

UNIVERSITY OF HAWAII

JUN 1 1940

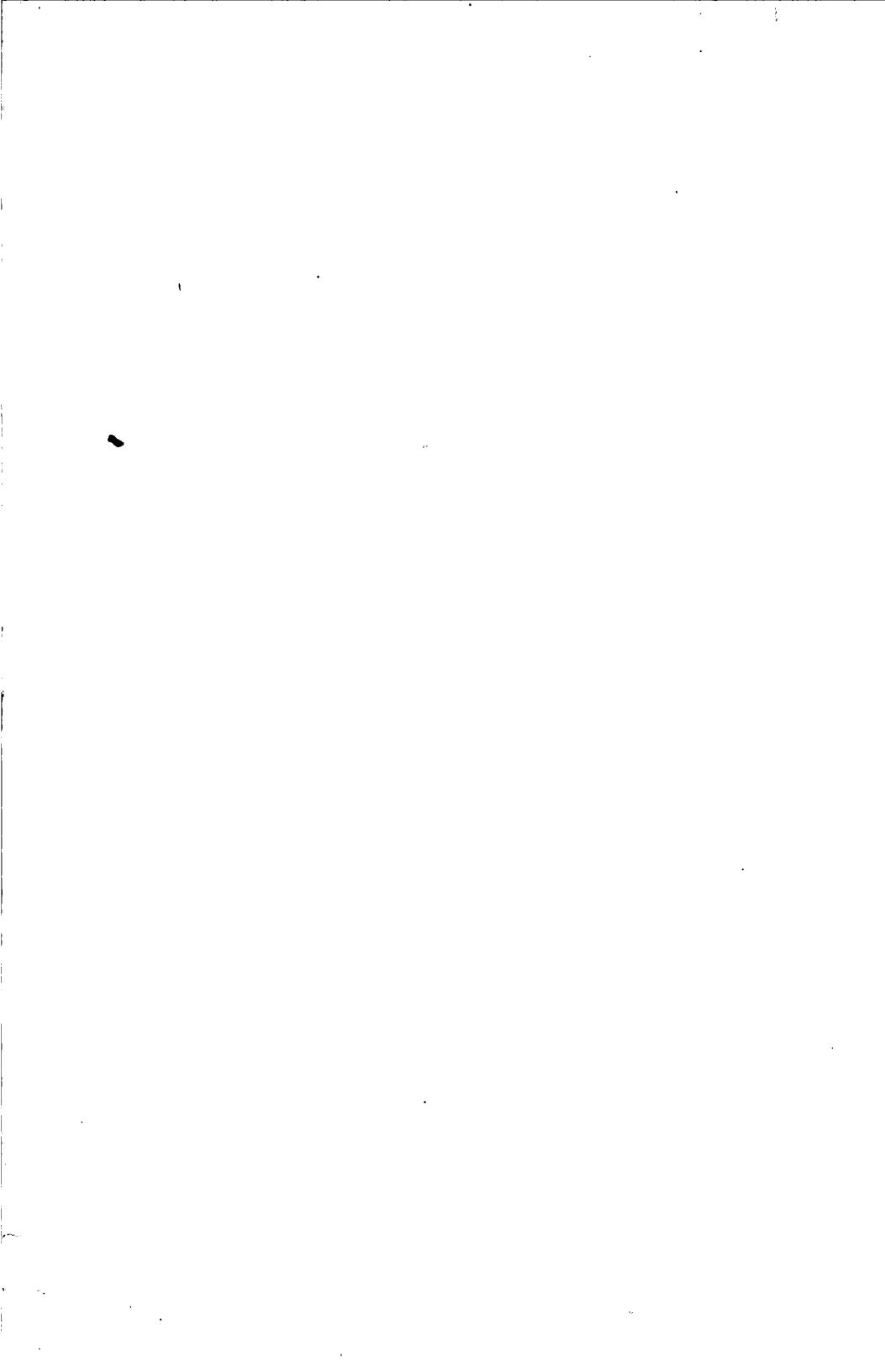
LIBRARY



中華史綱
李紹昌著

CHINA
Ancient and Modern

SHAO CHANG LEE



China
Ancient and Modern



A Conspectus of Chinese History

By

SHAO CHANG LEE

Professor of Chinese History and Language
University of Hawaii

REVISED EDITION

UNIVERSITY OF HAWAII BULLETIN

Volume 19

Number 7

May 1940

The University of Hawaii Bulletin is issued once in each of the following months: November, December, January, February, March, April, May, and June. Entered as second-class matter at Honolulu, Hawaii, under Act of Congress of August 24, 1912.

PREFACE

MANY OF THOSE who have used my chart showing the chronological development of Chinese culture have asked me for an outline of the long history of China to accompany the chart. This conspectus of Chinese history is written in response to those requests.

The chart entitled *The Development of Chinese Culture* was first published in 1926 by the University of Hawaii. It was reproduced 1927 for wider circulation by the Institute of Pacific Relations, the Chinese Political and Social Science Review, and the Carnegie Endowment for International Peace. It was also reproduced by Miss Julia E. Johnsen in her book *China Yesterday and Today* (New York, H. W. Wilson, 1928) and by Dr. Esson M. Gale in his book *Basics of the Chinese Civilization* (Shanghai, Kelly and Walsh, 1934). It was reprinted three times by the University of Hawaii. A fourth and revised edition was published in September, 1934. For the public's reception of the chart I am deeply grateful.

I hope that this conspectus, together with the four outline maps showing the size of China at different periods, the principal rivers and mountain ranges, the cultural centers, and the important ports, and the list of 100 selected books on China and her culture, will increase the usefulness and serviceableness of the chart. I cannot hope that in writing the conspectus and in preparing the outline maps and the list of books I have entirely avoided mistakes. I shall appreciate having errors brought to my attention.

Grateful acknowledgments are made to my colleagues, Professor Gregg M. Sinclair, Dr. Wing Tsit Chan, and Mr. Kenneth Chen, Mr. Stanley Orne, and Mr. Albert R. Horlings for reading the manuscript and giving many helpful suggestions. Special acknowledgments are due to Dr. D. L. Crawford for his kind encouragement in the first production of the chart.

SHAO CHANG LEE.

University of Hawaii,
April 12, 1937.

PREFACE TO SECOND EDITION

IT IS VERY GRATIFYING and encouraging to the author that this conspectus of Chinese history has been so well received as to necessitate a second printing. In this revised edition the brief account of Modern China has been brought up to date.

The author is indebted to his colleague Dr. Shou-yi Ch'en for helpful suggestions; to Mr. Charles F. Loomis, Mr. Stanley Orne and Mr. Roy Petersen for especial help in details of publication; and to President D. L. Crawford for his unfailing interest in the author's work.

SHAO CHANG LEE.

University of Hawaii
May 3, 1940

I

ANCIENT CHINA

WHEN THE CHINESE first appeared in history they were settled in the upper and middle reaches of the Yellow River. Of their origin and earliest condition nothing is known. Traditional accounts suggest that they first dwelt in tree tops or sheltered themselves in mountain caves. They made crude implements with which to fish and hunt. They devoured raw food, wrapped themselves in rushes or animal skins, and married regardless of blood-relationships. In short, like other primitive peoples, they lived and learned by blundering practices.

In time there arose Fu Hsi, "the Conqueror of Animals," Shen Nung, "the Divine Husbandman," and other wise men. From them the primitive Chinese learned how to make fire to cook their food, how to make garments from fibers of hemp, how to make nets for fishing and hunting, how to hollow out tree trunks to make canoes, how to build huts with mud and thatch, and how to make pottery. Slowly they learned the art of raising sheep and other animals, which they had painstakingly domesticated, and the use of various herbs for medicinal purposes. Step by step they learned to grow millet and other crops. Bit by bit they transformed swamps into agricultural lands.

With the spread of agriculture, there developed among the Chinese a stronger sense of kinship. They organized clans and regulated marriage and other social practices. Each clan had a village of its own. The clan men built mud walls around their community for protection from wild animals and hostile tribes.

Some of the clans developed into little states. The leaders of these states battled with one another for supremacy. The victor was recognized as overlord and honored as *Ti*, meaning "the one who rules by his own power."

Of all the overlords the most famous was the "Yellow Emperor" (Huang Ti), who was depicted by early historians as not merely a mighty warrior but also a great statesman. After him came Yao and Shun, who were immortalized by Confucius as model rulers of the Middle Kingdom of China.

Hsia and Shang Periods (2206-1123 B.C.)

From the twentieth century before Christ to the twelfth century before Christ the little states in the Yellow River region, which formed the Middle Kingdom, were ruled by two successive dynasties known as Hsia and Shang or Yin. The Hsia dynasty was famous for its founder, Yu the great, who, like Yao and Shun, was exemplary in character. Yu was praised for

his vigorous efforts in checking a flood caused by the overflow of the Yellow River.

The Hsia dynasty was succeeded by the Shang or Yin. Recent archeological discoveries in northern Honan province show that during the Shang period the Chinese developed a rich and vigorous culture. They made bronze weapons and ceremonial vessels of exquisite workmanship. They developed the ceramic and decorative arts and discovered the use of glaze.

Archeologists also show that the Chinese of the Shang period had a system of writing, which appears to have been developed from pictorial symbols. They had a religion which consisted in the worship of ancestors, the powers of nature, and the supreme ruler Shang Ti (or God), and in the practice of divination.

Early Chou Period (1122-772 B.C.)

The Shang dynasty was overthrown by a powerful clan from the northeastern part of the present Kansu province. This clan founded the famous Chou dynasty sometime between the years 1122 B.C. and 1050 B.C. on the northern bank of the Wei Ho, a tributary of the Yellow River.

The establishment of the Chou dynasty marked an advance in Chinese civilization and culture. The governmental, economic, social, and educational systems and the various rules of propriety were well established by such able statesmen as Chou Kung or the Duke of Chou.

Under the Chou dynasty feudalism was in full force. The king, styled "the Son of Heaven," was the overlord of all the feudal states within the Middle Kingdom. He maintained his authority over the feudal lords by royal visits and by requiring the feudal chiefs to appear at his court once in each six years to give reports and pay tribute.

The feudal lords and other nobles, composing an aristocracy, lived in luxury and splendor. They established the system of concubinage. Either to beget numerous sons to perpetuate the family or for self-gratification and domestic service, each feudal chief or noble had one or more maids-in-waiting as secondary wives.

The common people were of nine classes: farmers, gardeners, woodmen, herdsmen, artisans, merchants, weavers, servants, and unskilled laborers. Intercourse among commoners was unrestricted, but the distinction between commoners and aristocrats was rigid.

Farmers formed the majority of the population. Their lot was to do the farm work and surrender part of their produce to the landowners, the aristocrats, and during the frequent wars, to provide the government with horses, oxen, chariots, charioteers, foot-soldiers, and carriers. It was the farmers who suffered the most from the wars.

Late Chou Period (771-250 B.C.)

At the beginning of the Chou dynasty there were no fewer than 1,700 feudal states in the Chinese world. At first the feudal lords were willing to abide by the rules of propriety and to help their king fight invaders.

But the constant forays of Jung tribesmen led to the transfer of the seat of government for purposes of security to a city near Loyang, in the present Honan province, and after this change the Chou dynasty began to lose its complete control of the feudal states. Gradually the feudal lords came to rule their states independently. Meanwhile they waged continual wars against alien tribes and, for self-aggrandizement, against one another. Between the years 680 B.C. and 590 B.C. five powerful feudal lords assumed in succession the leadership of all the states within the Middle Kingdom. Occasionally they held feudal assemblies to settle interstate affairs.

But things did not go smoothly. The strong states started to expand at the expense of the weak. Gradually the number of feudal states was reduced, and by the end of the fourth century before Christ there were but seven such states in existence. The lord of each usurped the title of king.

During those years of political and social unrest there appeared many great thinkers, who busied themselves with the needs of the times. Among the principal leaders of thought was the immortal Confucius, who lived from 551 to 478 B.C. His political and ethical teachings were expounded by Mencius (372-289 B.C.) and Hsun Tzu (310-230 B.C.).

By the end of the third century before Christ there existed four great schools of thought, namely, the Confucian, the Taoist, the Altruist, and the Legalist. The Confucians, followers of Confucius, believed that the people should be taught the rules of propriety and that the welfare of the masses should be constantly taken care of by the government. The Taoists, followers of Lao Tzu and Chuang Tzu, urged men to return to nature and simplicity. The Altruists, followers of Mo Tse, exhorted men to love and benefit one another. The Legalists, taught by Han Fei and experienced statesmen, advocated the rule of law. They declared that only within the law do people have freedom and equality.

Chin Dynasty (221-207 B.C.)

The seven states continued rending one another during two centuries of warfare. Finally in 221 B.C. the king of the state of Chin, in the present Shensi province, vanquished leaders of the six other states and established an empire, which comprised not only the whole Yellow River region but also parts of the fertile Yangtse River basin. After the establishment of the empire, the king of Chin assumed the title of Shih Huang Ti, signifying that he was "the first majestic sovereign" of the Chin dynasty. To make his empire a truly united state, he abolished the feudal system and established a highly centralized government. He placed all cultural institutions on a uniform foundation. A uniform system of weights and measures was enforced; all farm implements were standardized. A new and simpler system of writing was adopted. In order to silence opposition, the king of Chin enforced a strict censorship. Many historical documents were burned, and a number of scholars who attacked the new government measures were put to death.

To protect his people from attacks of rude nomads in Mongolia, (the Huns), Shih Huang Ti built the Great Wall by joining existing long walls and constructing new ones. This famous Wall with its branches

and loops is more than 1,500 miles in length. It is considered to be the largest defense structure in the world and one of the most monumental accomplishments of man's engineering skill.

The Great Han Period (206 B.C.-A.D. 220)

The Chin dynasty was succeeded by that of Han. Under the Han dynasty, which lasted a little over 400 years, the Chinese race increased steadily in number until it occupied not only the Yellow River valley but also the rich regions of the Yangtse River and the Pearl River, at the mouth of which the present city of Canton is located. As the Chinese moved southward, they subdued the aborigines and made attempts to civilize them. They introduced rice culture and the use of the domesticated water buffalo. They also carried on extensive trade with other racial groups.

For its military exploits, its civil attainments, and its cultural development the Han period is famous. The empire extended east to north Korea, north to Inner Mongolia, west to the present Szechuan province, and south to the Pearl River region and the northern part of what is now French Indo-China. Chinese armies marched as far as the borders of the Roman Empire by the Caspian Sea. As a result of armed conflicts and cultural contacts with other ethnic groups, there developed among the Chinese a clear consciousness of racial unity; they began to speak of themselves as the "Men of Han," and of their racial group as the "Han Race."

Significant cultural advances during the Han period include the following: The canonization of the works of Confucius and his school, known as the "Five Classics"; the composition of commentaries on the Classics; the compilation of the works of the various schools of philosophy; the writing of the history of China from the time of the Yellow Emperor Huang Ti to the early Han dynasty; the inauguration of the civil service examination system; the systematization of the penal code; the promotion of agriculture and sericulture; the building of magnificent palaces, bridges, roads, and canals; and the promotion of trade. Confucianism was made the religion of the state; Buddhism, which came from India, was officially received (in A.D. 67); and Taoism, which by this time represented not only a philosophy of naturalism but also the current folk cults, was organized into a religion.

The Han period has always been considered as the Augustan age of Chinese literature. Its famous writers produced a great mass of classical documents and belles-lettres, which were characterized by terseness, dignity, grace of expression, purity of language, and fullness of imagery. The sentiments they expressed were sympathy for humanity, love of idealism, and respect for the ancients. In writing, the scholars used the hair-pencil, invented by Meng Tien of the Chin dynasty. They wrote on silk and later on paper, invented by Tsai Lun about A.D. 105—a thousand years before paper was made in Europe.

The people of the Han period were divided generally into four classes, namely, the scholars, the farmers, the artisans, and the merchants. Inter-course between them was quite free. The education of the scholars consisted

in the acquirement of the six arts, which were etiquette, music, archery, horsemanship, writing, and calculation. The farmers could own lands. They paid taxes in kind, from the produce of their fields. The artisans developed the industrial arts, which were carried by enterprising merchants to distant lands.

The "Three Kingdoms" and the Tsin Dynasty (A.D. 220-316)

After 400 years of cultural brilliancy, China entered into an epoch of struggles for political supremacy among several seekers of the imperial throne. As a result, the empire was divided into three kingdoms, known respectively as Wei (in the Yellow River valley), Shu (in the present Szechuan province), and Wu (in the lower reach of the Yangtse River). The founders of these kingdoms and their helpers became popular figures of romance. Their deeds are often told by story-tellers and depicted by actors on the stage.

In A.D. 265 the mighty Ssuma clan arose. This clan succeeded in overthrowing the three kingdoms and establishing the Tsin dynasty, which ruled the unified empire for fifty years.

The Epoch of Northern and Southern Dynasties (317-588)

The unified empire under Tsin was broken up by barbarian invasions. The semi-civilized alien tribesmen in the north and northwest successively invaded and occupied the Yellow River region and set up kingdoms of their own. During their occupation of the north, many Chinese migrated to the south and southeast and established new centers of culture in the city that is now Nanking and in other cities along the coast, where overseas trade was being carried on.

The mightiest among the kingdoms set up by the aliens in the north was that of the Toba tribesmen. Their kingdom was known as Pei Wei, which achieved fame in the history of art through its Buddhist sculptures in the cave temples at Yunkang (near the city of Tatung in Shansi province) and at Lungmen (near the city of Loyang in Honan province).

The Toba tribesmen absorbed the Chinese learning and civilization with which they came in contact and became, through gradual assimilation, Chinese in manners and habits.

In the south, five Chinese dynasties were established in succession at Nanking. War between them and the alien dynasties in the north was frequent.

During this period of political disunity, the light of Buddhism and Taoism shone brightly, inspiring the Chinese to express their religious thoughts and moral ideals in beautiful, permanent forms. The Chinese made advances in sculpture, calligraphy, and pictorial art. In the field of literature they developed a new style of composition. Literature was further enriched by the translation of several hundred Buddhist books from Sanskrit into Chinese and by the production of a large number of Taoist works on philosophy, alchemy and metaphysics.

The scholars of this period who left their mark on literature were "the Seven Philosophers of Chienan" and "the Seven Sages of the Bamboo

Grove." After them came Tao Yuan-ming, the most beloved poet, who lived from 365 to 427.

The political and economic conditions of this period favored the revival of aristocracy, which had disappeared at the end of the Chou dynasty in the third century B.C. Taking advantage of the turmoil and unrest in the country, the great families began to acquire large estates. The heads of these families formed a new class of nobility. They occupied the high posts in the government and became so influential that, whatever they undertook to do, rulers of neither the south nor the north dared to interfere. Their customs and manners were closely imitated by the wealthy merchants and the civilized aliens. One of their customs was the writing of genealogical accounts of their families.

The Sui Dynasty (589-618)

After nearly four hundred years of political disunity, the tendency toward unity again asserted itself. The empire was consolidated under the short-lived but brilliant Sui dynasty. During the Sui period, the Great Wall was repaired and extended. The Grand Canal and three other canals were built to unite the eastern and western parts of the empire by a network of waterways. Changan and Loyang, magnificent capitals of the Han dynasty, which had been greatly damaged when the empire was divided, were restored to their ancient glory. Learning was encouraged. A group of distinguished scholars was appointed to compile and edit an encyclopedia for the diffusion of knowledge. A new civil service examination system was instituted to select men of learning and ability for office. Official aristocracy was suppressed.

Court intrigue and extravagance and border warfare brought about the quick downfall of the Sui dynasty. It was succeeded by the T'ang.

The Great T'ang Period (618-906)

When the T'ang dynasty was in power, peace and order once more prevailed in the empire. Chinese authority and influence were extended from Korea to Central Asia and from Mongolia to the present French Indo-China. At frequent intervals the kings of India and Tonkin, the caliphs of Medina, the rulers of Korea, and the emperors of Japan sent envoys with tribute to the Chinese court in the splendid and rich national capital, Changan. The national government was never so liberal and generous, so progressive and efficient. The great emperor Tai Tsung (the "Grand Ancestor") who ruled from 627 to 649 promoted learning and art and improved the social and economic conditions of the empire, so that even the people in remote districts had the blessings of union and peace. Tai Tsung practiced the teachings of Confucius. Being imbued with the spirit of tolerance, which prevailed throughout the empire, he upheld Taoism and Buddhism as well as Confucianism and welcomed the coming of the followers of Zoroaster, Nestorius, Mani, and Mohammed, and gave them permission to propagate their faiths.

Chinese culture may be said to have reached the zenith of its glory under Ming Huang (the "Brilliant Emperor"), who ruled from 713 to

755. It was during his reign that schools were established in all the villages and hamlets, as well as in every town and city throughout the empire; that the Hanlin Academy for the literary luminaries was founded; that publication of the Court Gazette—the first and oldest newspaper in the world—began, and that an institution known as the “Pear Orchard” was established for the training of musicians and actors.

The T'ang period was a great creative period. There were inventions and discoveries, such as block printing, gunpowder for making firecrackers, the compass, astronomical instruments, air-conditioning apparatus, and new techniques in industrial and fine arts. In beauty of design and perfection of workmanship the arts of T'ang have never been surpassed.

In the field of literature the T'ang period was the Golden Age of Chinese poetry. It is renowned for its immortal poets, such as Li Po, “the divine poet,” Tu Fu, “the sage poet,” Po Chu-i, “the statesman poet,” and Wang Wei, “the painter poet.” The “prince of literature” was Han Yu, the most vigorous writer of his time, who originated a freer and more natural style of prose composition.

The glorious House of T'ang was disgraced by the misconduct of Yang Kwei Fei, beautiful consort of Ming Huang. Because of her a rebellion broke out, bringing disaster on the empire, and the last few emperors of the House of T'ang were not great enough to maintain the peace of their vast empire, which in 906 was dismembered by self-seeking generals.

Between the years 906 and 960 the broken Chinese empire was ruled by five dynasties which followed one another in rapid succession.

The Sung Period (960-1280)

In 960 the House of Chao came to power and established the Sung dynasty at Kaifeng, the present capital of Honan province.

The Sung dynasty was quite popular with both the intelligentsia and the masses, and this in spite of the fact that it lacked the military prowess and energy to hold back the Khitans (or Cathayans) and the Juchens (or Golden Tartars), who, in succession, rushed into and occupied the Yellow River region. The invaders succeeded for a time in humiliating the Sung emperors, but they in turn were absorbed by Chinese civilization, as invaders of China seem always to have been. They willingly accepted Chinese learning and culture, and finally became Chinese in their modes of living and thinking. They established their capitals in what is now Peking or Peiping.

In 1127 the Sung dynasty transferred its seat of government from Kaifeng to Hangchow, the present capital of Chekiang province, where Yo Fei and other generals gathered to make preparations to recover territory lost to the Golden Tartars, but without success.

Though marked by military weakness, the Sung period was distinguished by cultural brilliancy. During its time great historical works, learned prose, and a new form of poetry were produced, the Institute of Classical Studies (or Shu Yuan) was established, the Imperial Academy of Fine Arts was founded, a monumental work on Chinese architecture was

written, and the philosophy of Neo-Confucianism was developed. It was in the Sung period that block printing was improved by the invention of movable type, that gunpowder was used in warfare as well as in making fireworks, that the compass was applied to navigation, that paper currency, the issue of which began in the last years of the T'ang dynasty became a common medium of exchange, and that foreign trade was encouraged.

The Sung period was celebrated for its wonderful painting, its delicate pottery, and its beautiful porcelain. It was celebrated for its experiment in state socialism, conducted in the eleventh century by the noted reformer-statesman Wang An Shih. It was celebrated also for its numerous distinguished men and women of letters, such as Ssuma Kuang, the historian, Su Tung Po, the poet, Li I An, the poetess, and Chu Hsi, Confucian philosopher and voluminous writer.

The Yuan or Mongol Period (1277-1368)

The Sung dynasty was overthrown by the Mongols after they had subdued the Khitans and the Golden Tartars. In 1277, Kublai Khan, grandson of the great conqueror Genghis Khan, declared himself emperor of China. He established his capital at Peking and named his dynasty Yuan, meaning "the beginning." He respected Chinese learning and upheld all the Chinese institutions. During his reign a number of Europeans, including Marco Polo, and Central Asians came to serve at his court, which was a center of culture and refinement.

For the benefit of his Mongol subjects, Kublai Khan adopted the Tibetan form of Buddhism, known as Lamaism, as the religion of Mongolia. For the convenience of his Chinese subjects, he reconstructed the Grand Canal, connecting Hangchow and Tientsin, which are 1,000 miles apart.

Kublai Khan succeeded in conquering Korea, the Liu Chiu Islands, Burmah, Annam, and Tibet, but failed utterly to subjugate Japan, for his Mongol soldiers had never been trained to carry on warfare at sea.

Kublai Khan and his successors, fond of theatrical entertainment, encouraged play-acting and song-writing. As a result, playwrights appeared and theaters sprang up in Peking like bamboo shoots coming up after a heavy spring rain. During a period of 50 years more than 500 plays were written, of which 100 were later selected as classic examples of dramatic literature.

Under the Mongol dynasty the writing of fiction was in vogue among the self-respecting men of letters who refused to become governmental officials. Forced to live in retirement, they took up fiction-writing as a pastime. What they wrote was later revised and popularized. The most popular novels which they gave to the world are *San Kuo Chih* or *The Romance of the Three Kingdoms* and *Shui Hu Chuan*, which was translated into English under the title, *All Men Are Brothers*.

The Ming Period (1368-1644)

In 1368 the Yuan dynasty was overthrown and the Mongols were driven back to their original homeland in the Mongolian steppes by generals

under Emperor Hung Wu, founder of the Ming dynasty, who restored China to the Chinese.

The Chinese empire of the Ming period comprised what is usually called China Proper, the area of which was about 1,532,000 square miles, with a population of between 60 and 70 million. The seat of government originally established at Nanking, was in 1409 removed to Peking, where the throne halls and other palaces were rebuilt on a scale of unprecedented magnificence.

During the Ming period sea-borne trade prospered. Chinese merchants traded with Japan, Korea, Annam, Siam, Ceylon, India, Java, Sumatra, Borneo, and the Philippine Islands. At intervals envoys from these countries came with tribute to the Chinese court. Adventurers and merchants from Portugal, Spain, and Holland came in succession. They were called "Western Oceanic People" by the officials and "Foreign Devils" by the people.

Following the European traders came Jesuit missionaries, who won the respect of officials and people by their courtesy and sincerity, their sympathetic understanding of Chinese culture, and their knowledge of astronomy, mathematics, geography, and mechanics. Some of them gained influence at the imperial court and even succeeded in converting to Christianity the prime minister Hsu Kuang Chi, and several members of the imperial family.

For a long time peace prevailed in the greater part of the empire. The people had opportunity to develop their industries and to improve their artistic products, such as pottery, porcelain, bronze work, lacquer ware, and embroidery—for all of which the Ming dynasty was famous.

The Ming dynasty was also noted for its production of a great encyclopedia, the *Yung Lo Tai Tien*; for its painters and poets, who continued the traditional patterns in painting and verse-writing; and, above all, for its distinguished soldier-scholar-statesman-philosopher Wang Yang Ming (1472-1528), whose teachings have exerted a great influence upon the noble and military classes in Japan, where he is still known as Oyomei.

The Ching or Manchu Period (1644-1911)

The Ming dynasty fell before the inroads of the Manchus, who in the early part of the 17th century built an empire upon the ruins of Juchens (or Golden Tartars) in Manchuria. Their rulers came from the House of Aisingorroh. In 1644 the armies of the House of Aisingorroh entered Peking to assist a Chinese general, Wu San Kwei, in quelling the rebellion of Li Tze Cheng. After the rebel was driven away, the Manchus took the Chinese throne and established the Ching or Pure Dynasty.

The Chinese made desperate attempts to recover the throne for the Ming dynasty, but after fighting for 15 years they found themselves exhausted and compelled to submit to the Manchu rule. The Manchus forced them to follow the Tartar custom of shaving the front part of the head and braiding the hair at the back to form a queue. But, like the Khitans, the Juchens, and the Mongols before them, the Manchus were so steeped in the learning and civilization of the Chinese that they were mentally and spiritually assimilated.

The Manchus produced two mighty rulers for China—K'ang Hsi (1662-1722) and Ch'ien Lung (1736-1796). Under these two long-lived emperors economic stability within China Proper was restored, and the empire was extended from Manchuria to Tibet and from Outer Mongolia to the island of Hainan. The new empire was comprised of China Proper, Manchuria, Inner and Outer Mongolia, Chinese Turkestan, Tibet and Kokonor. This vast territory of more than 4,000,000 square miles was populated by several hundred millions of Chinese, Manchus, Mongols, Kalmuks, and Tibetans, together with the Miaotzu, the Lolo, and other aborigines. Chinese influence and authority extended to Korea, the Liu Chiu (or Ryu Kyu) islands, Annam, Siam, Burma, Nepal, Bhutan, and Sikkim.

The influence of Chinese civilization reached even to Europe. Through the traders and Jesuit missionaries, many forms of Chinese art and crafts were introduced into France and other European countries. While some were only playfully copied, others were seriously adopted. Mention may be made of the reintroduction of silk, the introduction of porcelain, the dyeing technique, needle work, wall paper, landscape painting, the palanquin, shadow plays, Chinese baths, Chinese garden art, and Chinese architecture. The practical philosophy and political concepts of Confucius and the dramatic literature as represented by the few translations exercised a profound influence upon the thinking of Leibnitz, Voltaire, Goethe, and Quesnay.

In the 18th century China's greatest revival of learning took place. Chinese scholars labored in the fields of philology, literature, and history, reconstructing ancient texts and giving to the world monumental works of classical literature.

After 1800 the Manchu rule began to decline. Among the succeeding members of the ruling house there was no individual with sufficient ability to control and direct the fortunes of the vast empire. Chinese civilization, too, was in a state of stagnation. Chinese scholars, seemingly satisfied with the achievements of many centuries of incessant intellectual productivity, fell into a deep slumber, dreaming of the greatness of the past. At the same time, citizens of the powerful western nations came to China, some hoping to establish international trade and others desiring to propagate the Christian religion. They came to challenge China's political and cultural supremacy in the Asiatic continent. The inefficient, haughty, and corrupt Manchu government vainly attempted to meet the challenge. In the so-called "Opium War" with England in 1840-1842, China was defeated, and was obliged to cede Hongkong to England as a colony and to open five ports—Canton, Amoy, Foochow, Ningpo, and Shanghai—for international trade. Another war was fought with England and her ally France between the years 1856 and 1860, resulting in the destruction of the magnificent Summer Palace (Yuan Ming Yuan), the opening of more treaty ports, and the granting of more privileges and concessions. After 1860 the western powers dictated the conditions under which China's foreign relations were to be maintained.

Meanwhile a series of disastrous rebellions against the Manchu government broke out in various parts of the empire. The most serious was the

Taiping Rebellion, which was started in Kwangsi by a Christian convert named Hung Hsiu Chuan in the year 1851. It was finally suppressed with some foreign aid by Tseng Kuo Fan and Li Hung Chang in 1865. Later there was turmoil in Chinese Turkestan and Annam, resulting in the ascendancy of Russia over parts of Chinese Turkestan and in the overlordship of France in Annam. China's other dependencies were lost to England and Japan.

In 1894-5 China lost to Japan a war over Korea. After this war the foreign powers encroached upon the sovereignty of China even more ruthlessly. They demanded the lease of territories and claimed spheres of interest and influence. In 1900 occurred the "Boxer Uprising" in north China against the foreigners, which resulted in further weakening of the Chinese empire.

Meanwhile the awakened Chinese had acquired several dynamic ideas, such as those of mechanical industry, constitutional monarchy, modern democracy, "practical" education, applied science, international law, and nationalism, all of which spurred high-minded and patriotic young men and women to action. Reform movements were started by Kang Yu-wei and Liang Chih-chao, and revolutionary activities were secretly engineered by Sun Yat-sen. It was found that no political, social, and economic reforms were possible without a political revolution.

On October 10, 1911 the memorable Revolutionary War broke out in central China, in the city of Wuchang. The Manchu dynasty was quickly overthrown, almost without bloodshed, and the Chinese Republic was established.

II

MODERN CHINA

SINCE THE ESTABLISHMENT of the Chinese Republic in 1912 China has been tossed about in the stormy sea of internal troubles and external difficulties. In 1915 President Yuan Shih Kai attempted to overthrow the infant Republic and make himself emperor. His design was frustrated by an uprising in Yunnan and he died broken-hearted. In 1917 an effort was made by the monarchists to restore Henry Pu-yi, the ex-emperor of the Manchu dynasty, to the throne in Peking but without success. From 1917 to 1922 the self-seeking generals, with secret help from outside, seized the reins of the provincial governments and rent the country with petty civil wars.

During those years of political turmoil there dawned upon the leaders of Chinese society the truth that they could not legislate a republic into existence if the people were not thoroughly awakened to a sense of responsibility in its establishment and maintenance. It was borne upon their consciousness that, unless they quickly devised ways and means to arouse the passive people from their apathy toward the affairs of their own country and to stimulate in their minds a keen sense of nationalism and patriotism, their hope of making a real modern democracy could never be realized. This conviction spurred them to make strenuous efforts to educate and enlighten the masses. They multiplied the printing presses, gave free lectures, and formed discussion groups. They organized the New Thought Movement and the Mass Education Movement. By these means patriotic sentiment was aroused and the feeling of national consciousness was quickened. Steadily the tide of nationalism rose, sweeping through the rank and file of Chinese society.

The political expression of nationalism was the Kuomintang, or the Nationalist Party. Its leader, Dr. Sun Yat-sen, died on March 12, 1925. Dr. Sun was succeeded by General Chiang Kai Shek.

From 1925 to 1927 the Kuomintang was dominated by the left wing of the party. This left wing strengthened the nationalist movement by organizing the incoherent mass of people into a cohesive force. Under its influence, threatening demonstrations against political corruption, social injustice and religious bigotry were made.

The National Government of the Chinese Republic

In 1928 the tide of nationalism swept away the Peking government. In its place the National Government was established at Nanking by the Kuomintang, which assumed the political trusteeship of the people. The ultimate aim of the Kuomintang rule is, as it is understood, the development of a truly democratic form of government in accordance with *The Three*

Principles of the People (or "San Min Chu I") formulated by Dr. Sun Yat-sen.

The left wing soon broke away from the Kuomintang and started a program of social revolution and reconstruction of its own. For ten years it struggled with the National Government for political supremacy in the Chinese Republic. When the Japanese began their military operations on a large scale in north China in July, 1937, members of the left wing, who were called "Communists," gave up their struggle and united with the National Government to fight against the invaders. They formed the famous Eighth Route Army in Shansi and followed the orders of Generalissimo Chiang Kai Shek in China's war of resistance.

Before discussing China's difficulties with Japan it may be proper to mention briefly the accomplishments of the National Government. Since its establishment, the National Government has been making determined efforts to weld the country into a strong centralized nation. Toward this government sympathetic western nations have adopted a friendly policy. To express their friendliness, these nations undertook to return to China the whole or part of the "Boxer Indemnity" and some of the concessions, and, through the League of Nations, to lend distinguished technical experts to assist her in the work of national reconstruction.

It may be fitting to briefly describe the National Government. At the head of this government is the Central Political Council, which is composed of some thirty-six members chosen by the national congress of the Kuomintang. Under the direction of the Central Political Council, the government exercises its several functions. The chairman of the Council is the President of the Republic. The present President is Mr. Lin Sen. The administrative powers are invested in the five departments called *Yuan*. They are the Legislative Yuan, the Executive Yuan, the Judicial Yuan, the Examination Yuan, and the Control Yuan. The first three correspond more or less to the traditional divisions of government of the modern western democracies, while the last two are of Chinese origin. The Examination Yuan takes charge of the civil service examinations and determines the qualifications of applicants for public service. The Control Yuan exercises the power of impeachment and auditing. Besides the five Yuans there are numerous commissions and committees. The ministry of foreign affairs and nine other ministries are under the Executive Yuan.

Since 1928 the National Government and the leading citizens have undertaken the herculean and multitudinous tasks of national reconstruction. They have made astonishing advances in education, in rural reconstruction, in extension of public health service, in construction of highways and railways, in promotion of rapid means of transportation and communication, in flood control, in study of the various branches of science, and in the harmonization of Chinese and western cultures.

Promotion of Education

One of the most important problems in education was to find the most effective means of expression and the quickest and best means of reaching the masses. That problem was simplified for China in 1917 when Dr. Hu Shih and his colleagues started a movement to make the plain language,

or *pai hua*, the uniform language of education and of literary composition throughout the country. The movement spread, and three years later the Ministry of Education ordered that the plain language or *pai hua* should be taught in all schools. The *pai hua*, which may be considered as a simplified form of writing, has been effectively used by the mass education movement to combat illiteracy and ignorance.

Further to promote mass education, special institutes were established. In them young men and women were trained and sent to the rural districts to teach illiterates, not only to read and write but also to improve their material standards. To imbue the people with new ideals of citizenship, educational motion pictures and radio broadcasting were used.

Up to 1937 formal education has been energetically promoted by the government and private individuals, and, as a result, the number of schools and students has been greatly increased. According to the 1934 report of the Ministry of Education, in 1912 there were 86,318 primary schools with 2,793,633 students. In 1931 the number of primary schools had increased to 261,264 with a total enrollment of 11,667,888 students. In 1912 there were only 373 middle schools with some 52,000 students. In 1931 the number of middle schools and vocational schools was five times that of 1912, and the number of students was eight times that of 1912. There were only four universities throughout the vast country in 1912. In 1937 there were 108 colleges, universities, and technical institutions with a total enrollment of 45,000 students. The primary schools and universities are co-educational.

Rural Reconstruction

The next field of current public endeavor in China was rural reconstruction. To relieve acute distress among farmers and to improve their living conditions, leaders in China's economic life have undertaken to establish several farmers' banks, several thousand credit cooperative societies, and a large number of welfare centers. Experiments in rural reconstruction were being conducted by Yen Chang-chao in Tinghsien and Changsha, by Liang Shumin in Chouping (Shantung), and by the Kiangsi Christian Rural Service Union in Lichuen.

A number of universities that have been working in the field of rural reconstruction have endeavored to help the farmers by the introduction of better seeds, improved farm implements, pest-fighting methods, and means toward greater sanitation.

Steps have been taken by the government to improve tea culture, sericulture, and the cotton industry. Experimental stations have been established in certain districts to improve the quality of the tea leaf, the mulberry leaf, and the cotton seed.

Public Health Service

Prior to the establishment of the National Government at Nanking in 1928, no adequate attention was paid to public health by governmental authorities. The National Government created the National Public Health Administration. Health centers and traveling clinics have been organized, and public hospitals have been established in many rural districts and cities

to provide curative and preventive medical services, and to diffuse knowledge of hygiene and sanitation.

Construction of Highways and Railways

As a result of combined efforts of national and local authorities, more than 50,000 miles of improved roads and motor highways were available in the spring of 1936. Through the National Economic Council, national authorities have undertaken to extend the existing railway system, which in 1932 consisted of only 7,000 miles of track. Up to August 1936 an addition of 1,873 miles of railways had been completed. The work of highway and railway building is going on steadily.

Aviation, Telegraphy, and Radio Broadcasting

Another important step toward quickening transportation and communication was the establishment of aviation schools and the organization of aviation corporations. Regular air services served Nanking, Peiping, Shanghai, Canton, Chengtu, Sianfu, Lanchou, and other cities.

Aviation development has been accompanied by the improvement of postal and telegraph services. In November 1936 there were 500,000 kilometers of postal routes, 101,300 kilometers of telegraph lines, and 92 wireless stations.

For radio broadcasting the National and provincial governments have established ten stations. Privately owned, officially licensed stations numbered about 57.

Flood Control

In the autumn of 1931 came the great Yangtse River flood, which affected nearly 25 million people. To keep the river from overflowing again strong dikes were built. Under the leadership of Sir John Hope Simpson and some two hundred Chinese engineers, a million Chinese laborers within six months repaired and built 1,473 miles of dikes and completed 73 miles of new channeling work to improve drainage. Many of the dikes were 140 feet broad at the base, 30 feet thick at the top, and 30 to 50 feet high.

When the dike construction along the Yangtse was finished, the National Government undertook water conservation throughout the country. Private welfare organizations, such as the China International Famine Relief Commission, which has done commendable work, gave the government unfailing assistance in flood prevention projects.

Scientific Research

Much progress has been made in science. To further scientific research there have been established several research institutions, the foremost of which is the Academia Sinica. Members of this national academy have been carrying on research work in astronomy, meteorology, geology, physics, chemistry, engineering, psychology, history, philology, philosophy, and social science. Other learned organizations are the Science Society of

China, the Philosophy and the Science Research Association, and the Federation of Scientific Institutions of China.

Social Progress

Along with the development of educational institutions, intellectual life, and modern industry, fundamental changes have been taking place in social institutions. One of the outstanding social changes is the emancipation of women. Women now have opportunities to establish economic freedom. The new civil code grants them inheritance rights and other civil privileges possessed by the female citizens of advanced nations.

In the more progressive cities serious attention is being given to the welfare of the indigent and the children. Model tenement houses are being built to house the poor. Welfare centers are being established to receive beggars and to teach them handicraft. Kindergartens are being founded. An official "Children's Day" is being observed as an annual event of the country.

Social and Religious Movements

Three or four vital social and religious movements have been set on foot. First in point of interest is the New Life Movement, launched in 1934, which undertakes to teach the people good manners and to train them to observe the elementary rules of cleanliness and order. It seeks to inculcate in the minds of the young people the time-honored virtues of *li*, *yi*, *lin*, and *chih*, which embody the ideas of right attitude, right conduct, honesty, and self-respect.

Growing side by side with the New Life Movement is a revival of Confucianism—not as a religion, but as a welding and vitalizing tool for achieving national unity. The observance of the birthday of Confucius on August 27, which has been neglected for several years, has become again a function of administrative authorities.

While such officers are trying to promote the New Life Movement and the veneration of Confucius, Chinese Christian leaders and foreign missionaries present to the public Jesus' way of life, not so much by preaching as by rendering effective social, medical, and educational services. Christian institutions, both Catholic and Protestant, are now experiencing orderly and steady development.

Buddhism also is being revived, after a long period of inactivity. A large number of Buddhist associations have been established, and the number of learned exponents of the Buddhist teachings has steadily increased. Buddhist monks and laymen have established orphanages and Swastika societies to help the distressed. They publish magazines and distribute Buddhist literature, like propagandists of other faiths.

Broadening the Chinese Scope of Thought

During the past ten years the scope of Chinese thought has been greatly broadened by the study of modern science, world literature, western philosophies, and the history, religions, and art of the great nations of the East and the West. Chinese with a world outlook have undertaken to

make a systematic study of their country's classical learning and to create what they called "new poetry," new drama and new fiction. They have published books, of which many are translations from western works, and periodicals of all sorts.

Harmonization of Chinese and Western Cultures

In recent years there has developed a tendency to harmonize the best traditions of China with the culture of the West. This became apparent first in a new Chinese architecture. The imposing Sun Yat-sen Memorial Hall at Canton, the elegant Metropolitan Library at Peiping, the Ministry of Railways building at Nanking, the new City Hall of Great Shanghai, and beautiful buildings on the campuses of many institutions of higher learning well illustrate this tendency. In these new structures the old Chinese architectural form and decorative motif blend with western ideas and techniques of building construction.

In pictorial art, also, especially in the masterpieces of Chang Shan-tze, Liang Dinmin, and Hsu Peihung, this tendency toward harmonization is found. In the field of music it is illustrated by the work of Y. R. Chao, who renders Chinese songs in western scale. In modern Chinese furniture, dress, social customs, sports, and games, the tendency to compromise and harmonize the elements of western and Chinese cultures is everywhere evident.

A New Democracy in Progress of Formation

As Chinese leaders thus seek to wed the old culture to the new, a modern Chinese democracy is in the process of formation. Since 1911 China has been a republic in name only. There has been no true representative government. Though an organic law has been written, there is no permanent constitution. To the Chinese people the word "republic" is but a badge of freedom, a symbol of their hopes, and a goal yet to be attained.

In 1934-36 a permanent constitution of the Chinese Republic was being drafted. It contains 160 articles covering all important phases of Chinese affairs, such as the rights, duties, and education of the people, the division of power between the central and local governments, and the organization and function of the various departments. This proposed constitution is being critically studied in the light of Chinese history and actual conditions in the country. It is hoped that in the winter of 1940 a national convention will be held to consider its adoption.

Difficulties with Japan

Since 1915 China has been suffering from Japanese aggression. In 1915, the Japanese government, taking advantage of the European War, presented to President Yuan Shih Kai the "Twenty One Demands" and forced him to accept them. In 1931 the Japanese occupied Manchuria, and a year later created the "Manchukuo" with Henry Pu-yi, ex-emperor of the Manchu dynasty, as the chief executive. In 1934 Henry Pu-yi was made the "Emperor of Manchukuo" and the name "K'ang Teh" (meaning "Healthy Virtue") was given to his reign.

In July, 1937 the Japanese resumed their military operations in China. In rapid succession they occupied Peiping (August 8, 1937), Shanghai (November 8, 1937), and Nanking (December 12, 1937). By the end of 1939 they had penetrated many provinces of China, but they have not gained any political influence therein. They have occupied only the areas that are adjacent to the Yangtze River, the Grand Canal, and the railways. A few miles from the occupied cities and lines of communication, the Chinese National Government carries on its administrative activities. When the Japanese gain control of one area they usually lose it in another. In the occupied cities where puppet regimes were set up, most of the schools and colleges were wiped out, most of the industries were destroyed, and countless number of homes were looted and burned.

Before the fall of Nanking, the National Government moved its capital 1,500 miles inland to Chungking. Several million people including several thousand college students fled to the hinterland.

New China Emerging in the Hinterland

In area, population, and natural resources the hinterland is far more than the regions temporarily occupied by the Japanese, but it has hardly been developed. Since the spring of 1938 it has been experiencing a phenomenal growth. Some 12,000 miles of motor roads have been built, connecting Sian with the Turk-Sib Railway terminus in Russian Turkestan and Kunming with Rangoon in Burma. A network of eleven lines of railways totalling 4,500 miles have been either completed or partly finished. The new capital, Chungking, is being connected with the outside world by airways. This wartime capital is now only five days to London and seven days to San Francisco.

An economy of peace has been developed. The work is being carried on by both the National Government and private corporations. The Ministry of Economic Affairs, up to May, 1940, has been operating sixty-three factories in the different provinces representing an investment of 37 million Chinese dollars. The present setup includes 13 mines, 4 metal works, 4 electrical equipment plants, 4 chemical plants, besides a number of power plants, waterworks, and oil plants. In order to further strengthen China's new economic foundation, the Ministry of Economic Affairs not only doubles its efforts in the establishment of basic factories but also in the development of rural economy. Loans to the farmers for the purchase of seeds, fertilizers, working animals, and farming implements, amounting to nearly ten million Chinese dollars, are being extended by the four government banks and the Agricultural Credit Administration. In this way the productive power of the people in the rural areas may be raised and with it their standard of living.

Great private corporations with an aggregate capital of fifty-six million Chinese dollars have grown up in the western provinces. In Szechuan province alone there have been established some four hundred factories.

In direct response to the critical situation created by the destructive impact of Sino-Japanese hostilities upon the economic life in eastern China and along the Yangtze River, where a large proportion of China's industrial equipment has been either destroyed or seized by the Japanese armed force,

the industrial movement was initiated in 1939. In little more than a year this movement has grown to include 1,300 units employing over 25,000 members, with a monthly turnover of three to four million Chinese dollars. These units are distributed through five large regions of free China. They employ in the field work alone over 500 men and women engineers, accountants, and organizers. They produce more than 250 different commodities. They enjoy the confidence of the National Government and of the well-wishers at home and abroad.

To assist China in the development of an economy of peace the American government has given timely financial aid through its Export and Import Bank. The twenty-five million dollar and the twenty million dollar credit loans have enabled China to purchase in America the needed oils, trucks, road-building machinery, mining and smelting machinery, medical supplies and other materials for reconstruction work. The Chinese government has been paying back the loans by sending tungsten and other raw materials to the United States.

The Chinese people and their leaders appear to have determined to make the foundations of their nation as firm as a rock. They resist aggression with one hand and rebuild the nation with another. For every mile of destruction there are three miles of reconstruction. They are more united than ever and their morale is high.

Emerson, in his essay on "Politics," says: A nation of men bent on freedom, or conquest, can easily confound the arithmetic of statist, and achieve extravagant actions out of all proportion to their means. China is now unitedly bent on political, social, intellectual and spiritual freedom and on conquest of its economic backwardness, its self-complacency and ignorance. What the outcome will be, future alone can tell.

Conclusion

It may be said in concluding this brief history of China that during the past 4,000 years China has been slowly, steadily, and continuously developing her culture and has made valuable contributions, directly or indirectly, to the development of the cultures of other countries. The progress of China has been interrupted several times by internal dissension and foreign invasion, but she has never been so shattered as to have lost her vitality. The passion of the Chinese for learning and their power of assimilation have enabled their country and culture to develop from age to age in spite of interruption. In their contact with foreign culture they took over the elements which were assimilable, improved and developed them in their own way, and made them distinctly Chinese. Now they are obliged to undertake the task of readjusting everything in their country to changing conditions. Doubtless they will make many mistakes and blunders, but, in view of what their forefathers have achieved in the past, there is reason to believe that they will be able to reconstruct their country and to recreate their civilization. Already there are indications of what they can do if they are given the opportunity. But it may take them a long time to accomplish all they propose to do to make their country a worthy member of the modern family of nations and their culture a worthy component of the new civilization of the world.

A Library of One Hundred Books on China

The following books are recommended to those who desire to go into a deeper study of Chinese history or Chinese civilization but who may not pursue their studies in any language other than English.

Some of the books, such as Latourette's *The Chinese, Their History and Culture*, contain valuable bibliographies.

The books selected are listed in the following order: general works; philosophy; religion; history; biography; geography and travel; manners and customs; social science and economics; political science; law; education; music; fine arts; language and literature; medicine; and agriculture.

A. General Works

Kwei Chung-shu, ed. *The Chinese Year Book, 1935, 1936, 1937, 1938-39*. Shanghai, Kelly and Walsh.

T'ang Leang-li. *The New Social Order in China*. Shanghai, China United Press, 1936.

Williams, Edward Thomas. *China Yesterday and Today*. 4 ed. rev. New York, Thomas Y. Crowell, 1935.

Woodhead, H. G. W. *The China Year Book, 1935, 1936, 1937, 1938, 1939*. Shanghai, The North China Daily News and Herald, 1936.

Zen, Sophia H. Chen, ed. *Symposium on Chinese Culture*. Shanghai, The Commercial Press, 1931.

B. Philosophy

Bruce, J. Percy. *Chu Hsi and His Masters: an Introduction to Chu Hsi and the Sung School of Chinese Philosophers*. London, A. Probsthain, 1923.

Forke, Anton. *The World Conception of the Chinese; Their Astronomical, Cosmological and Physico-philosophical Speculations*. London, A. Probsthain, 1925.

————— *Yang Chu's Garden of Pleasure*. London, John Murray, 1912.

Dubs, Homer H. *The Works of Hsun-tzu*. London, A. Probsthain, 1928.

Fung Yu-lan. *Chuang Tzu*. Shanghai, The Commercial Press, 1932.

Henke, F. G. *The Philosophy of Wang Yang Ming*. Chicago, The Open Court Publishing Co., 1916.

Hu Shih. *The Development of the Logical Method in Ancient China*. Shanghai, Oriental Book Co., 1928.

Legge, James, translator. *The Four Books: Confucian Analects, The Great Learning, The Doctrine of the Mean, and the Works of Mencius*. Shanghai, The Chinese Book Co., 1930.

Lin Yutang. *The Wisdom of Confucius*. New York, The Modern Library, 1939.

Mei, Yi Pao. *The Ethical and Political Works of Mo Tse (Me Ti)*. London, 1929.

Waley, Arthur. *The Way and Its Power (A Study of the Tao Te Ching and Its Place in Chinese Thought)*. Boston and New York, Houghton Mifflin Co., 1934.

C. Religion

Clennell, W. J. *The Historical Development of Religion in China*. London, Theosophical Publishing House, 1926.

Latourette, K. S. *A History of Christian Missions in China*. New York, The Macmillan Co., 1929.

- Lee, Shao Chang. *Popular Buddhism in China*. Shanghai, The Commercial Press, 1939.
- Plopper, C. E. *Chinese Religion Seen Through the Proverbs*. Shanghai, The China Press, 1926.
- Reichelt, Karl L. *Truth and Tradition in Chinese Buddhism*. Shanghai, The Commercial Press, 1927.
- Shryock, John K. *The Origin and Development of the State Cult of Confucius*. London and New York, The Century Co., 1932.
- Stewart, James L. *Chinese Culture and Christianity; A Brief Review of China's Religions and Related Systems from the Christian Standpoint*. New York, Fleming H. Revell, 1926.
- Werner, E. T. C. *A Dictionary of Chinese Mythology*. Shanghai, Kelly and Walsh, 1932.

D. History

- Bland, J. O. P. and E. Backhouse. *China Under the Empress Dowager*. Philadelphia, J. B. Lippincott Co., 1912.
- Cameron, M. E. *The Reform Movement in China, 1898-1912*. Stanford University Press, 1931.
- Carter, Thomas Francis. *The Invention of Printing in China and Its Spread Westward*. Rev. ed. New York, Columbia University Press, 1931.
- Pott, Francis Lister Hawks. *A Sketch of Chinese History*. 4 ed. rev. Shanghai, Kelly and Walsh, 1923.
- Hirth, Friederich. *The Ancient History of China to the End of the Chou Dynasty*. New York, Columbia University Press, 1908.
- Hu Shih. *The Chinese Renaissance*. Chicago, University of Chicago Press, 1934.
- Hudson, Geoffrey F. *Europe and China; A Survey of Their Relations from Earliest Times to 1800*. London, E. Arnold, 1931.
- Latourette, K. S. *The Chinese; Their History and Culture*. New York, The Macmillan Co., 1934.
- MacNair, H. F. *Modern Chinese History, Selected Readings*. Shanghai, Commercial Press, 1923.
- Morse, H. B. and H. F. MacNair. *Far Eastern International Relations*. Boston, Houghton Mifflin Co., 1931.
- Reichwein, Adolf. *China and Europe; Intellectual and Artistic Contacts in the 18th Century*. New York, A. A. Knopf, 1925.
- Tyau, M. T. Z. *Two Years of Nationalist China*. Shanghai, Kelly and Walsh, 1930.
- Van Dorn, H. A. *Twenty Years of the Chinese Republic*. New York, A. A. Knopf, 1932.
- Wilhelm, Richard. *A Short History of Chinese Civilization*. New York, The Viking Press, 1929. Tr. by Joan Joshua.

E. Biography

- Hail, William James. *Tseng Kuo-Fan and the Taiping Rebellion*. New Haven, Yale University Press, 1927.
- Linebarger, P. M. W. *Sun Yat-sen and the Chinese Republic*. New York and London, The Century Co., 1925.
- Restarick, Henry B. *Sun Yat-sen, Liberator of China*. New Haven, Yale University Press, 1931.
- Sharman, Mrs. Lyon. *Sun Yat-sen, His Life and Its Meaning; A Critical Biography*. New York, The John Day Co., 1934.
- Sun Yat-sen. *Sun Yat-sen, His Political and Social Ideals; A Source Book*. Com-

piled, translated and annotated by Leonard S. Hsu. Los Angeles, University of Southern California Press, 1933.

F. Geography and Travel

Breden, Juliet. *Peking—A Historical and Intimate Description of Its Chief Places of Interest, with Maps, Plans, and Illustrations*. 2 rev. ed. Shanghai, Kelly and Walsh, 1930.

Buxton, Leonard H. D. *China the Land and the People*. (A Human Geography with a Chapter on Climate by W. D. Kendrew). London, W. Heffer and Sons, 1929.

Cressey, George B. *China's Geographical Foundations, A Survey of the Land and Its People*. New York, McGraw, 1934.

Hedin, Sven. *Jehol, City of Emperors*. Tr. by G. E. Nash from the Swedish. New York, E. P. Dutton & Co., 1933.

Marco Polo. *The Travels of Marco Polo, the Venetian*. Edited by Manuel Komroff. New York, Horace Liveright, 1929.

G. Manners, Customs and Amusements

Arlington, Lewis Charles. *The Chinese Drama From the Earliest Times Until Today*. Shanghai, Kelly and Walsh, 1930.

Breden, J. and I. Mitrofanov. *The Moon Year: A Record of Chinese Customs and Festivals*. Shanghai, Kelly and Walsh, 1927.

Granet, Marcel. *Festivals and Songs of Ancient China*. Tr. by E. D. Edwards from the French. London, George Routledge, 1932.

Hosie, Lady Dorothea. *Portrait of a Chinese Lady and Certain of Her Contemporaries*. New York, W. Morrow & Co., 1930.

Lin Yutang. *My Country and My People*. Rev. ed. New York, John Day and Reynal Hitchcock, 1938.

Tun Li ch'en. *Annual Customs and Festivals in Peking*. Tr. by Derk Bodde from the Chinese. Peiping, Henry Vitch, 1936.

H. Social Sciences and Economics

Buck, J. L. *Land Utilization in China*. Shanghai, The Commercial Press, 1937.

Condliffe, J. B. *China Today: Economic*. Boston, World Peace Foundation, 1932.

Kulp, D. H. *Country Life in South China*. New York, Columbia University Press, 1925.

Lamson, Herbert Day. *Social Pathology in China: A Source Book for the Study of Problems of Livelihood, Health and the Family*. Shanghai, The Commercial Press, 1935.

Lowe, Chuan-hua. *Japan's Economic Offensive in China*. London, George Allen and Unwin Ltd., 1939.

Morse, Hosea Ballou. *The Guilds of China*. 2 ed. Shanghai, Kelly and Walsh, 1932.

Remer, C. F. *Foreign Investments in China*. New York, The Macmillan Co., 1933.

Tawney, Richard Henry. *Land and Labour in China*. London and New York, G. Allen Harcourt, 1932.

Wilkinson, H. P. *Family in Classical China*. Shanghai, Kelly and Walsh, 1926.

I. Political Science

Holcomb, Arthur N. *The Chinese Revolution*. Cambridge, Harvard University Press, 1930.

Liang Chi-chao. *History of the Chinese Political Thought During the Early Tsin*

Period. Tr. by L. T. Chen from the Chinese. London, Kegan, Paul, Trench, Trubner, 1930.

Sun Yat-sen. *San Min Chu I, The Three Principles of the People.* Tr. by Frank W. Price from the Chinese. Shanghai, China Council, I.P.R., 1927.

Wu Chao-chu. *The Nationalist Program for China.* New Haven, Yale University Press, 1929.

J. Law

Bryan, Robert T. *An Outline of Chinese Civil Law.* Shanghai, The Commercial Press, 1925.

Duyvendak, J. J. L. *The Book of Lord Shang (Kung Sun Yang), A Classic of the Chinese School of Law.* London, A. Probsthain, 1928.

Hsia, Ching-lin, translator. *The Civil Code of the Republic of China.* Shanghai, Kelly and Walsh, 1930.

Tseng Yu-hao. *Modern Chinese Legal and Political Philosophy.* Shanghai, The Commercial Press, 1930.

K. Education

Chu You-kuang. *Some Problems of a National System of Education in China.* Shanghai, The Commercial Press, 1933.

Peake, Cyrus H. *Nationalism and Education in Modern China.* New York, Columbia University Press, 1932.

Twiss, George R. *Science and Education in China: A Survey of the Present Status and a Program for Progressive Improvement.* Shanghai, The Commercial Press, 1925.

Yen, James Yang-cho. *The Mass Education Movement in China.* Shanghai, The Commercial Press, 1925.

L. Music

Chao Mei-pa. *The Yellow Bell (A Brief Sketch of the History of Chinese Music).* Baltimore, Baldwin, 1934.

Levis, John Hazedel. *Foundations of Chinese Music.* Peiping, Henri Vetch, 1936.

Van Aslst, J. A. *Chinese Music.* Peiping, Henri Vetch, 1933.

M. Fine Arts and Architecture

Binyon, Lawrence. *The Flight of the Dragon.* London, John Murray, 1927.

Bushell, S. W. *Chinese Art.* 2 vols. 2 rev. ed. London, Victoria and Albert Museum, 1924.

Carter, Dagny. *China Magnificent: A History of Five Thousand Years of Chinese Art.* New York, Reynal & Hitchcock, 1935.

Cox, Warren E., ed. *Chinese Art (A Selection of Articles from the 14th Edition of the Encyclopedia Britannica).* New York, Encyclopedia Britannica Co., 1932.

Fry, Roger E. and others. *Chinese Art (An Introductory Review of Painting, Ceramics, Textiles, etc.).* New York, E. Weyhe for the Burlington Magazine, 1925.

Hackney, Louise W. *Guide Posts to Chinese Painting.* Boston and New York, Houghton Mifflin, 1929.

Hobson, R. L. *Chinese Art: One Hundred Plates in Color Reproducing Pottery and Porcelain of All Periods, Jades, Bronzes, etc.* New York, The Macmillan Co., 1927.

Petrucchi, Raphael. *Chinese Painters, A Critical Study.* Tr. by Frances Seaver. New York, Brentano's, 1921.

Siren, Oswald. *The Imperial Palaces of Peking*. Paris and Brussels, G. Van Oest, 1926.

Soulie, Charles G. (George Soulie De Morant). *A History of Chinese Art from Ancient Times to the Present Day*. Tr. by G. C. Wheeler. London, George G. Harrap & Co., 1931.

Sowerby, Arthur de Carle: *Nature in Chinese Art*. New York, John Day, 1940.

N. Language and Literature

Alderich, Harry S. *Hua Yu Hsu Chih—Practical Chinese Including a Topical Dictionary of 5000 Everyday Terms*. Peiping, Henri Vitch, 1934.

Ayscough, Florence and Lowell, Amy. *Fir Flower Tablets*. Poems translated from the Chinese. Boston, Constable, 1922.

Chu Yuan. *The Li Sao, An Elegy on Encountering Sorrows*. Tr. from the Chinese with explanations by Lim Boon Keng. Shanghai, The Commercial Press, 1929.

Clark, Cyril De Le Gros. *Selections from the Works of Su Tung-po, 1036-1101*. London, J. Cape, 1932.

Giles, Herbert A. *A History of Chinese Literature*. New York, D. Appleton & Co., 1929.

Hsiung, S. I. *Lady Precious Stream*. London, Methuen and Co., 1935.

Lin Yutang. *Moments in Peking*. New York, John Day, 1939.

Snow, Edgar. *Living China*. New York, John Day, 1936.

Waley, Arthur. *A Hundred and Seventy Chinese Poems*. New York, A. A. Knopf, 1919-1925.

——— *More Translations from the Chinese*. London, Allen & Unwin, 1919.

——— *The Temple and Other Poems*. New York, A. A. Knopf, 1923.

Wang, Chi-chen. *Dreams of the Red Chamber*. New York, Doubleday Doran & Co., 1929.

Wilder, G. D. and Ingram, J. H. *Analysis of Chinese Characters*. Peiping, North China Union Language School, 1923.

O. Medicine

Wong, K. Chimin and Wu Lien-teh. *History of Chinese Medicine*. Tientsin, The Tientsin Press, 1930.

P. Agriculture

Buck, John Lossing. *Chinese Farm Economy*. Shanghai, The Commercial Press, 1930.

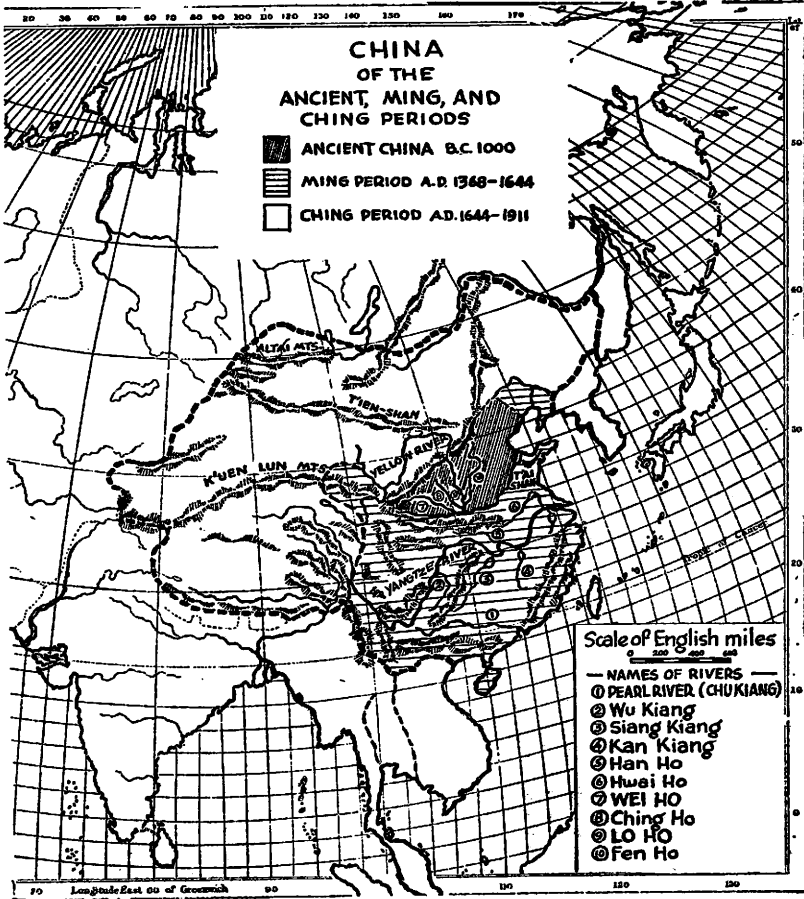
King, F. H. *Farmers of Forty Centuries*. New York, Harcourt, Brace & Co., 1927.

Q. Periodicals

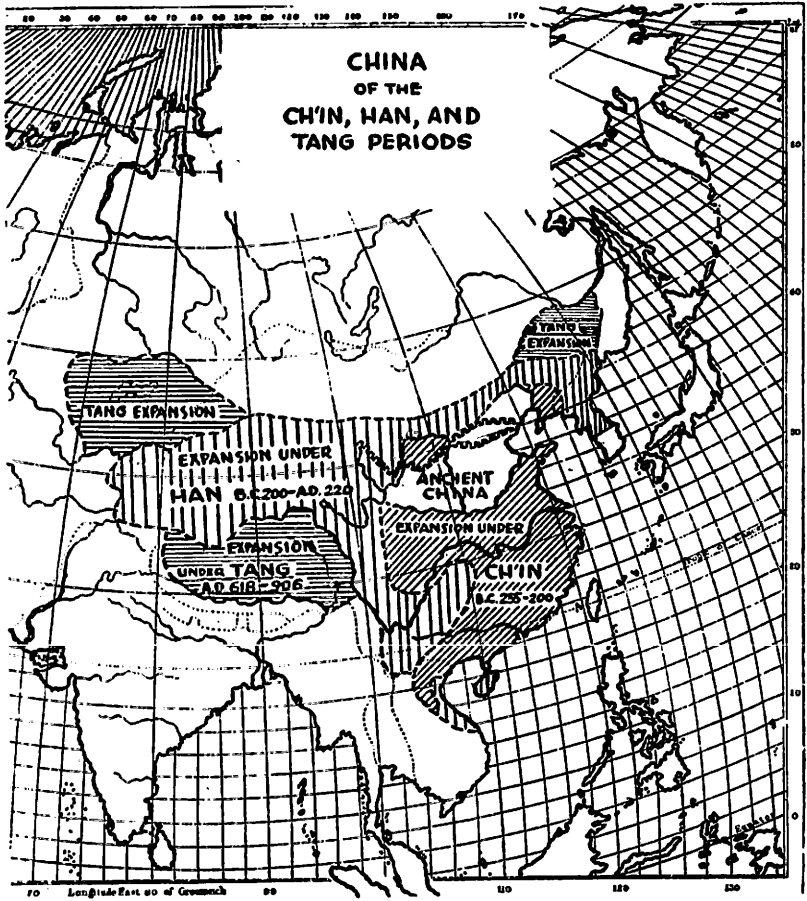
The following periodicals contain informative articles on the various aspects of Chinese life and culture and the present internal and foreign affairs of China. The periodicals are classified into two groups: general and academic. For the general reader: *Asia Magazine*, New York; *China Critic*, Shanghai; *China Journal of Science and Arts*, Shanghai; *China Weekly Review*, Shanghai; *Chinese Christian Student*, New York; *Chinese Recorder*, Shanghai; *Far Eastern Survey*, New York; *Foreign Policy Bulletin*, New York; *Fu Jen Magazine*, Peiping; *Pacific Affairs*, Camden, N. J.; *Tien Hsia*, Shanghai.

For definitive articles: *Chinese Social and Political Science Review*, Peiping; *Journal of American Oriental Society*, New Haven; *Journal of Royal Asiatic Society*, London; *Journal of Royal Asiatic Society*, North China Branch, Shanghai; *Harvard Journal of Asiatic Studies*, Cambridge, Mass.; *Nankai Social and Economic Quarterly*, Tientsin; *Yenching Journal of Chinese Studies*, Peiping.

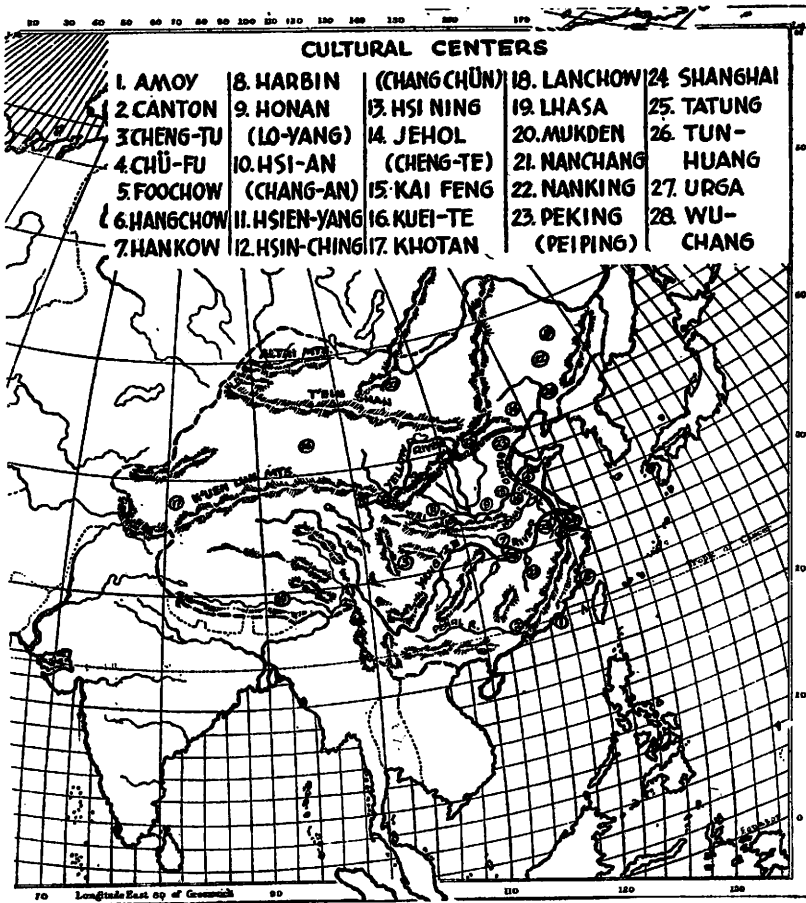
Map I



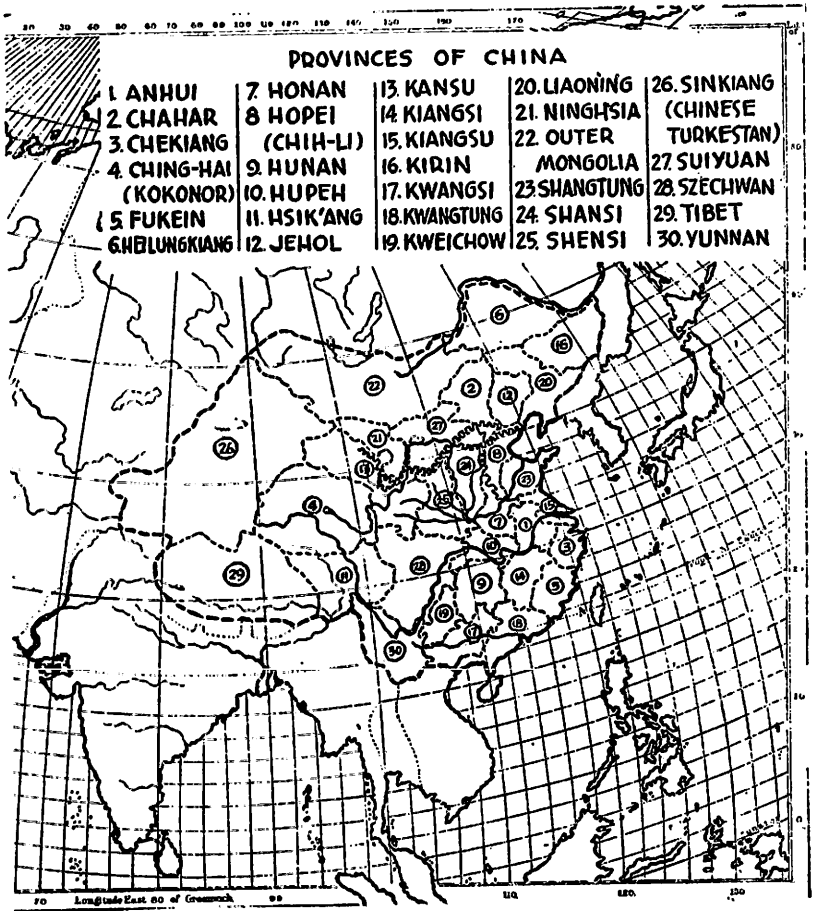
Map II



Map III



Map IV



THE DEVELOPMENT OF CHINESE CULTURE

BY SHAO CHANG LEE, PROFESSOR OF CHINESE HISTORY AND LANGUAGE, UNIVERSITY OF HAWAII

製昌紹李 表進演化文國中

PERIODS	Began	Capital	Character & Events of the Period	Government & Customs	Economic System	Religion & Philosophy	Education & Literature	Art & Other Handiwork	World History
伏羲 FU HSI	B.C. 2852*		Fu Hsi, legendary founder of Chinese civilization, taught people how to make fish-nets and to domesticate animals	Tribal Government The law of marriage said to have been originated by Fu Hsi	In fish and hunting stage	The worship of Shang Ti (God) Invention of the "Pa-Kua" or "Eight Trigrams"		The lute and lyre invented	The old Egyptian Empire. Menes, Memphis founded
神農 SHEN NUNG	2737*	In Honan and Shangtung	Shen Nung, "the Divine Husbandman," taught people the art of husbandry and the use of medicinal herbs		Agriculture the basis of Chinese civilization				
黃帝 HUANG TI	2704*	In Hopeh	Huang Ti, progenitor of the Chinese race Wild Tribes conquered Building of walled cities	Took title from color of earth (yellow) Lunar calendar made	Raising silk worms by Siling, wife of Huang Ti	Altar to Shang Ti The Sexagenary Cycle—a time-reckoning device	Written characters invented by Chang-Chieh	Building of boats, carts, etc. "Style of cap and gown standardized"	Pyramid Building
堯舜 YAO SHUN	2356* 2255*	In Shansi	TRADITIONAL GOLDEN AGE 13-year flood conquered by Yu the Great	The Middle Kingdom Patriarchal ruler called the "Son of Heaven" Bestowing surnames		Worship of Shang Ti and Nature The Nine Relations	Folk-lore of Yao and Shun	"Objects painted on garment to denote rank"	Abraham
夏 HSIA	2205*	In Shansi	Yu founded the First Dynasty Lands granted to Nobles Constant struggles with neighboring tribes	Succession to Throne became hereditary in male line The Hsia Calendar Wine-drinking prohibited by Yu the Great	"Tribute system" of Taxation (Each able-bodied man given 5 mow of land and latepays the product of 5 mow)	Worship of Heaven Ancestor Worship "The Will of Heaven" Oracles written on tortoise shell	Schools for Nobles established Astronomy studied	Bronze work— Drums, gongs, bells, tripods (symbols of Royalty), etc. Jade rings, etc., as marks of rank	Hammurabi and his Code
商 SHANG or YIN	1766*	In Honan Near Kuei-Te Fu	T'ang, Founder. 7-year Drought Invasions of Yellow River Expedition against Tatar tribes Transfer of capital due to flood	Feudalism Moral maxims Nobility ranks Pensions for the aged	"Aid System of Taxation" (Land divided into Lots Eight families to cultivate one lot for Government) "Gold Coin" minted	T'ang's prayer to Heaven Ancestor Worship Animals for sacrifices Oracles on tortoise shell	Colleges and schools established Beginning of lyric poetry	Bronze Libation Cups and State carriages Inscriptions on bones, bronze, works, etc.	Babylonian civilization. Rameses II of Egypt Phoenician Commerce
周 CHOU	1122	In Shensi Near Hsi-An Fu Loyang (Honan)	Chinese reach a very high degree of civilization Authentic history begins. Wen Wang, Wu Wang, Founders Chou Kung organizes Government Kitze founds Korean civilization Empire divided into Feudal States Empire plundered by Tatar tribes constantly; Removal of capital Kuan Tsai, statesman of Ch'i Parts of Great Wall built "Period of Warring States"	Feudalism Central Government—a model for succeeding dynasties Five Orders of Nobility Penal Code for subject race, "Li" for citizens Eunuch system introduced Polygamy legalized Marriage custom perfected Funeral Rites emphasized Law cast in metal (536)	People divided into four classes "Tribute system" for city people, "Aid System" for country people Military equipment provided by the farmers "Silk export to Europe mentioned in Aristotle" "Knife money" minted Salt-Gov. Monopoly in state of Ch'i	Sacrifice to Shang Ti by the "Son of Heaven" Lesser Divinities worshipped by lesser ranks Exorcism common Ancestor Worship universal Burial of "Companion to the dead" common The 100 Philosophers Age of Vigorous Thinking Lao-Tsu (600) Confucius (551-478) Mencius (372-289)	Schools for Nobles and for Commoners Written characters classified "Book of Changes" "Book of History" "Book of Odes" "Book of Rites" "The Spring and Autumn Annals" of Confucius Works on political economy, ethics, military tactics, medicine, mathematics, etc., written	Finest bronze work produced in form of bowls and bells War chariots, war weapons, farm implements, household articles manufactured Bricks and stone work Water-clocks	The Assyrian Empire Latinus reigned in Italy David Solomon Founding of Rome Eclipse of sun (Aug. 29, B.C. 776) Chaldean Empire Cyrus—Persian Empire The famous Hebrew prophets Buddha (B.C. 600) Socrates (B.C. 469-399)
秦 CH'IN	225	Hsiang-Yang (Shensi)	Shih-Huang-Ti unifies Empire Rise of Hsiung-Nu (Huns) in North Great Wall completed	Absolute Monarchy Empire divided in 36 provinces	Gold and copper coins as medium of exchange	Rise of Taoism Elixir of Life sought by Shih Huang Ti	Writing simplified Brush pen invented "Burning of Books"	Palaces and stone monuments erected on grand scale	Alexander the Great Conquest of Greece by Rome
漢 HAN	206 A.D. 25	Hsi-An-Fu (Ch'ang-An) (Shensi) Loyang (Honan)	Empire extended under Wu-Ti Hsiung-Nu invasions of North Conquest of East, West, and South Trade with Greeks and Romans Usurpation of Wang Mang, the Socialist statesman Eunuchs make trouble	Imperialism Civil Service examinations for Governmental appointments Slaves as property	Copper coins and knife-shaped money used Deer Skin as currency for some time "Well" system of tithing advocated Trade with West	Confucianism becomes state religion Taoism organized (A.D. 34) by Chang Tao-Ling Buddhism introduced and officially welcomed (A. D. 67)	Classics restored History written by Su-ma Chien (d. B.C. 90) Dictionary by Hsu Shen Great revival of old learning Imperial Library opened	Stone Sculpture (in bas-reliefs) Paper invented by Tsai Lun (105) Painting of heroes Graeco-Bactrian art influence begins to enter	Punic Wars Pompey the Great Japan—a Kingdom Julius Caesar Antony and Cleopatra Augustus
魏蜀吳 WEI SHU WU	220 221 222	Loyang Ch'eng-Tu Wu Ch'ang and Nanking	Period of incessant warfare among aspirants to the throne Tsao Tsao—Founder of Wei State Liu Pei—Founder of Shu State Heroic deeds of Kuan Yu Sun Ch'uan—Founder of Wu State	Loyalty to factional chief supreme Custom of "Sworn Brotherhood" started by the "Peach Garden" Pact		Rebellion of "Yellow-turban" Taoists	Literary activities of the "Seven Scholars of Ch'ang An" Taoist books on alchemy, etc., written	Wooden oxen and mechanical horses said to be invented by Chu-Ko Liang for war Great junks—ships	Christianity founded amid persecutions Roman Emperors chosen by army
晉 TS'IN	265 317	Loyang Nanking	Three Kingdoms overthrown by Ssu-Ma Family, Ts'in Dynasty founded Rebellion of Eight Princes Kingdom of Han set up by Huns	Tea first mentioned as a drink Chairs used		First pagoda built (250) The "Purity-Talk" Sect of Taoism formed Buddhism prospers	Poetry and Prose—the "Seven Sages of the Bamboo Grove" Tao Yuan Ming, the poet	Age of Calligraphy (Wang Hsi-Chi) Ku Kai-Chih, famous painter	Diocletian sent ambassadors to China (296) Silk introduced into Japan
南北朝 S. N.	420 479 502 557 386 534 535 550 557	Nanking Nanking Nanking Nanking In Shansi In Honan In Shensi In Honan In Shensi	"Epoch of South and North" 宋 Sung 齊 Chi 梁 Liang 陳 Chen 北 N. Wei 東 E. Wei 西 W. Wei 齊 N. Chi 周 N. Chow	Rise of a new aristocracy Distinction drawn between Scholar class and Commoners Family loyalty above loyalty to country Custom of foot-binding said to have begun at Court of Chi (500) and at Court of Chen (585) Various Tatar groups adopted Chinese civilization	In North business transacted by barter Copper coins adopted Trade between China, India, Japan, and Constantinople carried on in South Gold and silver employed as a medium of exchange	Wide spread of Buddhism People permitted to enter Buddhist Priesthood (385) Fa Hsiang's Pilgrimage to India (400) Buddhism introduced to China (620) 30,000 temples built Rapid growth of Taoism A monk after 26 years of rule Introduction of Buddhism into Korea (372) Emperor of Liang became a monk after 26 years of rule More books on the principles of Yin and Yang and of the five elements written The "Feng Shui" system (geomancy) originated	The Wen Hsuan of Prince Chao Ming of Liang Chinese phonetic system invented by Buddhists System of Four Tones invented by Shen Yo 415 sets Buddhist books made "Style of Six Dynasties," a new style of literary composition	Hsieh Ho's Six Canons of Painting Lady Su Wei's Magic Square of Poetry Period of Best Chinese Sculpture begins "Compass" Buddhist images in stone cave temples in Honan and Shansi Method of glass-making learned from Indo-Scythians and Roman envoys	Church Council of Nicea (325) Constantine moved Capital Frontier troubles Church disputes Attila's Empire Christianity introduced into France (496) Beginning of Feudalism in Europe Eggs of silk worms introduced into Constantinople by Persian monks (550)
隋 SUI	589	Ch'ang An and Loyang	Yang-Ti, great Emperor Grand Canal built Great Wall repaired	Criminal Law codified	Tithing System instituted	Chinese culture introduced into Japan	Public Libraries opened	New palaces built Printing of Buddhist books	Power of clergy increased
唐 T'ANG	618	Ch'ang An and Loyang	T'ang Tai Chung the Great Greatest period of national expansion Conquests of Turkic lands, Tibet, and Korea. Culture spread More Chinese institutions introduced into Japan—social customs, written language, etc. T'ang Ming Huang's magnificent court	System of literary examination improved Official ranks denoted by color of costumes Tea and Wine common beverages Most of the Chinese festivals established	Lan Tax Personal tax House Tax Copper Cash unit of currency, the famous "K'ai Yuan" cash Sugar industry started	Taoism, State Religion Buddhism and Confucianism continued Nestorian Christianity and Mohammedanism introduced Nestorian Monument (782)	National University and local schools established Age of Poetry Li Po (705-762) Tu-Fu (712-770) Books printed (868) by Buddhist monks	Great period of painting Gunpowder used for fireworks Art of paper-making disclosed to Arabs (751) New musical instruments	Justinian Code of Laws Mohammed's Koran Christianity in England and Germany Charlemagne crowned at Rome (800)
五代 "Period of Five Dynasties"	907	K'ai-Feng Fu and Loyang	Period of Militarism Liao (Khitan) Dynasty established Ten Kingdoms in China		Temple idols melted to coin money by Shih-Chung (954)		Invention of block printing by Feng Tao (949)	Art preserved by petty sovereigns	Norse ravages Normans in England
宋 SUNG N.宋北 S.宋南	960 1127	K'ai-Feng Fu (Honan) Hang-Chow (Chekiang)	Empire Reunited Kingdom of Hsia Founded Golden Tatars founded Chin Empire Struggles with (1) the Khitan Tatars and (2) the Golden Tatars	Wang An Shih's scheme of political reforms—State Socialism	Tax on Land and Products Paper Money issued	Kuan Yu Canonized Neo-Confucianism of Chu Hsi (1130-1200) Speculative Philosophy of the Neo-Confucianists	Age of Cultural Greatness The Renaissance of Classical Learning School of Painting established	Pictorial Art and Porcelain Li Po's excellent Movable type for printing used Gunpowder for warfare	Popes and Emperors Chinese paper and compass reached Europe Zenith of Pope's power
元 YUAN (Mongol)	1280	Peking	Mongol conquests of China and Asia Kublai Khan's magnificence Marco Polo's account of China	Long finger nails and small feet in women as signs of gentility	Paper Currency extensively used	Lamaism adopted by Mongols Catholic Christianity introduced	The book on Filial Piety compiled Age of Novels and Drama	Painting flourishes Chao Ming-fu, painter	Crusades Rise of Universities Russia overrun by Mongols
明 MING	1368	Nanking Peking (1409)	Chu Hung Wu, Founder Annam annexed to China Inroads of Mongols Conflicts with Japanese in Korea European traders arrive (1517) Famine and rebellion in North Cruelty of Ch'ang Hsien Chung	Monarchical Laws of Ming Red visiting cards originated Wearing of spectacles	Paper Currency and Copper Cash in use Introduction of mechanical clocks and tobacco	"The Eight Genii" Kuan Yu, deified as "God of War" (1594) Spread of Catholic Christianity Philosophy of Wang Yang Ming (1472-1528) The "Goddess of Mercy" cult	Yunglo Encyclopedia "Pa-Ku" style made basis of all literary contests Western knowledge of astronomy brought to China by Jesuits	High tide of porcelain-making, lacquer work and painting Glass manufacture Porcelain introduced into Europe (1500) Ku S'ou—embroidery	Gutenberg Gunpowder and mariner's compass used in West Revival of Learning The Reformation Discovery of America Tea in England
清 CH'ING (Manchu)	1644	Peking	Empire extended under K'ang Hsi and Ch'ien Lung The "Opium War" (1840-42) T'ai-Ping Rebellion (1850-64) War with Japan (1895) Foreign aggressions and reforms The Boxer Uprising (1900) The Revolution of 1911	Absolute Monarchy Queue-wearing instituted by Manchu rulers Button, Rosary, etc., to denote official rank Gentry Class powerful Reform Measures of K'ang Yu Wei 1898	No currency standard All kinds of money circulated Tax on Land, Salt, etc. Customs duties	Kuan Yu, the patron god of the Manchus Buddhism and Lamaism Confucianism, Taoism and its superstitions Protestant Christianity introduced by Robt. Morrison (1807)	Encyclopedic research in ancient literature Education—private enterprise "The Four Literary Treasures" (Ssu K'u) Western influence on Education since 1900	Greatest expansion in porcelain and other forms of art, especially during the K'ang Hsi and Ch'ien Lung periods (1662-1796) Chinese influence on 18th Century Europe	30 Years' War Rise of modern science and philosophy Growth of British Empire Birth of U.S.A. French Revolution Napoleon Fall of Despotism Development of steam transportation
中華民國 (THE CHINESE REPUBLIC)	1912 1927	Peking (Peiping) Nanking	Sun Yat Sen—Revolutionary Leader (1866-1925) Yuan Shi Kai's failure to restore Monarchy in 1915 Entrance into World War 1917 Wars among militarists since 1918 Rise of Nationalism Washington Conference 1921-22 Nationalist Gov't established in Nanking, 1927 Chiang Kai Shek, Nationalist Leader Occupation of Manchuria by Japan, 1931 Establishment of "Manchukuo," 1932 Rural Reconstruction Suppression of Communism Modernization of towns and cities Anti-opium crusade Highway construction Political movements in Mongolia, Chinese Turkestan, and Tibet International implications	Cutting of the queues Overthrow of Absolutism "Republican" form of government adopted Constitution in the making Solar Calendar adopted The Three Principles of popular government and the Five "Yuan" system Absence of uniform standard of formal costumes Women in politics, education, business, health work, etc.	Introduction of Western machinery, etc. Standard of Currency not yet adopted universally Establishment of the Central Government at Shanghai Question of Extraterritoriality and Tariff Autonomy Program of Economic rehabilitation	No state religion Organization of a Confucian church by Chen Huan Chang The Y.M. and Y.W.C.A. movements Research in ancient philosophy and modern thought—Hu Shih, leader The "New Tide" Search for a new philosophy of life The Sun Yat Sen Cult Revival of religious interests Revival of Buddhism The Indigenous Church movement	Establishment of government universities and missionary colleges Return of the Boxer indemnity by U.S.A. 1908 and 1925 New phonetic symbols New Thought Movement Mass Education Movement Y. C. Yen leader Rural Education Movement Liang Sou Ming, leader The Power of the Press The China Foundation Publication of ancient and modern works	Industrialization in port cities Problem of improving cottage industry Rise of modern school of painting—Kao Chi-feng and other artists Rise of motion picture industry New architecture New embroidery	Japan a World Power Great philanthropies Great commercial expansion Great Progress in Applied Science World War (1914-1918) Russian Revolution The League of Nations Disarmament conferences World Court Development of air transportation and radio World economic depression Dictatorships in Europe—Mussolini, Hitler

*Traditional Date
4th Edition, Revised June, 1934.