Lü Zhong 吕中 (jinshi of 1247)

1. Lectures on Major Events of the Song Dynasty (dashiji jiangyi 宋大事記講議)

2. Events at the Restoration of the August Court (Huangchao Zhongxing dashiji 皇宋中興大事記)
Chen Fuliang’s 陳傅良 (1137-1203) Comment on Li Tao’s 李燾 (1115-1184) Xu Zizhi tongjian changbian 續資治通鑑長編:

“This book is too broad in scope and complicated in style. It cannot be considered a finished work. It is hard to read through the text (篇帙浩繁, 文字重併, 未為成書, 難以觀覽).”
-Yang Zhongliang’s 楊仲良 Li Tao’s Long Draft Topically Arranged (Xu Zizhitongjian Changbian Jishi Benmo 續資治通鑑長編紀事本末)

-Chen Jun’s (1174-1244) the Complete Essentials of the Chronology of the Nine Reigns (Jiuchao biannian beiyao 九朝編年備要)

-Peng Baichuan’s 彭百川 (from Meishan), Taiping Zhiji tonglei 太平治迹統類
Liu Shiju’s 劉時舉 Xu Song biannian zizhi Tongjian 續資治通鑑編年通鑑

The Songshi quanwen 宋史全文 from the early Yuan contains almost all of Lü Zhong’s works, both Lectures and Records of Great Events.

Qiu Jun’s 邱濬 (1421-1495) Daxue yanyi bu 大學衍義補; Xia Langsheng’s 夏良勝 (jinshi 1508) Zhongyong Yanyi 中庸衍義義, and Chen Bangzhan’s (? 1623) Songshi jishi benmo 宋史紀事本末 also cite Lü Zhong’s lectures on Northern Song history frequently.
I. The Dynastic Tradition (Taizu’s Reign)

- **Military**: retained the merits of military governorship and to keep the military forces at a minimum: while replacing military governors with District Defenders (縣尉), prolonged the appointment of frontier generals (邊將) and granted them full control of the troops.

- **Fiscal Policies**: defining Taizu’s government as having been friendly towards rich merchants and big traders as well as to “magnates with national standing”

- **Division of Power**: Checks and Balances in Government

- **Fengjian**: Taizu used the ancient *fengjian* principle of tension and balance, depicted in the ancient classics, to maintain an equilibrium between central and regional forces (蓋古人有封建之法，所以無邊塞之警。太祖既削方鎮之權矣。然於邊將任之久，責之專，雖無方鎮之名，而享方鎮之利。)
II. The *Qingli* 慶曆 Reform (1043-44)

- “elimination of problems” (*gebi* 革弊)

- Incremental Reform: “filling a crack and fixing a hole (*杜一隅, 補一隙*).”
Fan v. Wang

(范仲淹之於慶曆，亦猶王安石之於熙寧也.)

- Fan Zhongyan 范仲淹 (989-1052)
- = good reformer (善革弊者)
- Wang Anshi 王安石 (1021-1086)
- = bad reformer (不善革弊者)
Similarities b/w Fan and Wang

1. Concept of Change:
2. Military Reinforcement
3. Systematic education of literati
4. Diagnosis of Fiscal Problems
5. Popular Policies “soothing and relieving the peasantry”
6. Political Idealism
7. Critique of Bureaucratic Corruptions and Emperor’s Moral Hazards
1. Fan Zhongyan only emphasized the rigorous selection of prefects and magistrates for the solidarity of the national foundation, but did not go so far as to dispatch officials and establish intendants [as Wang Anshi did].

2. As to boosting the people’s power, Fan Zhongyan only thought of returning the vagrant and eliminating unnecessary expenditures, but did not cause the calamities of the Green Shoots and State Trade Policy [as Wang Anshi did].

3. Fan Zhongyan reformed the examination system and the merit rating system for civil and military officials, but did not cause trouble by using the *New Meanings of the Three Classics* and the *Theory of Characters* [as Wang Anshi did].

4. Fan Zhongyan strengthened national defense only by improving the military leadership and planning, but did not introduce the Tithing System and the Commanding Officers System [as Wang Anshi did].

5. In order to block the rise of villains Fan Zhongyan only ensured that the Court had no faults and spirits held no grievances, but did not ignore popular grievances [as Wang Anshi did].
III. Critique of the New Policies

• i) Defying the Dynastic Traditions
• ii) Monopolization of Power (zhuanquan 專權)
• iii) Failure of Fiscal Planning
• iv) Expansionist policies as cause of dynastic fall
• v) Illegitimacy of the Tithing System
IV. Consequences of the New Policies (i): on the Shaosheng (1094-1098) Reform

- Lesser men (小人) use the sayings of classics as pretext to deceive the ruler
- Lesser men ridicule gentlemen with the pretext of mediation
- Lesser men attack gentlemen
- Lesser men advance and gentlemen retreat
- Lesser men disrupt the National Right
- Lesser men abolish the restored policies [of the Yuanyou era]
- Lesser men conceal their faults
- Lesser men attack lesser men
- Lesser men wrong gentlemen, pretending to have public discussion
- Lesser men arbitrarily assume the right of dismissal
IV. Consequences of the New Policies (ii): on the Huizong’s Reign

- Eviction of grand ministers
- The advance and retreat of gentlemen and lesser men
- Lesser men assuming state affairs
- Lesser men change policies
- Lesser men arbitrarily control the National Right
- Lesser men block the path of opinion
- Lesser men exploit taxes
- Lesser men deceive the ruler
Preface to “Food and Money” in the Songshi

• I. During the Taizong’s reign, national supplies became profuse and fruitful. He sought with his ministers everyday to lower tax rates and lighten levies.
II. When it came to Zhenzong, inside [only] the affairs of giving sacrifices to heaven and reporting feats took place; outside were full of such affairs as the appeasement of barbarians and the pacification of the frontiers. Therefore, the discussion of food and money became more active day by day. During Renzong’s time, the Khitan demanded the increase of the annual payment, and [the Tangut] Xixia demanded the increased amount of prize. As he had to raise troops in the west frontiers, the expenditure accrued to one million. However, Emperor Renzong was by nature thrifty and disinterested, the tax rate never got exorbitant.
III. Shenzong wanted to expand the authority of the central state and to eradicate the cumulative problems of the past. Wang Anshi and the likes proposed the means of strengthening the military and enriching the state. As the Green Shoots Policy and the Tithing System were implemented, the people began to receive their harms.
IV. As the New Policies were retracted during the Yuanyou (1086-1094) period, the people could hope for a time of respite; however, during the Shaosheng [1094-1098] period and after, Zhang Dun carried out the plot of restoring the New Policies, whereby harsh politics returned. Huizong acceded to the throne, and Cai Jing, employing the rhetoric of prosperity and peace, enforced difficult expeditions and exorbitant taxation on the people to satiate his personal desires, thereby precipitating calamity and defeat.