ANCIENT HISTORY OF THE EAST

I

THE BEGINNING

The Earth. — Every primitive religion has sought to explain God, the world, the creation of man, and the co-existence on earth of good and evil. Therefore all ancient peoples had or still preserve pious legends in harmony with their country and climate, their customs and social state; that is to say, with the conditions under which they lived, felt, thought, and believed. Of these early narratives the most simple and the grandest is Genesis, the sacred book of the Jews and Christians.

Science, in its turn, seeks to fathom those mysteries, although the origin of things must forever elude it. It indeed renounces the task of solving questions which faith alone must decide. Yet, by a magnificent effort of examination and comparison, it has succeeded in acquiring a mass of truths, the discovery of which would prove the greatness of man, were not his littleness demonstrated every moment by the infinity of time and space into which his gaze and thought plunge with an insatiable and too often powerless curiosity.

Our solar system, with all the stars which compose it, is only a speck in immensity. According to the hypothesis of Laplace, which nothing so far has disproved, those stars themselves originally formed but a single whole. It was one of those prodigious nebulæ, such as are still seen in the vastitude of the heavens, and are probably so many suns in process of formation. Our nebula became concentrated into a focus of heat and light, but as it followed its path through space, it now and again threw off masses of cosmic matter which formed the planets. The latter, as if demon-

strating their origin, still revolve in the orbit of the sun from which they emanated.

The globe which we inhabit is therefore a tiny fragment of the sun, which extinguished as it cooled and enveloped itself successively in a gaseous ocean, the atmosphere; then in a liquid ocean, the sea; and finally in a solid crust, the land, the highest points of which emerge above the waves.

Animal life awoke first in the bosom of the waters, where it was represented in most ancient times, thousands of centuries ago, by species intermediate between the vegetable and animal, and analogous to corals and sponges. Then came molluscs, crustacea, and the first fishes. At the same time the seaweeds had their birth in shallow waters. Meanwhile the air, saturated with carbonic acid and nitrogen, developed upon the half-submerged land a mighty vegetation, wherein predominated those tree-ferns and calamites whose remains we find in mines of anthracite and bituminous coal.

Thus in the animal and vegetable kingdoms the simplest organisms were produced. Time passed, many thousand centuries elapsed, but the work of creation went on. Ancient forms were changed or new forms were created. The organism became complicated; functions were multiplied; life took possession of the earth, the sea, and the air, blossoming in greater variety of forms, and richer and more powerful in its means of action. At last man appeared.

Thus, continual ascent toward a more perfect life seems to have been the law of the physical as it was, later on, of the intellectual world. During the geological period nature was modifying the organism, and hence the functions, and was developing instinct, that first gleam of intelligence. In the historical period, civilization modifies social order and develops human faculties. In the first case, progress is marked by change of form; in the second, by change of ideas.

Man. — At what epoch did man make his appearance upon the earth? Hardly more than half a century ago unlooked-for discoveries shattered all the old systems of chronology, and proved that man himself had part in the geological evolutions of our globe. Flints and bones shaped into axes, knives, needles, arrow heads, and spear heads; bones of huge animals cleft lengthwise, so that the marrow might

be extracted for nourishment; heaps of shells and débris of repasts; ashes, the evident remains of antediluvian hearths; even pictures traced on shoulder bones and slate rocks, representing animals now extinct or seen only in places very distant from those they then inhabited; finally, human remains found unquestionably in the deposits of the quaternary epoch, and traces of human industry, which seem to be detected even in the tertiary strata, — prove that man lived at a time when our continents had neither the fauna, the flora, the climate, nor the shape which they have to-day.

The most numerous discoveries have been made in France. But, on the slopes of Lebanon as in the caves of Périgord, in the valleys of the Himalayas as in those of the Pyrenees, on the banks of the Missouri as on those of the Somme, primitive man appears with the same arms, the same customs, the same savage and precarious life, which certain tribes of Africa, Australia, and the New World still preserve under our very eyes. The future king of creation was as yet only its most miserable product. Thus, science has moved back the birth of mankind toward an epoch when the measure of time is no longer furnished, as in our day, by a few generations of men, but where we must reckon by hundreds of centuries. This is the Stone Age. It is already possible for us to divide it into many periods, each showing progress over the one preceding. We begin with stones roughly fashioned into implements and weapons, and with caverns which serve for refuge; we reach stones artistically worked and polished, pottery shaped by hand and even ornamented, and lake cities or habitations raised on piles; at last we arrive at dolmens and menhirs, those so-called druidic monuments which were formerly recognized only in France and England, but which now are found almost everywhere. Thus the first man recedes and becomes lost in a vague and appalling antiquity.

Do all men descend from a single pair? Yes, if we determine the unity of the species from the sole consideration that intermarriage of any two varieties of the human race may result in offspring. Nevertheless, physiology and linguistic science set forth very wide differences between the various branches of the human family.

Race and Language. — Intermarriage and the influence of habitation, that is, of soil and climate, have produced many

varieties of race. These are generally grouped in three principal classes, the White, the Yellow, and the Black. To them may be added a number of intermediate shades arising from amalgamations that have taken place on the borders of the three dominant classes. If all spring from a common origin, they have none the less developed in distinct regions: the White, or Caucasian, on the table-land of Irân, whence it reached India, Western Asia, and all Europe; the Yellow, or Mongolian, in China, in Northern Asia, and the Malay peninsula; the Black in Africa and Australia. This race is regarded by certain authors as descending from an earlier creation of mankind. The aborigines of America appear to have Mongolian blood.

Languages are also classed in three great groups, the monosyllabic, the agglutinative, and the inflected. The first class possesses only roots, which are at once both nouns and verbs, and which the voice expresses by a single sound, but the meaning of which varies according to position in the sentence and the relation they sustain to other words. In the second class the root does not change, but is built upon by the juxtaposition of particles that are easily recognized and answer all grammatical demands. In the third class the root undergoes modifications of form, sound, accent, and meaning. In this way the noun is made to express gender, number, and relation; and the verb, tense, and mode. Hence the inflected languages are the most perfect medium for the expression and development of ideas.

All the languages spoken on the globe, whether in former times or to-day, represent one of these phases. The white race, being the most developed, employs the third. The Turanian idioms (Tartar, Turkish, Finnish), those of the African tribes, and of the American Indians, belong to the second. The ancient Chinese stopped at the first phase. Their descendants advance slowly toward the second, retaining for their written language some fifty thousand ideographic characters, each of which was, like the Egyptian hieroglyphics, originally the image of an object or the conventional representation of an idea.

The Black and Yellow Races. — History preserves no narrative of the Black Race, whose existence, passed in the depths of Africa, has resembled rivers, the sources of which are unknown and the waters of which are lost in the

desert. We know little more about the American Indians or the islanders of Oceanica. Our science is small as yet, for it is young. In our own time it has created paleontology or the history of the earth, and comparative philology or the history of languages, races, and primitive ideas. Thus it has lifted one corner of the veil that conceals the creation of nature and the beginning of civilization. Hence, of the black and red races, the ancient masters of Africa, Oceanica, and the New World, there is nothing to inscribe in the book of history save their names.

The Yellow Race, on the contrary, boasts the most ancient annals of the world, an original civilization, and empires which still exist. The Chinese and the Mongols are its best-known representatives. Attached to it are all the peoples of Indo-China and several among the most primitive populations of Hindustan. So, too, are the Thibetan, Turkish, and Tartar tribes, whose fixed or nomadic habitations extend from the west of China as far as the Caspian Sea; also the Huns, so terrible to Europe in the fifth century of our era, and probably the Hungarians or Magyars.

The White Race: The Aryans and Semites. — The White Race, which has accomplished almost alone the work of civilization, is divided into two principal families: the Semites, in the southwest of Asia and Northern Africa; the Aryans or Indo-Europeans, in the rest of Western Asia and Europe. They appear to have had their cradle in the lands northwest of the Indus toward ancient Bactria, now the khanate of Balkh, in Turkestan. Thence powerful colonies set out which planted themselves at intervals from the banks of the Ganges to the uttermost parts of the West. The kinship of the Hindus, Medes, and Persians in the East; of the Pelasgi and Hellenes in Asia Minor, Greece, and Italy; of the Celts, Germans, and Slavs north of the Black Sea, the Balkans, and the Alps, has been proved by their idioms, by grammatical analogies, and by word-roots. Thus Greek and Latin are sister tongues, closely allied to Sanskrit, the sacred language of the Indian Brahmans. Celtic, Germanic, and Slavic languages or dialects show likewise that they are vigorous offshoots of this great stock.

Before their separation these tribes had already domesticated the sheep, goat, pig, and goose, and had subdued the ox and horse to the yoke. They had begun to till the earth, to work certain metals, and to construct fixed dwellings.

Marriage among them was a religious act. The family was the foundation of all public order. Associated families formed the tribe; many tribes constituted the people, whose chief was the supreme judge during peace, and led the warriors in battle. They had the vague consciousness of a First Cause, "of a God raised above other gods." But this doctrine, too exalted for people in their infancy, was obscured and concealed by the deification of natural forces.

As for the Semites, established between the Tigris, the Mediterranean, and the Red Sea, they had, as far back as we can penetrate, one single system of languages, which leads us to attribute to them a single origin. Moreover, the Bible makes the Arabs, as well as the Jews, descend from Abraham. The Syrians and Phœnicians were of the same blood. Semitic colonies peopled Northern Africa as far as the Straits of Gibraltar. It was in the midst of this race, born in the desert where nature is simple and changeless, that in all its purity and splendor the dogma of one only God was to be preserved.

Thus two great currents of white populations were formed, which, starting from the centre of Asia, flowed from east to west, over the western region of that continent, the north of Africa, and the whole of Europe.

Earliest Centres of Civilization. — These men of the ancient ages, the first-born of the world, continued for a long time savage and miserable before they constituted regular societies. When, at last, they had found localities endowed with natural fertility, where the search for means of existence did not absorb all the forces of the body and mind, association assumed regular forms. The elementary arts were invented, the first compacts made, and the great work of civilization was begun, which man will never complete, but which he will always carry farther.

If we study the physical configuration of Asia, we shall readily understand why in that continent there were three centres of primitive civilization: China, India, and Assyria. Like waters which, held back for a time in elevated regions, flow toward lower levels and there form great streams, so men descend into the plain sheltered by mountains and rendered fertile by rivers. Such great natural basins, cradles, as it were, of flowers and fruits, prepared by the hand of God for infant races, were the valley of the Ganges, which the Himalayas surround with an impassable rampart, the

plain of the Tigris and the Euphrates, which the mountains of Media, Ararat, Taurus, and Lebanon encompass, and the fertile regions of the Kiang or Blue River and of the Hoang-Ho or Yellow River, bounded on the west by the Yung-Ling and In-Chan mountains. Egypt offers another example of such civilization blossoming out upon the banks of a great stream in a fertile land.

Primitive Books. — If from these general facts which history has recovered we wish to pass to more precise details, we must scrutinize the books which go far back in the series of the centuries, and which narrate, without hesitation, the creation of heaven and earth, and of man and animals, the formation of the oldest societies, and the invention of the first arts. But the examination and comparison of cosmogonies, of religions, and primitive legends, make us recognize everywhere the creative power of popular imagination in the youth of the world. We see man in the state of childhood, with the rashness of ignorance, applying his curiosity to nature in its entirety. As the laws of the physical world were then hidden from him, we see him trying to understand everything by conjecture. We see him, still like the child in his effort to explain all, transforming into living persons the effects derived from the First Cause, while the Supreme Legislator remains hidden behind the multiplicity of phenomena resulting from his laws. Even in these venerable books, the exhaustive study of languages, following the order of their historical development, has enabled us to discern the interpolations of various later epochs. Therefore it has been necessary, sometimes, to separate what has been brought together, to bring together what has been separated, and to give a new meaning to expressions, images, and ideas that had been wrongly understood. All the sacred books of ancient peoples have been subjected to these sure processes of modern science. This mighty work of philological research, dating almost from our own day, has already shed upon the relation of peoples and the formation of their beliefs a light which, though vacillating on many points, the preceding centuries could not even suspect.

II

CHINA AND THE MONGOLS

Great Antiquity of Chinese Civilization. — To all ancient peoples their antiquity is a title of honor. Thus the Chinese inhabitants of the Celestial Empire, or, as they still call it, the Middle Kingdom, claim for themselves eighty or a hundred thousand years of existence prior to their half-authentic history. Even that goes back to the thirty-fifth century before Christ, and about ten centuries later becomes sufficiently positive to present connected annals.

We know not when or how that strange society was formed, which for at least four thousand years has retained the same character. Its practical mind was wholly occupied with the earth, which it conquered by agriculture and by industry, and but little concerned with heaven, which it left empty and deserted. On one side of the Himalayas, man, cradled with half-closed eyes on the bosom of an over-fertile nature, was intoxicated by the enervating breath of the mighty magician, and dreamed of countless benevolent or terrible divinities, who enjoined upon him contempt for life, and annihilation in Brahma. But on the other side of the mountains, a laborious, patient, active race drew from life all that it could give, and replaced the formidable systems of the Hindu gods by a merely human system of morality. The Emperor Chun, who reigned in the twenty-third century before our era, had already established for his people the five immutable rules, or the five duties of a father and his children, of a king and his subjects, of the aged and the young, of married persons, and of friends. At that time the empire was divided into provinces, departments, districts, and cities, with a great number of tributary peoples and vassal princes, who often revolted.

Imperial Dynasties and Chinese Feudalism. — Until about the year 2200, the emperors were elected. Beginning with that period heredity was established, but with the corrective that the grandees could still select the most capable from among the sons of the dead sovereign as his successor. The Emperor Yu began the Hia dynasty, which lasted four centuries, and ended as an abominable tyranny with frightful disorders. The founder of the second or Chang dynasty was a superior man, whose virtues were celebrated by Confucius. To appease the wrath of heaven during a famine, he made a public confession of his faults; and afterwards, whenever a great calamity occurred, his successors followed his example. They and their people believed that heaven would certainly be moved by this voluntary expiation, and there was both grandeur and lofty morality in this belief.

The last of the Chang resembled the last of the Hia. When one of his ministers remonstrated with him, he replied: "Thy discourse is that of a wise man. But it is said that the heart of a wise man is pierced with seven holes. I wish to make sure of it," and he ordered him to be disembowelled. Wou Wang, prince of Tchu, revolted against the tyrant, who was vanquished, and died like Sardanapalus. He heaped together all his wealth in a palace, set fire, and flung himself into the flames (1122). Wou Wang reorganized the ancient Tribunal of History, whose members held office for life that they might be independent. The political wisdom of the Chinese was chiefly founded on respect for their ancestors and for the examples which these had left. Under this dynasty the feudal kingdoms increased to the number of one hundred and twenty-five, and China had a real feudal system, which favored its civilization. To this epoch must be referred the construction of an observatory, which still exists, as well as the sun-dial set up by the successor of Wou Wang. The Chinese were already acquainted with the compass and with the properties of a right-angled triangle.

The Great Wall and the Burning of the Books. Immense Extent of the Empire at the Beginning of our Era. — Nevertheless, Chinese feudalism ended, like our own, by producing a vast anarchy. The emperor was without power. One of his tributaries asserted his prerogative of offering the sacrifice to Heaven, and confined the last Tchu in a palace. A new dynasty, that of the Tsin, overthrew all the feudal lords, and restored the great empire, which took its name. Its most illustrious chief, Tsin-Chi-Hoang-Ti, accomplished this revolution (247 B.C.). He opened roads, tunnelled mountains, and, in order to stop the incursions of

the nomad Tartars, constructed the Great Wall, twenty-five kilometres long; but he has a deplorable celebrity for having burned books and persecuted men of letters. That everything might date from his reign, he wished to efface the past. Fortunately he could not destroy all the books or kill all the learned men. Chinese society was disturbed for the moment by this violent reformer, but soon returned to its traditional life. The Tsin dynasty did not last long. It was replaced by that of the Han, who ruled from 202 B.C. to 226 A.D. Under them the literati regained their influence, and China attained the apogee of her power. Her armies penetrated even to the Caspian Sea, almost within sight of the frontier of the Roman Empire; and on the shores of the Eastern Sea kings and peoples obeyed her.

Invasion of the Mongols in the Thirteenth Century. — But the two empires which shared between them the greater part of the then known world, secretly undermined by the vices fostered by too great success, tottered and fell under the repeated shocks of invasion. From the steppes, extending from the Great Wall to the Caspian Sea, hordes set out at different periods and hurled themselves, right and left, upon the two societies where civilization had accumulated the wealth which these barbarians coveted. The result, for China, was its first dismemberment in two kingdoms, separated by the Blue River; and in both many obscure dynasties followed one another. The two were reunited in 618, but the new empire did not possess sufficient strength to resist the continual incursions of the Mongols.

These nomads inhabited the same places whence, in the fourth century, had begun the invasion of the Huns which resulted in hurling barbarian Europe upon Roman Europe. They were always easily set in motion. Horses, herds, houses, all moved, or were readily carried, for the houses were only chariots or cabins placed on wheels and drawn by oxen. Such was the itinerant dwelling of the Tartar. He himself lived on horseback, remaining there, in case of need, day and night, awake or asleep. Meat packed between his saddle and the back of his horse, and milk curdled and dried, furnished his food. He feared neither fatigue nor privations, yielded to his chief a passive obedience, but was proud of his race and ambitious for his horde.

Temudjin, the chieftain of one of these Mongolian hordes, united them all under his authority, in 1203. He took the

name of Genghis Khan, or chief of chiefs, and promised this irresistible cavalry, ferocious and cunning as few people ever were, to lead them to the conquest of the world. He began by overwhelming the Tartars, his former masters, wrested from them northern China, which they had conquered, and, leaving to his successors the task of subjugating the provinces to the south of the Blue River and Corea, threw his armies upon Western Asia and Europe, where they marked their road across Persia, Russia, and Poland by bloody ruins. The hardy horsemen who had bathed their horses in the Eastern Ocean made them drink the waters of the Oder and the Morava at the foot of the Bohemian Mountains. Never had the sun shone upon such a wide dominion. It was necessarily brittle, yet the Russians were forced to endure it for two centuries, and were released from the Mongol yoke only by Ivan III., at the beginning of modern times.

At the death of Genghis Khan (1227) his empire was divided into four states, — China, Turkestan, Persia, and Kaptchak, or southern Russia. His grandson, Kublai, who reigned over all China, Thibet, Pegu, and Cochin China, bore the title of grand khan, to which was attached an idea of superiority, so that, from Pekin to the banks of the Dnieper, everything seemed to obey him. But this suzerainty was not exercised long. Before the end of the thirteenth century, the separation between the four kingdoms was complete.

First Europeans in China. — Kublai Khan, founder of the Yen dynasty (1279), adopted the customs of his new subjects, respected their traditions, encouraged letters and agriculture, but embraced Buddhism, a religion originating in India, and now claiming in China two hundred million adherents, or half the population. A Venetian, Marco Polo, lived seventeen years at his court, and we still possess the interesting account of his travels. A national revolution in 1368 expelled the foreigners, when the Chinese Ming dynasty replaced that of the Mongols. This family occupied the throne until 1644, or till long after the arrival of the first European colonists in China, since the Portuguese establishment at Macao dates from the year 1514.

New Mongol Empire in Central Asia and India. — During this period are determined the destiny of the Ottoman Turks, a people originally from Turkestan, and hence re-

lated to the Mongols, and the career of Timur, surnamed Lenk, or the Lame, a descendant of Genghis Khan. The Turks took Constantinople in 1453. Timur, best known as Tamerlane, for the second time united the nomad Mongol hordes. Between 1370 and 1405 this terrible rival of Attila conquered Turkestan, Persia, India, and Asia Minor, defeated in the Kaptchak the Mongols of the Golden horde, though he did not destroy their kingdom, and at the famous battle of Angora vanquished the Turks, whose sultan he took prisoner. Gazing from one end of Asia to the other, Tamerlane saw no empire still standing except that of China. He was marching his innumerable hordes against it, when death at last arrested the tireless old man who lives in history as the most terrible incarnation of the malignant spirit of conquest. His empire was divided, and disappeared with the exception of a magnificent fragment, the Empire of the Great Mogul, which arose in the peninsula of the Ganges, and which fell only at the close of the last century under the blows of the English.

China in Modern Times. — In China the indigenous Ming dynasty reigned with honor, but, content with prosperity and peace, neglected the customs and institutions of war. Thus the Celestial Empire was once more invaded in 1644 by western nomads, the Mantchu Tartars. The Tsin dynasty, which they founded, still reigns at Pekin. Yet such was the resistant and absorbent force of this great Chinese society that, far from yielding to foreign influences, it has always conquered its conquerors. The Mantchu emperors made no change in its customs, and restored its fortune by giving it the boundaries which it possesses to-day. It was these princes who in 1840 waged with the English the opium war, which ended by the opening of five ports to foreign commerce, and who carried on with the English and French the war of 1860, which resulted in the victory of Palikao and the capture of Pekin.

So the yellow race has made a great noise in the world. Through the Huns, it brought about the fall of the Roman Empire; through the Mongols of Genghis Khan, it raised, in the thirteenth century, the vastest dominion of the universe; through those of Tamerlane, it overthrew and crushed the population of twenty kingdoms; through the Turks, it held Christianity in check for centuries; through the Chinese, it has constituted a great society which, for fifty centuries and with unbroken continuity, has caused a large portion of the human race to enjoy the benefits of civilized life.

Confucius and Chinese Society. — One man contributed, if not to establish, at least to maintain, the character which the Chinese constitution still preserves. This was Kung-fu-tsze, or Confucius. His books, serving as a gospel in the Middle Kingdom, must be learned by those who undergo the examinations required for obtaining literary rank and for admission to public functions. Confucius was not a legislator; he never had authority to publish laws, but he taught wisdom. "There is nothing so simple," he says, "as the moral code practised by our wise men of old; it is summed up in the observance of the three fundamental laws which regulate the relations between the sovereign and his subjects, between father and children, and between husband and wife, and in the exercise of the five capital virtues. These are: humanity or universal charity toward all members of our own species without distinction; justice, which gives his due to each individual without partiality; conformity to prescribed rites and established usages, so that those who make up society may live alike and share the same advantages as well as the same disadvantages; uprightness, or that rectitude of mind and heart which causes one to seek the truth in everything, without deception of self or of others; sincerity and good faith, or that frankness mingled with confidence, which excludes all pretence and disguise in conduct as well as in speech. These things are what have rendered our first teachers worthy of respect, and have immortalized their names after death. Let us take them for our models; let us make every effort to imitate them."

Elsewhere he sets forth the principles of religion and worship. "Heaven," he says, "is the universal principle, the fruitful source whence all things have flowed. Ancestors who emerged therefrom have themselves been the source of succeeding generations. To give to Heaven proofs of one's gratitude is the first duty of man; to show himself grateful toward his ancestors is the second. For this reason Fou Hi established ceremonies in honor of Heaven and of ancestors." Thus religion and government rest upon filial piety. Heaven is honored as the author of beings, and the emperor, the son of Heaven, is the father of his nation.

Thanks to the strength of this sentiment, China has been enabled to pass through the numerous revolutions which the succession of its twenty-two native or foreign dynasties have brought upon it, while no essential change has been wrought in the internal system of government, under which the welfare of 400,000,000 men has been developed. Thus the Chinese have the right to say to us: "We envy you nothing; we enjoy all the useful arts; we cultivate wheat, vegetables, fruits. In addition to cotton, silk, and hemp, a great number of roots and barks furnish us with tissues and stuffs. Like you we understand mining, carpentry, joinery, the manufacture of pottery, porcelain, and paper. We excel as dyers, stone-cutters, and wheelwrights. Our roads and canals furrow the whole empire. Suspension bridges, as daring and lighter than yours, span our rivers or unite the summits of mountains." They might add, "We have a literature which goes back more than four thousand years, and a moral code as good as many another. Our sciences need no aid from those of Europe to compete with some of yours. Earlier than you we were acquainted with the mariner's compass, gunpowder, and printing, those great discoveries of which you make such boast. Now, if we have reached this point without foreign assistance, it is because, fixing our eyes on the past, we have not made over our institutions with every generation. Despite the changes of individuals on the throne of Pekin, and modifications of our frontiers, we have, through the confusion of conquests and invasions, preserved our social order and respected the state, because we respect the family."

In that country there are neither nobility to guide and govern the people, nor slaves to corrupt it. The emperor, in homage to labor, himself at certain seasons opens the furrow with a plough. Intellect has forced a recognition of its rights, since office is bestowed with regard to neither birth nor fortune, but on account only of learning. Nevertheless, there we see the vice and misery to which immense agglomerations of men or long-continued prosperity gives rise. Falsehood works its way into the institutions, which it distorts. Since, so to speak, this people has neither religion, nor philosophy, nor art, and is ignorant of an ideal, it has remained on that midway mental level whence the fall to a still lower plane is easy. Absorbed by its needs and pleasures, it has not undergone those painful birth-

throes of ideas, on account of which other nations have suffered so much, but have gained thereby an imperishable name. China has given nothing to the world; to the world she has been as though she existed not.

Thus they have an airy architecture but no monuments. Their brick and wooden houses suggest the primitive tent. Their palaces are only piles of buildings constructed upon the tent type, sometimes not devoid of grace, but always devoid of grandeur. In painting and sculpture they imitate what they see, but they see the ugly and grotesque rather than the beautiful and true. Their imagination takes pleasure in strange forms, instead of idealizing natural forms. Their landscapes are without perspective and their paintings without moral life. Everywhere are vulgar scenes which represent neither a sentiment nor an idea, but only reveal the sensual appetites of this listless and yet active race.