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A Documentary Chronicle of Sino-Western Relations (1644-1820)

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Yet, while *Starting Points* definitely speaks of contemporary concerns in relevant language, the bulk of the collection leaves this reader, somehow, unmoved.

TERESA COLAYCO

THE ANGELS IN RELIGION AND ART. By Valentine Long, O.F.M. Chicago, Illinois: Franciscan Herald Press, 1970. vii, 214 pp.

This is a very refreshing review of the Roman Catholic traditional belief in and devotion to the angels. It is not argumentative, not polemical, just takes for granted that we believe in angels, and not only that, but are devoted to them, strictly in accord with Catholic traditions. The whole attitude of the book is thus refreshing in these days of doubt and disbelief in even fundamental doctrines.

Angels? Of course there are! The author recites in chapter after chapter the acceptance, especially by educated people, not only of belief but of love and respect for these messengers of God. He quotes the Scriptures, Old and New Testaments, literature, painting, sculpture, music, Catholic and Protestant testimony, even unbelievers' "unseen powers" which we would explain as good angels or fallen angels! Fr. Long's researches have been most thorough. There is not a library or museum or cathedral he has not visited in his search for evidence of the wide belief in these angelic messengers.

Our author is not arguing, is not polemical, simply leaves no room for doubt in his lyrical devotion to the heavenly messengers. His enthusiasm might incline a reader to think it might be just that and nothing more, without foundation. But besides the Scriptures, he cites solid evidence, such witnesses as Newman, Dr. Aleis Carrel, St. Joan of Arc.

This little volume will serve to refresh souls weary with the doubts and fears of our modern hates and anxieties. It is a cheerful enthusiastic review of angelic lore with a solid foundation. Highly recommended for its simplicity and for its enthusiastic, refreshing tone: easy to read, a labor of love!

JOHN A. POLLOCK, S.J.

A DOCUMENTARY CHRONICLE OF SINO-WESTERN RELATIONS (1644-1820), Part I and II. By Lo-shu Fu. Tucson, Arizona: The University of Arizona Press, 1966. xviii, 792 pp.

Lo-shu Fu, an expatriate Chinese historian, has in this work compiled, annotated, and translated or edited in English important parts of

some 630 documents from the Chinese government archives concerned with historic contacts between China and foreign countries during the reigns of the first five emperors of the Ch'ing, or Manchu, dynasty.

Although these were years when the doors of China were shut almost tight against Westerners, still accounts in Western languages about the China of that period have been available. Jesuit scientists wrote on-the-spot reports to their homelands from the imperial court, from scattered inland mission posts, and virtually from horseback during map-making tours of the land. But the bulk of other foreign writing then was done by "China watchers" in Manila, Macao, and Malacca, or by instant experts who traveled no great distance nor for any extended length of time inside China's borders. Chinese annals and source material to fill out and balance this Western writing have been in short supply for historians writing far from Chinese archives and unfamiliar with the Chinese written language.

The author of this *Documentary Chronicle* has performed a needed service through painstaking, scholarly work in presenting the Chinese record of many east-west contacts in a literal, but readable English translation. He was not disheartened by the handicap of working outside China, and it does not appear that being half the world removed from Peking seriously limited the contribution he has made, which will serve as a useful reference and handy writing aid for the professional historian who aspires to speak with authority, precision, and breadth on Ch'ing dynasty China. Since 1966 when this work was published, China studies have gained new impetus and relevance. This text is a timely instrument in that field. Casual, random reading of the book could be rewarding, but expensive, for the two volumes are priced at \$14.50 (USA).

Selected texts and notes reveal, for instance, that the drug problem which so vexes the world today is not a new problem for China. Opium entered China in the T'ang dynasty (8th century). Siam, Java, and Bengal sent it to the imperial court of China as part of their tribute in the mid-1400s. It was called Wu-hsiang, or black fragrance, and its market price was as high as gold. Later, Ming emperors were physically and morally wrecked by drug habits, while the sale of tribute-opium left over from court consumption was an imperial monopoly.

China could seal her seaports rather securely from foreign intruders, but could never quite stop traffic or eliminate friction along the 3,500 miles of common border she then shared with Russia. More than 200 of Lo-shu Fu's documents refer to Sino-Russian affairs, always turbulent in a curious love-hate mixture of moods, a relationship that was never quite rational. Every kind of dispute that could trouble invidious neighbors arose. In early years, Russian trappers pushing eastward in quest of sable and other furs often clashed with Chinese patrols. Illegal

border crossings, cattle rustling, smuggling, the harboring of political and criminal fugitives, high tariffs at points of entry, blockade on exports like rhubarb, the flirting of both powers with volatile Mongol tribesmen along the border, were constantly cropping up. Yet one feels that on both sides of the frontier the people, with no deep hostility towards each other, realized that war would be disastrous and wanted peaceful trade to prevail. Rifts could be healed whenever rulers in Peking or St. Petersburg passed the word that this should be done.

Pearl fisheries in the Amur river were also a point of contention, as were navigation rights on that waterway, known to the Chinese as the Heilungkiang river. In 1757 the Russian senate informed the Chinese emperor that "the people on our northeast frontiers suffer from famine, and are not building ships to transport grain which must pass through your Chinese rivers near the border. Please do not prevent our ships from passing through your territory." The Chinese doubted the humanitarian purpose of the ship movements, and turned down the request. As it turned out, Russia was really concerned with consolidating her Bering expedition into Alaska and sought a shorter supply route to her outposts that reached Fort Ross and the Russian river in northern California.

"If the Chinese, for the sake of her pearl fisheries, had not stubbornly denied the Russians passage on the Amur, then the Russian-American company might not have ended in bankruptcy" (II, 541). The consequences of this episode on the history of eastern Pacific shores seem to have been enormous.

Somewhat amusing in view of the recent rediscovery of Peking by Mr. Nixon and the world press, are the 1721 reports written by Vasilievitch Izmailov, first Russian ambassador in Peking, but penned perhaps for Chinese eyes:

"The August Emperor who reigns over the Universe by heavenly benevolence wishes peace within the four seas. He will not permit war and he hopes that all people may enjoy great peace. The kindness of His Buddha-like heart extends everywhere, no matter whether the countries are near or far from China.

"The grace of His Majesty shines on everyone as clearly as the sun and the moon. After we arrived at the Celestial Empire, we respectfully presented the Tsar's memorial at the Hall of Enduring Springtime. We had looked into the heavenly countenance and presented our tribute of native products in the golden palace. We learned the appropriate salutations and performed the rites of courtesy at the jade stairway. The state dinner was a gorgeous display. We received the highest honor when the Supreme Sovereign (the Emperor K'ang-hsi) perso-

nally bestowed on me a glass of wine. In addition I was given sable caps and cloaks. His Majesty was concerned that perhaps the water and climate of Peking might not suit us; he therefore ordered that good water should be specially prepared for our use. We not only received various dishes from the Imperial kitchen, but also we were allowed to see all the rare curios and all the wonderful scenery of various places in Peking. Therefore not only was rich favor bestowed upon our Tsear, but I, his envoy, also received extraordinary gifts. (I, p. 135).

Izmailov was further invited to take part in the great tiger hunt, which he felt to be a singular honor. Peking's masterful art of charming with hospitality the V.I.P. is not something new.

Another envoy came to Peking in 1727 for border talks. When they were ended the Ambassador, Sava Vladislavitch, stated: "...His Majesty gave me an audience... We have now settled the boundary so impartially that it can be regarded as the everlasting demarcation line between these two empires." (I, p. 152). His optimism, history shows, was not well grounded.

In this collection, documents of special Philippine interest are regrettably few, and the editor interprets them with background knowledge which, in this area, is shallow. He does find evidence that the Koxinga and the Ming dynasty remnant which had fled to Taiwan from the Manchus more than once planned an invasion of Luzon so that they might set up a more secure and better-supplied base for the "recovery of the mainland." Koxinga's 1662 pretext of Spanish brutality towards Manila Chinese used a handy occasion to launch into action a broad policy that had been adopted independently of the event. It explains why both the Spaniards and the Koxinga Chinese seem to have overacted, while the Manila Chinese were a mere pawn expendable for bigger goals than were apparent. The work of searching Chinese archives for documents that throw valuable light on Philippine history still remains to be done.

The two volumes of this set are indispensable to each other. Volume I gives the historical texts; Volume II identifies their sources and explains their significance.

CHARLES J. MCCARTHY