

necessary in any story relating to the navy of the time of William and Mary to give some account of the battle of La Hogue' (p. 115). This is a confusion of the functions of a biographer with those of an historian. Mr. Markham's book also contains documents relating to other members of the Fairfax family. One of these is Brian Fairfax's account of himself and his family (pp. 139-146). Brian Fairfax was for fifteen years one of the equeries of Charles II, and bears witness like so many others to the charms of his conversation. 'It was the greatest pleasure imaginable to hear his pleasant discourse, being certainly the most facetious and best-natured man in the world. And if he had not been born a king, had certainly deserved to be one.' It is a pity, however, that the editor has allowed contractions such as 'Sir Tho. Wid.' and 'Sir Th. ff.' to remain to deform his pages and perplex his readers. Five letters of Sir William Fairfax of Steeton relating to the civil war in the north of England are given in the first chapter, one of them a letter written from Marston Moor the morning after the battle. There are also several letters from Sir William's daughter, Lady Lister, to her mother during the protectorate. Three of these letters, however, Mr. Markham has certainly misdated. The letter on page 26 which is attributed to the year 1656 belongs to the year 1657. This is proved by the allusions to Sindercombe's trial, to the approaching marriage of Frances Cromwell, and to the breaking off of the match between Lord Chesterfield and Mary Fairfax. The two letters on pages 28 and 80 belong to the year 1658, and not to 1656. The mention of the earl of Warwick's death, and the references to the high court of justice which tried Slingsby and Hewitt, prove this. And the two governors of Jamaica alluded to must have been Brayne and Doyley, and not, as stated in a footnote, Sedgwick and Fortescue.

C. H. FIRTH.

History of China. By DEMETRIUS CHARLES BOULGER. 3 vols.
(London: W. H. Allen & Co.)

THE method adopted by Mr. Boulger in writing his 'History of China' may be gathered from the fact that his first volume includes a period of something like four thousand years; the third volume, on the contrary, relates only to the events of the last eighty-four years.

And in thus rapidly passing by the occurrences of the remote past, and dwelling on present, or immediately recent, events, he has acted wisely. There is so little in common between ourselves and the Chinese, or rather their civilisation and ours, that few people in the present day would care to wade through the record of events which constitute the ancient history of their country, except for special purposes.

The early period of their annals is concerned principally with records relating to internecine contests that arose between the princes of the several states that composed the empire, if empire it may be called. This part of the history, comprising (in a strictly historical sense) something like five hundred and sixty years, is interesting as it includes the time during which Confucius lived and wrote his works, the foundation on which the *literati* of the country have built up their surprising influence.

Those works, so dry and uninteresting to us, are a type of the Chinese

people. Artificial and conservative, they have survived revolutions and changes of empires, and have come down to our own times, like the people themselves, a genuine sample of a bygone civilisation.

It was She Hwang-ti (or as Mr. Boulger spells it, *Chi Hoang-ti*) who first broke up the feudal system that had hitherto bound together the component parts of the nation, and proclaimed himself a universal monarch. This occurred in the year 221 B.C. As is well known, this monarch quarrelled with the *literati* of the country, and proscribed and burnt their books (except those that related to medicine and agriculture). Mr. Boulger is inclined to extenuate this action, as the result of stern necessity. Certainly, as it is an indication of a new policy and a determination to break through the idle reverence for antiquity which was the distinguishing mark of the literary party, it claims our attention and perhaps our approval. At any rate it is not enough to obscure the greatness of the emperor who founded 'the political entity known as China.'

The period included between the death of She Hwang-ti and the downfall of the Tang dynasty (200 B.C. to 900 A.D.) is marked by the cultivation of foreign intercourse, and the introduction of new religious doctrines into the country. Both Buddhism and Nestorian Christianity were tolerated, and produced changes in the inner life of the people which led to permanent results. During these years the empire became consolidated, and advanced both in literary and material progress. Especially during the reign of Taitson (the greatest of the Tang emperors) we find a liberal and far-sighted policy adopted; a policy that must have conduced to the happiness and well-being of the people. Missionaries from Syria (Ta-Ts'in) established themselves at Si-gan-fu, and their 'luminous doctrine' was commended by the emperor. On the other hand, the adventurous travellers who visited India in search of Buddhist books brought back to their country accounts of the 'far west' which still remain our own best guides to a knowledge of those regions, during the period before Islam arose. We cannot but wonder, however, why Mr. Boulger, in writing on the subject of the Nestorian mission, should cast the least doubt on the creed of the missionaries. Surely the proofs derived from the stone tablet he refers to (p. 286 note) are quite sufficient to establish their identity as Christians; but, independently of this proof, the very name of *Rabban* (*Olopen*, as Mr. Boulger still continues to write the word) is enough to show that the chief missionary was from Syria or the Syrian empire, and therefore probably a member of the Syrian Christian church. This is now generally allowed.

Coming to the dynasty of the Sung (under which the empire was reunited after the epoch of the five small dynasties) (960 A.D.), we find the country involved in incessant warfare with Tartar hordes, who pressed down upon its frontiers from the north and north-west. The chief of these tribes was known as 'the Kins' (the golden horde); the conquests of these aggressors led the way to the establishment of the Mongol dynasty which, under the name of the Yuen, ruled the country until A.D. 1893. During this time the Venetian merchants belonging to the Polo family visited the empire and were well received, and even advanced (in the person of Marco Polo) to magisterial dignities.

We need not enlarge on this portion of Mr. Boulger's work, as the

history of the Mongols in China is already familiar to most of our readers; it will suffice to say that the Kins having exhausted their strength in their attacks on the Sung emperors, were in their turn overpowered by Genghis, and finally overthrown by Muhule, the most famous of his lieutenants. Then the Mongol power grew year by year, so that 'not a country from the Euxine to the China Sea escaped the tramp of the Mongol horsemen.' Mr. Boulger does well to add that the important result of the outpouring of these Mongolian tribes on western Asia, as well as on China, was to arrest the current of Mahomedan conquest, and divert the attention of the fanatical propagators of the Prophet's creed from European conquest to their affairs in Asia; and this, he observes, 'has not yet been fully recognised as it should have been' (i. 481).

The Ming supremacy, which followed that of the Yuen, may be regarded as the index of the recovery of native stability. The Mongols as a military power had exalted this element of national life above that of the literary class. In consequence of this, their rule never did, and probably never could, contain the elements of durability. It was contrary to the old and ineradicable sentiment of the people. Like that most ancient of all civilisations of which we know anything, the Accadian, the foundation of Chinese political life rests on literary advancement—to quote the words of Mr. Sayce: 'The Accadians were, like the Chinese, pre-eminently a literary people. Their conception of chaos was of that of a period when as yet no books were written.'¹ Accordingly the object of the founder of the Ming dynasty in China was to remove as far as possible the system of the preceding kings. So while he kept several armies in the field, he took every pains to impress upon his subjects the fact that he was a man of peace. And he did this by encouraging learning and rewarding those who had shown a proficiency in the study of the classical writers, as well as by a pure and impartial administration of justice and by the imposition of fairly distributed taxes. The contrast, then, between the government of the Mings and of the Mongols may be said to be that which divides a domestic from a vigorous foreign policy. The Mongols took but little interest in the literature of the country they had acquired, and so they never had a firm hold upon the people: the Mings, on the other hand, by encouraging the native love of literature and rewarding those who excelled in their studies, recovered the ground which had been lost, and became identified with the native recognised rulers of the country. So the key to Hongwou's reign (he was the first of the Mings) will be furnished by the way in which he discharged the duties, thus understood, of a Chinese ruler. But nevertheless this dynasty achieved no little military success; they put down the Yen civil war on the northern frontier, and annexed Tonquin on the south. Envoys from the distant states of Bengal and Malacca came with presents from their rulers to the Chinese potentate. And the people were well pleased with these recognitions of their power: they regarded the elephants sent to them from India as happy omens; and so, while the internal conditions of the country were prosperous, the external affairs were also conducted with sagacity and firmness.

¹ Sayce, *Fresh Light from Ancient Monuments*, p. 26.

The principal events which mark the later years of this dynasty, are : the disturbance with Japan, headed by Taiko Sama ; and the location of the Portuguese merchants at Macao. The Spaniards, who seized the Philippine Islands, did much to engender or increase the hatred to foreigners already springing up in the Chinese mind. They slaughtered more than twenty thousand Chinese immigrants who had sought employment at Manilla ; and whilst they attributed their success in these wholesale butcheries to the presence of their national saint St. Francis, they nearly ruined the colony by destroying the source of its prosperity, which lay in the frugal and effective labour of the Chinese population.

And now again the country was subjected to conquest. The Kin Tartars, who had been driven off the ground by the Mongols, had retired into the northern territory which stretches from Leoutung to the river Amúr. Here they were divided into innumerable small clans, all known generally as Niuche. Some differences which occurred about liberty of crossing the frontier led to complications which resulted in the conquest of north China by these people, conducted to victory by their chieftain Noorhachu. It is not necessary to follow the fortunes of the several leaders in this frontier war. Enough to state that the Niuche, or Manchus, finally established their authority over the Mings, and that a new dynasty (the Ts'ings) was thus inaugurated.

During this dynasty, dating from 1616 A.D. to the present time, Europe has been brought into closer connexion with the Chinese empire. The repulsion to foreigners which followed from the haughty and cruel conduct of the Spaniards and Portuguese, has been the continual obstacle to any real intimacy. The Jesuit missionaries did something to remove this distrust ; but it is to be feared that our relations have not been favoured by anything like a fair or honest desire to promote a friendly feeling. Had the Chinese government yielded to the pressure brought to bear upon them, and admitted to the imperial presence the envoys expressly deputed by our own government to seek amicable relationships with the court, much and lengthened trouble would have been avoided. But excited by the recollection of past wrongs, and relying on an undue estimate of their power of resistance, the court of Peking obstinately refused any right of intercourse on terms of equality. The consequences are well known. The Chinese having no immediate relations with us, the details of trade were relegated to local tribunals. These being easily corrupted and open to bribes, the trade which should have been conducted on recognised and honourable terms sank into a system of haphazard arrangements, resulting finally in the disgraceful system of smuggling. The Chinese, still blind to the source of this evil, persisted in their court exclusion, and the merchants were confined in their practices. So the opium war (as it is called) ensued ; and finally, by the obstinate determination of the authorities to close the gates of Canton to foreigners (contrary to treaty stipulations), the war of 1856-7 was fomented, and at length the just rights of foreigners to direct communication with Peking were wrested by force and are still maintained. There can be no doubt that the policy of China in excluding us from these rights has been the cause of much of the bloodshed that has occurred, and the proof of this lies in the fact that now the good feeling which

exists between ourselves and the Chinese government seems to be not a mere show, but a permanent and well-founded result of closer acquaintance and mutual confidence.

Mr. Boulger's third volume is well worthy of careful study. As we said before, it includes in it the events of only about eighty years last past. But in these eighty years have occurred the events which have resulted in the admission of foreign ministers to the court of Peking, and the peaceful understanding which now exists betwixt ourselves and the Middle Kingdom; proved by the residence in London of a Chinese ambassador, and the growing interest which exists betwixt ourselves and the people of this great Asiatic empire.

S. BEALE.

Recueil des Instructions données aux Ambassadeurs et Ministres de France depuis les Traités de Westphalie jusqu'à la Révolution Française. II: Suède. Avec une introduction et des notes par A. GEFFROY. (Paris: Félix Alcan, éditeur, 1885.)

THE commission which was appointed some years ago to supervise the archives of the French foreign office has decided not only to throw open its treasures to all students, but also to take the initiative in introducing them to the world. They have accordingly commenced what promises to be a very valuable series of selections from the instructions given to French envoys during the grand period of diplomacy, from the time of Mazarin to the outbreak of the revolution. A volume is given to each court with which France maintained important relations, and the selection and annotating of the instructions contained in each volume have been entrusted to a responsible editor. The series is intended not for the historian, but for the historical student. There is no attempt to give complete materials for a survey of diplomatic relations, but only to choose an illustrative selection so as to form 'a sort of manual of the political traditions of France.' The model which the commission has set before itself is not the 'Calendar of State Papers,' but is more like the 'Select Charters' of the bishop of Chester. The historian of the seventeenth and eighteenth centuries will still find it necessary to consult the manuscripts of the foreign office. Fortunately the editors are not allowed to alter or abridge the documents which they have selected.

It is probable that many will find fault with this preference of education to research, but it is incontestable that a great service is thereby rendered to historical teaching. In a period when diplomacy plays so important a part, it is a conspicuous advantage to the student to be brought into contact with original documents. This gives a backbone to his reading, and a sense of actual presence with the past, which can never be obtained from a study of the summaries of secondhand authors. The student, however, cannot grapple with the whole mass of original authorities, and a judicious selection is exactly what he requires. If the object of this series is not the highest object, it is one that deserves the warm recognition of all, whether teachers or pupils, who are engaged in the study of history.

The present volume, the second of the series, contains instructions