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eschew theology for the future. Such articles as those on the Incarnation grieve his friends, hurt the cause of religion, which he really seems anxious to promote, and give reason to his enemies to sneer, and to accuse him of a restless vanity, constraining him to "rush in where angels fear to tread." Those who have the pleasure of Mr. Arnold's acquaintance recognise his many pleasant and gracious qualities, and, if we may use words of which he is fond, acknowledge readily "the sweet reasonableness" and "lucidity" of the man. In closing, we would only say that we heartily wish we were able to believe that his "Comment on Christmas" had been penned in the same spirit of irony that distinguished Archbishop Whately's "Historic Doubts about Napoleon Buonaparte"—a wish that has been suggested to our minds by the fact that the "Comment on Christmas" appeared in the *Contemporary Review* on that ominous day—the 1st of April.

CHARLES D. BELL, D.D.

ART. VII.—FRANCE AND TONGKING.

France and Tongking: a Narrative of the Campaign of 1884, *and the Occupation of Further India.* By J. G. SCOTT. With Map and Plans. Pp. 380. T. Fisher Unwin.

THE war in Tongking within the last few months has given to this description of the country a particular value, and its narrative of the military operations, even although a treaty between France and China has been signed, will be read with interest. A prefatory note tells us that the book "has been very hurriedly written; in a variety of places, Bangkok, Hong Kong, Canton, in the hottest time of the year in China." The book is very well written, however, and shows few repetitions, or other unpleasing marks of composition under difficulties. The greater part of it is the result of personal observation; and the pleasing characteristics of a Special Correspondent's style would have suffered loss, perhaps, if his narratives and descriptions had been revised in London. For the historical portion of his work, of course, Mr. Scott consulted available French authorities.

The Tongkinese were governed for centuries by their own kings. About two hundred years before our era the Chinese invaded and settled in the country; and for a thousand years Tongking with the greater part of Annam was governed by Chinese rulers. It was in this period that the Annamese race, as we now find it, was really formed. About the year 1418, a prince of the name of Lé-Loi, shook off the Chinese yoke. He

founded the great Lé dynasty, and made Hanoi his capital. In 1674, however, the empire broke up into two; Tongking, which retained Hanoi as capital, and Annam, with Hué as the royal city. To stave off Chinese attacks, the Lés agreed to accept the suzerainty of China, and accordingly from that time forward received investiture from the Hwang-Ti. The southern kingdom followed in this the example of Tongking. If suzerainty was of any value, Mr. Scott remarks, the Chinese had abundant proofs against the French that they exerted it long enough over Annam.

So far as is known, Marco Polo, the king of travellers, was the first European who visited the country. Three hundred years later, Camoens was shipwrecked at the mouth of the Donnai river, and celebrates the fact in the "Lusiad." Fifty years after this, in 1610, a Jesuit mission was settled in Annam. In the year 1787 a treaty was made between Louis XVI. of France and the head of the royal house of Annam, a fugitive, who was restored to the throne by a French force and annexed Tongking. French and Spanish missionaries, from this time, in great numbers flocked into the country. It was not, however, till 1858 that France made any serious attempt to claim the "rights" conceded by the treaty of 1787. During the last twenty years the desires of the French, as well as their conquests and powers, have been gradually spreading. Tongking was known to be the granary of Annam; and the French authorities, those at all events residing in the East, have never lost sight of that Indo-Chinese empire imagined for France by the Missionary Bishop through whom the land-conceding treaty was signed in 1787.

The name Tongking, it seems, comes from the Annamese pronunciation of the Chinese Dong-Kinh, "the capital of the East,"[1] another name for Hanoi, the chief town. The region of lowlands, the delta, is the only part of the country which is really known. North of these flat lands lies the region of plateaux—less tropical, of course; and the third division of Tongking is the pine-clad mountain region. The entire population is reckoned at 12,000,000. The climate on the whole is excellent. There is a certain amount of fever, but it is seldom of a dangerous type. The country, indeed, may be reckoned healthy, notwithstanding the abundance of standing water, no doubt because this water lies in paddy-fields rather than in marshes. The dysentery from which several of the French garrisons have suffered has been brought on by the

[1] Curiously enough, To-Kio, the capital of Japan, has the same signification, "capital of the East," and is written with the same Chinese characters.

imprudence of the soldiers. Owing to the torrent rains and to the melting of snow in the northern hills, there is an immense rise in the river, beginning in May and ending in October. The delta lands have an extraordinary fertility. And Mr. Scott concludes that "the colony ought to be one of the finest in the East, if only the French will set about the right way to make it so."

The early stages of the military operations of the French do not supply very interesting narratives. In 1883, Rivière, sending home his last report, stated that the Black Flag Chinamen had English and German leaders; but this was a mistake. The Black Flag Chief, near Hanoi, had issued a manifesto declaring the French "brigands;" his army, bearing *Ni* ("Justice") on its banners, would exterminate them. The French raised an auxiliary corps of Yellow Flags, outlaw Chinamen like the Black Flags, but their deadly enemies; and this force, placed under an old Chinese Gordon soldier, did the French good service. The Black Flag army, after severe fighting, was driven farther and farther back.

Of a "battle" between Yellow Flags and some Chinese Imperialists an eye-witness gives an amusing account. Thus:

> Both parties halted a long distance off from one another and fired from time to time all their guns, heedless of the fact that the enemy was quite out of range. Now and then the Dé-doc, or general of division, who was comfortably snuggled up in a hammock and had cautiously planted his standard in the rear, would have his tum-tum beaten, and would call out, "Soldiers, have you made up your minds to annihilate this vile foe?" The soldiers lifted up their voices with one accord and said, "Dya" ("Why, certainly"). Then they rushed upon the vile enemy at full speed, and the vile enemy retired a few hundred paces and then stopped; whereupon the hardy warriors promptly got under cover. It was now the turn of the other side. The Yellow Flag general extracted a similar vow to do or die from his army, and the braves charged with the same valour and with the like result. This sort of thing went on from daybreak to sunset, and nobody was hurt. Then a French gunboat came by, and the rival generals promptly concluded a truce. The Annamese commander related that in a previous encounter, when the fighting was very severe, he had one man "killed stone dead."

If the Annamese are not formidable fighters, says Mr. Scott, they are certainly not overburdened with religious sense. They are nominally Buddhists; but their Buddhism is derived from the depraved Chinese form, and of this degenerate type only the grosser superstitions are retained. The Mandarins profess to be Confucians, but they are the worst class in the country, and religion is certainly not their redeeming characteristic. Superstition is the only thing that really has a hold on the Annamese. They are as far as possible from being fanatics, but they are too scared of goblins and genii to be sceptics. Each family has its own guardian spirit. The pagodas, or joss-

houses, are almost constantly empty. In Tongking, as in Annam proper and Cochin-China, "one sees nothing," says Mr. Scott, "but occasional noisy public ceremonies, where there is much feasting and junketing and remarkably little reverence."

The Tongkinese are taller than the Annamese, and better-shaped. In colour they are always of a dirty yellow; but the depth of the shade varies a good deal according to rank and calling. The Mandarins and the women of the better class are something near the tint of a wax-candle; while the rice-farmer is as dark as a dead oak-leaf. The hair is black and fine; both men and women let it grow to its full length, tying it up in a knot at the back of the head. The heads of the children are shaved; but afterwards the hair is never cut, and very seldom washed, of which the consequences, according to European notions, are very disagreeable. The men seldom manage to grow a beard before the age of thirty, and then it is but a poor thing. They are agile rather than strong.

In mental capacity the Tongkinese is certainly behind the Cochin-Chinaman. The Saigonese may have been brightened up by their contact with the French, "as they have undoubtedly been deteriorated morally," says Mr. Scott; but they have better natural abilities than the men of Tongking. The character of both, however, is "lamentably bad;" they would seem to have no moral sense. But the truth is, the Tongkinese have long been badly governed; ever since the Lé family was got rid of, in fact, they have been ground down in a brutalizing fashion, subject to robbery and torture at the hands of cruel and most dissolute rulers. Deceit, ignorance, and dirtiness are special characteristics. The women do most of the work.

Tongkinese, Annamese, and Cochin-Chinese—all of them are very fond of noise and spectacles. Gambling is as great a curse with them as it is with the Chinese. Their dress is one of the ugliest in the East—trousers like those of the Chinese, but not so wide, and a long loose coat with tight sleeves. They never take their clothes off, even to sleep; and the old dirty suit remains on till it falls to pieces. From a military point of view, the Annamese, including the Tongkinese, who are the best branch of the race, are "beneath contempt," as was remarked above, until they have been regularly drilled and disciplined.

Of the operations of the French in the country, our author has many descriptive sketches. An instance may be given in brief. With a flying column of two thousand men, General Brière de l'Isle followed up the scattered Bacninh Chinamen. The route was north-west from Bacninh, by the Christian village

of Cho-ha, the headquarters of the pottery manufacture in Tongking. The Spanish priests of the Mission had remained at their posts all through the troubles; they were looked upon very much askance by the French soldier. The country north of the Song-cau river is hilly and thinly peopled: there are splendid places for pasturage, with herds of cattle not unlike Alderneys. Farther inland, a band of Chinese soldiery, with half a score of red flags, was caught sight of. But nothing was done; the Chinese disappeared. The French troops were fagged with a long, hot march. Half of them had to bivouac in the rain; but the villagers brought offerings of rice and eggs, and water. Another day, the force saw something of terrace cultivation; fields of paddy; then tubers and pea-nuts; then maize, sugar-cane, castor-oil, and even the Chinese cassia—a species of cinnamon. Farther on, the Chinese forces still retreating, the way led across a wide tract which reminded our author of nothing so much as a Scotch moss that had been half reclaimed; there were patches of heath and bracken.

Of the French Colonial Army we find in this book a clear account;[1] and the unhappy characteristics of the soldiers as shown in Tongking are neither concealed nor excused.

Of some Christian villages, scattered over the Tongking delta, Mr. Scott gives an account which Protestant supporters of Missions will read with mingled feelings. These villages, he says, are usually wealthy and prosperous, mainly because the priests resist the extortions of the Mandarins. "Most of the converts are worth very little from a purely spiritual point of view." There are said to be 500,000 Christians in Tongking.

Reviews.

Life and Letters of Adolphe Monod, Pastor of the Reformed Church of France. By one of his Daughters. Authorized Translation. Pp. 387. J. Nisbet and Co.

THIS is an admirable monument of a noble and memorable life. The name of Adolphe Monod is familiar to multitudes of English Christians, through the little volume, a veritable spiritual treasure, "Les Adieux d'A. Monod à ses Amis et à l'Église" (translated as "A. Monod's Farewell"), which perpetuates the death-bed ministry of the last seven months of the great pastor's life—September, 1855, to April, 1856. But not nearly so many among us can know in any adequate manner, without the help of such a book as this, what had been the experience, what was

[1] The name *Infanterie de Marine* is apt to lead Englishmen into error. A force of Marines, in the English sense of the word, does not exist in the French service.