

ligious antagonism, and industrial competition. To the Tartars, always suspicious of foreign influence, may be attributed the political jealousy. The superstitions of the Boxers represent the religious antagonism. The recognition of industrial competition is shown by the fact that in all outbreaks the first movement has been to destroy all products due to foreign machinery. Dr. Martin makes a broad distinction between the misguided Chinese, who were the advisers of the progressive Emperor, and the treacherous Manchus, the advisers of the anti-foreign Dowager Empress. He likens the hostility of the Eight Banners of the Manchus toward all nations to a young bull that places himself defiantly on the track before a locomotive and is but a mangled corpse when the train has passed.

When the Dowager Empress's only son died, she chose as his successor the present Emperor, then a child of three, and resumed her regency on the ground of his immaturity. Later, she attempted to resume it on the ground of his incapacity, and chose as heir apparent the son of Prince Tuan, a lad of fourteen. This raised the father to a position of great prominence. He gained the confidence of the Dowager, and has since dominated her councils. As a proof that she had not always been opposed to progress, the young Emperor began the study of English at an early age, being instructed therein by two pupils of Dr. Martin's, who submitted the lessons to him in order that their correctness might be assured. Dr. Martin denies the newspaper stories which asserted that the Dowager Empress was originally a Cantonese slave girl. He states that, on the contrary, her family is well known in Peking, and that she is closely connected with several of the Eight Banners. The result of the war with Japan was the immediate cause of the wish for reform. Being defeated by a people whom they had held in hereditary contempt made an infinitely greater impression on them than defeat by any of the European Powers would have made. They became convinced that Japan owed her victory to the adoption of Western methods, and Kang Ku Wei confessed that it was he who insisted upon copying the example of that country.

Upon the first manifestations by the Boxers, the Ministers were "soothed by the siren song" of the Chinese government, which assured them that the Boxers were not soldiers and were only practising "an innocent kind of gymnastics." Dr. Martin himself wrote home to his family that Peking was the "safest

THE SIEGE IN PEKIN. By W. A. P. Martin. New York, Chicago, Toronto: Fleming H. Revell Company. \$1.00.

An account of the siege in Peking written by an eye-witness would in any case be read with interest; but when that eye-witness is no less a person than Dr. Martin, for fifty years a resident of China, for the past two years President of the Imperial University, and held in high regard by the Chinese, we feel that his opinion of the siege, its course and its results, is of very great importance. Moreover, during the entire siege it was his duty to be at the gate to inspect the passes of the Chinese who came and went between the legations, the post affording every opportunity to observe all that took place. He points out the three motives which combined to bring about the great upheaval: political jealousy, re-

place in China." However, already infuriated by repeated transgressions on her territory by foreign Powers, the Dowager Empress welcomed the Boxer agitation as Heaven-sent, "menacing them with one hand, to please the foreigners; and beckoning with the other, to please herself and Prince Tuan."

It will be remembered that the Boxers were prominent in the siege only during the first ten days, the government soldiers then coming forward and keeping their place for eight weeks. When at last the deliverers were battering down the Eastern entrance, the Dowager Empress, her court, and half the inhabitants were making their escape by the Western gate. In a short time, on all the public buildings were displayed one or another of the Eight Banners of the foreigners, replacing the Eight Banners of the Manchus, and the Chinese who remained floated from the windows of their houses these same flags on which were written Chinese characters indicating that they "were faithful subjects of the Great Sunrise Empire;" or "submissive to the sway of the Russian Czar;" or "humble subjects of the Great United States;" and even the abject appeal in pigeon English, "We be good people—no makee bobbery! Please don't shoot."

So effectually cowed were these lately belligerent multitudes that had they been required to worship the Crucifix and submit to Christian baptism they would have shown no hesitation in doing so.

Dr. Martin agrees with the Powers in the matter of reconstruction, and, in fact, believes that he was the first to suggest the natural proposition to recall the Emperor as a basis for the scheme. He sets forth his views on the subject, written as early as the middle of June. He believes that the Dowager Empress would be most effectually punished by depriving her of all power; and suggests that in payment of our war expenses China concede to us the island of Hainan, "a stepping stone between Hong Kong and the Philippines. It is half as large as Sicily and capable of being made equally rich in its productions. We should then have a *tangible ground* for demanding to be heard on all great questions relating to the future of China."