

tion. This work covers the critical period of the first arrival of the Portuguese and Spanish explorers by the sea route, and as it is arranged chronologically it will be an easy matter to see just what mention, if any, is made of these newly arrived "western barbarians."

*Ming imperial discourses.*

A noteworthy addition to the already large collection of historical source works on the Ming dynasty in the Library of Congress is a voluminous compilation of imperial discourses on government by the emperors of the Ming dynasty from the first emperor, Hung Wu, who ascended the throne in 1368 A. D., to the end of the reign of Wan Li in 1620, entitled *Huang Ming shih fa lu*. It was compiled by Ch'ên Jên-hsi (*tzu* Ming-ch'ing). It has no date of publication, and the two prefaces are not dated, but it is obviously a Ming dynasty work, doubtless issued about 1625 A. D. It is in 92 books bound in 100 volumes and 12 portfolios. Although mentioned in the official history of the Ming dynasty, it is not included in the Imperial Catalogue or other comprehensive Chinese bibliographic works.

The imperial discourses are classed under 10 heads, such as moral exhortation, rites and ceremonies, taxation, military affairs, frontier defenses, coast defenses, education, etc. The following discourse on government, translated by Mr. Michael J. Hagerty and Mr. Mien Woo, will serve to give an idea of the character of this work:

On the *k'uei ssu* day of the 12th month of the *mao hsu* year [1358] two Confucian scholars, named Fan Tsu-kan and Yeh I, were summoned to an imperial interview. When they arrived Fan Tsu-kan offered His Majesty a copy of the *Ta hsüeh*, or Great Learning. "What is the foremost principle of government?" asked His Majesty. "It is contained within this book," he replied. His Majesty ordered him to elucidate this principle. He then told him that the great principle which an Emperor should follow for his own moral advancement, domestic happiness, national security, and universal peace is to be absolutely fair and just, so that all persons and things in the world will be in perfect harmony among themselves and with each other. This is the only principle of government. T'ai Tsu [the first Ming Emperor, Hung Wu] said: "The principle laid down by the sage has been the standard rule for 10,000 generations. From the time I organized my army I have observed this principle. If anyone under my command was not just in rewarding or punishing, how could I