow;
These, though their families were poor, did not omit to study.
Yung, when only eight years old, could recite the Odes;
And Pi, at the age of seven, understood the game of chess.
The silkworm spins silk, the bee gathers honey;
If men neglect to learn, they are inferior to brutes.
He who learns in youth, and acts when of mature age,
Extends his influence to the prince, benefits the people,
Makes his name renowned, renders illustrious his parents,
Reflects glory on his ancestors, and enriches posterity.
Diligence has merit; play yields no profit;
Be ever on your guard! Rouse all your energies!

CIVIL-SERVICE EXAMINATIONS IN CHINA

BY W. A. P. MARTIN

SCHOLARSHIP is a very different thing now from what it was in those ruder ages, when books were few, and the harp, the bow, and the saddle divided the student's time with the oral instructions of some famous master. Each century has added to the weight of his burden; and to the "heir of all the ages" each passing generation has bequeathed a legacy of toil. Doomed to live among the deposits of a buried world, and contending with millions of competitors, he can hardly hope for success without devoting himself to a life of unremitting study. True, he is not called upon to extend his researches beyond the limits of his own national literature; but that is all but infinite. It costs him at the outset years of labor to get possession of the key that unlocks it; for the learned language is totally different from his vernacular dialect, and justly regarded as the most difficult of the languages of man. Then he must commit to memory the whole circle of the recognized classics, and make himself familiar with the best writers of every age of a country which is no less prolific in books than in men. No doubt his course of study is too purely literary and too exclusively Chinese, but it is not superficial. In a popular "Student's Guide" we lately met with a course of reading drawn up for thirty years! We proposed putting it into the hands of a young American residing in China, who had asked advice as to what he should read. "Send it," he replied, "but don't tell my mother."

But it is time to take a closer view of these examinations as they are actually conducted. The candidates for office — those who are acknowledged as such in consequence of sustaining the initial trial — are divided into the three grades of *siu-ts'ai*, *chü-jin*, and *tsin-shi* — "budding geniuses," "promoted scholars," and those who are "ready for office." The trials for the first are held in the chief city of each district or *hien*, a territorial division which corresponds to our county or to an English shire. They are conducted by a chancellor, whose jurisdiction extends over an entire province, containing, it may be, sixty or seventy such districts, each of which he is required to visit once a year, and each of which is provided with a resident sub-chancellor, whose duty it is to examine the scholars in the interval, and to have them in readiness on the chancellor's arrival.

About two thousand competitors enter the lists, ranging in age from the precocious youth just entering his teens up to the venerable grandsire of seventy winters. Shut up for a night and a day, each in his narrow cell, they produce each a poem and one or two essays on themes assigned by the chancellor, and then return to their homes to await the bulletin announcing their place in the scale of merit. The chancellor, assisted by his clerks, occupies several days in sifting the heap of manuscripts, from which he picks out some twenty or more that are distinguished by beauty of penmanship and grace of diction. The authors of these are honored with the degree of "Budding Genius," and are entitled to wear the decorations of the lowest grade in the corporation of mandarins.

The successful student wins no purse of gold and ob-

tains no office, but he has gained a prize which he deems a sufficient compensation for years of patient toil. He is the best of a hundred scholars, exempted from liability to corporal punishment, and raised above the vulgar herd. The social consideration to which he is now entitled makes it a grand day for him and his family.

Once in three years these "Budding Geniuses," these picked men of the districts, repair to the provincial capital to engage in competition for the second degree — that of *chü-jin*, or "Promoted Scholar." The number of competitors amounts to ten thousand, more or less, and of these only one in every hundred can be admitted to the coveted degree. The trial is conducted by special examiners sent down from Peking; and this examination takes a wider range than the preceding. No fewer than three sessions of nearly three days each are occupied, instead of the single day for the first degree. Compositions in prose and verse are required, and themes are assigned with a special view to testing the extent of reading and depth of scholarship of the candidates. Penmanship is left out of the account — each production, marked with a cipher, being copied by an official scribe, that the examiners may have no clew to its author and no temptation to render a biased judgment.

The victor still receives neither office nor emolument; but the honor he achieves is scarcely less than that which is won by the victors in the Olympic games. Again, he is one of a hundred, each of whom was a picked man; and as a result of this second victory he goes forth an acknowledged superior among ten thousand contending scholars. He adorns his cap with the gilded button of a higher grade, erects a pair of lofty flag-staves

before the door of his family residence, and places a tablet over his door to inform those who pass by that this is the abode of a literary prize-man. But our "Promoted Scholar" is not yet a mandarin in the proper sense of the term. The distinction already attained only stimulates his desire for higher honors — honors, which bring at last the solid recompense of an income.

In the spring of the following year he proceeds to Peking to seek the next higher degree, attainment of which will prove a passport to office. The contest is still with his peers; that is, with other "Promoted Scholars," who, like himself, have come up from all the provinces of the empire. But the chances are this time more in his favor, as the number of prizes is now tripled; and if the gods are propitious, his fortune is made.

Though ordinarily not very devout, he now shows himself peculiarly solicitous to secure the favor of the divinities. He burns incense and gives alms. If he sees a fish floundering on the hook, he pays its price and restores it to its native element. He picks struggling ants out of the rivulet made by a recent shower, distributes moral tracts, or, better still, rescues chance bits of printed paper from being trodden in the mire of the streets. If his name appears among the favored few, he not only wins himself a place in the front ranks of the lettered, but he plants his foot securely on the rounds of the official ladder by which, without the prestige of birth or the support of friends, it is possible to rise to a seat in the Grand Council of State or a place in the Imperial Cabinet. All this advancement presents itself in the distant prospect, while the office upon which he immediately enters is one of respectability, and it may

be of profit. It is generally that of mayor or sub-mayor of a district city, or sub-chancellor in the district examinations — the vacant posts being distributed by lot, and therefore impartially, among those who have proved themselves to be "ready for office."

Before the drawing of lots, however, for the post of a magistrate among the people, our ambitious student has a chance of winning the more distinguished honor of a place in the Imperial Academy. With this view, the two or three hundred survivors of so many contests appear in the palace, where themes are assigned them by the emperor himself, and the highest honor is paid to the pursuit of letters by the exercises being presided over by His Majesty in person. Penmanship reappears as an element in determining the result, and a score or more of those whose style is the most finished, whose scholarship the ripest, and whose handwriting the most elegant, are drafted into the college of Han-lin, the "forest of pencils," a kind of Imperial Institute the members of which are recognized as standing at the head of the literary profession. These are constituted poets and historians to the Celestial Court, or deputed to act as chancellors and examiners in the several provinces.

But the diminishing series in this ascending scale has not yet reached its final term. The long succession of contests culminates in the designation by the emperor of some individual whom he regards as the *chuang-yuen*, or model scholar of the Empire — the bright consummate flower of the season. This is not a common annual like the senior wranglership of Cambridge, not the product of a private garden like the valedictory orator of our American colleges. It blooms but once in three

years, and the whole empire yields but a single blossom — a blossom that is culled by the hand of Majesty and esteemed among the brightest ornaments of his dominion. Talk of academic honors such as are bestowed by Western nations in comparison with those which this Oriental Empire heaps on her scholar laureate! Provinces contend for the shining prize, and the town that gives this victor birth becomes noted forever. Swift heralds bear the tidings of his triumph, and the hearts of the people leap at their approach. We have seen them enter a humble cottage, and amidst the flaunting of banners and the blare of trumpets announce to its startled inmates that one of their relations has been crowned by the emperor as the laureate of the year. And so high was the estimation in which the people held the success of their fellow-townsman that his wife was requested to visit the six gates of the city, and to scatter before each a handful of rice, that the whole population might share in the good-fortune of her household. A popular tale, "La Bleue et la Blanche," translated from the Chinese by M. Julien, represents a goddess as descending from heaven, that she might give birth to the scholar laureate of the empire.

All this has, we confess, an air of Oriental display and exaggeration. It suggests rather the dust and sweat of the great national games of antiquity than the mental toil and intellectual triumphs of the modern world. But it is obvious that a competition which excites so profoundly the interest of a whole nation must be productive of very decided results. That it leads to the selection of the best talent for the service of the public we have already seen; but beyond this — its primary

object — it exercises a profound influence upon the education of the people and the stability of the Government. It is all, in fact, that China has to show in the way of an educational system. She has few colleges and no universities in our Western sense, and no national system of common schools; yet it may be confidently asserted that China gives to learning a more effective patronage than she could have done if each of her emperors had been an Augustus and every premier a Mæcenas. She says to all her sons, "Prosecute your studies by such means as you may be able to command, whether in public or in private; and, when you are prepared, present yourselves in the examination-hall. The Government will judge of your proficiency and reward your attainments."

Nothing can exceed the ardor which this standing offer infuses into the minds of all who have the remotest prospect of sharing in the prizes. They study not merely while they have teachers to incite them to diligence, but continue their studies with unabated zeal long after they have left the schools; they study in solitude and poverty; they study amidst the cares of a family and the turmoil of business; and the shining goal is kept steadily in view until the eye grows dim. Some of the aspirants impose on themselves the task of writing a fresh essay every day; and they do not hesitate to enter the lists as often as the public examinations recur, resolved, if they fail, to continue trying, believing that perseverance has power to command success, and encouraged by the legend of the man who, needing a sewing-needle, made one by grinding a crowbar on a piece of granite.

We have met an old mandarin who related with evident pride how, on gaining the second degree, he had removed with his whole family to Peking, from the distant Province of Yunnan, to compete for the third; and how at each triennial contest he had failed, until, after more than twenty years of patient waiting, at the seventh trial, and at the mature age of threescore, he bore off the coveted prize. He had worn his honors for seven years, and was then mayor of the city of Tientsin. In a list now on our table of ninety-nine successful competitors for the second degree, sixteen are over forty years of age, one sixty-two, and one eighty-three. The average age of the whole number is above thirty; and for the third degree the average is of course proportionally higher.

So powerful are the motives addressed to them that the whole body of scholars who once enter the examination-hall are devoted to study as a life-long occupation. We thus have a class of men, numbering in the aggregate some millions, who keep their faculties bright by constant exercise, and whom it would be difficult to parallel in any Western country for readiness with the pen and retentiveness of memory. If these men are not highly educated, it is the fault, not of the competitive system, which proves its power to stimulate them to such prodigious exertions, but of the false standard of intellectual merit established in China.

QUESTIONS FROM A CIVIL-SERVICE EXAMINATION

1. How do the rival schools of Wang and Ching differ in respect to the exposition of the meaning and the criticism of the text of the "Book of Changes"?

2. The great historian Sze-ma-ts'ien prides himself upon having gathered up much material that was neglected by other writers. What are the sources from which he derived his information?

3. From the earliest times great attention has been given to the improvement of agriculture. Will you indicate the arrangements adopted for that purpose by the several dynasties.

4. The art of war arose under Hwangte, forty-four hundred years ago. Different dynasties have since that time adopted different regulations in regard to the use of militia or standing armies, the mode of raising supplies for the army, etc. Can you state these briefly?

5. Give an account of the circulating medium under different dynasties, and state how the currency of the Sung Dynasty corresponded with our useof paper money at the present day.

XI
IN RECENT YEARS

HISTORICAL NOTE

THE war with Japan in 1894 showed for the first time the weakness of the Chinese Empire. Foreign nations were not slow to take advantage of this weakness, and within the next few years Russia, England, Germany, and France obtained important concessions and grants of territory. Resentment at these proceedings resulted in the formation in 1900 of a society, known as the "Boxers" or "Fist of Righteous Harmony," for the destruction of all foreigners. Secretly aided by the Dowager Empress, who had recently deposed the Emperor for favoring the reformers, the Boxers grew rapidly in strength and besieged the legations in Peking. The siege was raised in August by an allied army of Japanese, Russians, British, Americans, and French; the uprising was suppressed, and a huge indemnity exacted from the Chinese Government.

A leaven of progress, which had been for some time at work beneath the crust of national conservatism, broke forth at last in a demand for a constitution. The councilors of the boy emperor promised and evaded after the traditional Chinese fashion, and the sacred precincts of the Imperial Palace became a maze of plots and intrigues. The demand, however, had grown too strong to be resisted, and on February 12, 1912, the Manchu Dynasty came to an end. By the Abdication Edicts of that date, it was declared that the constitution should thereafter be republican. Two days later, Yuan Shih-kai was elected, by the Nanking Council, Provisional President of the Republic of China. In April 1913, the first Chinese Congress met. Throughout the land the day was celebrated with holiday rejoicings.

WAR BETWEEN CHINA AND JAPAN

BY W. A. P. MARTIN

"ONCE upon a time," says a Japanese Æsop, "the fish of the sea were thrown into consternation by the appearance of a new enemy — a man with a net and drag. Calling a council to provide for their safety, one proposed this, another that. The clam said that for himself he had no fear; he had only to close his shell to keep out all enemies. *Splash!* came the drag; the fish scattered, and he lay snug until all was quiet. Then, cautiously peeping out, he saw scrawled on an opposite wall: 'This clam, two cents,' and he knew that he was *sold*."

At the epoch of the Opium War, the attitude of China and Japan toward the outside world was identical. From that point, or, to be exact, from 1854, the date of our first treaty with Japan, their policies diverged. Compelled to abandon her old exclusiveness, China has yielded as little as possible. Japan renounced hers without waiting for the application of force.

Every step in Japan's progress has intensified the old animosity. China hates her as a traitor to Asiatic traditions, and she despises China as a laggard in the race. The first aggressions came from the side of Japan, as might have been expected from her awakened energies.

She began with the absorption of Liuchiu, which China regarded as her vassal, though the little kingdom, for its own purposes, had maintained a divided allegiance. Her next move was a descent on Formosa, ostensibly to

punish the savages of the eastern coast for murdering the crew of a Liuchiuan junk; in reality with the intention of occupying a part, if not the whole, of that island. Their right to do so the Japanese defended by specious arguments drawn from text-writers on international law. These batteries the Chinese easily silenced, as I can testify, having had something to do with the loading of their guns. The contest would not have ended without drawing blood if the British Minister, Sir Thomas Wade, had not come forward as peacemaker, and persuaded the invaders to withdraw on the payment of a small indemnity, which, to save the "face" of China, was considered as compensation for war material left on the island.

A third storm center was Corea. Confessedly a vassal of China, the Hermit Kingdom had been unwisely permitted to send embassies and enter into direct treaty relations with foreign courts, making the Corean capital a nest of intrigue.

In 1878 the destruction of the Japanese Consulate at Seoul came very near embroiling the two empires. In the dispute which followed, the Japanese won a diplomatic victory; China weakly consented to something like a dual control, which naturally had the effect of making the peninsula more than ever a bone of contention.

A petty rebellion breaking out in 1894, the king appealed to China, not to Japan, for succor. The insurgents, who called themselves *Tunkhak* ("champions of Eastern learning"), in opposition to Western innovations, dispersed on the appearance of Chinese troops, and the troops intrenched themselves on the seacoast.

The Japanese were notified, and exercised their right of sending a force; but instead of camping on the coast, they pushed on to the capital for the better protection of king and court. Both parties, perceiving the real issue, pushed forward their troops as fast as their ships could carry them. Their ostensible object was to annihilate the Tunghaks, their real aim to settle at once and forever the question of Chinese supremacy. They kept up the forms of friendship until the 25th of July, when two collisions in one day compelled them to throw off the mask. Then came the shock of war, as unforeseen as an earthquake, and infinitely more destructive.

In the earlier battles the Chinese fought well, but they soon came to expect defeat as a matter of course, a constant succession of victories telling as much for the organizing talent of Japan at headquarters as for the courage and discipline of her forces in the field. In possession of king and capital, the Japanese enjoyed a great advantage. The poor king, as helpless as Montezuma, bound himself by treaty to furnish supplies for their troops until the independence of Corea should be secured, and allowed himself to be persuaded into insulting his liege lord by assuming the title of emperor. How great their advantage will not be apparent unless we suppose the situation reversed. With a Chinese army in Seoul commanding the resources of the kingdom, who can say that the issue of the conflict might not have been otherwise? In that first bold stroke the palm of strategy belongs to Japan.

An incidental advantage, not to be overlooked, was the glamour of chivalry which it gave her as the defender of the oppressed, enabling her to inscribe on her ban-

ners a noble object. Whatever *arrière pensée* she may have indulged, politically this was shrewd, but knight-errantry of that sort is out of date. Japan's action in taking the initiative is to be justified, if at all, on the ground that the disguised hostility of the Chinese made war inevitable sooner or later, and it was wise for her to strike when she was ready. Before spring the Chinese had been driven out of Corea, and the Manchurian seaboard occupied by the Japanese. The two great naval fortresses had fallen into their hands, and the Chinese navy was annihilated. To save her capital China sued for peace, and Japan stood revealed as a power no longer to be disregarded by the cabinets of Europe.

THE ADVENTURES OF YAO CHEN-YUAN

ONE OF THE FOUR SUCCESSFUL MESSENGERS TO AND FROM TIENTSIN DURING THE BOXER WAR

[THE Boxers were a secret society whose aim was to drive out the foreigners. In 1900 they massacred both missionaries and their converts. The great European Powers made a formal protest to the Chinese Government. The Government was ready to promise anything, but secretly aided the Boxers. The nations then sent forces to protect their citizens and property. War ensued. The most horrible tortures of the foreigners and the most ghastly massacres took place, encouraged by the Empress Wu.

Ambassadors and ministers and other foreigners were shut up, together with Christian natives, in the British Legation in Peking. It was of the utmost importance that messages be sent to Tientsin. The following is an account of the adventures of one of the messengers.

The Editor.]

WHEN the letters of the various ministers had been committed to my care, I returned to Su Wang Fu, saying to myself, "How shall I ever be able to take these letters to Tientsin?"

I breathed a simple prayer to God to give me some method by which I might reach my destination in safety.

The words had scarcely left my lips when I noticed on the wall a large straw hat, such as is commonly used by coolies in the summer-time, and as it was composed of two layers of straw, I wet it, ripped it apart, and concealed my letters between the two sections, after which

I carefully sewed it together as before, with the prayer upon my lips, "Lord, when do you wish me to start?"

When I left the Legation, I crossed the bridge and climbed over a wall of barricades into Su Wang Fu, where two Japanese soldiers said to me, —

"What are you doing here?"

"I am going to Tientsin with letters," I replied.

"What is your name?" inquired one of them.

When I told him, he said in a kind but warning tone, —

"You must be careful or you will be killed before you are well started on your way."

He took me to a small lane at the outskirts of the barricades, where he left me to go on alone; but I had not gone far when I discovered that a Boxer watchman was stationed at the other end of the street and my heart almost stood still. I had gone too far, however, to turn back, so I put on a bold front, prayed the Lord for guidance, and walked boldly onward.

"Give me ten cents, and I will let you pass," was all he said, which I was quite ready to do.

My way through the East Gate was without incident; but when halfway to Tung Chou I overtook some three hundred of Tung Fuhsiang's soldiers to whom I joined myself and continued on my way. The canal had overflowed its banks at the Eight Li Bridge, and at their suggestion we had our dinner, for which they paid, after which one of them offered to swim across with me on his back, which kindness I was glad to accept, as I saw no other way of getting to the opposite side. I continued with the soldiers, stopping with them that night at a Mohammedan inn, the proprietor of which was very kind to me. He refused to accept payment for my enter-

tainment and asked me to take vows of friendship before I left.

During the night, a crowd passed by, led by a woman Boxer, — a member of the Society of the Red Lantern, — who asked me my name, my business, and where I was going. As I seemed to satisfy them with my answer, they went about their business, which was the destruction of a Catholic village, and the murder of the Christians.

The next morning I continued on my way, being early joined by a Boxer who invited me to dine with him, after which we separated.

That night I heard the keeper of the inn at which I stopped say to a Boxer, "We have no Christians here," and I spent the night in peace. The following day a child warned me not to go through a certain village, saying that the Boxers were taking every one they suspected, and I saw the fire kindled at which they burnt twenty Christians, while I at the same time thanked the Lord for putting it into the mind of a child to warn me, and thus save me, and perhaps the people of the Legation, from a like horrible fate.

The country was flooded. I was compelled to wade through water the depth of which I knew nothing about, and I was wet and discouraged. I had just emerged from the water when a man with a gun on his shoulder called out to me in a loud voice, —

"Where are you going?"

"I am going to Tientsin," I answered.

"What for?"

"To find the head of a flower establishment in which I was employed before this trouble broke out."

The readiness of my answer seemed to satisfy him, and he allowed me to continue on my way. [It ought to be said in Mr. Yao's defense that he had been connected with such a business, the head of which lived in Tientsin, so that his answer was not wholly fiction.]

At the next village a shoemaker informed me that the road was dangerous, being crowded with Chinese troops; a thing which I soon found to be true by being made prisoner and having my money taken from me. My money being all they wanted, the soldiers at once set me free, and I in turn complained to the officer that I had been robbed by his troops.

"Wait," said he, "until I see who did it."

"No, no," said I, "do not let me trouble you to that extent; the day is far spent, and I should like to spend the night in your camp."

"With pleasure," said he. So I spent the night in the protection of my enemies.

"Please search me," said I in the morning, "to see that I have taken nothing, and I will proceed on my way."

He returned my money, warning me not to go on the Great Road lest I fall into the hands of the foreign troops and suffer at their hands.

"I understand," said I, with a meaning which he did not comprehend, and I left.

When I came to the river, I noticed a boatman and accosted him as follows: —

"Will you take me to the Red Bridge in Tientsin?"

"We do not dare to go as far as the Red Bridge," he answered; "the Japanese soldiers are there, and they will shoot us."

"You need not be afraid," said I, "I can protect you from Japanese soldiers."

On hearing this he readily consented, but he put me off some distance from the bridge. I saw the soldiers in the distance, but waved my handkerchief as a token that I was a messenger, and thus encountered no danger.

They escorted me to the Foreign Settlement and then left me to go alone, but the Russians refused to allow me to pass and I was compelled to return to the Red Bridge. I took one of the letters out of the hat and showed it to three Japanese officers who happened to be passing.

"Where do you come from?" they asked.

"From Peking."

"Were you not afraid of the Boxers?"

"No."

"You are a good man; wait till I give you a pass."

While he was writing, it began to rain, and they took me to their headquarters, where I saw a high official, dined with him, and related all my adventures by the way as well as the condition of affairs in Peking; all of which, he wrote down, and then sent four of his soldiers to accompany me to the British and American Consulates. When I saw the American Consul, I burst into tears and told him of all that the people in Peking were suffering; how the Boxers were firing on them from all sides and trying to burn them out; how each man was limited to a small cup of grain a day, while at the same time they were compelled to labor like coolies, under a burning sun, in employments to which they were not accustomed, and I urged him to send soldiers at once to relieve them.

He sent a man to take me to my room, and I found among the servants one of my old acquaintances, with whom I spent a pleasant evening, and then had a good night's rest. The following day I went to the Methodist Mission, where I met those who had passed through a siege similar to the one I had left. When Dr. Benn saw how sore my feet were, she washed and bandaged them with her own hands.

After a rest of two days I secured the letters of the various consuls, together with others from friends of some of the besieged, and started on my return journey, depending upon the Lord for his protection. I had not gone a mile from the city when I was arrested by two foreign soldiers, robbed of all my money, and taken to the tent of their officer, who, when he saw my pass, recognized it as that of a messenger from Peking and restored both my money and my liberty. Two miles from the city I came to a stream I was unable to cross, and found myself compelled to return and leave by way of the North Gate of the city.

Seven miles from the city I fell into a nest of Boxers, the head of whom asked me, —

"Where have you been?"

"To Tientsin," I replied.

"What for?"

"To see the head of the flower establishment with which I was connected before this trouble broke out," I answered.

"How old is he?"

"Seventy-six years," I replied, without hesitation.

He said no more, and I asked if I could dine with them.

After dinner I said to the head Boxer, —

"I wish to go to Peking; can you tell me the safest route for me to take?"

He told me, and after wishing him good-bye I left, taking the direction he suggested. The following day, when passing a melon-patch watched by Boxers, I walked up to them and asked them to give me a melon, thinking that they would be less likely to disturb me if I first addressed them.

"Where are you going?" they asked.

"To Peking," I answered; "can you tell me which road it would be safest for me to take?"

They told me, and, as in the former case, I followed their directions, reaching the city without further adventure other than that of avoiding several crowds of Boxers and Chinese soldiers.

Outside the East Gate I ate two bowls of vermicelli, while I watched the soldiers and Boxers on top of the city wall. I went west to the Ssu P'ai Lou, thence south to the Tan P'ai Lou, where I turned west toward the British Legation.

All the way through the city I was compelled to saunter slowly, as though I was merely looking about and not going anywhere, so that it took me from noon till evening to go from the East Gate to the Legation. The soldiers in the lines between the Chinese and foreign quarters were gambling as I passed and paid no attention to me. In the Austrian Legation grounds I noticed a Chinese soldier digging as though for treasure. Walking up to him I addressed him thus: —

"Hello! Captain. What are you doing?"

"What are *you* doing here?" said he, staring at me and speaking in a loud voice.

"Please do not speak so loud," said I in an undertone, as though to enter into a secret alliance with him; "I was originally a coolie in this place. My home is in the country, and I have just been to see if my family were killed, and finding them safe, I have returned to get some treasure I have in the Su Wang Fu."

"How much have you?" he inquired.

"About one thousand dollars."

"What is your name?" he inquired further.

"Yao Chen-yuan. What is your honorable name?"

"Wu Lien-t'ai," he replied; "now you go and get your silver and we two will open an opium shop."

"Very well," I replied.

"Have you any silver with you?" he asked.

"Only about four or five ounces."

"Well, you give that to me. Not that I want the silver, but it will cement our friendship, and I will return it to you when you come back."

"Very well," said I, giving him what silver I had.

While we were talking, an officer with forty or fifty soldiers came up and wanted to have me killed.

"Do not kill him," said the soldier to whom I had been talking; "he is an old friend of mine from the country, here to make money out of the foreigners."

"If he is a friend of yours, what is his name?"

"Yao Chen-yuan," he replied.

"What is this soldier's name?" asked the officer, turning to me.

"Wu Lien-t'ai," I answered without hesitation.

"Quite right," he said, and passed on to the Great Street.

Just then a crowd of Boxers came up, and the leader asked, —

"What is this fellow doing here?"

"Do not meddle with my affairs," said the soldier, "he is my friend." And with this they passed on, leaving us alone.

"Now you go into Su Wang Fu," said the soldier, "and get your money; and if you cannot come out to-morrow, stand behind the wall and hold your hand aloft that I may know you are safe."

"Very well," I replied, "but how am I to get in?"

"I will take you to the end of that alley, where you will be safe," he said, at which place I bade him good-afternoon. In a few moments the Japanese soldiers, who had observed and recognized me, pulled me up over the wall, and I was once more safe.

I was at once taken to the officer and met Mr. Squiers, to whom I delivered the letters. When he saw me ripping open the hat and taking them out, one after another until I had given him eleven, he could not refrain from laughing.

He took me with him to the American Legation, where as we entered he held aloft the letters. The people clapped their hands and cheered, and many of them wanted to talk with me, but I was led out through the Russian into the British Legation. Here I met Mr. King, who after a short conversation asked me for my hat.

"It is all ripped apart," I replied.

"I can sew it together again," he answered.

"What do you want to do with it?" I inquired.

"Take it back to America as a relic of your trip," said he.

While we were talking, some one came to say that Lady MacDonald wanted to see me and hear about my trip, to whom I told it much as I have told it to you, not even concealing the deceit I was sometimes compelled to practice, in order, as I then supposed, to accomplish my ends.

WHEN THE ALLIES ENTERED PEKIN

BY "PIERRE LOTI" (LOUIS MARIE JULIEN VIAUD)

HERE we are at the gates, the double triple gates, deep as tunnels, and formed of the most powerful masonry, — gates surmounted by deadly dungeons, each one five stories high, with strange curved roofs, — extravagant dungeons, colossal black things above a black inclosing wall.

Our horses' hoofs sink deeper and deeper, disappear, in fact, in the coal-black dust, which is blinding and all-pervading, in the atmosphere as well as on the ground, in spite of the light rain and the snowflakes which make our faces tingle.

Noiselessly, as though we were stepping upon wadding or felt, we pass under the enormous vaults and enter the land of ruin and ashes.

A few slatternly beggars shivering in corners in their blue rags, and that is all. Silence and solitude within as well as without these walls. Nothing but rubbish and ruin, ruin.

The land of rubbish and ashes, and little gray bricks, — little bricks all alike, scattered in countless myriads upon the sites of houses that have been destroyed, or upon the pavement of what once were streets.

Little gray bricks, — this is the sole material of which Pekin was built; a city of small, low houses decorated with a lacework of gilded wood; a city of which only a mass of curious débris is left, after fire and shell have crumbled away its flimsy materials.

We have come into the city at one of the corners where there was the fiercest fighting, — the Tartar quarter, which contained the European legations.

Long straight streets may still be traced in this infinite labyrinth of ruins; ahead of us all is gray or black; to the somber gray of the fallen brick is added the monotonous tone which follows a fire, — the gloom of ashes and the gloom of coal.

Sometimes in crossing the road they form obstacles, — these tiresome little bricks; these are the remains of barricades where fighting must have taken place.

After a few hundred meters we enter the street of the legations, upon which for so many months the anxious attention of the whole world was fixed.

Everything is in ruins, of course; yet European flags float on every piece of wall; and we suddenly find, as we come out of the smaller streets, the same animation as at Tien-tsin, — a continual coming and going of officers and soldiers, and an astonishing array of uniforms.

A big flag marks the entrance to what was our legation, two monsters in white marble crouch at the threshold; this is the etiquette for all Chinese palaces. Two of our soldiers guard the door which I enter, my thoughts recurring to the heroes who defended it.

We finally dismount, amid piles of rubbish, in an inner square near a chapel, and at the entrance to a garden where the trees are losing their leaves as an effect of the icy winds. The walls about us are so pierced with balls that they look like sieves. The pile of rubbish at our right is the legation proper, destroyed by the explosion of a Chinese mine. At our left is the chancellor's house,

where the brave defenders of the place took refuge during the siege, because it was in a less exposed situation. They have offered to take me in there; it was not destroyed, but everything is topsy-turvy, as though it were the day after a battle; and in the room where I am to sleep the plasterers are at work repairing the walls, which will not be finished until this evening.

As a new arrival I am taken on a pilgrimage to the garden where those of our sailors who fell on the field of honor were hastily buried amid a shower of balls. There is no grass here, no blossoming plants, only a gray soil trampled by the combatants, — crumbling from dryness and cold, — trees without leaves and with branches broken by shot, and over all a gloomy, lowering sky, with snowflakes that are cutting.

We remove our hats as we enter this garden, for we know not upon whose remains we may be treading. The graves will soon be marked, I doubt not, but have not yet been, so one is not sure as one walks of not having under foot some one of the dead who merits a crown.

In this house of the chancellor, spared as by a miracle, the besieged lived helter-skelter, slept on a floor space the size of which was day by day decreased by the damage done by shot and shell, and were in imminent danger of death.

In the beginning — their number, alas, rapidly diminished — there were sixty French sailors and twenty Austrians meeting death, side by side, with equally magnificent courage. To them were added a few French volunteers, who took their turns on the barricades or on the roofs, and two foreigners, M. and Mme. Rosthorne, of the Austrian Legation. Our officers in com-

mand of the defense were Lieutenant Darcy and Midshipman Herber; the latter was struck full in the face by a ball, and sleeps to-day in the garden.

The horrible part of the siege was that no pity was to be expected from the besiegers; if, starved, and at the end of their strength, it became necessary for the besieged to surrender, it was death, and death with atrocious Chinese refinements to prolong the paroxysms of suffering.

Neither was there the hope of escape by some supreme sortie; they were in the midst of a swarming city, they were inclosed in a labyrinth of buildings that sheltered a crowd of enemies, and were still further imprisoned by the feeling that, surrounding them, walling in the whole, was the colossal black rampart of Pekin.

It was during the torrid period of the Chinese summer; it was often necessary to fight while dying of thirst, blinded by dust, under a sun as destructive as the balls, and with the constant sickening fear of infection from dead bodies.

Yet a charming young woman was there with them, — an Austrian, to whom should be given one of our most beautiful French crosses. Alone amongst men in distress, she kept an even cheerfulness of the best kind, she cared for the wounded, prepared food for the sick sailors with her own hands, and then went off to aid in carrying bricks and sand for the barricades or to take her turn as watch on the roof.

Day by day the circle closed in upon the besieged as their ranks grew thinner and the garden filled with the dead; gradually they lost ground, although disputing

with the enemy, who were legion, every piece of wall, every pile of bricks.

And when one sees their little barricades hastily erected during the night out of nothing at all, and knows that five or six sailors succeeded in defending them (for five or six toward the end were all that could be spared), it really seems as though there were something supernatural about it all. As I walked through the garden with one of its defenders, and he said to me, "At the foot of that little wall we held out for so many days," and "In front of this little barricade we resisted for a week," it seemed a marvelous tale of heroism.

And their last entrenchment! It was alongside the house,—a ditch dug tentatively in a single night, banked up with a few poor sacks of earth and sand; it was all they had to keep off the executioners, who, scarcely six meters away, were threatening them with death from the top of a wall.

Beyond is the "cemetery," that is, the corner of the garden in which they buried their dead, until the still more terrible days when they had to put them here and there, concealing the place for fear the graves would be violated, in accordance with the terrible custom of this place. It was a poor little cemetery whose soil had been pressed and trampled upon in close combat, whose trees were shattered and broken by shell. The interments took place under Chinese fire, and an old whiteheaded priest — since a martyr, whose head was dragged in the gutter — said prayers at the grave, in spite of the balls that whistled about him, cutting and breaking the branches.

Toward the end their cemetery was the "contested

region," after they had little by little lost much ground, and they trembled for their dead; the enemy had advanced to its very border; they watched and they killed at close quarters over the sleeping warriors so hastily put to rest. If the Chinese had reached this cemetery, and had scaled the last frail trenches of sand and gravel in sacks made of old curtains, then for all who were left there would have been horrible torture to the sound of music and laughter, horrible dismemberment, — nails torn off, feet torn off, disemboweling, and finally the head carried through the streets at the end of a pole.

They were attacked from all sides and in every possible manner, often at the most unexpected hours of the night. It usually began with cries and the sudden noise of trumpets and tom-toms; around them thousands of howling men would appear, — one must have heard the howlings of the Chinese to imagine what their voices are; their very timbre chills your soul. Gongs outside the walls added to the tumult.

Occasionally, from a suddenly opened hole in a neighboring house, a pole twenty or thirty feet long, ablaze at the end with oakum and petroleum, emerged slowly and silently, like a thing out of a dream. This was applied to the roofs in the hope of setting them on fire.

They were also attacked from below; they heard dull sounds in the earth, and understood that they were being undermined, that their executioners might spring up from the ground at any moment; so that it became necessary, at any risk, to attempt to establish countermines to prevent this subterranean peril. One day, toward noon, two terrible detonations, which brought on a regular tornado of plaster and dust, shook the French

Legation, half burying under rubbish the lieutenant in command of the defenses and several of his marines. But this was not all; all but two succeeded in getting clear of the stones and ashes that covered them to the shoulders, but two brave sailors never appeared again. And so the struggle continued, desperately, and under conditions more and more frightful.

And still the gentle stranger remained, when she might so easily have taken shelter elsewhere, —at the English Legation, for instance, where most of the ministers with their families had found refuge; the balls did not penetrate to them; they were at the center of the quarter defended by a few handfuls of brave soldiers, and could there feel a certain security so long as the barricades held out. But no, she remained and continued in her admirable rôle at that blazing point, the French Legation, — a point which was the key, the cornerstone of the European quadrangle, whose capture would bring about general disaster.

One time they saw with their field-glasses the posting of an imperial edict commanding that the fire against foreigners cease. (What they did *not* see was that the men who put up the notices were attacked by the crowd with knives.) Yet a certain lull, a sort of armistice, did follow; the attacks became less violent.

They saw that incendiaries were everywhere abroad; they heard fusillades, cannonades, and prolonged cries among the Chinese; entire districts were in flames; they were killing one another; their fury was fermenting as in a pandemonium, and they were suffocated, stifled with the smell of corpses.

Spies came occasionally with information to sell —

always false and contradictory — in regard to the relief expedition, which amid ever-increasing anxiety was hourly expected. "It is here, it is there, it is advancing," or, "It has been defeated and is retreating," were the announcements, yet it persisted in not appearing.

What, then, was Europe doing? Had they been abandoned? They continued, almost without hope, to defend themselves in their restricted quarters. Each day they felt that Chinese torture and death were closing in upon them.

They began to lack for the essentials of life. It was necessary to economize in everything, particularly in ammunition; they were growing savage, — when they captured any Boxers, instead of shooting them they broke their skulls with a revolver.

One day their ears, sharpened for all outside noises, distinguished a continued deep, heavy cannonade beyond the great black ramparts whose battlements were visible in the distance, and which inclosed them in a Dantesque circle; Pekin was being bombarded! It could only be by the armies of Europe come to their assistance.

Yet one last fear troubled their joy. Would not a supreme attack against them be attempted, an effort be made to destroy them before the allied troops could enter?

As a matter of fact they were furiously attacked, and this last day, the day of their deliverance, cost the life of one of our officers, Captain Labrousse, who went to join the Austrian commander in the glorious little cemetery of the Legation. But they kept up their resistance, until all at once not a Chinese head was visible on the barricades of the enemy; all was empty and silent in the devastation about them; the Boxers were flying and the Allies were entering the city!

A DIPLOMATIC CORRESPONDENCE

BETWEEN THE UNITED STATES AND CHINA

[AFTER the suppression of the Boxer uprising, representatives of the nations that had lost by the failure of the Chinese Government to protect their citizens and property demanded reparation. Nearly $25,000,000 was allotted to this country. The United States, however, in continuance of its former friendship for China, offered to accept only an amount covering the actual loss incurred.]

I

MR. ROCKHILL TO THE PRINCE OF CH'ING

YOUR HIGHNESS: —

It is with great satisfaction that I have the honor to inform Your Highness, under direction of the Secretary of State of the United States, that a bill has passed the Congress of the United States authorizing the President to modify the indemnity bond given the United States by China from $24,440,000 to $13,655,492.29, with interest at four per cent per annum. Of this amount $2,000,000 are held pending the result of hearings on private claims presented to the Court of Claims of the United States within one year. Any balance remaining after such adjudication is also to be returned to the Chinese Government, in such manner as the Secretary of State shall decide.

The President is further authorized under the Bill to remit to China the remainder of the indemnity as an act

of friendship, such payments and remissions to be made at such times and in such a manner as he may deem just.

I am also directed by the Secretary of State to request the Imperial Government kindly to favor him with its views as to the time and manner of the remissions.

Trusting that Your Imperiai Highness will favor me with an early reply to communicate to my Government, I avail myself of this occasion to renew to Your Highness the assurance of my highest consideration.

W. W. ROCKHILL.

TO HIS HIGHNESS,
PRINCE OF CH'ING,
President of the Wai-Wu-Pu [Board of Foreign Affairs].

II

PRINCE OF CH'ING TO MR. ROCKHILL

(*Translation*)

July 14, 1908.

YOUR EXCELLENCY: —

I have the honor to acknowledge the receipt of your dispatch of July 11, informing me that you had been directed to notify me . . .

[Here follows a résumé of Mr. Rockhill's letter.]

On reading this dispatch I was profoundly impressed with the justice and great friendliness of the American Government, and wish to express our sincerest thanks.

Concerning the time and manner of the return of the amounts to be remitted to China, the Imperial Government has no wishes to express in the matter. It relies implicitly on the friendly intentions of the United States Government, and is convinced that it will adopt such

measures as are best calculated to attain the end it has in view.

The Imperial Government, wishing to give expression to the high value it places on the friendship of the United States, finds in its present action a favorable opportunity for doing so. Mindful of the desire recently expressed by the President of the United States to promote the coming of Chinese students to the United States to take courses in the schools and higher educational institutions of the country, and convinced by the happy results of past experience of the great value to China of education in American schools, the Imperial Government has the honor to state that it is its intention to send henceforth yearly to the United States a considerable number of students, there to receive their education. The Board of Foreign Affairs will confer with the American Minister in Peking concerning the elaboration of plans for the carrying out of the intention of the Imperial Government.

A necessary dispatch.

Seal of the Wai-Wu-Pu.

III

THE WAI-WU-PU TO MR. ROCKHILL

July 14, 1908.

To His Excellency, W. W. ROCKHILL,
American Minister, Peking: —

Referring to the dispatch just sent to Your Excellency regarding sending students to America, it has now been determined that from the year when the return of the indemnity begins, one hundred students shall be sent to America every year for four years, so that four hundred

students may be in America by the fourth year. From the fifth year and throughout the period of the indemnity payments a minimum of fifty students will be sent each year.

As the number of students will be very great, there will be difficulty in making suitable arrangements for them. Therefore, in the matter of choosing them, as well as in the matters of providing suitable homes for them in America and selecting the schools which they are to enter, we hope to have your advice and assistance. The details of our scheme will have to be elaborated later, but we take this occasion to state the general features of our plan, and ask you to inform the American Government of it. We sincerely hope that the American Government will render us assistance in the matter.

Wishing you all prosperity,

(Signed) PRINCE OF CH'ING YUAN-SHIH-K'AI,
NA-TUNG, LIEN-FANG.
LIANG-TUN-YEN.

[Already, and quite apart from the scheme proposed in the note of the Wai-Wu-Pu, there are maintained in the United States by Imperial and Provincial funds one hundred and fifty-five Chinese students, picked boys and young men, sons of officials and prominent and wealthy merchants, chosen often by competitive examinations. The students now to be sent annually by the Imperial Government will be still more carefully selected. These are the men destined for positions of responsibility and influence in that "Awakening China" of which we hear so much, and because of these things our schools and colleges, the undergraduates, and the people at large, may have sight of the opportunities and possibilities which are theirs and ours.

From *The Outlook*.]

THE REPUBLIC OF CHINA

THE Manchu Dynasty has abdicated, after holding the Chinese Imperial throne for nearly three centuries. The decree of abdication will be of historic moment. It reads as follows: —

"The whole country is tending towards a republican form of government. It is the will of Heaven, and it is certain that we could not reject the people's desire for the sake of one family's honor and glory.

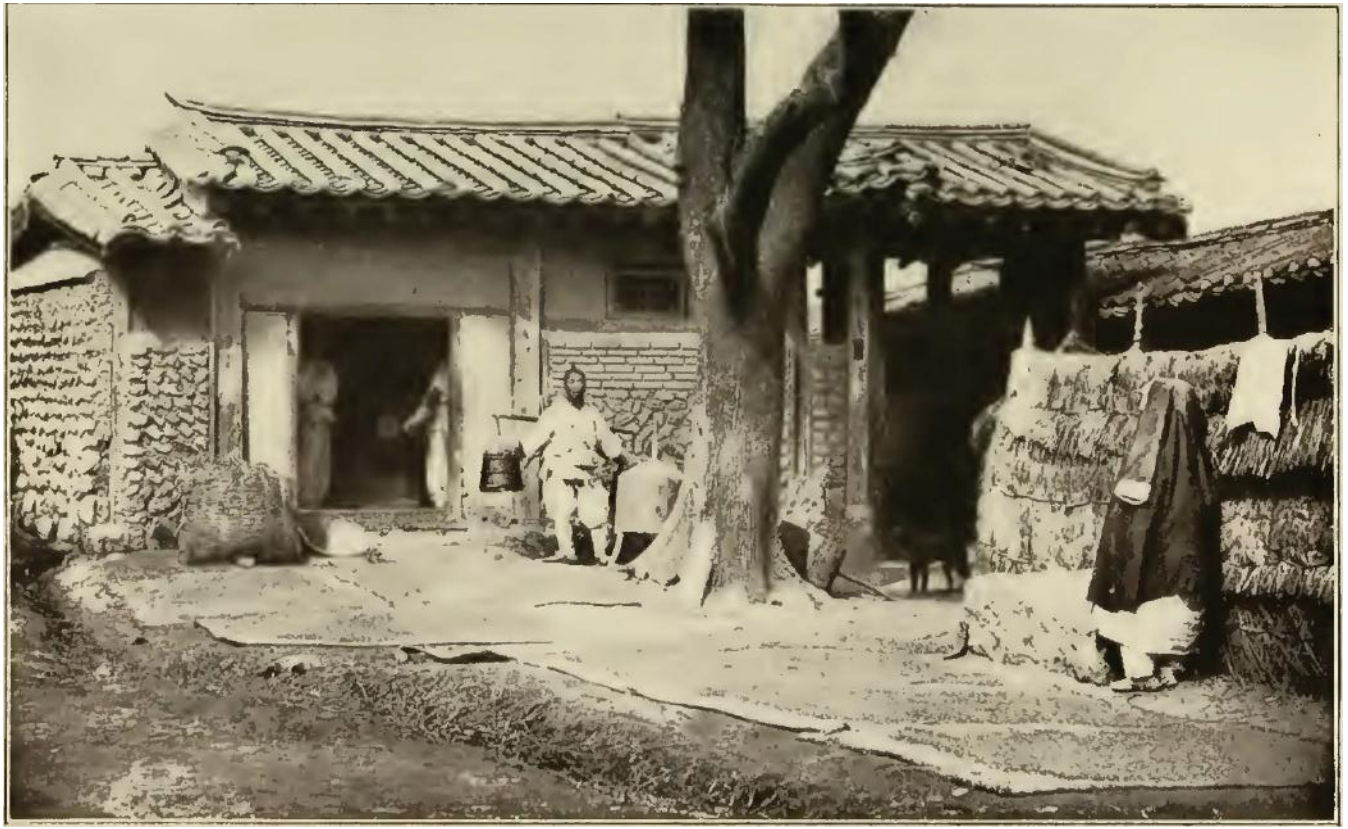
"We, the Dowager Empress and the Emperor, hand over the sovereignty to the people. We decide the form of government to be a constitutional republic.

"In this time of transition, in order to unite the South and the North, we appoint Yuan Shi-kai to organize a provisional government, consulting the people's army regarding the union of the five peoples, Manchus, Chinese, Mongolians, Mohammedans, and Tibetans. These peoples jointly constitute the great State of Chung Hwa Ming-Kus [a republic of China].

"We retire to a peaceful life and will enjoy the respectful treatment of the nation."

This was signed by the Empress Dowager for herself and the little Emperor; by Yuan Shi-kai as Prime Minister; and also by the other Ministers.

KOREA



A GRAIN SHOP IN KOREA

AMONG the Koreans are many followers of Confucius, and there are also Buddhist monasteries and Christian missions; but the one article of belief that is generally prevalent is the worship of ancestors. The ancestral fire must never be allowed to go out. The Koreans are devoted to their children; and the children return this devotion by every possible courtesy and attention. The Korean houses are of one story, built of wood and clay and rice-straw. The roofs are generally thatched, and there are very few windows.

The illustration shows particularly well the dress of the Koreans. The men wear huge pairs of white cotton trousers, padded with cotton wool and tied around the waist with a long ribbon and tassels — the Koreans laugh at the folly of foreigners in cutting buttonholes in good cloth. Their socks are also padded, and into them the trousers are thrust, and tied at the ankle with ribbon. Their coats are short, tight at the shoulders, and have short, wide sleeves. Part of the hair hangs down the back; the rest is twisted into a hard little horn at the top of the head. They have no pockets, but keep money, tobacco, etc., in little silken bags of white, blue, or orange. Married men wear hats shaped like an inverted flower-pot on a round tray, and tied with white ribbon under the chin. Bachelors wear no hats and are obliged to dress like children.

The women of Korea wear trousers like those of men, but over them a short skirt, both generally white. A tiny jacket of white, red, or green comes next, and over this they put a long green coat, throwing it over the head, with the sleeves hanging down.

HISTORICAL NOTE

KOREAN history begins with the twelfth century B.C., when the nation is said to have been founded by one Ki-tse. In B.C. 108, China conquered and took possession of the country, but soon after the Christian era Korea regained her independence.

The Golden Age of Korea was from the tenth to the fourteenth centuries. At length a palace revolution resulted in the overthrow of Buddhism, the banishment of the priests, and the establishment of a dynasty that held the throne until the twentieth century.

In 1592, the Japanese invaded the country, but with the assistance of a Chinese army the Koreans at length drove them back. Soon after, the Manchu emperors of China placed Korea under vassalage, and for nearly three centuries tribute was sent annually to Peking.

The Koreans have been even more distrustful of foreigners than were their neighbors, Japan and China, and it was not until 1876 that her ports were opened to foreign trade. By the war of 1894 between China and Japan, Korea was freed from her allegiance to the former nation, only to fall, as the result of the Russo-Japanese War, under the more exacting sway of the latter. In 1910, the Korean king was deposed and his authority transferred to a Japanese governor-general.

WHEN HIDEYOSHI INVADED KOREA

BY HOMER B. HULBERT

As the century wore on, and the great Hideyoshi became shogun in Japan, the ambitious designs of that unscrupulous usurper, together with the extreme weakness of Korea, made a combination of circumstances which boded no good for the peninsula people. A succession of bloody civil wars had put into Hideyoshi's hands an immense body of trained veterans, and the cessation of war in Japan left this army on his hands without anything to do. It could not well be disbanded, and it could not safely be kept on a war footing with nothing to do. This also gave Hideyoshi food for thought, and he came to the conclusion that he could kill several birds with one stone by invading Korea. His main intention was the conquest of China. Korea was to be but an incident along the way. It was necessary to make Korea the road by which he should invade China, and therefore he sent an envoy suggesting that, as he was about to conquer the four corners of the earth, Korea should give him free passage through her territory, or, better still, should join him in the subjugation of the Flowery Kingdom. To this the king replied that, as Korea had always been friendly with China, and looked upon her as a child upon a parent or as a younger brother upon an elder, she could not think of taking such a wicked course. After a considerable interchange of envoys, Hideyoshi became convinced that there was nothing

to do but crush Korea, as a preliminary to the greater work.

It was in 1592 that Hideyoshi launched his armies at Korea. He was unable to come himself, but he put his forces under the command of Hideyi as chief, while the actual leaders were Kato and Konishi. The Korean and Japanese accounts agree substantially in saying that the Japanese army consisted of approximately two hundred and fifty thousand men. They had five thousand battle-axes, one hundred thousand long swords, one hundred thousand short swords, five hundred thousand daggers, three hundred thousand firearms, large and small, but no cannon. There were fifty thousand horses. Many of the Japanese wore hideous masks with which to frighten the enemy, but it was the musketry that did the work. The Koreans had no firearms at all, and this enormous discrepancy is the second of the main causes of Japanese success. The Koreans could not be expected to stand against trained men armed with muskets.

Korea had long expected the invasion, and had kept China well informed of the plans of Hideyoshi and his demands, but when the blow was struck it found Korea unprepared. She had enjoyed the blessings of peace so long that her army had dwindled to a mere posse of police, and her generals were used simply to grace their empty pageants. There may also have been the notion that Japan was simply a medley of half-savage tribes, whose armies could not be truly formidable. If so, the Koreans were greatly mistaken. At the first blow it became apparent that Korea could do nothing against the invaders. Fusan, Tong-na, Kim-ha, and the other towns along the route to Seoul fell in quick succession. It was

found that the Japanese army was too large to advance by a single route, especially as they had to live off the country, in large part. So the army divided into three sections: one, led by General Konishi, came north by the middle road; another, to the east of this, was led by General Kato; and a western one was led by General Kuroda.

It was on the seventeenth of the fourth moon that the terrible news of the landing of the Japanese reached Seoul by messenger, though the fire signals flashing from mountain-top to mountain-top had already signified that trouble had broken out. The king and the court were thrown into a panic, and feverish haste was used in calling together the scattered remnants of the army. The showing was extremely meager. A few thousand men, poorly armed and entirely lacking in drill, were found, but their leaders were even worse than the men. It was resolved to send this inadequate force to oppose the Japanese at the great *Cho-ryung*, or "Bird Pass," where tens of men in defense were worth thousands in attack. The doughty general, Sil Yip, led this forlorn hope, but ere the pass was reached the gruesome tales of the Japanese prowess reached them, and Sil Yip determined to await the coming of the enemy on a plain, where he deemed that the battle-flails of the Koreans would do better execution than among the mountains. The pass was, therefore, undefended, and the Japanese swarmed over, met Sil Yip with his ragged following, swept them from their path, and hurried on toward Seoul.

We must pause a moment to describe the Japanese leaders, Kato and Konishi, who were the animating

spirits of the invasion. Kato was an old man and a conservative. He was withal an ardent Buddhist and a scholar of the old school. He was disgusted that such a young man as Konishi was placed in joint command with him. This Konishi was a new-school man, young and clever. He was a Roman Catholic convert, and in every respect the very opposite of Kato, except in bravery and self-assertion. They proved to be flint and steel to each other. They were now vying with one another which would reach Seoul first. Their routes had been decided by lot, and Konishi had proved fortunate, but he had more enemies to meet than Kato, and so their chances were about even.

General Yi Il was the ranking Korean field officer, and he with four thousand men was hurried south to block the path of the Japanese wherever he chanced to meet them. He crossed Bird Pass and stationed his force at Sung-ju, in the very track of the approaching invaders. But when his scouts told him the numbers and the armament of the foe, he turned and fled back up the pass. This was bad enough, but his next act was treason, for he left the pass where ten men could have held a thousand in check, and put a wide stretch of country between himself and that terrible foe. He is not much to blame, considering the following that he had. He never stood up and attempted to fight the Japanese, but fell back as fast as they approached.

Konishi with his forces reached the banks of the Han River first, but there were no boats with which to cross, and the northern bank was defended by the Koreans, who here had a good opportunity to hold the enemy in check. But the sight of that vast array was too much for

the Korean general in charge, and he retreated with his whole force, after destroying all his engines of war.

Meanwhile Seoul was in turmoil, indeed. There was no one to man the walls, the people were in a panic of fear, messengers were running wildly here and there. Everything was in confusion. Some of the king's advisers urged him to flee to the north, others advised to stay and defend the city. He chose the former course, and on that summer night, at the beginning of the rainy season, he made hasty preparations and fled out the west gate along the "Peking Road." Behind him the city was in flames. The people were looting the Government storehouses, and the slaves were destroying the archives in which were kept the slave-deeds; for slaves were deeded property, like real estate, in those days. The rain began to fall in torrents, and the royal cortège was drenched to the skin. Food had not been supplied in sufficient quantities, and the king himself had to go hungry for several hours. Seven days later he crossed the Tadong River, and was safe for a time in Pyeng-yang.

Meanwhile the Japanese were reveling in Seoul. Their great mistake was this delay. If they had pushed on resolutely and without delay, they would have taken China unprepared, but they lingered by the way and gave time for the preparation of means for the ultimate victory of the Koreans. The country was awakening from the first stupor of fear, and loyal men were collecting forces here and there and drilling them in hope of ultimately being able to give the Japanese a home thrust. Strong though the Japanese army was, it labored under certain difficulties. It was cut off from its source of supplies, and was living on the country. Every man

that died by disease or otherwise was a dead loss, for his place could not be filled. This inability to obtain reinforcements was caused by the loyalty and the genius of Admiral Yi Sun-sin, a Korean whose name deserves to be placed beside that of any of the world's great heroes. Assuming charge of the Korean fleet in the south, he had invented a curious ironclad in the shape of a tortoise. The back was covered with iron plates, and was impervious to the fire of the enemy. With his boat he met and engaged a Japanese fleet, bringing sixty thousand reinforcements to Hideyoshi's army. With his swift tortoise-boat he rammed the smaller Japanese craft right and left, and soon threw the whole fleet into confusion. Into the struggling mass he threw fire-arrows, and a terrible conflagration broke out, which destroyed almost the entire fleet. A few boats escaped and carried the news of the disaster back to Japan.

This may be called the turning-point in the war, for although the Japanese forces went as far as Pyeng-yang, and the king had to seek asylum on the northern frontier, yet the spirit of the invasion was broken. China, moved at last by Korea's appeals, was beginning to wake up to the seriousness of the situation, and the Japanese, separated so long from their homes and entirely cut off from Japan, were beginning to be anxious. The mutual jealousies of the Japanese leaders also had their effect, so that when the allied Koreans and Chinese appeared before Pyeng-yang and began to storm the place, the Japanese were glad enough to steal away by night and hurry southward. They were pursued, and it was not till they had gone back as far as the capital that they could rest long enough to take breath. It should be

noted that China did not come to the aid of Korea until the backbone of the invasion was practically broken. It was a pity that Korea did not have an opportunity to finish off the Japanese single-hand. With no hope of reinforcement, the Japanese army would have been glad to make terms and retire, but the peculiar actions of the Chinese, which gave rise to the suspicion that they had been tampered with by the Japanese, gave the latter ample time to reach the southern coast and fortify themselves there. The very presence of the Chinese tended to retard the growth of that national spirit among the Koreans which led them to arm in defense of their country. It might have been the beginning of a new Korea, even as the recent war gives hope of the beginning of a new Russia, by awakening her to her own needs. Intrenched in powerful forts along the southern coast, the Japanese held on for two full years, the Koreans swarming about them and doing good service at guerrilla warfare. Countless are the stories told of the various bands of patriots that arose at this time and made life a torment for the invaders. The Japanese at last began to use diplomacy in order to extricate themselves from their unpleasant position. Envoys passed back and forth between Korea and China continually, and at last, in the summer of 1596, the Japanese army was allowed to escape to Japan. This was a grievous mistake. Konishi was willing to get away to Japan, because the redoubtable Admiral Yi Sun-sin was still alive, and so long as he was on the sea the Japanese could not hope to bring reinforcements to the peninsula. They had lost already one hundred and eighty thousand men at the hands of this Korean Nelson, and they were afraid of him.

We here meet with one of the results of party strife, the seeds of which had been sown half a century earlier. When the immediate pressure of war was removed, the various successful generals began vilifying each other and laying the blame for the initial disasters upon one another. Not a few of the very best men were either killed or stripped of honors. Some of them retired in disgust, and refused to have anything more to do with a government that was carried on in such a way. But the most glaring instance of all this was that of Admiral Yi Sun-sin. When the Japanese went back to their own country, they began to plan another invasion, this time for the less ambitious purpose of punishing Korea. Only one thing was necessary to their success. Admiral Yi must be gotten out of the way. Korean accounts say that this was accomplished as follows.

A Korean who had attached himself to the fortunes of the Japanese was sent by the latter back to Korea, and he appeared before one of the Korean generals and offered to give some very important information. It was that a Japanese fleet was coming against Korea, and it would be very necessary to send Admiral Yi Sun-sin to intercept it at a certain group of islands. The king learned of this, and immediately ordered the admiral to carry out this work. Admiral Yi replied that the place mentioned was very dangerous for navigation, and that it would be far better to await the coming of the Japanese at a point nearer the Korean coast. His detractors used this as a handle, and charged him with treason in not obeying the word of the king. After refusing for a second time to jeopardize his fleet in this way, he was shorn of office and degraded to the ranks. He obeyed

without a murmur. This was precisely what the Japanese were waiting for. Hearing that the formidable Yi was out of the way, they immediately sailed from Japan. The Korean fleet had been put under the command of a worthless official, who fled from before the enemy, and thus allowed the Japanese to land a second time. This was in the first moon of 1597, and it took a thousand boats to bring the Japanese army. When it landed, all was again in turmoil. A hasty appeal was made to China for help, and a loud cry was raised for the reinstatement of Admiral Yi Sun-sin in his old station. This was done, and he soon cut off the new army of invasion from its source of supplies, and had them exactly where they were before. But this time the Japanese army did not have its own way upon the land as in the former case. The Koreans had been trained to war. Firearms had been procured, and their full initiation into Japanese methods had prepared them for defense. Small bands of Koreans swarmed about the Japanese, cutting off a dozen here and a score there, until they were glad to get behind the battlements of their forts. A powerful army of the Japanese started for Seoul by the western route, but they were met in Chiksan by the allied Koreans and Chinese, and so severely whipped that they never again attempted to march on the capital. For a time the war dragged on, neither side scoring any considerable victories, and in truth for part of the time there was so little fighting that the Japanese settled down like immigrants and tilled the soil, and even took wives from among the peasant women. But in 1598 it was decided that a final grand effort must be made to rid the country of them.

The Japanese knew that their cause was hopeless,

and they only wanted to get away safely. They had some boats, but they dared not leave the shelter of the guns of their forts, for fear that they would be attacked by Admiral Yi Sun-sin. They tried to bribe the Chinese generals, and it is said that in this they had some success. But when, relying on this, they boarded their vessels and set sail for Japan, they found that the famous admiral was not included in the bargain, for he came out at them, and, in the greatest naval battle of the war, destroyed almost the whole fleet. In the battle he was mortally wounded, but he did not regret this, for he saw that his country was freed of invaders, and he felt sure that his enemies at court would eventually compass his death even if he survived the war.

It was during this second invasion that the Japanese shipped back to Japan a large number of pickled ears and noses of Koreans, which were buried at Kyoto. The place is shown to-day, and stands a mute memorial of as savage and wanton an outrage as stains the record of any great people. During the years of Japanese occupancy they sent back to Japan enormous quantities of booty of every kind. The Koreans were skilled in making a peculiar kind of glazed pottery, which the Japanese admired very much. So they took the whole colony bodily to Japan, with all their implements, and set them down in western Japan to carry on their industry. This succeeded so well that the celebrated Satsuma ware was the result. The remnants of the descendants of the Koreans are still found in Japan.

Only a few years elapsed before the Japanese applied to the Korean Government to be allowed to establish a trading station at Fusan, or rather to reëstablish it.

Permission was granted, and elaborate laws were made limiting the number of boats that could come annually, the amount of goods they could bring, and the ceremonies that must be gone through. The book in which these details are set down is of formidable size. The perusal of it shows conclusively that Japan assumed a very humble attitude, and that Korea treated her at best no better than an equal. This trading station may be called the back door of Korea, for her face was ever toward China; and, while considerable trade was carried on by means of these annual trading expeditions of the Japanese, it was as nothing compared with the trade that was carried on with China by junk and overland through Manchuria.