"broken China," as it was not inaptly called, and habit soon made it natural to a new-comer to talk it to the natives, and it obviated all necessity for studying Chinese. The body of the jargon is English, the few Chinese, Portuguese, and Malay words therein imparting a raciness which, with the novelty of the expressions, has of late attracted much attention to this new language. Though apparently without any rules, the natives are very liable to misapprehend what is said to them by their masters or customers, because these rules are not followed, and constant difficulty arises from mutual misunderstanding of this sort. The widening study of Chinese is not likely to do away with this droll lingo at the trade ports, and several attempts have been made to render English pieces into it. On the other hand, in California and elsewhere, the Chinese generally succeed in learning the languages of their adopted countries better than in talking pigeon-English, or the similar mongrel vernacular spoken at Macao by the native-born Chinese.

A knowledge of the Chinese language is a passport to the confidence of the people, and when foreigners generally learn it the natives will begin to divest themselves of their prejudices and contempt. As an inducement to study, the scholar and the philanthropist have the prospect of benefiting and informing through it vast numbers of their fellow-men, of imparting to them what will elevate their minds, purify their hearts, instruct their understandings, and strengthen their desire for more knowledge; they have an opportunity of doing much to counteract the tremendous evils of the opium trade by teaching the Chinese the only sure grounds on which they can be restrained, and at the same time of making them acquainted with the discoveries in science, medicine, and arts among western nations.

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CHAPTER XI.

CLASSICAL LITERATURE OF THE CHINESE.

The literature contained in the language now briefly described is very ample and discursive, but wanting in accuracy and unenlivened by much variety or humor. The books of the Chinese have formed and confirmed their national taste, which consequently exhibits a tedious uniformity. The unbounded admiration felt for the classics and their immaculate authors, fostered by the examinations, has further tended to this result, and caused these writings to become still more famous from the unequalled influence they have exerted. It may be very readily seen, then, with what especial interest the student of Chinese sociology turns to an investigation of their letters, the immense accumulation of forty centuries. Were its amount and prominence the only features of their literature, these would suffice to make necessary some study thereof; but in addition, continued research may reveal some further qualities of "eloquence and poetry, enriched by the beauty of a picturesque language, preserving to imagination all its colors," which will substantiate the hearty expressions used by Rémusat when first he entered upon a critical examination of its treasures.

In taking a survey of this literature, the Se' Ku Tsien Shu Tsung-muh, or 'Catalogue of all Books in the Four Libraries,' will be the best guide, since it embraces the whole range of letters, and affords a complete and succinct synopsis of the contents of the best books in the language. It is comprised in one hundred and twelve octavo volumes, and is of itself a valuable work, especially to the foreigner. The books are arranged into four divisions, viz., Classical, Historical, and Professional writings, and Belles-lettres. This Catalogue contains about 3,440 separate titles, comprising upward of 78,000 books; besides
these, 6,764 other works, numbering 93,242 books, have been described in other catalogues of the imperial collections. These lists comprise the bulk of Chinese literature, except novels, Buddhist translations, and recent publications.

The works in the first division are ranged under nine sections; one is devoted to each of the five Classics (with a subsidiary section upon these as a whole), one to the memoir on Filial Duty, one to the Four Books, one to musical works, and the ninth to treatises on education, dictionaries, etc.

At the head of the 'Five Classics' (Wu King) is placed the Yih King, or 'Book of Changes,' a work which if not—as it has been repeatedly called—Antiquissimus Sinarum liber, can be traced with tolerable accuracy to an origin three thousand years ago. It ranks, according to Dr. Legge, third in antiquity among the Chinese classics, or after the Shu and portions of the Shi King; but if an unbounded veneration for enigmatical wisdom supposed to lie concealed under mystic lines be any just claim for importance, to this wondrous monument of literature may easily be conceded the first place in the estimation of Chinese scholars.

While following Dr. Legge in his recent exposition of this classic,' a clearer idea of its subject-matter can hardly be given than by quoting his words stating that "the text may be briefly represented as consisting of sixty-four short essays, enigmatically and symbolically expressed, on important themes, mostly of a moral, social, and political character, and based on the same number of lineal figures, each made up of six lines, some of which are whole and the others divided." The evolution of the eight diagrams from two original principles is ascribed to Fuh-hi (b.c. 3322), who is regarded as the founder of the nation, though his history is, naturally enough, largely fabulous. From the Liang ¹, or 'Two Principles' (—) (—), were fashioned the Se' Siang, or 'Four Figures,' by placing these over themselves and each of them over the other, thus:

\[ \text{—— ——— ——— ——— ——} \]

The same pairs placed in succession under the original lines formed eight trigrams called the

**PAH KWA of FUH-HÍ.**

<table>
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<tr>
<th>kien</th>
<th>tui</th>
<th>li</th>
<th>chin</th>
<th>siven</th>
<th>kan</th>
<th>kšn</th>
<th>kwñn</th>
</tr>
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<tbody>
<tr>
<td>Heaven, the Sky.</td>
<td>Water collected, as in a marsh or lake.</td>
<td>Fire, as in lightning; the Sun.</td>
<td>Thunder.</td>
<td>The Wind; Wood.</td>
<td>Water, as in rain, clouds, springs, streams, and dells.</td>
<td>The Moon.</td>
<td>Hills or Mountains.</td>
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<th>S.</th>
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The table furnishes us with the natural objects that these figures are said to represent, the attributes which should seem to be suggested by them, and which, with the application of the eight points of the compass, together form the material for a cabalistic logomancy peculiarly pleasing to Chinese habits of thought. The trigrams furnish, moreover, the state and position, at any given place or time, of the twofold division of the one primordial kí, or 'Air,' called Yung and Yin, and have thus become the source from whence the system of Fung-shui
is derived and on whose changes it is founded. This substance ńi answers sufficiently closely to the animated air of the Grecian philosopher Anaximenes; its divisions are a subtle and a coarse principle which, acting and reacting upon each other, produce four śiāng, or 'forms,' and these again combine into eight kwā, or trigrams. Fuh-hi is thus said to have arranged the first four of the Pah Kwā under the Yāng (strong or hard) principle, and the last four under the Yǐn (weak or soft) principle; the former indicate vigor or authority, and it is their part to command, while of the latter, representing feebleness or submission, it is the part to obey.

It was probably Wān Wang, King Wān, chief of the principality of Chau in 1185 B.C., who when thrown into prison by his jealous suzerain Shau, the tyrant of Shang, arranged and multiplied the trigrams—long before his time used for purposes of divination—into the sixty-four hexagrams as they now occur in the Yīh King. His was a wholly different disposition, both of names, attributes, and the compass points, from the original trigrams of Fuh-hī; again, he added to them certain social relations of father, mother, three sons, and three daughters, which has ever since been found a convenient addition to the conjuring apparatus of the work. "I like to think," says Dr. Legge, "of the lord of Chau, when incarcerated in Yū-lǐ, with the sixty-four figures arranged before him. Each hexagram assumed a mystic meaning and glowed with a deep significance. He made it to tell him of the qualities of various objects of nature, or of the principles of human society, or of the condition, actual and possible, of the kingdom. He named the figures each by a term descriptive of the idea with which he had connected it in his mind, and then he proceeded to set that idea forth, now with a note of exhortation, now with a note of warning. It was an attempt to restrict the follies of divination within the bounds of reason. . . . But all the work of King Wān in the Yīh thus amounts to no more than sixty-four short paragraphs. We do not know what led his son Tan to enter into his work and complete it as he did. Tan was a patriot, a hero, a legislator, and a philosopher. Perhaps he took the lineal figures in hand as a tribute of filial duty. What
had been done for the whole hexagram he would do for each line, and make it clear that all the six lines 'bent one way their precious influence,' and blended their rays in the globe of light which his father had made each figure give forth. But his method strikes us as singular. Each line seemed to become living, and suggested some phenomenon in nature, or some case of human experience, from which the wisdom or folly, the luckiness or unluckiness, indicated by it could be inferred. It cannot be said that the duke carried out his plan in a way likely to interest any one but a hien shāng who is a votary of divination and admires the style of its oracles. According to our notions, a framer of emblems should be a good deal of a poet; but those of the Yīh only make us think of a dryasdust. Out of more than three hundred and fifty, the greater number are only grotesque. We do not recover from the feeling of disappointment till we remember that both father and son had to write 'according to the trick,' after the manner of diviners, as if this lineal angerly had been their profession."

Such is the text of the Yīh. The words of King Wăn and his son are followed by commentaries called the Shih Yīh, or 'Ten Wings.' These are of a much later period than the text, and are commonly ascribed to Confucius, though it is extremely doubtful if the sage was author of more than the sentences introduced by the oft-repeated formula, "The Master said," occurring in or concluding many chapters of the 'Wings.' Without lingering over the varied contents of these appendices, more than to point out that the fifth and sixth Wings ('Appended Sentences'), known as the 'Great Treatise,' contains for the first time the character Yīh, or 'Change,' it will be necessary, before leaving this classic, to illustrate its curious nature by means of a single quotation.

XXXI.—THE HIEN HEXAGRAM.

Hien indicates that [on the fulfilment of the conditions implied in it] there will be free course and success. Its advantageousness will depend on
the being firm and correct, [as] in marrying a young lady. There will be
good fortune.
1. The first line, divided, shows one moving his great toes.
2. The second line, divided, shows one moving the calves of his leg. There
will be evil. If he abide [quiet in his place] there will be good fortune.
3. The third line, undivided, shows one moving his thighs, and keeping
close hold of those whom he follows. Going forward [in this way] will cause
regret.
4. The fourth line, undivided, shows that firm correctness which will lead
to good fortune and prevent all occasion for repentance. If its subject be
unsettled in his movements, [only] his friends will follow his purpose.
5. The fifth line, undivided, shows one moving the flesh along the spine
above the heart. There will be no occasion for repentance.
6. The sixth line, divided, shows one moving his jaws and tongue.

An idea of the several commentaries, or ‘Wings,’ upon such a
passage may be gained from the following excerpts. First
comes the ‘Treatise on the Twan,’ or King Wân’s paragraphs;
then the ‘Treatise on the Symbols,’ consisting of observations
on Duke Chau’s exposition.

From the Second Wing.—1. Hien is here used in the sense of Kan, mean-
ing [mutually] influencing.
2. The weak [trigram] above, and the strong one below; their two influ-
ences moving and responding to each other, and thereby forming a union;
the repression [of the one] and the satisfaction [of the other]; [with their
relative position] where the male is placed below the female—all these things
convey the notion of ‘a free and successful course [on the fulfilment of
the conditions], while the advantage will depend on being firm and correct, as in
marrying a young lady, and there will be good fortune.’ . . . etc., etc.

Fourth Wing.—[The trigram representing] a mountain and above it that for
[the waters of] a marsh form Hien. The superior man, in accordance with
this, keeps his mind free from preoccupation, and open to receive [the influ-
ences of] others.
1. ‘He moves his great toe’—his mind is set on what is beyond [himself].
2. Though ‘there would be evil, yet if he abide [quiet] in his place there
will be good fortune’—through compliance [with the circumstances of his
condition and place] there will be no injury.
3. ‘He moves his thighs’—he still does not [want to] rest in his place. His
will is set on ‘following others;’ what he holds in his grasp is low.
4. ‘Firm correctness will lead to good fortune, and prevent all occasion for
repentance’—there has not yet been any harm from [a selfish wish to] influ-
ce. ‘He is unsettled in his movements’—[his power to influence] is not
yet either brilliant or great.
5. ‘He [tries to] move the flesh along the spine above the heart’—his aim is
trivial.
6. 'He moves his jaws and tongue'—he [only] talks with loquacious mouth.

Sixth Wing ('Appended Sentences').—Chapter I.—1. The eight trigrams having been completed in their proper order, there were in each the [three] emblematic lines. They were then multiplied by a process of addition till the [six] component lines appeared.

2. The strong line and the weak push themselves each into the place of the other, and hence the changes [of the diagrams] take place. The appended explanations attach to every form of them its character [of good or ill], and hence the movements [suggested by divination] are determined accordingly.

3. Good fortune and ill, occasion for repentance or regret, all arise from these movements . . . etc., etc.

The hundreds of fortune-tellers seen in the streets of Chinese towns, whose answers to their perplexed customers are more or less founded on these cabala, indicate their influence among the illiterate; while among scholars, who have long since conceded all divination to be vain, it is surprising to remark the profound estimation in which these inane lines are held as the consummation of all wisdom—the germ, even, of all the truths which western science has brought to light! Each hexagram is supposed to represent, at any given time, six different phases of the primordial Li. "As all the good and evil in the world," observes McClatchie, "is attributed by the Chinese philosophers to the purity or impurity of the animated air from which the two-fold soul in man is formed, a certain moral value attaches to each stroke, and the diviner prognosticates accordingly that good or evil luck, as the case may be, will result to the consulter of the oracle with regard to the matter on which he seeks it. Nine is the number of Heaven, or the undivided stroke, and six is the number of Earth, or the divided stroke, and hence each stroke has a double designation. The first stroke, if undivided, is designated 'First-Nine,' but if divided it is designated 'First-Six,' and so on. The second and fifth strokes in each diagram are important, being the centre or medium strokes of their respective lesser diagrams. The fifth stroke, however, is the most important in divination, as it represents that portion of the air which is the especial throne of the imperial power, and is the 'undeflected due medium.' Nothing but good luck can follow if the person divining with the straws obtains this stroke. Tao, or the Divine Reason,
which is the supreme soul of the whole Kosmos, animates the
air, pervading its six phases, and thus giving power to the dia-
grams to make known future events to mankind."

Of course anything and everything could be deduced from
such a fanciful groundwork, but the Chinese have taken up the
discussion in the most serious manner, and endeavored to find
the hidden meaning and evolutions of the universe from this
curious system. The diagrams have, moreover, supplied the
basis for many species of divination by shells, letters, etc., by
which means the mass of the people are deluded into the belief
of penetrating futurity, and still more wedded to their supersti-
tions. The continued influence of such a work as the Yih il-
istrates the national penchant for laws and method, while
equally indicating the general indifference to empirical research
and the facts deduced from study of natural history. If, from
a philosophical standpoint, we consider the barrenness of its re-
sults, there is little, indeed, to say for the Yih King, save con-
currence in Dr. Gustave Schlegel's epithet, "a mechanical play
of idle abstractions;" nevertheless, this classic contains in its
whimsical dress of inscrutable strokes much of practical wis-
dom, giving heed to which it is not hard to agree with Dr.
Legge in concluding that "the inculcation of such lessons can-
not have been without good effect in China during the long
course of its history."

The second section of the Imperial Catalogue contains trea-
tises upon the Shu King, or 'Book of Records.' This classic,

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1 Some fourteen hundred and fifty treatises on the Yih—consisting of me-
moirs, digests, expositions, etc.—are enumerated in the Catalogue. The foreign
literature upon it has heretofore been scant. The only other translations of
the classic in extenso, besides Dr. Legge's, already quoted, are the Y-King;
Antiquissimus Sinarum liber quom ex latina interpretatione; P. Regis, alior-
unque ex Soc. Jesu P.P., edidit Julius Mohl, 2 vols., Stuttgart, 1834–39; and
A Translation of the Confucian Yih King, or the Classic of Change, by the
Rev. Canon McClatchie, Shanghai, 1876 (with Chinese text). Compare further
Notice du livre chinois nommé Y-king, avec des notes, par M. Claude Visdelou,
contained in Père Gaubil's Chou king, Paris, 1843; Die verbogenen Alterthü-
mer der Chineser aus dem uralten Buche Yeking untersucht, von M. Joh. Hein-
rich Schnuchmacher, Wolfenbüttel, 1763; Joseph Haas, in Notes and Queries
257; and V., p. 132.
first in importance as it is in age among the five King, consists of a series of documents relating to the history of China from the times of Yao down to King Hiang, of the Chau dynasty (B.C. 2357-627). Its earlier chapters were composed at periods following the events of which they relate, but after the twenty-second century B.C. the Shu comes to us, though in a mutilated condition, as the contemporary chronicle of proclamations, addresses, and principles of the early sovereigns. Internal evidence leads to the conclusion that Confucius acted chiefly as editor of documents existing in his day; he probably wrote the preface, but what alterations it received at his hand cannot now be ascertained. When it left his care it contained eighty-one documents in one hundred books, arranged under the five dynasties of Yao, Shun, Hia, Shang, and Chau, the last one coming down to within two hundred and twenty-one years of his own birth. Most of these are lost, and others are doubted by Chinese critics, so that now only forty-eight documents remain, thirty of them belonging to the Chau, with the preface ascribed to Confucius. He showed his estimate of their value by calling the whole Shang Shu, or the 'Highest Book,' and we may class their loss with that of other ancient works in Hebrew or Greek literature. The Shu King now contains six different kinds of state papers, viz., imperial ordinances, plans drawn up by statesmen as guides for their sovereign, instructions prepared for the guidance of the prince, imperial proclamations and charges to the people, vows taken before Shangti by the monarch when going out to battle, and, lastly, mandates, announcements, speeches, and canons issued to the ministers of state.  

The morality of the Shu King, for a pagan work, is extremely good; the principles of administration laid down in it, founded on a regard to the welfare of the people, would, if carried out, insure universal prosperity. The answer of Kaoyao to the

1 Several translations have been made by missionaries. One by P. Gaeub was edited by De Guignes in 1770; a second by Rev. W. H. Medhurst, in 1846; but the most complete by J. Legge, D.D., in 1865, with notes and text, has brought this Record better than ever before to the knowledge of western scholars.
monarch Yu is expressive of a mild spirit: "Your virtue, O Emperor, is faultless. You condescend to your ministers with a liberal ease; you rule the multitude with a generous forbearance. Your punishments do not extend to the criminal's heirs, but your rewards reach to after-generations. You pardon inadvertent faults, however great, and punish deliberate crime, however small. In cases of doubtful crimes you deal with them lightly; of doubtful merit, you prefer the highest estimate. Rather than put to death the guiltless, you will run the risk of irregularity and laxity. 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." \(^1\)

In the counsels of Yu to Shun are many of the best maxims of good government, both for rulers and ruled, which antiquity has handed down in any country. The following are among them: "Yih said, Alas! Be cautious. Admonish yourself to caution when there seems to be no reason for anxiety. Do not fail in due attention to laws and ordinances. Do not find enjoyment in indulgent ease. Do not go to excess in pleasure. Employ men of worth without intermediaries. Put away evil advisers, nor try to carry out doubtful plans. Study that all your purposes may be according to reason. Do not seek the people's praises by going against reason, nor oppose the people to follow your own desires. Be neither idle nor wayward, and even foreign tribes will come under your sway."

The Shu King contains the seeds of all things that are valuable in the estimation of the Chinese; it is at once the foundation of their political system, their history, and their religious rites, the basis of their tactics, music, and astronomy. Some have thought that the knowledge of the true God under the appellation of Shangti is not obscurely intimated in it, and the precepts for governing a country, scattered through its dialogues and proclamations, do their writers credit, however little they may have been followed in practice. Its astronomy has attracted much investigation, but whether the remarks of the commentators are to be ascribed to the times in which they

themselves flourished, or to the knowledge they had of the ancient state of the science, is doubtful. The careful and candid discussions by Legge in the introduction to his translation furnish most satisfactory conclusions as to the origin, value, and condition of this venerable relic of ancient China. For his scholarly edition of the Classics he has already earned the hearty thanks of every student of Chinese literature.  

The third of the classics, the Shi King, or 'Book of Odes,' is ranked together with the two preceding, while its influence upon the national mind has been equally great; a list of commentators upon this work fills the third section of the Catalogue. These poetical relics are arranged into four parts: The Kwoh Fung, or 'National Airs,' numbering one hundred and fifty-nine, from fifteen feudal States; the Siu Yü, or 'Lesser Eulogiums,' numbering eighty, and arranged under eight decades; the Ta Yü, or 'Greater Eulogiums,' numbering thirty-one, under three decades (both of these were designed to be sung on solemn occasions at the royal court); and the Sung, or 'Sacrificial Odes,' numbering forty-one chants connected with the ancestral worship of the rulers of Chou, Lu, and Shang. Out of a total number of three hundred and eleven now extant, six have only their titles preserved, while to a major part of the others native scholars give many various readings.

In the preface to his careful translation Dr. Legge has collected all the important information concerning the age, origin, and purpose of these odes, as furnished by native commentators, whose theory is that "it was the duty of the kings to make themselves acquainted with all the odes and songs current in

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the different States, and to judge from them of the character of the rule exercised by their several princes, so that they might minister praise or blame, reward or punishment accordingly.” These odes and songs seem to have been gathered by Wăn Wang and Duke Chau at the beginning of the Chau dynasty (B.C. 1120), some of them at the capital, others from the feudal rulers in the course of royal progresses through the land, the royal music-master getting copies from the music-masters of the princes. The whole were then arranged, set to music, too, it may be, and deposited for use and reference in the national archives, as well as distributed among the feudatories. Their ages are uncertain, but probably do not antedate B.C. 1719 nor come after 585, or about thirty years before Confucius. Their number was not improbably at first fully up to the three thousand mentioned by the biographers of Confucius, but long before the sage appeared disasters of one kind and another had reduced them to nearly their present condition. What we have is, therefore, but a fragment of various collections made in the early reigns of the Chau sovereigns, which received, perhaps, larger subsequent additions than were preserved to the time of Confucius. He probably took them as they existed in his day, and feeling, possibly, like George Herbert, that

“A verse may finde him, who a sermon flies,
And turn delight into a sacrifice,"

did everything he could to extend their adoption among his countrymen. It is difficult to estimate the power they have exerted over the subsequent generations of Chinese scholars—nor has their influence ever tended to debase their morals, if it has not exalted their imagination. They have escaped the looseness of Moschus, Ovid, or Juvenal, if they have not attained the grandeur of Homer or the sweetness of Virgil and Pindar. There is nothing of an epic character in them—nor even a lengthened narrative—and little of human passions in their strong development. The metaphors and illustrations are often quaint, sometimes puerile, and occasionally ridiculous. Their acknowledged antiquity, their religious character, and their illustration of early Chinese customs and feelings form
their principal claims to our notice and appreciative study. M. Ed. Biot, of Paris, was the first European scholar who studied them carefully in this aspect, and his articles in the Journal Asiatique for 1843 are models of analytic criticism and synthetic compilation, enabling one, as he says, "to contemplate at his ease the spectacle of the primitive manners of society in the early age of China, so different from what was then found in Europe and Western Asia."

An ode referred to the time of Wăn Wang (a contemporary of Saul) contains a sentiment reminding us of Morris' lines beginning "Woodman, spare that tree." It is in Part I., Book II., and is called Kan-tang, or the 'Sweet pear-tree.'

1. O fell not that sweet pear-tree!
   See how its branches spread.
   Spoil not its shade,
   For Shao's chief laid
   Beneath it his weary head.

2. O clip not that sweet pear-tree!
   Each twig and leaflet spare—
   'Tis sacred now,
   Since the lord of Shao,
   When weary, rested him there.

3. O touch not that sweet pear-tree!
   Bend not a twig of it now;
   There long ago,
   As the stories show,
   Oft halted the chief of Shao.¹

The eighth ode in Book III., called Hıung Chi, or 'Cock Pheasant,' contains a wife's lament on her husband's absence.

1. Away the startled pheasant flies,
   With lazy movement of his wings;
   Borne was my heart's lord from my eyes—
   What pain the separation brings!

2. The pheasant, though no more in view,
   His cry below, above, forth sends.
   Alas! my princely lord, 'tis you,—
   Your absence, that my bosom rends.

¹ Dr. Legge, The She King, translated into English verse, p. 70. London, 1876.
EXAMPLES OF ITS LYRIC POETRY.

3. At sun and moon I sit and gaze,
   In converse with my troubled heart.
   Far, far from me my husband stays!
   When will he come to heal its smart?

4. Ye princely men, who with him mate,
   Say, mark ye not his virtuous way?
   His rule is, covet nought, none hate:
   How can his steps from goodness stray? 1

From the same book we translate somewhat freely an example (No. 17) of love-song, or serenade, not uncommon among these odes.

Maids fair, so sweet, retiring,
   At the tryst I wait for thee;
Still I pause in doubt, inquiring
   Why thou triflest thus with me.

Ah! the maid so coy, so handsome,
   Pledged she with a rosy reed;
Than the reed is she more winsome.
   Love with beauty hard must plead!

In the meadows sought we flowers,
   These she gave me—beauteous, rare:
Far above the gift there towers
   The dear giver—lovelier, fair!

Among the 'Lesser Eulogiums' (Book IV., Ode 5) is one more ambitious in its scope, relating to the completion of a palace of King Siuen, about B.C. 800.

1. On yonder banks a palace, lo! upshoots,
   The tender blue of southern hill behind,
   Time-founded, like the bamboo's clasping roots;
   Its roof, made pine-like, to a point defined.
   Fraternal love here bears its precious fruits,
   And unfraternal schemes be ne'er designed!

2. Ancestral sway is his. The walls they rear
   Five thousand cubits long, and south and west
   The doors are placed. Here will the king appear,
   Here laugh, here talk, here sit him down and rest.

1 Ib., p. 83.
3. To mould the walls, the frames they firmly tie;
The toiling builders beat the earth and lime;
The walls shall vermin, storm, and bird defy—
Fit dwelling is it for his lordly prime.

4. Grand is the hall the noble lord ascends;
   In height, like human form, most reverent, grand;
   And straight, as flies the shaft when bow unbends;
   Its tints like hues when pheasant's wings expand.

5. High pillars rise the level court around;
The pleasant light the open chamber steeps,
And deep recesses, wide alcoves are found,
Where our good king in perfect quiet sleeps.

6. Laid is the bamboo mat on rush mat square;
   Here shall he sleep; and waking say, "Divine
What dreams are good? For bear and piebald bear,
   And snakes and cobras haunt this couch of mine."

7. Then shall the chief diviner glad reply,
   "The bears foreshow their signs of promised sons.
The snakes and cobras daughters prophesy:
   These auguries are all auspicious ones."

8. Sons shall be his—on couches lulled to rest;
The little ones enrobed, with sceptres play;
Their infant cries are loud as stern behest,
Their knees the vermeil covers shall display.
As king hereafter one shall be addressed;
The rest, our princes, all the States shall sway.

9. And daughters also to him shall be born.
   They shall be placed upon the ground to sleep;
   Their playthings tiles, their dress the simplest worn;
   Their part alike from good and ill to keep,
   And ne'er their parents' hearts to cause to mourn;
   To cook the food, and spirit-malt to steep.¹

The last two stanzas indicate the comparative estimate, in ancient days, of boys and girls born into a family; and this estimate, still maintained, has been in a great degree upheld by this authority. Another ode in the 'Greater Eulogies' (Book III., Ode 10) deplores the misery that prevailed about B.C. 780, owing to the interference of women and eunuchs in the govern-

¹ *Id., The She King*, p. 223.
ment. Two stanzas only are quoted, which are supposed to have been specially directed against Pao Sz’, a mischief-maker in the court of King Yu, like Agrippina and Pulcheria in Roman and Byzantine annals.

3. A wise man builds the city wall,
   But a wise woman throws it down.
Wise is she? Good you may her call;
She is an owl we should disown!
To woman’s tongue let scope be given
And step by step to harm it leads.
Disorder does not come from Heaven;
’Tis woman’s tongue disorder breeds.
Women and eunuchs! Never came
Lesson or warning words from them!

4. Hurtful and false, their spite they wreak;
   And when exposed their falsehood lies—
The wrong they do not own, but sneak
   And say, “No harm did we devise.”
“Thrice cent. per cent.!” Why, that is trade!
   Yet ’twould the princely man disgrace.
So public things to wife and maid
   Must not silkworms and looms displace. 1

There are, however, numerous stanzas among the odes in the ‘National Airs’ which show their fairer side and go far to neutralize these, giving the same contrasts in female character which were portrayed by King Solomon during the same age.

The versification in a monosyllabic language appears very tame to those who are only familiar with the lively and varied rhythms of western tongues; but the Chinese express more vivacity and cadence in their ballads and ditties when sung than one would infer from these ancient relics when transliterated in our letters. As the young lad has usually committed all the three hundred and five odes to memory before he enters the Examination Hall, their influence on the matter and manner of his own future poetical attempts can hardly be exaggerated. It is shown throughout the thousands of volumes enumerated in the fourth division of the Imperial Catalogue. Most of the

1 *Id., The She King*, p. 347.
Shi King is written in tetrametres, and nothing can be more simple. They have been most unfortunately likened to the Hebrew Psalms by some of the early missionaries, but neither in manner nor matter is the comparison a happy one. One point of verbal resemblance is noticed by Dr. Legge between the first ode in Part III. and the one hundred and twenty-first psalm, where the last line of a stanza is generally repeated in the first line of the next, a feature something like the repetitions in Hia-watha. The rhymes and tones both form an essential part of Chinese poetry, one which can only be imperfectly represented in our language. The following furnishes an example of the general style, to which a literal rendering is subjoined:

1. Nan yin kiao muh,
   Puh k'o hiu sīh ;
   Han yin yin nū,
   Puh k'o kiu sz'.
   Han chi kwang i,
   Puh k'o yung sz';
   Kiang chi ying i
   Puh k'o fang sz'.

   South has stately trees,
   Not can shelter indeed ;
   Han has rambling women,
   Not can solicit indeed.
   Han's breadth be sure,
   Not can be dived indeed ;
   Kiang's length be sure,
   Not can be rafted indeed.

2. Kiao kiao too sin,
   Yen i k'í chu ;
   Chi t'ez' yú kioei
   Yen moh ki ma ;
   Han chi kwang i, etc.

   Many many mixed faggots,
   Willingly I cut the brambles ;
   Those girls going home,
   Willingly I would feed their horses ;
   Han's breadth be sure, etc.

3. Kiao kiao too sin,
   Yen i k'í lao ;
   Chi t'ez' yú kioei
   Yen moh ki kū.
   Han chi kwang i, etc.

   Many many mixed faggots,
   Willingly I cut the artemisia ;
   Those girls going home,
   Willingly I would feed their colts ;
   Han's breadth be sure, etc.

The highest range of thought in the odes is contained in Part IV., but the whole collection is worthy of perusal, and through the labors of Dr. Legge has been made more accessible than it was ever before. The amount of native literature extant, illustrative, critical, and philological, referring to the Book of Odes¹ is not so large as that on the Yih King; but the

¹ A recent German translation of these odes has combined, with much accuracy and a smooth versification, the peculiar adaptability of that tongue to the
fifty-five works quoted in his preface contain enough to indicate their industry and acumen. These works will elevate the character of Chinese scholarship in the opinion of those foreigners who remember the disadvantages of its isolation from the literature of other lands, and the difficulties of a language which rendered that literature inaccessible.

The fourth section in the Catalogue contains the Rituals and a list of their editions and commentators, but only one of the three is numbered among the King and used as a text-book at the public examinations. This is the Li Ki, or 'Book of Rites,' the Mémorial des Rites, as M. Callery calls it in his translation, and one of the works which has done so much to mold and maintain Chinese character and institutions. It is not superior in any respect to the Chau Li and the I Li, but owes its influence to its position. They were all the particular objects of Tsin Ch'ü Hwangti's ire in his efforts to destroy every ancient literary production in his kingdom; the present texts were recovered from their hiding-places about B.C. 135. The Chau Li, or 'Ritual of Chau,' is regarded as the work of Duke Chau (B.C. 1130), who gives the detail of the various offices established under the new dynasty, in which he bore so prominent a part. The sections containing the divisions of the administrative part of the Chinese government of that day have furnished the types for the six boards of the present day and their subdivisions. So far as we now know, no nation then existing could show so methodical and effective a system of national polity.


3 Li-ki ou Mémorial des Rites, traduit pour la première fois du chinois, et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin et Paris, 1858.
The \( f \) \( L \) \( i \) is a smaller work, treating of family affairs, and as its name, 'Decorum Ritual,' indicates, contains directions for domestic life, as the other does for state matters. That is in forty-four sections and this is in seven, and both are now accepted as among the most ancient works extant. The former was translated by Ed. Biot,\(^1\) and remains a monument of his scholarship and research.

The \( L \) \( i \) \( K \) \( i \) owes its position among the classics to the belief that Confucius here gives his views on government and manners, although these chapters are not regarded as the same in their integrity as those said to have been found in the walls of his house, and brought to light in the second century B.C. by Kao Tang of Lu, under the name of \( S \) \( z \) \( \dot{e} \) \( L \) \( i \), or the 'Scholar's Ritual.' In the next century Tai Teh collected all the existing documents relating to the ancient rituals in two hundred and fourteen sections, only a portion of which were then held to have emanated from the sage and recorded by his pupils. His work, in eighty-five sections, is called \( T \) \( u \) \( T \) \( a \) \( i \) \( L \) \( i \), or the 'Senior Tai's Ritual,' to distinguish it from the \( S \) \( i \) \( a \) \( o \) \( T \) \( a \) \( i \) \( L \) \( i \), or the 'Junior Tai's Ritual,' a work in forty-nine sections, by his nephew, Tai Shing. This is the work now known as the \( L \) \( i \) \( K \) \( i \), M. Callery's translation of which contains the authorized text of Kanghí according to Fan Tsz'-tāng, in thirty-six sections, with many notes. His translation is wearisome reading from the multitude of parentheses interjected into the text, distracting the attention and weakening its continuity.

Those who have read Abbé Huc's entertaining remarks on the Rites in China will find in these three works the reason and application of their details. In explanation of their importance, M. Callery shows in a few words what a wide field they cover: "Ceremony epitomizes the entire Chinese mind; and, in my opinion, the \( L \) \( i \) \( K \) \( i \) is per se the most exact and complete monograph that China has been able to give of itself to other nations. Its affections, if it has any, are satisfied by cere-

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\(^1\) Le Tcheou-Li ou Rites des Tcheou, traduit pour la première fois du chinois, par Feu Édouard Biot. 2 Tomes. Paris, 1851.
mony; its duties are fulfilled by ceremony; its virtues and vices are referred to ceremony; the natural relations of created beings essentially link themselves in ceremonial—in a word, to that people ceremonial is man as a moral, political, and religious being in his multiplied relations with family, country, society, morality, and religion.” This explanation shows, too, how meagre a rendering ceremony is for the Chinese idea of lǐ, for it includes not only the external conduct, but involves the right principles from which all true etiquette and politeness spring. The state religion, the government of a family, and the rules of society are all founded on the true lǐ, or relations of things. Reference has already been made to this profoundly esteemed work (p. 520), and one or two more extracts will suffice to exhibit its spirit and style, singular in its object and scope among all the bequests of antiquity.

Affection between father and son.

In the Domestic Rules it is said, “Men in serving their parents, at the first cock-crowing, must all wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; brush off the dust; put on the hat, tying the strings, ornamented with tassels; also the waistcoat, frock, and girdle, with the note-sticks placed in it, and the indispensables attached on the right and left; bind on the greaves; and put on the shoes, tying up the strings. Wives must serve their husband’s father and mother as their own; at the first cock-crowing, they must wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; put on their frocks and girdles, with the indispensables attached on the right and left; fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father and mother, and father-in-law and mother-in-law, and having entered, in a low and placid tone they must inquire whether their dress is too warm or too cool; if the parents have pain or itching, themselves must respectfully press or rub [the part affected]; and if they enter or leave the room, themselves either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl; the elder the water, begging them to pour it and wash; and after they have washed, hand them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner; and must wait till their father and mother, and father-in-law and mother-in-law have eaten, and then retire. Boys and girls, who have not arrived at the age of manhood and womanhood, at the first cock-crowing must wash their hands; rinse their mouth; comb their hair; bind it together with a net; and form it into a tuft;
brush off the dust; tie on their bags, having them well supplied with perfumery; then hasten at early dawn to see their parents, and inquire if they have eaten and drunk; if they have, they must immediately retire; but if not, they must assist their superiors in seeing that everything is duly made ready."

*Of reproofing parents.*

"When his parents are in error, the son with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof, he must strive more and more to be dutiful and respectful toward them till they are pleased, and then he must again point out their error. But if he does not succeed in pleasing them, it is better that he should continue to reiterate reproof, than permit them to do injury to the whole department, district, village, or neighborhood. And if the parents, irritated and displeased, chastise their son till the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

*Respect to be paid parents in one's conduct.*

"Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose."  

These extracts show something of the molding principles which operate on Chinese youth from earliest years, and the scope given in his education to filial piety. From conning such precepts the lad is imbued with a respect for his parents that finally becomes intensified into a religious sentiment, and forms, as he increases in age, his only creed—the worship of ancestors. His seniors, on the other hand, have but to point to the textbooks before him as authority for all things they exact, and as being the only possible source of those virtues that conduct to happiness. The position of females, too, has remained, under these dogmas, much the same for hundreds of years. Nor is it difficult to account for the influence which they have had. Those who were most aware of their excellence, and had had some experience in the tortuous dealings of the human heart, as husbands, fathers, mothers, officers, and seniors, were those who had the power to enforce obedience upon wives, children,
daughters, subjects, and juniors, as well as teach it to them. These must wait till increasing years brought about their turn to fill the upper rank in the social system, by which time habit would lead them to exercise their sway over the rising generation in the same manner. Thus it would be perpetuated, for the man could not depart from the way his childhood was trained; had the results been more disastrous, it would have been easy for us to explain why, amid the ignorance, craft, ambition, and discontent found in a populous, uneducated, pagan country, such formal rules had failed of benefiting society to any lasting extent. We must look higher for this result, and acknowledge the degree of wholesome restraint upon the passions of the Chinese which the Author of whatever is good in these tenets has seen fit to confer upon them in order to the preservation of society.

The fifth section contains the Chun Tsin, or 'Spring and Autumn Record,' and its literature. This is the only one of the King attributed to Confucius, though whether we have in the Record, as it now exists, a genuine compilation of the sage, does not appear to be beyond doubt. His object being to construct a narrative of events in continuation of the Shu King, he, with assistance from his pupils, drew up a history of his own country, extending from the reign of Ping Wang to about the period of his birth (B.C. 722 to 480). Inasmuch as the author of this chronicle confined himself to the relation of such facts as he deemed worthy to be recorded, and was not above altering or concealing such details as in his private judgment appeared unworthy of the princes of his dynasty, this history cannot be regarded as exactly in conformity with modern notions of what is desirable in works of this class. That Confucius wished to leave behind him a lasting monument to his own name, as well as a narration of events, we gather from more than one of his utterances: "The superior man is distressed lest his name should not be honorably mentioned after death. My principles do not make way in the world; how shall I make myself known to future ages?" In order, therefore, to insure the preservation of his chef d'œuvre to all time, he combines with the annals certain censures and righteous decisions which
should render it at once a history and a text-book of moral lessons; and in giving the book to his disciples, "It is by the Chun Tzu," he said, "that after-ages will know me, and also by it that they will condemn me."

The title, "Spring and Autumn," is understood by many Chinese scholars to be a term for chronological annals; in this case the name being explained "because their commendations are life-giving like spring, and their censures life-withering like autumn," or, as we find in the Trimetrical Classic, "which by praise and blame separates the good and bad."¹ A closer inspection of the Chun Tzu is sure to prove disappointing; spite of the glowing accounts of Mencius and its great reputation, this history is simply a bald record of incidents whose entire contents afford barely an hour's reading. "Instead of a history of events," writes Dr. Legge, "woven artistically together, we find a congeries of the briefest possible intimations of matters in which the court and State of Lu were more or less concerned, extending over two hundred and forty-two years, without the slightest tincture of literary ability in the composition, or the slightest indication of judicial opinion on the part of the writer. The paragraphs are always brief. Each one is designed to commemorate a fact; but whether that fact be a display of virtue calculated to command our admiration, or a deed of atrocity fitted to awaken our disgust, it can hardly be said that there is anything in the language to convey to us the shadow of an idea of the author's feelings about it. The notices—for we cannot call them narratives—are absolutely unimpassioned. A base murder and a shining act of heroism are chronicled just as the eclipses of the sun are chronicled. So and so took

¹ This somewhat fanciful explanation of the title is from the Han commentators. Dr. Legge (Classics, Vol. V., Prolegomena, p. 7) observes that "not even in the work do we find such 'censures' and 'commendations,' and much less are they trumpeted in the title of it." His interpretation that Spring and Autumn are put by synecdoche for all four seasons, i.e., the entire record of the year, appears to be a more natural account. The same writer declares that "the whole book is a collection of riddles, to which there are as many answers as there are guessers." The interesting chapters of his prolegomena to this translation, and his judicious criticisms on these early records, should tempt all sinologues to read them throughout.
place; that is all. No details are given; no judgment is expressed."

So imperturbable a recital could hardly have been saved from extinction even by the great reputation of the sage, had it not been for the amplification of Tso, a younger contemporary or follower of Confucius, who filled up the meagre sentences and added both flesh and life to the skeleton. It is possible that the enthusiastic praises of Mencius are due to the fact that he associated the text and commentary as one work. The Chuen of Tso has indeed always been regarded as foremost among the secondary classics; nor is it too much, considering his terse yet vivid and pictorial style, to call its author, as does Dr. Legge, "the Froissart of China." 1 In addition to his purpose of explaining the text of the Chun Tsiu, Tso's secondary object was to give a general view of the history of China during the period embraced by that record; unless he had put his living tableaux into the framework of his master, there is grave reason to fear that many most important details relating to the sixth and seventh centuries B.C. would have been forever lost. Two other early commentaries, those of Kung Yang and Kuh Liang, dating from about the second century B.C., occupy a high position in the estimation of Chinese scholars as illustrative of the original chronicle. They do not compare with the Tso Chuen either in interest or in authority, though it may be said that a study of the Chun Tsiu can hardly be made unless attended with a careful perusal of their contents. It will not be without interest to give an example of the Record, followed with elucidations of the text by these three annotators. The second year of Duke III of Lu (B.C. 657) runs as follows:

1. In the [duke's] second year, in spring, in the king's first month, we [aided in the] walling of Tsu-kin.
2. In summer, in the fifth month, on Sin-sz', we buried our duchess, Gai Kiang.
3. An army of Yu and an army of Tsin extinguished Hia-yang.

1 The same writer adds, in summing up the merits of the Tso Chuen: "It is, in my opinion, the most precious literary treasure which has come down to posterity from the Chow dynasty."—Classics, Vol. V., Proleg., p. 35.
4. In autumn, in the ninth month, the Marquis of Ts'z', the Duke of Sung, an officer of Kiang, and an officer of Hwang, made a covenant in Kwan.

5. In winter, in the tenth month, there was no rain.

6. A body of men from Tsu made an incursion into Ching.

Upon the third entry for this year the Tso Chuen enlarges:

Seun Seih, of Tsin, requested leave from the marquis to take his team of Kiuh horses and his pei-h of Chui-keih jade, and with them borrow a way from Yu to march through it and attack Kwoh. "'They are the things I hold most precious," said the marquis. Seih replied, "But if you get a way through Yu, it is but like placing them in a treasury outside the State for a time."

"There is Kung Che-ki in Yu," objected the duke. "Kung Che-ki," returned the other, "is a weak man, and incapable of remonstrating vigorously. And, moreover, from his youth up he has always been with the Duke of Yu, who is so familiar with him that though he should remonstrate the duke will not listen to him." The marquis accordingly sent Seun Seih to borrow a way through Yu with this message: "Formerly Kf, against right and reason, entered your State from Tien-ling, and attacked the three gates of Ming. It suffered for so doing, all through your grace. Now Kwoh, against right and reason, has been keeping guards about the travellers' lodges, to make incursions from them into my southern borders, and I venture to beg a right of way from you to ask an account of its offence." The Duke of Yu granted the request, and even asked to take the lead in invading Kwoh. Kung Che-ki remonstrated with him, but in vain; and he raised his army for the enterprise. In summer, Li Kih and Seun Seih brought on the army of Tsin, made a junction with that of Yu, and invaded Kwoh, when they extinguished Hia-yang. The army of Yu is mentioned first, because of the bribes which the duke accepted.

The commentary of Kung Yang says on the same paragraph:

Yu was a small State; why is it that it is here made to take precedence of a great one? To make Yu take the lead in the wickedness.

Why is Yu made to take the lead in the wickedness? Yu received the bribes with which those [who were going to] extinguish the State [of Kwoh] borrowed a way through it, and thus brought on its own ruin.

How did it receive [those] bribes? Duke, Hien [of Tsin] gave audience to his great officers, and asked them why it was that he had lain all night without sleeping. One of them advanced and said, "Was it because you did not feel at ease [in your mind]? or was it because your [proper] bedfellow was not by your side?" The duke gave no answer, and then Seun Seih came forward and said, "Was it because Yu and Kwoh were appearing to you?" The duke motioned to him to come [more] forward, and then went with him into an inner apartment to take counsel. "I wish," said he, "to attack Kwoh, but Yu will go to its relief, and if I attack Yu Kwoh will succor it; what is to be done? I wish to consider the case with you." Seun Seih replied, "If you will use my counsel, you shall take Kwoh to-day and Yu to-morrow; why
should your lordship be troubled?" "How is this to be accomplished?" asked the duke. "Please let me go to Yu," said the other, "with your team of Kiu horses and your white *peih* of Chui-keih, and you are sure to get what you want. It will only be taking your valuable *peih* from your inner treasury and depositing it in an outer one; your lordship will lose nothing by it." The duke said, "Yes; but Kung Che-ki is there. What are we to do with him?" Seun Seih replied, "Kung Che-ki is indeed knowing; but the Duke of Yu is covetous, and fond of valuable curios; he is sure not to follow his minister's advice. I beg you, considering everything, to let me go." . . . etc., etc.

The following, as a brief sample of the Kuh Liang commentary, takes up the narrative where we have broken off. There is so much that is similar in these two latter exegeses as to lead to the belief that they were composed with reference to each other.

On this Duke Hien sought [in the way proposed] for a passage [through Yu] to invade Kwoh. Kung Che-ki remonstrated, saying, "The words of the envoy of Tsin are humble, but his offerings are great; the matter is sure not to be advantageous to Yu." The Duke of Yu, however, would not listen to him, but received the offerings and granted the passage through the State. Kung Che-ki remonstrated [again], suggesting that the case was like that in the saying about the lips being gone and the teeth becoming cold; after which he fled with his wife and children to Tsao.

Duke Hien then destroyed Kwoh, and in the fifth year [of our Duke Hs] he dealt in the same way with Yu. Seun Seih then had the horses led forward, while he carried the *peih* in his hand, and said: "The *peih* is just as it was, but the horses' teeth are grown longer!"

Meagre as are the items of the text, they show, together with its copious commentaries, the methodical care of the early Chinese in preserving their ancient records. The hints which these and other books give of their intellectual activity during the eight centuries before Christ, naturally compel a higher estimate of their culture than we have hitherto allowed them.  

The sixth section of the Catalogue has already been noticed as comprising the literature of the *Hsiao King*.  

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1 To this the Kung Yang commentator adds: "This he said in joke."

The seventh section contains a list of works written to elucidate the Five Classics as a whole, and if their character for originality of thought, variety of research, extent of illustration, and explanation of obscurities was comparable to their size and numbers, no books in any language could boast of the aids possessed by the Wu King for their right comprehension. Of these commentators, Chu Hsi of Kiangsi, who lived during the Sung dynasty, has so greatly exceeded all others in illustrating and expounding them, that his explanations are now considered of almost equal authority with the text, and are always given to the beginner to assist him in ascertaining its true meaning.

The eighth section of the Catalogue comprises memoirs and comments upon the Sz Shu, or 'Four Books,' which have been nearly as influential in forming Chinese mind as the Wu King. They are by different authors, and since their publication have perhaps undergone a few alterations and interpolations, but the changes either in these or the Five Classics cannot be very numerous or great, since the large body of disciples who followed Confucius, and had copies of his writings, would carefully preserve uncorrupt those which he edited, and hand down unimpaired those which contained his sayings. None of the Four Books were actually written by Confucius himself, but three of them are considered to be a digest of his sentiments; they were arranged in their present form by the brothers Ching, who flourished about eight centuries ago.

The first of the Four Books is the Ta Hioh, i.e., 'Superior' or 'Great Learning,' which originally formed one chapter of the Book of Rites. It is now divided into eleven chapters, only the first of which is ascribed to the sage, the remainder forming the comment upon them; the whole does not contain two thousand words. The argument of the Ta Hioh is briefly summed up in four heads, "the improvement of one's self, the regulation of a family, the government of a state, and the rule of an empire." In the first chapter this idea is thus developed in a circle peculiarly Chinese:

The ancients, who wished to illustrate renovating virtue throughout the Empire, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families,
they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended their knowledge to the utmost. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete: knowledge being complete, their thoughts were sincere: their thoughts being sincere, their hearts were then rectified: their hearts being rectified, their persons were cultivated: their persons being cultivated, their families were regulated: families being regulated, states were rightly governed; and states being rightly governed, the Empire was made tranquil.

From the Son of Heaven to the man of the people, all must consider the cultivation of the person to be the foundation.

The subsequent chapters mainly consist of the terse sayings of ancient kings and authors gathered and arranged by Ts'ung and afterward by Chu Hsi, designed to illustrate and enforce the teachings of Confucius contained in the first. One quotation only can be given from Chapter X.

In the Declaration of [the Duke of] Ts'in, it is said: "Let me have but one minister plain and sincere, not pretending to other abilities, but with a simple upright mind; and possessed of generosity, regarding the talents of others as though he possessed them himself, and where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to avail himself of them; such a minister will be able to preserve my descendants and the Black-haired people, and benefits to the kingdom might well be looked for. But if it be, when he finds men of ability, he is jealous and hateful to them; and when he meets accomplished and perspicacious men, he opposes them and will not allow their advancement, showing that he is really not able to avail himself of them; such a minister will not be able to protect my descendants and the Black-haired people. May he not even be pronounced dangerous?"

It will be willingly allowed, when reading these extracts, that, destitute as they were of the high sanctions and animating hopes and promises of the Word of God, these Chinese moralists began at the right place in their endeavors to reform and benefit their countrymen, and that they did not fully succeed was owing to causes beyond their reforming power.

The second of the Four Books is called Ch'ung Yung, or the 'Just Medium,' and is, in some respects, the most elaborate treatise in the series. It was composed by Kung Khi, the grandson of Confucius (better known by his style Tsz'-sz'), about ninety years after the sage's death. It once also formed
part of the *Li Ki*, from which it, as well as the *Ta Hioh*,
were taken out by Chu Hsi to make two of the *Sz Shu*. It
has thirty-three chapters, and has been the subject of numerous
comments. The great purpose of the author is to illustrate the
nature of human virtue, and to exhibit its conduct in the
actions of an ideal *kiun tez*, or 'princely man' of inmraculate
propriety, who always deemes himself correctly, without going
to extremes. He carries out the advice of Hesiod:

"Let every action prove a mean confess'd;
A moderation is, in all, the best."

True virtue consists in never going to extremes, though it does
not appear that by this the sage meant to repress active benevo-
lence on the one hand, or encourage selfish stolidity on the
other. *Ching*, or uprightness, is said to be the basis of all
things; and *ho*, harmony, the all-pervading principle of the
universe; "extend uprightness and harmony to the utmost,
and heaven and earth will be at rest, and all things be produced
and nourished according to their nature." The general charac-
ter of the work is monotonous, but relieved with some animated
passages, among which the description of the *kiun tez*, or
princely man, is one. "The princely man, in dealing with
others, does not descend to anything low or improper. How un-
bending his valor! He stands in the middle, and leans not to
either side. The princely man enters into no situation where
he is not himself. If he holds a high situation, he does not
treat with contempt those below him; if he occupies an inferior
station, he uses no mean arts to gain the favor of his superiors.
He corrects himself and blames not others; he feels no dissatis-
faction. On the one hand, he murmurs not at Heaven; nor,
on the other, does he feel resentment toward man. Hence, the
superior man dwells at ease, entirely waiting the will of
Heaven."

Chinese moralists divide mankind into three classes, on these
principles: "Men of the highest order, as sages, worthies, phi-
lanthropists, and heroes, are good without instruction; men of

1 Collie's *Four Books*, pp. 6-10.
the middling classes are so after instruction, such as husbandmen, physicians, astrologers, soldiers, etc., while those of the lowest are bad in spite of instruction, as play-actors, pettifoggers, slaves, swindlers, etc." The first are shing, or sages; the second are hiem, or worthies; the last are yu, or worthless. Sir John•Davis notices the similarity of this triplicate classification with that of Hesiod. The Just Medium thus describes the first character:

It is only the sage who is possessed of that clear discrimination and profound intelligence which fit him for filling a high station; who possesses that enlarged liberality and mild benignity which fit him for bearing with others; who manifests that firmness and magnanimity that enable him to hold fast good principles; who is actuated by that benevolence, justice, propriety, and knowledge which command reverence; and who is so deeply learned in polite learning and good principles as to qualify him rightly to discriminate. Vast and extensive are the effects of his virtue; it is like the deep and living stream which flows unceasingly; it is substantial and extensive as Heaven, and profound as the great abyss. Wherever ships sail or chariots run; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine, or frosts and dews fall, among all who have blood and breath, there is not one who does not honor and love him.¹

Sincerity or conscientiousness holds a high place among the attributes of the superior or princely man; but in translating the Chinese terms into English, it is sometimes puzzling enough to find those which will exhibit the exact idea of the original. For instance, sincerity is described as "the origin or consumption of all things; without it, there would be nothing. It is benevolence by which a man's self is perfected, and knowledge by which he perfects others." In another place we read that "one sincere wish would move heaven and earth." The kiun tsz' is supposed to possess these qualities. The standard of excellence is placed so high as to be absolutely unattainable by unaided human nature; and though Kih probably intended to elevate the character of his grandfather to this height, and thus hand him down to future ages as a shing jin, or 'perfect and holy man,' he has, in the providence of God, done his countrymen great service in setting before them such a character as is

¹ Ib., p. 28.
here given in the Chung Yung. By being made a text-book in the schools it has been constantly studied and memorized by generations of students, to their great benefit.

The third of the Four Books, called the Lun Yu, or 'Ana-
lects of Confucius,' is divided into twenty chapters, in which the collective body of his disciples recorded his words and actions, much in the same way that Boswell did those of John-
son. It has not, however, the merit of chronological arrange-
ment, and parts of it are so sententious as to be obscure, if not almost unintelligible. This work discloses the sage's shrewd insight into the character of his countrymen, and knowledge of the manner in which they could best be approached and influ-
enced. Upon the commencement of his career as reformer and teacher, he contented himself with reviving the doctrines of the "Ancients;" but finding his influence increasing as he continued these instructions, he then—yet always as under their authority—engrafted original ideas and tenets upon the minds of his generation. Had even his loftiest sentiments been pro-
pounded as his own, they would hardly have been received in his day, and, perhaps, through the contempt felt for him by his contemporaries, have been lost entirely.

Among the most remarkable passages of the Four Books are the following: Replying to the question of Tsz'-kung, "Is there one word which may serve as a rule of practice for all of one's life?" Confucius said: "Is not shu ('reciprocity') such a word? What you do not want done to yourself, do not do to others." In a previous place Tsz'-kung had said: "What I do not wish men to do to me, I also wish not to do to men." Con-
fucius replied: "Tsz', you have not attained to that." The same principle is repeated in the Chung Yung, where it is said that the man who does so is not far from the path. Another is quoted in the Imperial Dictionary, under the word Fuh: "The people of the west have sages," or "There is a sage (or holy man) among the people of the west," where the object is to show that he did not mean Buddha. As Confucius was contemporary with Ezra, it is not impossible that he had heard something of the history of the Israelites scattered throughout the one hundred and twenty-seven provinces of the Persian
monarchy, or of the writings of their prophets, though there is not the least historical evidence that he knew anything of the countries in Western Asia, or of the books extant in their languages.

Some idea of the character of the Lun Yu may be gathered from a few detached sentences, selected from Marshman's translation.

Grieve not that men know you not, but be grieved that you are ignorant of men.

Governing with equity resembles the north star, which is fixed, and all the stars surround it.

Have no friends unlike yourself.

Learning without reflection will profit nothing; reflection without learning will leave the mind uneasy and miserable.

Knowledge produces pleasure clear as water; complete virtue brings happiness solid as a mountain; knowledge pervades all things; virtue is tranquil and happy; knowledge is delight; virtue is long life.

Without virtue, both riches and honor seem to me like the passing cloud.

The sage's conduct is affection and benevolence in operation.

The man who possesses complete virtue wishes to fix his own mind therein, and also to fix the minds of others; he wishes to be wise himself, and would fain render others equally wise.

Those who, searching for virtue, refuse to stay among the virtuous, how can they obtain knowledge?

The rich and honorable are those with whom men desire to associate; not obtaining their company in the paths of virtue, however, do not remain in it.

In your appearance, to fall below decency would be to resemble a savage rustic, to exceed it would be to resemble a fop; let your appearance be decent and moderate, then you will resemble the honorable man.

When I first began with men, I heard words and gave credit for conduct; now I hear words and observe conduct.

I have found no man who esteem virtue as men esteem pleasure.

The perfect man loves all men; he is not governed by private affection or interest, but only regards the public good or right reason. The wicked man, on the contrary, loves if you give, and likes if you commend him.

The perfect man is never satisfied with himself. He that is satisfied with himself is not perfect.

He that is sedulous and desires to improve in his studies is not ashamed to stoop to ask of others.

Sin in a virtuous man is like an eclipse of the sun and moon; all men gaze at it, and it passes away; the virtuous man mends, and the world stands in admiration of his fall.

Patience is the most necessary thing to have in this world.

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Vol. I.—42
A few facts respecting the life, and observations on the character, of the great sage of Chinese letters, may here be added, though the extracts already made from his writings are sufficient to show his style. Confucius was born B.C. 551, in the twentieth year of the Emperor Ling (about the date at which Cyrus became king of Persia), in the kingdom of Lu, now included in Yenchau, in the south of Shantung. His father was a district magistrate, and dying when he was only three years old, left his care and education to his mother, who, although not so celebrated as the mother of Mencius, seems to have nurtured in him a respect for morality, and directed his studies. During his youth he was remarkable for a grave demeanor and knowledge of ancient learning, which gained him the respect and admiration of his townsmen, so that at the age of twenty, the year after his marriage, he was entrusted with the duties of a subordinate office in the revenue department, and afterward appointed a supervisor of fields and herds. In his twenty-fourth year his mother deceased, and in conformity with the ancient usage, which had then fallen into disuse, he immediately resigned all his employments to mourn for her three years, during which time he devoted himself to study. This practice has continued to the present day.

His examination of the ancient writings led him to resolve upon instructing his countrymen in them, and to revive the usages of former kings, especially in whatever related to the rites. His position gave him an entry to court in Lu, where he met educated and influential men, and by the time he was thirty he was already in repute among them as a teacher. His own king, Siang, gave him the means of visiting the imperial court at Lohyang. Here, together with his disciples, he examined everything, past and present, with close scrutiny, and returned home with renewed regard for the ancient founders of the House of Chau. His scholars and admirers increased in numbers, and a corresponding extension of fame followed, so that ere long he had an invitation to the court of the prince of Ts'ül, but on arrival there was mortified to learn that curiosity had been the prevailing cause of the invitation, and not a desire to adopt his principles. He accordingly left him and went
home, where the struggles between three rival families carried disorder and misery throughout the kingdom; it was with the greatest difficulty that he remained neutral between these factions. His disciples were from all parts of the land, and public opinion began to be influenced by his example. At length an opportunity offered to put his tenets into practice. The civil strife had resulted in the flight of the rebels, and Lu was settling down into better government, when in B.C. 500 Confucius was made the magistrate of the town of Chung-tu by his sovereign, Duke Ting. He was now fifty years old, and began to carry out the best rule he could in his position as minister of crime. For three years he administered the affairs of State with such a mixture of zeal, prudence, severity, and regard for the rights and wants of all classes, that Lu soon became the envy and dread of all other States. He even succeeded in destroying two or three baronial castles whose chiefs had set all lawful authority at defiance. His precepts had been fairly put in practice, and, like Solomon, his influence in after-ages was increased by the fact of acknowledged success.

It was but little more than an experiment, however; for Duke King of Tsi, becoming envious of the growing power of his neighbor, sent Ting a tempting present, consisting of thirty horses beautifully caparisoned, and a number of curious rarities, with a score of the most accomplished courtesans he could procure in his territories. This scheme of gaining the favor of the youthful monarch, and driving the obnoxious cynic from his councils, succeeded, and Confucius soon after retired by compulsion into private life. He moved into the dominions of the prince of Wei, accompanied by such of his disciples as chose to follow him, where he employed himself in extending his doctrines and travelling into the adjoining States.

He was at times applauded and patronized, but quite as often the object of persecution and contumely; more than once his life was endangered. He compared himself to a dog driven from his home: "I have the fidelity of that animal, and I am treated like it. But what matters the ingratitude of men? They cannot hinder me from doing all the good that has been
appointed me. If my precepts are disregarded, I have the consolation of knowing in my own breast that I have faithfully performed my duty.” He sometimes spoke in a manner that showed his own impression to be that heaven had conferred on him a special commission to instruct the world. On one or two occasions, when he was in jeopardy, he said: “If Heaven means not to obliterate this doctrine from the earth, the men of Kwang can do nothing to me.” And “as Heaven has produced whatever virtue is in me, what can Hwan Tui do to me?”

In his instructions he improved passing events to afford useful lessons, and some of those recorded are at least ingenious. Observing a fowler one day sorting his birds into different cages, he said, “I do not see any old birds here; where have you put them?” “The old birds,” replied the fowler, “are too wary to be caught; they are on the lookout, and if they see a net or cage, far from falling into the snare they escape and never return. Those young ones which are in company with them likewise escape, but only such as separate into a flock by themselves and rashly approach are the birds I take. If perchance I catch an old bird it is because he follows the young ones.” “You have heard him,” observed the sage, turning to his disciples; “the words of this fowler afford us matter for instruction. The young birds escape the snare only when they keep with the old ones, the old ones are taken when they follow the young; it is thus with mankind. Presumption, hardihood, want of forethought, and inattention are the principal reasons why young people are led astray. Inflated with their small attainments they have scarcely made a commencement in learning before they think they know everything; they have scarcely performed a few common virtuous acts, and straight they fancy themselves at the height of wisdom. Under this false impression they doubt nothing, hesitate at nothing, pay attention to nothing; they rashly undertake acts without consulting the aged and experienced, and thus securely following their own notions, they are misled and fall into the first snare laid for them. If you see an old man of sober years so badly advised as to be taken with the sprightliness of a youth, attached to
him, and thinking and acting with him, he is led astray by him and soon taken in the same snare. Do not forget the answer of the fowler."

Once, when looking at a stream, he compared its ceaseless current to the transmission of good doctrine through succeeding generations, and as one race had received it they should hand it down to others. "Do not imitate those isolated men [the Rationalists] who are wise only for themselves; to communicate the modicum of knowledge and virtue we possess to others will never impoverish ourselves." He seems to have entertained only faint hopes of the general reception of his doctrine, though toward the latter end of his life he had as much encouragement in the respect paid him personally and the increase of his scholars as he could reasonably have wished.

Confucius returned to his native country at the age of sixty-eight, and devoted his time to completing his edition of the classics and in teaching his now large band of disciples. He was consulted by his sovereign, who had invited him to return, and one of his last acts was to go to court to urge an attack on Ts'i and punish the murder of its duke. Many legends have gathered around him, so that he now stands before his countrymen as a sage and a demigod; yet there is a remarkable absence of the prophetic and the miraculous in every event connected with these later writings. One story is that when he had finished his writings he collected his friends around him and made a solemn dedication of his literary labors to heaven as the concluding act of his life. "He assembled all his disciples and led them out of the town to one of the hills where sacrifices had usually been offered for many years. Here he erected a table or altar, upon which he placed the books; and then turning his face to the north, adored Heaven, and returned thanks upon his knees in a humble manner for having had life and strength granted him to enable him to accomplish this laborious undertaking; he implored Heaven to grant that the benefit to his countrymen from so arduous a labor might not be small. He had prepared himself for this ceremony by privacy, fasting, and prayer. Chinese pictures represent the sage in the attitude of supplication, and a beam of light or a rainbow de-
scending from the sky upon the books, while his scholars stand around in admiring wonder.”

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

*T'ai shan, kí tui hu!—Liang muh, kí hwaï hu!—Chün jin, kí yei hu!
The great mountain is broken!
The strong beam is thrown down!
The wise man withers like a plant!

He died soon after, B.C. 478, aged seventy-three, 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 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 Kanghi, 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 psæan:

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!

The leading features of the philosophy of Confucius are subordination to superiors and kind, upright dealing with our fellow-men; destitute of all reference to an unseen Power to whom all men are accountable, they look only to this world for their sanctions, and make the monarch himself only partially amenable to a higher tribunal. It would indeed be hard to overestimate the influence of Confucius in his ideal princely scholar, and the power for good over his race this conception ever since has exerted. It might be compared to the glorious work of the

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sculptor on the Acropolis of Athens—that matchless statue more than seventy feet in height, whose casque and spear of burnished brass glittered above all the temples and high places of the city, and engaged the constant gaze of the mariner on the near Ægean; guiding his onward course, it was still ever beyond his reach. Like the Athena Promachos to the ancient Attic voyager, so stands the kiu-n-tse' of Confucius among the ideal men of pagan moralists. The immeasurable influence in after-ages of the character thus portrayed proves how lofty was his own standard, and the national conscience has ever since assented to the justice of the portrait.

From the duty, honor, and obedience owed by a child to his parents, he proceeds to inculcate the obligations of wives to their husbands, subjects to their prince, and ministers to their king, together with all the obligations arising from the various social relations. Political morality must be founded on private rectitude, and the beginning of all real advance was, in his opinion, comprised in nosce teipsum. It cannot be denied that among much that is commendable there are a few exceptionable dogmas among his tenets, and Dr. Legge, as has already been seen, reflects severely on his disregard of truth in the Chun Ts'iu and in his lifetime. Yet compared with the precepts of Grecian and Roman sages, the general tendency of his writings is good, while in adaptation to the society in which he lived, and their eminently practical character, they exceed those of western philosophers. He did not deal much in sublime and unattainable descriptions of virtue, but rather taught how the common intercourse of life was to be maintained—how children should conduct themselves toward their parents, when a man should enter on office, when to marry, etc., etc., which, although they may seem somewhat trifling to us, were probably well calculated for the times and people among whom he lived.¹

¹Compare Dr. Legge's Religions of China; Prof. R. K. Douglas, Confucianism and Taoism, London, 1879; S. Johnson, Oriental Religions: China, Boston, 1877; A Systematical Digest of the Doctrines of Confucius, according to the Analects, Great Learning, and Doctrine of the Mean, etc., by Ernst Faber. Translated from the German by Möllendorff, Hongkong, 1875; Histoire de Confucius, par J. Sénamaud, Bordeaux et Paris, 1878.
Had Confucius transmitted to posterity such works as the Iliad, the De Officiis, or the Dialogues of Plato, he would no doubt have taken a higher rank among the commanding intellects of the world, but it may be well doubted whether his influence among his own countrymen would have been as good or as lasting. The variety and minuteness of his instructions for the nurture and education of children, the stress he lays upon filial duty, the detail of etiquette and conduct he gives for the intercourse of all classes and ranks in society, characterize his writings from those of all philosophers in other countries, who, comparatively speaking, gave small thought to the education of the young. The Four Books and the Five Classics would not, so far as regards their intrinsic character in comparison with other productions, be considered as anything more than curiosities in literature for their antiquity and language, were it not for the incomparable influence they have exerted over so many millions of minds; in this view they are invested with an interest which no book, besides the Bible, can claim. The source and explanation of this influence is to be found in their use as text-books in the schools and competitive examinations, and well would it be for Christian lands if their youth had the same knowledge of the writings of Solomon and the Evangelists. Their freedom from descriptions of impurity and licentiousness, and allusions to whatever debases and vitiates the heart, is a redeeming quality of the Chinese classics which should not be overlooked. Chinese literature contains enough, indeed, to pollute even the mind of a heathen, but its scum has become the sediment; and little or nothing can be found in the writings that are most highly prized which will not bear perusal by any person in any country. Every one acquainted with the writings of Hindu, Greek, and Roman poets knows the glowing descriptions of the amours of gods and goddesses which fill their pages, and the purity of the Chinese canonical books in this respect must be considered as remarkable.

For the most part the Chinese, in worshipping Confucius, content themselves with erecting a simple tablet in his honor; to carve images for the cult of the sage is uncommon. The incident represented in the adjoining wood-cut illustrates, however,
Worship of Confucius and his Disciples.
an exception to the prevailing severity of this worship. A certain Wei Ki, a scholar living in the Tang dynasty (A.D. 657), not content, it is said, with giving instruction in the classics, set up the life-size statues of Confucius and his seventy-two disciples in order to incite the enthusiasm of his own pupils. Into this sanctuary of the divinities of learning were wont to come the savant Wei and his scholars—among whom were numbered both his grandfather and several of his grandchildren—to prostrate themselves before the ancient worthies. "But of his descendants," concludes the chronicler, "there were many who arose to positions of eminence in the State."

The last of the Four Books is nearly as large as the other three united, and consists entirely of the writings of Mencius, Mäng tsz', or Mäng fu-tsz', as he is called by the Chinese.\footnote{It may here be remarked that the terms tsz' or fu-tsz' do not properly form a part of the name, but are titles, meaning rabbi or eminent teacher, and are added to the surnames of some of the most distinguished writers, by way of peculiar distinction; and in the words Mencius and Confucius have been Latinized with Mäng and Kung, names of the persons themselves, into one word. The names of other distinguished scholars, as Chu fu-tsz', Ching fu-tsz', etc., have not undergone this change into Chufucius, Chingfucius; but usage has now brought the compellation for these two men into universal use as a distinctive title, somewhat like the term venerable applied to Bede.} This sage flourished upward of a century after the death of his master, and although, in estimating his character, it must not be forgotten that he had the advantages of his example and stimulus of his fame and teachings, in most respects he displayed an originality of thought, inflexibility of purpose, and extensive views superior to Confucius, and must be regarded as one of the greatest men Asiatic nations have ever produced.

Mencius was born B.C. 371,\footnote{Rémusat, Nouveaux Mélanges, Tome II., pp. 115–139.} in the city of Tsau, now in the province of Shantung, not far from his master's native district. He was twenty-three years old when Plato died, and many other great men of Greece were his contemporaries. His father died early, 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 Măng 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; the lad soon took pleasure in their ceremonies, and amused himself in imitating them. This was a new subject of uneasiness to Changshï; 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 probably attended the instructions of noted teachers of the school of Confucius and his grandson Kih. After his studies were completed, at the age of forty, he came forth as a public teacher, and offered his services to the feudal princes of the country. Among others, he was received by Hwui, king of Wei, but, though much respected by this ruler, his instructions were not regarded; and he soon perceived 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 Yao and Shun, King Wăn and Chingtang, offered little to interest persons whose minds were engrossed with schemes of conquest
or pleasure. He thenceupon accepted an invitation to go to Tsi, the adjoining State, and spent most of his public life there; the records show that he was often called on for his advice by statesmen of many governments. As he went from one State to another his influence extended as his experience showed him the difficulties of good government amidst the general disregard of justice, mercy, and frugality. His own unyielding character and stern regard for etiquette and probity chilled the loose, unscrupulous men of those lawless times. At length he retired to his home to spend the last twenty years of his life in the society of his disciples, there completing the work which bears his name and has made him such a power among his countrymen. He has always been an incentive and guide to popular efforts to assert the rights of the subject against the injustice of rulers, and an encourager to rulers who have governed with justice. His assertion of the proper duties and prerogatives belonging to both parties in the State was prior to that of any western writer; some of his principles of liberal government were taught before their enunciation in Holy Writ. He died when eighty-four years old (B.C. 288), shortly before the death of Ptolemy Soter at the same age.

After his demise Mencius was honored, by public act, with the title of ‘Holy Prince of the country of Tsan,’ and in the temple of the sages he receives the same honors as Confucius; his descendants bear the title of ‘Masters of the Traditions concerning the Classics,’ and he himself is called A-shing, or the ‘Secondary Sage,’ Confucius being regarded as the first. His writings are in the form of dialogues held with the great personages of his time, and abound with irony and ridicule directed against vice and oppression, which only make his praises of virtue and integrity more weighty. After the manner of Socrates, he contests nothing with his adversaries, but, while granting their premises, he seeks to draw from them consequences the most absurd, which cover his opponents with confusion.

The king of Wei, one of the turbulent princes of the time, was complaining to Mencius how ill he succeeded in his endeavors to make his people happy and his kingdom flourishing.
"Prince," said the philosopher, "you love war; permit me to draw a comparison from thence: two armies are in presence; the charge is sounded, the battle begins, one of the parties is conquered; half its soldiers have fled a hundred paces, the other half has stopped at fifty. Will the last have any right to mock at those who have fled further than themselves?"

"No," said the king; "they have equally taken flight, and the same disgrace must attend them both."

"Prince," says Mencius quickly, "cease then to boast of your efforts as greater than your neighbors'. You have all deserved the same reproach, and not one has a right to take credit to himself over another." Pursuing then his bitter interrogations, he asked, "Is there a difference, O king! between killing a man with a club or with a sword?" "No," said the prince. "Between him who kills with the sword, or destroys by an inhuman tyranny?" "No," again replied the prince.

"Well," said Mencius, "your kitchens are encumbered with food, your sheds are full of horses, while your subjects, with emaciated countenances, are worn down with misery, or found dead of hunger in the middle of the fields or the deserts. What is this but to breed animals to prey on men? And what is the difference between destroying them by the sword or by unfeeling conduct? If we detest those savage animals which mutually tear and deyory each other, how much more should we abhor a prince who, instead of being a father to his people, does not hesitate to rear animals to destroy them. What kind of father to his people is he who treats his children so unfeelingly, and has less care of them than of the wild beasts he provides for?"

On one occasion, addressing the prince of Tsi, Mencius remarked: "It is not the ancient forests of a country which do it honor, but its families devoted for many generations to the duties of the magistracy. Oh, king! in all your service there are none such; those whom you yesterday raised to honor, what are they to-day?"

"In what way," replied the king, "can I know beforehand that they are without virtue, and remove them?"

"In raising a sage to the highest dignities of the State," re-
plied the philosopher, "a king acts only as he is of necessity bound to do. But to put a man of obscure condition over the nobles of his kingdom, or one of his remote kindred over princes more nearly connected with him, demands most careful deliberation. Do his courtiers unite in speaking of a man as wise, let him distrust them. If all the magistrates of his kingdom concur in the same assurance, let him not rest satisfied with their testimony, but if his subjects confirm the story, then let him convince himself; and if he finds that the individual is indeed a sage, let him raise him to office and honor. So, also, if all his courtiers would oppose his placing confidence in a minister, let him not give heed to them; and if all the magistrates are of this opinion, let him be deaf to their solicitations; but if the people unite in the same request, then let him examine the object of their ill-will, and, if guilty, remove him. In short, if all the courtiers think that a minister should suffer death, the prince must not content himself with their opinion merely. If all the high officers entertain the same sentiment, still he must not yield to their convictions; but if the people declare that such a man is unfit to live, then the prince, inquiring himself and being satisfied that the charge is true, must condemn the guilty to death; in such a case, we may say that the people are his judges. In acting thus a prince becomes the parent of his subjects."

The will of the people is always referred to as the supreme power in the State, and Mencius warns princes that they must both please and benefit their people, observing that "if the country is not subdued in heart there will be no such thing as governing it;" and also, "He who gains the hearts of the people secures the throne, and he who loses the people’s hearts loses the throne." A prince should "give and take what is pleasing to them, and not do that which they hate." "Good laws," he further remarks, "are not equal to winning the people by good instruction." Being consulted by a sovereign, whether he ought to attempt the conquest of a neighboring territory, he answered: "If the people of Yen are delighted, then take it; but if otherwise, not." He also countenances the dethroning of a king who does not rule his people with a regard to their hap-
piness, and adduces the example of the founders of the Shang and Chau dynasties in proof of its propriety. "When the prince is guilty of great errors," is his doctrine, "the minister should reprove him; if, after doing so again and again, he does not listen, he ought to dethrone him and put another in his place."

His estimate of human nature, like many of the Chinese sages, is high, believing it to be originally good, and that "all men are naturally virtuous, as all water flows downward. All men have compassionate hearts, all feel ashamed of vice." But he says also, "Shame is of great moment to men; it is only the designing and artful that find no use for shame." Yet human nature must be tried by suffering, and to form an energetic and virtuous character a man must endure much; "when Heaven was about to place Shun and others in important trusts, it first generally tried their minds, inured them to abstinence, exposed them to poverty and adversity; thus it moved their hearts and taught them patience." His own character presents traits widely differing from the servility and baseness usually ascribed to Asiatics, and especially to the Chinese; and he seems to have been ready to sacrifice everything to his principles. "I love life, and I love justice," he observes, "but if I cannot preserve both, I would give up life and hold fast justice. Although I love life, there is that which I love more than life; although I hate death, there is that which I hate more than death." And as if referring to his own integrity, he elsewhere says: "The nature of the superior man is such that, although in a high and prosperous situation, it adds nothing to his virtue; and although in low and distressed circumstances, it impairs it in nothing." In many points, especially in the importance he gives to filial duty, his reverence for the ancient books and princes, and his adherence to old usages, Mencius imitated and upheld Confucius; in native vigor and carelessness of the reproaches of his compatriots he exceeded him. Many translations of his work have appeared in European languages, but Legge's is in most respects the best for its comments, and the notices of Men-

1 Chinese Classics, Vol II. Hongkong, 1862.
cius' life and times, and a fair estimate of his character and influence.

Returning to the Imperial Catalogue, its ninth section contains a list of musical works, and a few on dancing or posture-making; they hold this distinguished place in the list from the importance attached to music as employed in the State worship and domestic ceremonies.

The tenth section gives the names of philological treatises and lexicons, most of them confined to the Chinese language, though a few are in Manchu. The Chinese government has excelled in the attention it has given to the compilation of lexicons and encyclopædias. The number of works of this sort here catalogued is two hundred and eighteen, the major part issued during this dynasty, and including only works on the general language, none on the dialects. For their extent of quotation, the variety of separate disquisitions upon the form, origin, and composition of characters, and treatises upon subjects connected with the language, they indicate the careful labor native scholars have bestowed upon the elucidation of their own tongue.

One of them, the P'ei Wuăn Yun Fu, or 'Treasury of compared Characters and Sounds,' is so extensive and profound as to deserve a short notice, which cannot be better made than by an extract from the preface of M. Callery to his prospectus to its translation, of which he only issued one livraison. He says the Emperor Kanghi, who planned its preparation, "assembled in his palace the most distinguished literati of the Empire, and laying before them all the works that could be got, whether ancient or modern, commanded them carefully to collect all the words, allusions, forms and figures of speech of every style, of which examples might be found in the Chinese language; to class the principal articles according to the pronunciation of the words; to devote a distinct paragraph to each expression; and to give in support of every paragraph several quotations from the original works. Stimulated by the munificence, as well as the example, of the Emperor, who reviewed the performances of every day, seventy-six literati assembled at Peking, labored with such assiduity, and kept up such an active correspondence
with the learned in all parts of the Empire, that at the end of eight years the work was completed (1711), and printed at the public expense, in one hundred and thirty thick volumes.” The peculiar nature of the Chinese language, in the formation of many dissyllabic compounds of two or more characters to express a third and new idea, renders such a work as this thesaurus more necessary and useful, perhaps, than it would be in any other language. Under some of the common characters as many as three hundred, four hundred, and even six hundred combinations are noticed, all of which modify its sense more or less, and form a complete monograph of the character, of the highest utility to the scholar in composing idiomatic Chinese. This magnificent monument of literary labor reflects great credit on the monarch who took so much interest in its compilation (as he remarks in his preface), as to devote the leisure hours of every day, notwithstanding his manifold occupations, for eight years, to overlooking the labors of the scholars engaged upon it.

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CHAPTER XII.

POLITE LITERATURE OF THE CHINESE.

The three remaining divisions of the Imperial Catalogue comprise lists of Historical, Professional, and Poetical works. The estimate made of their value will depend somewhat on the peculiar line of research of the student, and to give him the means of doing this would require copious extracts from poetical, religious, topographical or moral writings. Those who have studied them the longest, as Rémusat, Julien, Staunton, Pauthier, the two Morrisons, Legge, etc., speak of them with the most respect, whether it arose from a higher appreciation of their worth as they learned more, or that the zealousness of their studies imparted a tinge of enthusiasm to their descriptions. A writer in the Quarterly Review gives good reasons for placing the polite literature of the Chinese first for the insight it is likely to give Europeans into their habits of thought. "The Chinese stand eminently distinguished from other Asiatics by their early possession and extensive use of the important art of printing—of printing, too, in that particular shape, the stereotype, which is best calculated, by multiplying the copies and cheapening the price, to promote the circulation of every species of their literature. Hence they are, as might be expected, a reading people; a certain degree of education is common among even the lower classes, and among the higher it is superfluous to insist on the great estimation in which letters must be held under a system where learning forms the very threshold of the gate that conducts to fame, honors, and civil employment. Amid the vast mass of printed books which is the natural offspring of such a state of things, we make no
scruple to avow that the circle of their belles-lettres, comprised under the heads of drama, poetry, and novels, has always possessed the highest place in our esteem; and we must say that there appears no readier or more agreeable mode of becoming intimately acquainted with a people from whom Europe can have so little to learn on the score of either moral or physical science than by drawing largely on the inexhaustible stores of their ornamental literature."

The second division in the Catalogue, Sz Pu, or 'Historical Writings,' is subdivided into fifteen sections. These writings are very extensive; even their mere list conveys a high idea of the vast amount of labor expended upon them; and it is impossible to withhold respect, at least, to the industry displayed in compilations like the Seventeen Histories, in two hundred and seventeen volumes, and its continuation, the Twenty-two Histories, a still larger work. Though the entertaining episodes and sketches of character found in Herodotus and other ancient European historians are wanting, there is plenty of incident in court, camp, and social life, as well as public acts and royal biography. The dynastic records became the duty of special officers, and the headings adopted from the Sui, A.D. 590, have since been followed, in arranging the historic materials under twelve heads. From the mass of materials digested by careful scholars have been compiled the records now known; they form, with all their imperfections, the best continuous history of any Asiatic people. Popular abridgments are common, among which the Tung Kien Kang-muh, or 'General Mirror of History,' and a compiled abridgment of it, the Kang Kien I Chi, or 'History made Easy,' are the most useful.

The earliest historian among the Chinese is Sz'ima Tsien, who flourished about B.C. 104, in which year he commenced the Sz' K'ii, or 'Historical Memoirs,' in one hundred and thirty chapters. In this great work, which, like the Muses of Herodotus in Greek, forms the commencement of credible modern history with the Chinese, the author relates the actions of the Emperors

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1 Compare Rémusat, Nouveaux Mélanges, Tome II., pp. 180 ff., where there are excellent biographical notices of Sz'ima Tsien and other native historians.
in regular succession and the principal events which happened during their reigns, together with details and essays respecting music, astronomy, religious ceremonies, weights, public works, etc., and the changes they had undergone during the twenty-two centuries embraced in his Memoirs. It is stated by Ré-musat that there are in the whole work five hundred and twenty-six thousand five hundred characters, for the Chinese, like the ancient Hebrews, number the words in their standard authors. The Sz' K'i is in five parts, and its arrangement has served as a model for subsequent historians, few of whom have equalled its author in the vivacity of their style or carefulness of their research.

The General Mirror to Aid in Governing, by Sz'ma Kwang, of the Sung dynasty, in two hundred and ninety-four chapters, is one of the best digested and most lucid annals that Chinese scholars have produced, embracing the period between the end of the Tsin to the beginning of the Sung dynasty (A.D. 313 to 960). Both the historians Sz'ma Tsien and Sz'ma Kwang filled high offices in the State, were both alternately disgraced and honored, and were mixed up with all the political movements of the day. Ré-musat speaks in terms of deserved commendation of their writings, and to a notice of their works adds some account of their lives. One or two incidents in the career of Sz'ma Kwang exhibit a readiness of action and freedom in expressing his sentiments which are more common among the Chinese than is usually supposed. In his youth he was standing with some companions near a large vase used to rear gold fish, when one of them fell in. Too terrified themselves to do anything, all but young Kwang ran to seek succor; he looked around for a stone with which to break the vase and let the water flow out, and thus saved the life of his companion. In subsequent life the same common sense was joined with a boldness which led him to declare his sentiments on all occasions. Some southern people once sent a present to the Emperor of a strange quadruped, which his flatterers said was the mythological ki-lin of happy omen. Sz'ma Kwang, being consulted on the matter, replied: "I have never seen the ki-lin, therefore I cannot tell whether this be one or not. What I do know is that
the real ki-bin could never be brought hither by foreigners; he appears of himself when the State is well governed.” An extension of this great work by Li Tao, of the Sung dynasty, in five hundred and twenty books, gave their countrymen a fair account of the thirty-six centuries of their national fortunes; and the digest under Chu Hî's direction has made them still more accessible and famous to succeeding ages.

Few works in Chinese literature are more popular than a historical novel by Chin Shau, about A.D. 350, called the Sun Kwoh Chi, or ‘History of the Three States;’ its scenes are laid in the northern parts of China, and include the period between A.D. 170 and 317, when several ambitious chieftains conspired against the imbecile princes of the once famous Han dynasty; and, after that was overthrown, fought among themselves until the Empire was again reconsolidated under the Tsin dynasty. This performance, from its double character and the long period over which it extends, necessarily lacks that unity which a novel should have. Its charms, to a Chinese, consist in the animated descriptions of plots and counterplots, in the relations of battles, sieges, and retreats, and the admirable manner in which the characters are delineated and their acts intermixed with entertaining episodes. The work opens with describing the distracted state of the Empire under the misrule of Ling ti and IIwan ti, the last two monarchs of the House of IIan (147 to 184), who were entirely swayed by eunuchs, and left the administration of government to reckless oppressors, until ambitious men, taking advantage of the general discontent, raised the standard of rebellion. The leaders ordered their partisans to wear yellow head-dresses, whence the rebellion was called that of the Yellow Caps, and was suppressed only after several years of hard struggle by a few distinguished generals who upheld the throne. Among these was Tung Choh, who, gradually drawing to himself all the power in the State, thereby arrayed against himself others equally ambitious and unscrupulous. Disorganization had not yet proceeded so far that all hope of supporting the rightful throne had left the minds of its adher-

ents, among whom was Wang Yun, a chancellor of the Empire, who, seeing the danger of the State, devised a scheme to inveigle Tung Choh to his ruin, which is thus narrated:

One day Tung Choh gave a great entertainment to the officers of government. When the wine had circulated several times, Lü Pu (his adopted son) whispered something in his ear, whereupon he ordered the attendants to take Chang Wän from the table into the hall below, and presently one of them returned, handing up his head in a charger. The spirits of all present left their bodies, but Tung, laughing, said, "Pray, sirs, do not be alarmed. Chang Wän has been leaguing with Yuen Shuh how to destroy me; a messenger just now brought a letter for him, and inadvertently gave it to my son; for which he has lost his life. You, gentlemen, have no cause for dread." All the officers replied, "Yes! Yes!" and immediately separated.

Chancellor Wang Yun returned home in deep thought: "The proceedings of this day's feast are enough to make my seat an uneasy one;" and taking his cane late at night he walked out in the moonlight into his rear garden, when standing near a rose arbor and weeping as he looked up, he heard a person sighing and groaning within the peony pavilion. Carefully stopping and watching, he saw it was Tiau Chen, a singing-girl belonging to the house, who had been taken into his family in early youth and taught to sing and dance; she was now sixteen, and both beautiful and accomplished, and Wang treated her as if she had been his own daughter.

Listening some time, he spoke out, "What underhand plot are you at now, insignificant menial?" Tiau Chen, much alarmed, kneeling, said, "What treachery can your slave dare to devise?" "If you have nothing secret, why then are you here late at night sighing in this manner?" Tiau replied, "Permit your handmaid to declare her inmost thoughts. I am very grateful for your excellency's kind nurture, for teaching me singing and dancing, and for the treatment I have received. If my body should be crushed to powder [in your service], I could not requite a myriad to one [for these favors]. But lately I have seen your eyebrows anxiously knit, doubtless from some State affairs, though I presumed not to ask; this evening, too, I saw you restless in your seat. On this account I sighed, not imagining your honor was overlooking me. If I can be of the least use, I would not decline the sacrifice of a thousand lives." Wang, striking his cane on the ground, exclaimed, "Who would have thought the rule of Han was lodged in your hands! Come with me into the picture-gallery." Tiau Chen following in, he ordered his females all to retire, and placing her in a seat, turned himself around and did her obeisance. She, much surprised, prostrated herself before him, and asked the reason of such conduct, to which he replied, "You are able to compassionate all the people in the dominions of Han." His words ended, the tears gushed like a fountain. She added, "I just now said, if I can be of any service I will not decline, though I should lose my life."

Wang, kneeling, rejoined, "The people are in most imminent danger, and the nobility in a hazard like that of eggs piled up; neither can be rescued without your assistance. The traitor Tung Choh wishes soon to seize the
throne, and none of the civil or military officers have any practicable means of defence. He has an adopted son, Lü Pu, a remarkably daring and brave man, who, like himself, is the slave of lust. Now I wish to contrive a scheme to inveigle them both, by first promising to wed you to Lü, and then offering you to Tung, while you must seize the opportunity to raise suspicions in them, and slander one to the other so as to sever them, and cause Lü to kill Tung, whereby the present great evils will be terminated, the throne upheld, and the government re-established. All this is in your power, but I do not know how the plan strikes you.” Tiao answered, “I have promised your excellency my utmost service, and you may trust me that I will devise some good scheme when I am offered to them.”

“You must be aware that if this design leaks out, we shall all be utterly exterminated.” “Your excellency need not be anxious, and if I do not aid in accomplishing your patriotic designs, let me die a thousand deaths.”

Wang, bowing, thanked her. The next day, taking several of the brilliant pearls preserved in the family, he ordered a skilful workman to inlay them into a golden coronet, which he secretly sent as a present to Lü Pu. Highly gratified, Lü himself went to Wang’s house to thank him, where a well-prepared feast of viands and wine awaited his arrival. Wang went out to meet him, and waiting upon him into the rear hall, invited him to sit at the top of the table, but Lü objected: “I am only a general in the prime minister’s department, while your excellency is a high minister in his Majesty’s court—why this mistaken respect?”

Wang rejoined, “There is no hero in the country now besides you; I do not pay this honor to your office, but to your talents.” Lü was excessively pleased. Wang ceased not in engaging him to drink, the while speaking of Tung Choh’s high qualities, and praising his guest’s virtues, who, on his side, wildly laughed for joy. Most of the attendants were ordered to retire, a few waiting-maids stopping to serve out wine, when, being half drunk, he ordered them to tell the young child to come in. Shortly after, two pages led in Tiao Chen, gorgeously dressed, and Lü, much astonished, asked, “Who is this?”

“It is my little daughter, Tiao Chen, whom I have ordered to come in and see you, for I am very grateful for your honor’s misapplied kindness to me, which has been like that to near relatives.” He then bade her present a goblet of wine to him, and, as she did so, their eyes glanced to and from each other.

Wang, feigning to be drunk, said: “The child strongly requests your honor to drink many cups; my house entirely depends upon your excellency.” Lü requested her to be seated, but she acting as if about to retire, Wang remarked, “The general is my intimate friend; be seated, my child; what are you afraid of?” She then sat down at his side, while Lü’s eyes never strayed from their gaze upon her, drinking and looking.

Wang, pointing to Tiao, said to Lü, “I wish to give this girl to you as a concubine, but know not whether you will receive her?” Lü, leaving the tablo to thank him, said, “If I could obtain such a girl as this, I would emulate the requital dogs and horses give for the care taken of them.”
Wang rejoined, "I will immediately select a lucky day, and send her to your house." Li was delighted beyond measure, and never took his eyes off her, while Tsau herself, with ogling glances, intimated her passion. The feast shortly after broke up, and Li departed.

The scheme here devised was successful, and Tung Choh was assassinated by his son when he was on his way to depose the monarch. His death, however, brought no peace to the country, and three chieftains, Tsau Tsau, Liu Pi, and Sun Kiuen, soon distinguished themselves in their struggles for power, and afterward divided the Empire into the three States of Wu, Shuh, and Wei, from which the work derives its name. Many of the personages who figure in this work have since been deified, among whom are Liu Pi's sworn brother Kwan Yu, who is now the Mars (Kwan ti), and Hwa To, the Esculapius, of Chinese mythology. Its scenes and characters have all been fruitful subjects for the pencil and the pen of artists and poetasters. One commentator has gone so far as to incorporate his reflections in the body of the text itself, in the shape of such expressions as "Wonderful speech! What rhodomontade! This man was a fool before, and shows himself one now!" Davis likens this work to the Iliad for its general arrangement and blustering character of the heroes; it was composed when the scenes described and their leading actors existed chiefly in personal recollection, and the remembrances of both were fading away in the twilight of popular legends.

Among the numerous historians of China, only a few would repay the labor of an entire translation, but many would furnish good materials for extended epitomes. Among these are the Tso Chuen, already noticed; the Anterior Han Dynasty, by Pan Ku and his sister; the Wei Shu, by Wei Shau (A.D. 336–556); and the works of Sz’ma Kwang. In addition to the dynastic histories, numerous similar works classified under the heads of annals and complete records in two sections of this division would furnish much authentic material for the foreign archaeologist. The most valuable relic after the Chun Ts’iu, of a historic character, is the "Bamboo Books," reported to have been found in a tomb in Honan, A.D. 279; it gives a chronological list down to B.C. 299, with incidents interspersed,
and bears many internal evidences of genuineness. Legge and Biot have each translated it.¹

Biographies of distinguished men and women are numerous, and their preparation forms a favorite branch of literary labor. It is noticeable to observe the consideration paid to literary women in these memoirs, and the praises bestowed upon discreet mothers whose talented children are considered to be the criteria of their careful training. One work of this class is in one hundred and twenty volumes, called Sing Pu, but it does not possess the incident and animation which are found in some less formal biographical dictionaries. The Lieh Nü Chuen, or 'Memoirs of Distinguished Ladies' of ancient times, by Liu Hiang, B.C. 125, is often cited by writers on female education who wish to show how women were anciently trained to the practice of every virtue and accomplishment. If a Chinese author cannot quote a case to illustrate his position at least eight or ten centuries old, he thinks half its force abated by its youth. Biographical works are almost as numerous as statistical, and afford one of the best sources for studying the national character; some of them, like the lives of Washington or Cromwell in our own literature, combine both history and biography.

Some of the statistical and geographical works mentioned in this division are noticed on p. 49. Among those on the Constitution is the 'Complett Antiquarian Researches' of Ma Twan-lin (A.D. 1275), in three hundred and forty-eight chapters. It forms a most extensive and profound work, containing researches upon every matter relating to government, and extending through a series of dynasties which held the throne nearly forty centuries. Rémusat goes so far as to say: 'This excellent work is a library by itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone.' No book has been more drawn upon by Europeans for information concerning matters relating to Eastern Asia than this; Visdelou and De Guignes took from

it much of their information relating to the Tartars and Huns; and Pingse extracted his account of the comets and aerolites from its pages, besides some geographical and ethnographical papers. Rémusat often made use of its stores, and remarks that many parts merit an entire translation, which can be said, indeed, of few Chinese authors. A supplement prepared and published in 1586 by Wang Ki brings it down to that date. A further revision was issued under imperial patronage in 1772, and a final one not long afterward, continuing the narrative to the reign of Kanghi. It elevates our opinion of a nation whose literature can boast of a work like this, exhibiting such patient investigation and candid comparison of authorities, such varied research and just discrimination of what is truly important, and so extensive a mass of facts and opinions upon every subject of historic interest. Although there be no quotations in it from Roman or Greek classic authors, and the ignorance of the compiler of what was known upon the same subjects in other countries disqualified him from giving his remarks the completeness they would otherwise have had, yet when the stores of knowledge from western lands are made known to a people whose scholars can produce such works as this, the Memoirs of Sz’ma Tsien, and others equally good, it may reasonably be expected that they will not lack in industry or ability to carry on their researches.

The third division of Tsz’ Pu, ‘Scholastic’ or ‘Professional Writings,’ is arranged under fourteen sections, viz.: Philosophical, Military, Legal, Agricultural, Medical, Mathematical, and Magical writings, works on the Liberal Arts, Collections, Miscellanies, Encyclopædias, Novels, and treatises on the tenets of the Buddhists and Rationalists. The first section is called Jiù Kia Lui, meaning the ‘Works of the Literary Family,’ under which name is included those who maintain, discuss, and teach the tenets of the sages, although they may not accept all that Confucius taught. This class of books is worthy of far more examination than foreigners have hitherto given to it, and they

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1 Compare Rémusat, Mélanges Asiatiques, Tome II., p. 166; Chinese Repository, Vol. IX., p. 143; Wylie’s Notes, p. 55; Mayer’s Chinese Reader’s Manual, p. 149.
CHINESE PHILOSOPHICAL WRITINGS.

will find that Chinese philosophers have discussed morals, government, cosmogony, and like subjects, with a freedom and acuteness that has not been credited to them.

It was during the Sung dynasty, when Europe was utterly lethargic and unprogressive, that China showed a marvellous mental activity, and received from Ching, Chu, Chau, and their disciples a molding and conservative influence which has remained to this day. An extract from a discussion by Chu Hsi will show the way in which he reasons on the *primum mobile*.

Under the whole heaven there is no primary matter (*li*) without the immaterial principle (*ki*), and no immaterial principle apart from the primary matter. Subsequent to the existence of the immaterial principle is produced primary matter, which is deductible from the axiom that the one male and the one female principle of nature may be dominated *t'ao* or *logos* (the active principle from which all things emanate); thus nature is spontaneously possessed of benevolence and righteousness (which are included in the idea of *t'ao*).

First of all existed *tien li* (the celestial principle or soul of the universe), and then came primary matter; primary matter accumulated constituted *chi* (body, substance, or the accidents and qualities of matter), and nature was arranged.

Should any ask whether the immaterial principle or primary matter existed first, I should say that the immaterial principle on assuming a figure ascended, and primary matter on assuming form descended; when we come to speak of assuming form and ascending or descending, how can we divest ourselves of the idea of priority and subsequence? When the immaterial principle does not assume a form, primary matter then becomes coarse, and forms a sediment.

Originally, however, no priority or subsequence can be predicated of the immaterial principle and primary matter, and yet if you insist on carrying out the reasoning to the question of their origin, then you must say that the immaterial principle has the priority; but it is not a separate and distinct thing; it is just contained in the centre of the primary matter, so that were there no primary matter, then this immaterial principle would have no place of attachment. Primary matter consists, in fact, of the four elements of metal, wood, water, and fire, while the immaterial principle is no other than the four cardinal virtues of benevolence, righteousness, propriety, and wisdom.

Should any one ask for an explanation of the assertion that the immaterial principle has first existence, and after that comes primary matter, I say, it is not necessary to speak thus: but when we know that they are combined, is it that the immaterial principle holds the precedence, and the primary matter the subsequence, or is it that the immaterial principle is subsequent to the primary matter? We cannot thus carry our reasoning; but should we endeavor to form some idea of it, then we may suppose that the primary matter relies on the immaterial principle to come into action, and wherever the pri-
mary matter is coagulated, there the immaterial principle is present. For the primary matter can concrete and coagulate, act and do, but the immaterial principle has neither will nor wish, plan nor operation: but only where the primary matter is collected and coagulated, then the immaterial principle is in the midst of it. Just as in nature, men and things, grass and trees, birds and beasts, in their propagation invariably require seed, and certainly cannot without seed from nothingness produce anything; all this, then, is the primary matter, but the immaterial principle is merely a pure, empty, wide-stretched void, without form or footprint, and incapable of action or creation; but the primary matter can ferment and coagulate, collect and produce things.

Should any one ask, with regard to those expressions. "The Supreme Ruler confers the due medium on the people, and when Heaven is about to send down a great trust upon men, out of regard to the people it sets up princes over them;" and, "Heaven in producing things treats them according to their attainments: on those who do good, it sends down a hundred blessings, and on those who do evil, a hundred calamities;" and, "When Heaven is about to send down some uncommon calamity upon a generation, it first produces some uncommon genius to determine it;" do these and such like expressions imply that above the azure sky there is a Lord and Ruler who acts thus, or is it still true that Heaven has no mind, and men only carry out their reasonings in this style? I reply, these three things are but one idea; it is that the immaterial principle of order is thus. The primary matter in its evolutions hitherto, after one season of fulness has experienced one of decay; and after a period of decline it again flourishes; just as if things were going on in a circle. There never was a decay without a revival.

When men blow out their breath their bellies puff out, and when they inhale their bellies sink in, while we should have thought that at each expiration the stomach would fall in, and swell up at each inspiration; but the reason of it is that when men expire, though the mouthful of breath goes out, the second mouthful is again produced, therefore the belly is puffed up; and when men inspire, the breath which is introduced from within drives the other out, so that the belly sinks in. Lau-tze' said nature is like an open pipe or bag; it moves, and yet is not compelled to stop, it is empty, and still more comes out; just like a fan-case open at both ends.

The great extreme (tri kîh) is merely the immaterial principle. It is not an independent separate existence; it is found in the male and female principles of nature, in the five elements, in all things; it is merely an immaterial principle, and because of its extending to the extreme limit, is therefore called the great extreme. If it were not for it, heaven and earth would not have been set afloat. From the time when the great extreme came into operation, all things were produced by transformation. This one doctrine includes the whole; it was not because this was first in existence and then that, but altogether there is only one great origin, which from the substance extends to the use, and from the subtle reaches to that which is manifest. Should one ask, because all things partake of it, is the great extreme split up and divided? I should reply, that originally there is only one great extreme (anima mundi), of which all things partake, so that each one is provided with a great extreme;
just as the moon in the heavens is only one, and yet is dispersed over the hills and lakes, being seen from every place in succession; still you cannot say that the moon is divided.

The great extreme has neither residence, nor form, nor place which you can assign to it. If you speak of it before its development, then previous to that emanation it was perfect stillness; motion and rest, with the male and female principles of nature, are only the embodiment and descent of this principle. Motion is the motion of the great extreme, and rest is its rest, but these same motion and rest are not to be considered the great extreme itself.

Should any one ask, what is the great extreme? I should say, it is simply the principle of extreme goodness and extreme perfection. Every man has a great extreme, everything has one; that which Chao-tsz' called the great extreme is the exemplified virtue of everything that is extremely good and perfect in heaven and earth, men and things.

The great extreme is simply the extreme point, beyond which one cannot go; that which is most elevated, most mysterious, most subtle, and most divine, beyond which there is no passing. Lienki was afraid lest people should think that the great extreme possessed form, and therefore called it the boundless extreme, a principle centred in nothing, and having an infinite extent.

It is the immaterial principle of the two powers, the four forms, and the eight changes of nature; we cannot say that it does not exist, and yet no form or corporeity can be ascribed to it. From this point is produced the one male and the one female principle of nature, which are called the dual powers; the four forms and eight changes also proceed from this, all according to a certain natural order, irrespective of human strength in its arrangement. But from the time of Confucius no one has been able to get hold of this idea.¹

And, it might be added, no one ever will be able to "get hold" thereof. Such discussions as this have occupied the minds and pens of Chinese metaphysicians for centuries, and in their endeavors to explain the half-digested notions of the Book of Changes, they have wandered far away from the road which would have led them in the path of true knowledge, namely, the observation and record of the works and operations of nature around them; and one after another they have continued to roll this stone of Sisyphus until fatigue and bewilderment have come over them all. Some works on female education are found in this section, which seems designed as much to include whatever philosophers wrote as all they wrote on philosophy.

The second and third sections, on military and legal subjects,

contain no writings of any eminence. The isolation of the Chinese prevented them from studying the various forms of government and jurisprudence observed in other countries and ages; it is this feature of originality which renders their legislation so interesting to western students. Among the fourth, on agricultural treatises, is the Kăng Chäh Tu Shî, or 'Plates and Odes on Tillage and Weaving,' a thin quarto, which was written A.D. 1210, and has been widely circulated by the present government in order "to evince its regard for the people's support." The first half contains twenty-three plates on the various processes to be followed in raising rice, the last of which represents the husbandmen and their families returning thanks to the gods of the land for a good harvest, and offering a portion of the fruits of the earth; the last plate in the second part of the work also represents a similar scene of returning thanks for a good crop of silk, and presenting an offering to the gods. The drawings in this work are among the best for perspective and general composition which Chinese art has produced; probably their merit was the chief inducement to publish the work at governmental expense, for the odes are too brief to contain much information, and too difficult to be generally understood. The *Encyclopedia of Agriculture*, by Sû Kwang-kî, a high officer in 1600, better known as Paul Sû, gives a most elaborate detail of farming operations and utensils existing in the Ming. Other treatises on special topics and crops have been written, but it is the untiring industry of the people which secures to them the best returns from the soil, for they owe very little to science or machinery.

Among the numerous writings published for the improvement and instruction of the people by their rulers, none have been more influential than the Shing Yu, or 'Sacred Commands,' a politico-moral treatise, which has been made known to English readers by the translation of Dr. Milne.¹ The groundwork

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consists of sixteen apothegms, written by the Emperor Kanghi, containing general rules for the peace, prosperity, and wealth of all classes of his subjects. In order that none should plead ignorance in excuse for not knowing the Sacred Commands, it is by law required that they be proclaimed throughout the Empire by the local officers on the first and fifteenth day of every month, in a public hall set apart for the purpose, where the people are not only permitted, but requested and encouraged, to attend. In point of fact, however, this political preaching, as it has been called, is neglected except in large towns, though the design is not the less commendable. It is highly praiseworthy to monarchs, secure in their thrones as Kanghi and Yungching were, to take upon themselves the teaching of morality to their subjects, and institute a special service every fortnight to have their precepts communicated to them. If, too, it should soon be seen that their designs had utterly failed of all real good results from the mendacity of their officers and the ignorance or opposition of the people, still the merit due them is not diminished. The sixteen apothegms, each consisting of seven characters, are as follows:

1. Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.
2. Respect kindred in order to display the excellence of harmony.
3. Let concord abound among those who dwell in the same neighborhood, thereby preventing litigations.
4. Give the chief place to husbandry and the culture of the mulberry, that adequate supplies of food and raiment be secured.
5. Esteem economy, that money be not lavishly wasted.
6. Magnify academical learning, in order to direct the scholar's progress.
7. Degrade strange religions, in order to exalt the orthodox doctrines.
8. Explain the laws, in order to warn the ignorant and obstinate.
9. Illustrate the principles of a polite and yielding carriage, in order to improve manners.
10. Attend to the essential employments, in order to give unvarying determination to the will of the people.
11. Instruct the youth, in order to restrain them from evil.
12. Suppress all false accusing, in order to secure protection to the innocent.
13. Warn those who hide deserters, that they may not be involved in their downfall.
14. Complete the payment of taxes, in order to prevent frequent urging.
15. Unite the pao and hsia, in order to extirpate robbery and theft.
16. Settle animosities, that lives may be duly valued.
The amplifications of these maxims by Yungching contain much information respecting the theory of his government, and the position of the writer entitles him to speak from knowledge; his amplification of the fourteenth maxim shows their character.

From of old the country was divided into districts, and a tribute paid proportioned to the produce of the land. From hence arose revenues, upon which the expense of the five 
⅔ and the whole charges of government depended. These expenses a prince must receive from the people, and they are what inferiors should offer to superiors. Both in ancient and modern times this principle has been the same and cannot be changed. Again, the expenses of the salaries of magistrates that they may rule our people; of pay to the army that they may protect them; of preparing for years of scarcity that they may be fed; as all these are collected from the Empire, so they are all employed for its use. How then can it be supposed that the granaries and treasury of the sovereign are intended to injure the people that he may nourish himself? Since the establishment of our dynasty till now, the proportions of the revenue have been fixed by an universally approved statute, and all unjust items completely cancelled; not a thread or hair too much has been demanded from the people. In the days of our sacred Father, the Emperor Pious, his abounding benevolence and liberal favor fed this people upward of sixty years. Daily desirous to promote their abundance and happiness, he greatly diminished the revenue, not limiting the reduction to hundreds, thousands, myriads, or lace of tael. The mean and the remote have experienced his favor; even now it enters the muscles, and penetrates to the marrow. To exact with moderation, diminish the revenue, and confer favors on the multitude, are the virtues of a prince: to serve superiors, and to give the first place to public service and second to their own, are the duties of a people. Soldiers and people should all understand this. Become not lazy and trifling, nor prodigally throw away your property. Linger not to pay in the revenue, looking and hoping for some unusual occurrence to avoid it, nor entrust your imposts to others, lest bad men appropriate them to their own use.

Pay in at the terms, and wait not to be urged. Then with the overplus you can nourish your parents, complete the marriages of your children, satisfy your daily wants, and provide for the annual feasts and sacrifices. District officers may then sleep at ease in their public halls, and villagers will no longer be vexed in the night by calls from the tax-gatherers; on neither hand will any be involved. Your wives and children will be easy and at rest, than which you have no greater joy. If unaware of the importance of the revenue to government, and that the laws must be enforced, perhaps you will positively refuse or deliberately put off the payment, when the magistrates, obliged to balance their accounts, and give in their reports at stated times, must be rigorously severe. The assessors, suffering the pain of the whip, cannot help indulging their rapacious demands on you; knocking and pecking at your doors like hungry hawks, they will devise numerous methods of getting their wants supplied. These nameless ways of spending will probably amount to
more than the sum which ought to have been paid, and that sum, after all, cannot be dispensed with.

We know not what benefit can accrue from this. Rather than give presents to satisfy the rapacity of policemen, how much better to clear off the just assessments! Rather than prove an obstinate race and refuse the payment of the revenue, would it not be better to keep the law? Every one, even the most stupid, knows this. Furthermore, when superiors display benevolence, inferiors should manifest justice; this belongs to the idea of their being one body. Reflect that the constant labors and cares of the palace are all to serve the people. When freshes occur, dikes must be raised to restrain them; if the demon of drought appear, prayer must be offered for rain; when the locusts come, they must be destroyed. If the calamities be averted, you reap the advantage; but if they overwhelm you, your taxes are forborne, and alms liberally expended for you. If it be thus, and the people still can suffer themselves to evade the payment of taxes and hinder the supply of government, how, I ask, can you be easy? Such conduct is like that of an undutiful son. We use these repeated admonitions, only wishing you, soldiers and people, to think of the army and nation, and also of your persons and families. Then abroad you will have the fame of faithfulness, and at home peacefully enjoy its fruits. Officers will not trouble you, nor their clerks vex you—what joy equal to this! O soldiers and people, meditate on these things in the silent night, and let all accord with our wishes.¹

Wang Yu-pi, a high officer under Yungching, paraphrased the amplifications in a colloquial manner. His remarks on the doctrines of the Buddhists and Rationalists will serve as an illustration; the quotation here given is found under the seventh maxim.

You simple people know not how to discriminate; for even according to what the books of Buddha say, he was the first-born son of the king Fan; but, retiring from the world, fled away alone to the top of the Snowy Mountains, in order to cultivate virtue. If he regarded not his own father, mother, wife, and children, are you such fools as to suppose that he regards the multitude of the living, or would deliver his laws and doctrines to you? The imperial residence, the queen's palace, the dragon's chamber, and halls of state—if he rejected these, is it not marvellous to suppose that he should delight in the nunneries, monasteries, temples, and religious houses which you can build for him? As to the Gemmeous Emperor, the most honorable in heaven, if there be indeed such a god, it is strange to think he should not enjoy himself at his own ease in the high heavens, but must have you to give him a body of molten gold, and build him a house to dwell in!

All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering,

¹ Sacred Edict, pp. 254–259.

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worthless priests and monks to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples, but also suffer your wives and daughters to go. With their hair oiled and faces painted, dressed in scarlet and trimmed with green, they go to burn incense in the temples, associating with the priests of Buddha, doctors of Reason and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is; on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule.

Further, there are some persons who, fearing that their good boys and girls may not attain to maturity, take and give them to the temples to become priests and priestesses of Buddha and Reason, supposing that after having removed them from their own houses and placed them at the foot of grandfather Fuh (Buddha), they are then sure of prolonging life! Now, I would ask you if those who in this age are priests of these sects, all reach the age of seventy or eighty, and if there is not a short-lived person among them?

Again, there is another very stupid class of persons who, because their parents are sick, pledge their own persons by a vow before the gods that if their parents be restored to health, they will worship and burn incense on the hills, prostrating themselves at every step till they arrive at the summit, whence they will dash themselves down! If they do not lose their lives, they are sure to break a leg or an arm. They say to themselves, "To give up our own lives to save our parents is the highest display of filial duty." Bystanders also praise them as dutiful children, but they do not consider that to slight the bodies received from their parents in this manner discovers an extreme want of filial duty.

Moreover, you say that serving Fuh is a profitable service; that if you burn paper money, present offerings, and keep fasts before the face of your god Fuh, he will dissipate calamities, blot out your sins, increase your happiness, and prolong your age! Now reflect: from of old it has been said, "The gods are intelligent and just." Were Buddha a god of this description, how could he avariciously desire your gilt paper, and your offerings to engage him to afford you protection? If you do not burn gilt paper to him, and spread offerings on his altar, the god Fuh will be displeased with you, and send down judgments on you! Then your god Fuh is a scoundrel! Take, for example, the district magistrate. Should you never go to compliment and flatter him, yet, if you are good people and attend to your duty, he will pay marked attention to you. But transgress the law, commit violence, or usurp the rights of others, and though you should use a thousand ways and means to flatter him, he will still be displeased with you, and will, without fail, remove such pests from society.

You say that worshipping Fuh atones for your sins. Suppose you have violated the law, and are hauled to the judgment-seat to be punished; if you should bawl out several thousand times, "O your excellency! O your excellency!" do you think the magistrate would spare you? You will, however, at all risks, invite several Buddhist and Rationalist priests to your houses to recite their canonical books and make confession, supposing that to chant their
mummery drives away misery, secures peace, and prolongs happiness and life. But suppose you rest satisfied with merely reading over the sections of these Sacred Commands several thousands or myriads of times without acting conformably thereto; would it not be vain to suppose that his Imperial Majesty should delight in you, reward you with money, and promote you to office?  

This ridicule of the popular superstitions has, no doubt, had some effect, repeated as it is in all parts of the country; but since the literati merely tear down and build up nothing, giving the people no substitute for what they take away, but rather, in their times of trouble, doing the things they decry, such homilies do not destroy the general respect for such ceremonies. The Shing Yu has also been versified for the benefit of children, and colloquial explanations added, which has further tended to enforce and inculcate its admonitions. The praise bestowed on this work by Johnson, in his Oriental Religions, has a good degree of actual usefulness among the people to confirm his observations; yet they are quite used to hearing the highest moral platitudes from their rulers, to whom they would not lend a dollar on their word.

In the fifth section, on medical writings, separate works are mentioned on the treatment of all domestic animals; among them is one on veterinary surgery, whose writers have versified most of their observations and prescriptions. The Herbal of Li Shih-chin, noticed on p. 370, and monographs on special diseases, all show the industry of Chinese physicians to much better advantage than their science. Works on medicine and surgery are numerous, in which the surface of the body is minutely represented in pictures, together with drawings of the mode of performing various operations. Works on judicial astrology, chiromancy, and other modes of divination, on the rules for finding lucky spots for houses, graves, and temples, are exceedingly numerous, a large number of them written by Rationalists.

The eighth section, on art, contains writings on painting, music, engraving, writing, posturing, and archery, and they will doubtless furnish many new points to western artists on the

1 Sacred Edict, p. 146.
principles and attainments of the Chinese in these branches when the works have been made better known.

The ninth section, entitled 'Collections' or 'Repertories,' is divided into memoirs on antiques, swords, coins, and bronzes, and presents a field of interesting research to a foreign archaeologist likely to reward him. Another division, containing the monographs on tea, bamboo, floriculture, etc., is not so promising.

The tenth section, on philosophical writings, having a tinge of heterodoxy, is a very large one, and offers a rare opportunity of research to those curious to know what China can contribute to moral science. The writings of Roman Catholics and Moslems are included in this long catalogue.

Under the head of encyclopædias, a list of summaries, compends, and treasuries of knowledge is given, which for extent and bulkiness cannot be equalled in any language. Among them is the Tai Tien, or 'Great Record' of the Emperor Yunglo (A.D. 1403), in twenty-two thousand eight hundred and seventy-seven chapters, and containing the substance of all classical, historical, philosophical, and scientific writings in the language. Parts of this compilation were lost, and on the accession of the Manchus one-tenth of it was missing; but by means of the unequalled interest on the part of Yunglo in his national literature, three hundred and eighty-five ancient and rare works were rescued from destruction. The San Tsai Tu, or 'Plates [illustrative of the] Three Powers' (i.e., heaven, earth, and man, by which is meant the entire universe), in one hundred and thirty volumes, is one of the most valuable compilations, by reason of the great number of plates it contains, which exhibit the ideas of the compilers much better than their descriptions.

The twelfth section, containing novels and tales, called Siao Shwoh, or 'Trifling Talk,' gives the titles of but few of the thousands of productions of this class in the language. Works of fiction are among the most popular and exceptionable books the Chinese have, and those which are not demoralizing are, with some notable exceptions, like the Ten Talented Authors, generally slighted. The books sold in the streets are chiefly of this class of writings, consisting of tales and stories generally
destitute of all intricacy of plot, fertility of illustration, or elevation of sentiment. They form the common mental aliment of the lower classes, being read by those who are able, and talked about by all; their influence is consequently immense. Many of them are written in the purest style, among which a collection called *Liao Chai*, or 'Pastimes of the Study,' in sixteen volumes, is pre-eminent for its variety and force of expression, and its perusal can be recommended to every one who wishes to study the copiousness of the Chinese language. The preface is dated in 1679; most of the tales are short, and few have any ostensible moral to them, while those which are objectionable for their immorality, or ridiculous from their magic whimsies, form a large proportion. A quotation or two will illustrate the author's invention:

A villager was once selling plums in the market, which were rather delicious and fragrant, and high in price; and there was a Tao priest, clad in ragged garments of coarse cotton, begging before his wagon. The villager scolded him, but he would not go off; whereupon, becoming angry, he reviled and hooted at him. The priest said, “The wagon contains many hundred plums, and I have only begged one of them, which, for you, respected sir, would certainly be no great loss; why then are you so angry?” The spectators advised to give him a poor plum and send him away, but the villager would not consent. The workmen in the market disliking the noise and clamor, furnished a few coppers and bought a plum, which they gave the priest. He bowing thanked them, and turning to the crowd said, “I do not wish to be stingy, and request you, my friends, to partake with me of this delicious plum.” One of them replied, “Now you have it, why do you not eat it yourself?” “I want only the stone to plant,” said he, eating it up at a munch. When eaten, he held the stone in his hand, and taking a spade off his shoulder, dug a hole in the ground several inches deep, into which he put it and covered it with earth. Then turning to the market people, he procured some broth with which he watered and fertilized it; and others, wishing to see what would turn up, brought him boiling drugs from shops near by, which he poured upon the hole just dug. Every one's eyes being fixed upon the spot, they saw a crooked shoot issuing forth, which gradually increased till it became a tree, having branches and leaves; flowers and then fruit succeeded, large and very fragrant, which covered the tree. The priest then approached the tree, plucked the fruit and gave the beholders; and when all were consumed, he felled the tree with a colter—chopping, chopping for a good while, until at last, having cut it off, he shouldered the foliage in an easy manner, and leisurely walked away.

When first the priest began to perform his magic arts, the villager was also among the crowd, with outstretched neck and gazing eyes, and completely
forgot his own business. When the priest had gone, he began to look into his wagon, and lo! it was empty of plums; and for the first time he perceived that what had just been distributed were all his own goods. Moreover, looking narrowly about his wagon, he saw that the dashboard was gone, having just been cut off with a chisel. Much excited and incensed he ran after him, and as he turned the corner of the wall, he saw the board thrown down beneath the hedge, it being that with which the plum-tree was felled. Nobody knew where the priest had gone, and all the market folks laughed heartily.

The Rationalists are considered as the chief magicians among the Chinese, and they figure in most of the tales in this work, whose object probably was to exalt their craft, and add to their reputation. Like the foregoing against hardheartedness, the following contains a little side-wise admonition against theft:

On the west of the city in the hamlet of the White family lived a rustic who stole his neighbor's duck and cooked it. At night he felt his skin itch, and on looking at it in the morning saw a thick growth of duck's feathers, which, when irritated, pained him. He was much alarmed, for he had no remedy to cure it; but, in a dream of the night, a man informed him, "Your disease is a judgment from heaven; you must get the loser to reprimand you, and the feathers will fall off." Now this gentleman, his neighbor, was always liberal and courteous, nor during his whole life, whenever he lost anything, had he even manifested any displeasure in his countenance. The thief craftily told him, "The fellow who stole your duck is exceedingly afraid of a reprimand; but reprove him, and he will no doubt then fear in future." He, laughing, replied, "Who has the time or disposition to scold wicked men?" and altogether refused to do so; so the man, being hardly bestead, was obliged to tell the truth, upon which the gentleman gave him a scolding, and his disorder was removed.

Rémusat compares the construction of Chinese novels to those of Richardson, in which the "authors render their characters interesting and natural by reiterated strokes of the pencil, which finally produce a high degree of illusion. The interest in their pages arose precisely in proportion to the stage of my progress; and in approaching to the termination, I found myself about to part with some agreeable people, just as I had only learned to relish their society." He briefly describes the defects in Chinese romances as principally consisting in long descriptions of trifling particulars and delineations of localities, and the characters and circumstances of the interlocutors, while the thread of the narrative is carried on mostly in a conversational way, which, from
its minuteness, soon becomes tedious. The length of their poetic descriptions and prolix display of the wonders of art or the beauties of nature, thrown in at the least hint in the narrative, or moral reflections introduced in the most serious manner in the midst of diverting incidents, like a long-metre psalm in a comedy, tend to confuse the main story and dislocate the unity requisite to produce an effect.

Chinese novels, however, generally depend on something of a plot, and the characters are sometimes well sustained. "Visits and the formalities of polished statesmen; assemblies, and above all, the conversations which make them agreeable; repasts, and the social amusements which prolong them; walks of the admirers of beautiful nature; journeys; the manoeuvres of adventurers; lawsuits; the literary examinations; and, in the sequel, marriage, form their most frequent episodes and ordinary conclusions." The hero of these plots is usually a young academician, endowed with an amiable disposition and devotedly attached to the study of classic authors, who meets with every kind of obstacle and ill luck in the way of attaining the literary honors he has set his heart on. The heroine is also well acquainted with letters; her own inclinations and her father's desires are that she may find a man of suitable accomplishments, but after having heard of one, every sort of difficulty is thrown in the way of getting him; which, of course, on the part of both are at last happily surmounted.

The adventures which distinguished persons meet in wandering over the country incognito, and the happy dénouement of their interviews with some whom they have been able to elevate when their real characters have been let out, form the plan of other tales. There is little or nothing of high wrought description of passion, nor acts of atrocious vengeance introduced to remove a troublesome person, but everything is kept within the bounds of probability; and at the end the vicious are punished by seeing their bad designs fail of their end in the rewards and success given those who have done well. In most of the stories whose length and style are such as to entitle them to the name of novel, and which have attained any reputation, the story is not disgraced by anything offensive; it is rather in the shorter
tales that decency is violated. Among them the *Hung Lao Mung,* or 'Dreams of the Red Chamber,' is one of the most popular stories, and open not a little to this objection.

The historical novels, of which there are many, would, if translated, prove more interesting to foreign readers than those merely describing manners, because they interweave much information in the story. The *Shui Hu Chuen,* or 'Narrative of the Water Marshes,' and 'The Annals of the Contending States,' are two of the best written; the latter is more credible as a history than any other work in this class.

The fourth division of the Catalogue is called *Tsiih Pu,* or 'Miscellanies,' and the works mentioned in it are chiefly poems or collections of songs, occupying nearly one-third of the whole collection. They are arranged in five sections, namely: Poetry of Tsu, Complete Works of Individuals, and General Collections, On the Art of Poetry, and Odes and Songs. The most ancient poet in the language is Yuh Yuen, a talented Minister of State who flourished previous to the time of Mencius, and wrote the *Li Sao,* or 'Dissipation of Sorrows.' It has been translated into German and French. His name and misfortunes are still commemorated by the Festival of Dragon-boats on the fifth day of the fifth moon. More celebrated in Chinese estimation are the poets Li Tai-peh and Tu Fu of the Tang dynasty, and Su Tung-po of the Sung, who combined the three leading traits of a bard, being lovers of flowers, wine, and song, and attaining distinction in the service of government. The incidents in the life of the former of these bards were so varied, and his reckless love of drink brought him into so many scrapes, that he is no less famed for his adventures than for his sonnets. The following story is told of him in the 'Remarkable Facts of all Times,' which is here abridged from the translation of T. Pavié:

Li, called *Tai-peh,* or 'Great-white,' from the planet Venus, was endowed with a beautiful countenance and a well-made person, exhibiting in all his

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1 The second of these, Tu Fu, is a poet of some distinction noticed by Rémusat (*Nouveaux Mélanges*, Tome II., p. 174). He lived in the eighth century A.D., dying of hunger in the year 768. His writings are usually edited with those of Li Tai-peh.
movements a gentle nobility which indicated a man destined to rise above his age. When only ten years old, he could read the classics and histories, and his conversation showed the brilliancy of his thoughts, as well as the purity of his diction. He was, in consequence of his precocity, called the Exiled Immortal, but named himself the Retired Scholar of the Blue Lotus. Some one having extolled the quality of the wine of Niauching, he straightway went there, although more than three hundred miles distant, and abandoned himself to his appetite for liquor. While singing and carousing in a tavern, a military commandant passed, who, hearing his song, sent in to inquire who it was, and carried the poet off to his own house. On departing, he urged Li to go to the capital and compete for literary honors, which, he doubted not, could be easily attained, and at last induced him to bend his steps to the capital. On his arrival there, he luckily met the academician Ho near the palace, who invited him to an alehouse, and laying aside his robes, drank wine with him till night, and then carried him home. The two were soon well acquainted, and discussed the merits of poetry and wine till they were much charmed with each other.

As the day of examination approached, Ho gave the poet some advice. "The examiners for this spring are Yang and Kao, one a brother of the Empress, the other commander of his Majesty's body-guard; both of them love those who make them presents, and if you have no means to buy their favor, the road of promotion will be shut to you. I know them both very well, and will write a note to each of them, which may, perhaps, obtain you some favor." In spite of his merit and high reputation, Li found himself in such circumstances as to make it desirable to avail of the good-will of his friend Ho; but on perusing the notes he brought, the examiners disdainfully exclaimed, "After having fingered his protégé's money, the academician contents himself with sending us a billet which merely rings its sound, and bespeaks our attention and favors toward an upstart without degree or title. On the day of decision we will remember the name of Li, and any composition signed by him shall be thrown aside without further notice." The day of examination came, and the distinguished scholars of the Empire assembled, eager to hand in their compositions. Li, fully capable to go through the trial, wrote off his essay on a sheet without effort, and handed it in first. As soon as he saw the name of Li, the examiner Yang did not even give himself time to glance over the page, but with long strokes of his pencil erased the composition, saying, "Such a scribbler as this is good for nothing but to grind my ink!" "To grind your ink!" interrupted the other examiner Kao; "say rather he is only fit to put on my stockings, and lace up my buskins."

With these pleasantries, the essay of Li was rejected; but he, transported with anger at such a contemptuous refusal at the public examination, returned home and exclaimed, "I swear that if ever my wishes for promotion are accomplished, I will order Yang to grind my ink, and Kao to put on my stockings and lace up my buskins; then my vows will be accomplished." Ho endeavored to calm the indignation of the poet: "Stay here with me till a new examination is ordered in three years, and live in plenty; the examiners will not be the same then, and you will surely succeed." They therefore continued to live as they had done, drinking and making verses.
After many months had elapsed, some foreign ambassadors came to the capital charged with a letter from their sovereign, whom he was ordered to receive and entertain in the hall of ambassadors. The next day the officers handed in their letter to his Majesty's council, who ordered the doctors to open and read it, but they could none of them decipher a single word, humbly declaring it contained nothing but fly-tracks; "your subjects," they added, "have only a limited knowledge, a shallow acquaintance with things; they are unable to read a word." On hearing this, the Emperor turned to the examiner Yang and ordered him to read the letter, but his eyes wandered over the characters as if he had been blind, and he knew nothing of them. In vain did his Majesty address himself to the civil and military officers who filled the court; not one among them could say whether the letter contained words of good or evil import. Highly incensed, he broke out in reproaches against the grandees of his palace: "What! among so many magistrates, so many scholars and warriors, cannot there be found a single one who knows enough to relieve us of the vexation of this affair? If this letter cannot be read, how can it be answered? If the ambassadors are dismissed in this style, we shall be the ridicule of the barbarians, and foreign kings will mock the court of Nanking, and doubtless follow it up by seizing their lance and buckler and join to invade our frontiers. What then? If in three days no one is able to decipher this letter, every one of your appointments shall be suspended; if in six days you do not tell me what it means, your offices shall every one be taken away; and death shall execute justice on such ignorant men if I wait nine days in vain for its explanation, and others of our subjects shall be elevated to power whose virtue and talents will render some service to their country."

Terrified by these words, the grandees kept a mournful silence, and no one ventured a single reply, which only irritated the monarch the more. On his return home, Ho related to his friend Li everything that had transpired at court, who, hearing him with a mournful smile, replied, "How to be regretted, how unlucky it is that I could not obtain a degree at the examination last year, which would have given me a magistracy; for now, alas! it is impossible for me to relieve his Majesty of the chagrin which troubles him." "But truly," said Ho, suddenly, "I think you are versed in more than one science, and will be able to read this unlucky letter. I shall go to his Majesty and propose you on my own responsibility." The next day he went to the palace, and passing through the crowd of courtiers, approached the throne, saying, "Your subject presumes to announce to your Majesty that there is a scholar of great merit called Li, at his house, who is profoundly acquainted with more than one science; command him to read this letter, for there is nothing of which he is not capable."

This advice pleased the Emperor, who presently sent a messenger to the house of the academician, ordering him to present himself at court. But Li offered some objections: "I am a man still without degree or title; I have neither talents nor information, while the court abounds in civil and military officers, all equally famous for their profound learning. How then can you have recourse to such a contemptible and useless man as I? If I presume to accept this behest, I fear that I shall deeply offend the nobles of the palace"—referring especially to the premier Yang and the general Kao. When his reply
was announced to the Emperor, he demanded of Ho why his guest did not come when ordered. Ho replied, “I can assure your Majesty that Li is a man of parts beyond all those of the age, one whose compositions astonish all who read them. At the trial of last year, his essay was marked out and thrown aside by the examiners, and he himself shamefully put out of the hall. Your Majesty now calling him to court, and he having neither title nor rank, his self-love is touched; but if your Majesty would hear your minister’s prayer, and shed your favors upon his friend, and send a high officer to him, I am sure he will hasten to obey the imperial will.” “Let it be so,” rejoined the Emperor; “at the instance of our academician, we confer on Li Peh the title of doctor of the first rank, with the purple robe, yellow girdle, and silken bonnet; and herewith also issue an order for him to present himself at court. Our academician Ho will charge himself with carrying this order, and bring Li Peh to our presence without fail.”

Ho returned home to Li, and begged him to go to court to read the letter, adding how his Majesty depended on his help to relieve him from his present embarrassment. As soon as he had put on his new robes, which were those of a high examiner, he made his obeisance toward the palace, and hastened to mount his horse and enter it, following after the academician. Seated on his throne, Hwantsung impatiently awaited the arrival of the poet, who, prostrating himself before its steps, went through the ceremony of salutation and acknowledgment for the favors he had received, and then stood in his place. The Emperor, as soon as he saw Li, rejoiced as poor men do on finding a treasure, or starvelings on sitting at a loaded table; his heart was like dark clouds suddenly illuminated, or parched and arid soil on the approach of rain. “Some foreign ambassadors have brought us a letter which no one can read, and we have sent for you, doctor, to relieve our anxiety.” “Your minister’s knowledge is very limited,” politely replied Li, with a bow, “for his essay was rejected by the judges at the examination, and lord Kao turned him out of doors. Now that he is called upon to read this letter from a foreign prince, how is it that the examiners are not charged with the answer, since, too, the ambassadors have already been kept so long waiting? Since I, a student turned off from the trial, could not satisfy the wishes of the examiners, how can I hope to meet the expectation of your Majesty?” “We know what you are good for,” said the Emperor; “a truce to your excuses,” putting the letter into his hands. Running his eyes over it, he disdainfully smiled, and standing before the throne, read off in Chinese the mysterious letter, as follows:

“Letter from the mighty Ko To of the kingdom of Po Hai to the prince of the dynasty of Tang: Since your usurpation of Corea, and carrying your conquests to the frontiers of our States, your soldiers have violated our territory in frequent raids. We trust you can fully explain to us this matter, and as we cannot patiently bear such a state of things, we have sent out ambassadors to announce to you that you must give up the hundred and sixty-six towns of Corea into our hands. We have some precious things to offer you in compensation, namely, the medicinal plants from the mountains of Tai Feh, and the byssus from the southern sea, gongs of Tsiching, stags from Fuyu, and horses from Sopin, silk of Wuchau, black fish from the river Meito, prunes from
Klutu, and building materials from Loyu; some of all these articles shall be sent you. If you do not accept these propositions, we shall raise troops and carry war and destruction into your borders, and then see on whose side victory will remain."

After its perusal, to which they had given an attentive ear, the grandees were stupefied and looked at each other, knowing how improbable it was that the Emperor would accept the propositions of Ko To. Nor was the mind of his Majesty by any means satisfied, and after remaining silent for some time, he turned himself to the civil and military officers about him, and asked what means were available to repulse the attacks of the barbarians in case their forces invaded Corea. Scholars and generals remained mute as idols of clay or statues of wood; no one said a word, until Ho ventured to observe, "Your venerable grandfather Taitsung, in three expeditions against Corea, lost an untold number of soldiers, without succeeding in his enterprise, and impoverished his treasury. Thanks to Heaven Kai-su-wân died, and profiting by the dissensions between the usurper's sons, the glorious Emperor Taitsung confided the direction of a million of veterans to the old generals Li Siê and Pi Jinkwei, who, after a hundred engagements, more or less important, finally conquered the kingdom. But now having been at peace for a long time, we have neither generals nor soldiers; if we seize the buckler and lance, it will not be easy to resist, and our defeat will be certain. I await the wise determination of your Majesty."

"Since such is the case, what answer shall we make to the ambassadors?" said Hwantsung. "Deign to ask Li," said the doctor; "he will speak to the purpose." On being interrogated by his sovereign, Li replied, "Let not this matter trouble your clear mind. Give orders for an audience to the ambassadors, and I will speak to them face to face in their own language. The terms of the answer will make the barbarians blush, and their Ko To will be obliged to make his respects at the foot of your throne." "And who is this Ko To?" demanded Hwantsung. "It is the name the people of Po Hai give to their king after the usage of their country; just as the Hwui Hwui call theirs Kokan; the Tibetans, Tsangpo; the Lochau, Chau; the Holing, Si-mo-wei: each one according to the custom of his nation."

At this rapid flood of explanations, the mind of the wise Hwantsung experienced a lively joy, and the same day he honored Li with the title of an academician; a lodging was prepared for him in the palace of the Golden Bell; musicians made the place re-echo with their harmony; women poured out the wine, and young girls handed him the goblets, and celebrated the glory of Li with the same voices that lauded the Emperor. What a delicious, ravishing banquet! He could hardly keep within the limits of propriety, but ate and drank until he was unconscious of anything, when the Emperor ordered the attendants to carry him into the palace and lay him on a bed.

The next morning, when the gong announced the fifth watch, the Emperor repaired to the hall of audience; but Li's faculties, on awaking, were not very clear, though the officers hastened to bring him. When all had gone through their prostrations, Hwantsung called the poet near him, but perceiving that the visage of the new-made doctor still bore the marks of his debauch,
and discovering the discomposure of his mind, he sent into the kitchen for a little wine and some well-spiced fish broth, to arouse the sleepy bard. The servants presently sent it up on a golden tray, and the Emperor seeing the cup was fuming, condescended to stir and cool the broth a long time with the ivory chopsticks, and served it out himself to Lí, who, receiving it on his knees, ate and drank, while a pleasing joy illumined his countenance. While this was going on, some among the courtiers were much provoked and displeased at the strange familiarity, while others rejoiced to see how well the Emperor knew to conciliate the good will of men. The two examiners, Yang and Kao, betrayed in their features the dislike they felt.

At the command of the Emperor, the ambassadors were introduced, and saluted his Majesty by acclamation, whilst Lí Tai-peh, clad in a purple robe and silken bonnet, easy and gracious as an immortal, stood in the historiographer’s place before the left of the throne, holding the letter in his hand, and read it off in a clear tone, without mistaking a word. Then turning toward the frightened envoys, he said, “Your little province has failed in its etiquette, but our wise ruler, whose power is comparable to the heavens for vastness, dainties to take advantage of it. This is the answer which he grants you: hear and be silent.” The terrified ambassadors fell trembling at the foot of the throne. The Emperor had already prepared near him an ornamented cushion, and taking a jade stone with which to rub the ink, a pencil of leveret’s hair bound in an ivory tube, a cake of perfumed ink, and a sheet of flowery paper, gave them to Lí, and seated him on the cushion ready to draw up the answer.

“May it please your Majesty,” objected Lí, “my boots are not at all suitable, for they were soiled at the banquet last evening, and I trust your Majesty in your generosity will grant me some new buskins and stockings fit for ascending the platform.” The Emperor acceded to his request, and ordered a servant to procure them; when Lí resumed, “Your minister has still a word to add, and beforesubhand that his untoward conduct may be excused; then he will prefer his request.” “Your notions are misplaced and useless, but I will not be offended at them; go on, speak,” said Hwantsung; to which Lí, nothing daunted, said, “At the last examination, your minister was turned off by Yang, and put out of doors by Kao. The sight of these persons here to-day at the head of the courtiers casts a certain discomposure over his spirits; let your voice deign to command Yang to rub my ink, whilst Kao puts on my stockings and laces up my buskins; then will my mind and wits begin to recover their energies, and my pencil can trace your answer in the language of the foreigners. In transmitting the reply in the name of the Son of Heaven, he will then not disappoint the confidence with which he is honored.” Afraid to displease Lí when he had need of him, the Emperor gave the strange order; and while Yang rubbed the ink and Kao put on the buskins of the poet, they could not help reflecting, that this student, so badly received and treated by them, only fit at the best to render such services to them, availed himself now of the sudden favors of the Emperor to take their own words pronounced against him as a text, and revenge himself upon them for past injuries. But what could they do? They could not oppose the sovereign will, and if they did feel chagrined, they did not dare at least to express it. The proverb hath it true:
"Do not draw upon you a person's enmity, for enmity is never appeased; injury returns upon him who injures, and sharp words recoil against him who says them."

The poet triumphed, and his oath was accomplished. Buskined as he desired, he mounted the platform on the carpet and seated himself on the cushion, while Yang stood at his side and rubbed the ink. Of a truth, the disparity was great between an ink-grinder and the magnate who counselled the Emperor. But why did the poet sit while the premier stood like a servant at his side? It was because Li was the organ of the monarch's words, while Yang, reduced to act the part of an ink-rubber, could not request permission to sit. With one hand Li stroked his beard, and seizing his pencil in the other, applied it to the paper, which was soon covered with strange characters, well turned and even without a fault or rasure, and then laid it upon the dragon's table. The Emperor gazed at it in amaze, for it was identical with that of the barbarians; not a character in it resembled the Chinese; and as he handed it about among the nobles, their surprise was great. When requested to read it, Li, placed before the throne, read in a clear loud tone the answer to the strangers:

"The mighty Emperor of the Tang dynasty, whose reign is called Klayuen, sends his instructions to Ko To of the Po Hai.

"From ancient times the rock and the egg have not hit each other, nor the serpent and dragon made war. Our dynasty, favored by fate, extends its power, and reigns even to the four seas; it has under its orders brave generals and tried soldiers, solid bucklers and glittering swords. Your neighbor, King Hiehli, who refused our alliance, was taken prisoner; but the people of Putsau, after offering a present of a metal bird, took an oath of obedience.

"The Sinlo, at the southern end of Corea, have sent us praises written on the finest tissues of silk; Persia, serpents which can catch rats; India, birds that can speak; and Rome, dogs which lead horses, holding a lantern in their mouth; the white parrot is a present from the kingdom of Koling, the carbuncle which illuminates the night comes from Cambodia, and famous horses are sent by the tribe of Koli, while precious vases are brought from Nial: in short, there is not a nation which does not respect our imposing power, and does not testify their regard for the virtue which distinguishes us. Corea alone resisted the will of Heaven, but the divine vengeance has fallen heavily upon it, and a kingdom which reckoned nine centuries of duration was overthrown as in a morning. Why, then, do you not profit by the terrible prognostics Heaven vouchsafes you as examples? Would it not convince your sagacity?

"Moreover, your little country, situated beyond the peninsula, is little more than as a province of Corea, or as a principality to the Celestial Empire; your resources, in men and horses are not a millionth part those of China. You are like a chafed locust trying to stop a chariot, like a stiff-necked goose which will not submit. Under the arms of our warriors your blood will run a thousand /î. You, prince, resemble that audacious one who refused our alliance, and whose kingdom became annexed to Corea. The designs of our sage Emperor are vast as the ocean, and he now bears with your culpable and
unreasonable conduct; but hasten to prevent misfortune by repentance, and cheerfully pay the tribute of each year, and you will prevent the shame and opprobrium which will cover you and expose you to the ridicule of your neighbors. Reflect thrice on these instructions."

The reading of this answer filled the Emperor with joy, who ordered Li to make known its contents to the ambassadors; he then sealed it with the imperial seal. The poet called Kao to put on the boots which he had taken off, and he then returned to the palace of Golden Bells to inform the envoys concerning his sovereign's orders, reading the letter to them in a loud tone, while they heard tremblingly. The academician Ho reconducted them to the gates of the capital, and there the ambassadors asked who it was who had read the imperial instructions. "He is called Li, and has the title of Doctor of the Hanlin." But among so many dignitaries, why did the first Minister of State rub his ink, and the general of the guards lace up his buskins?" "Hear," added Ho; "those two personages are indeed intimate ministers of his Majesty, but they are only noble courtiers who do not transcend common humanity, while Doctor Li, on the contrary, is an immortal descended from heaven on the earth to aid the sovereign of the Celestial Empire. How can any one equal him?" The ambassadors bowed the head and departed, and on their return rendered an account of their mission to their sovereign. On reading the answer of Li, the Ko To was terrified, and deliberated with his counsellors: "The Celestial Empire is upheld by an immortal descended from the skies! Is it possible to attack it?" He thereupon wrote a letter of submission, testifying his desire to send tribute each year, which was thenceforth allowed.

Li Tai-peh afterward drowned himself from fear of the machinations of his enemies, exclaiming, as he leaped into the water, "I'm going to catch the moon in the midst of the sea!"

The poetry of the Chinese has been investigated by Sir John Davis, and the republication of his first paper in an enlarged form in 1870, with the versification of Legge's translations of the Shi King by his nephew, and two volumes of various pieces by Stent, have altogether given a good variety. Davis explains the principles of Chinese rhythm, touches upon the tones, notices the parallelisms, and distinguishes the various kinds of verse, all in a scholarly manner. The whole subject, however, still awaits more thorough treatment. Artificial poetry, where

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the sound and jingle is regarded more than the sense, is not uncommon; the great number of characters having the same sound enables versifiers to do this with greater facility than is possible in other languages, and to the serious degradation of all high sentiment. The absence of inflections in the words cripples the easy flow of sounds to which our ears are familiar, but renders such lines as the following more spirited to the eye which sees the characters than to the ear which hears them:

*Liang kiang, siang niang, yung hiang tsiang,
Ki ni, pi chi, li hi mi, etc.*

Lines consisting of characters all containing the same radical are also constructed in this manner, in which the sounds are subservient to the meaning. This bizarre fashion of writing is, however, considered fit only for pedants.

The Augustan age of poetry and letters was in the ninth and tenth centuries, during the Tang dynasty, when the brightest day of Chinese civilization was the darkest one of European. No complete collection of poems has yet been translated into any European language, and perhaps none would bear an entire version. The poems of Li Tai-peh form thirty volumes, and those of Su Tung-po are contained in one hundred and fifteen volumes, while the collected poems of the times of the Tang dynasty have been published by imperial authority in nine hundred volumes. The proportion of descriptive poetry in it is small compared with the sentimental. The longest poem yet turned into English is the *Hwa Tien Ki*, or 'The Flower's Petal,' by P. P. Thoms, under the title of *Chinese Courtship*; it is in heptameter, and his version is quite prosaic. Another of much greater repute among native scholars, called *Li Sao*, or 'Dissipation of Sorrows,' dating from about B.C. 314, has been rendered into French by D’Hervey-Saint-Denys.

It is a common pastime for literary gentlemen to try their

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