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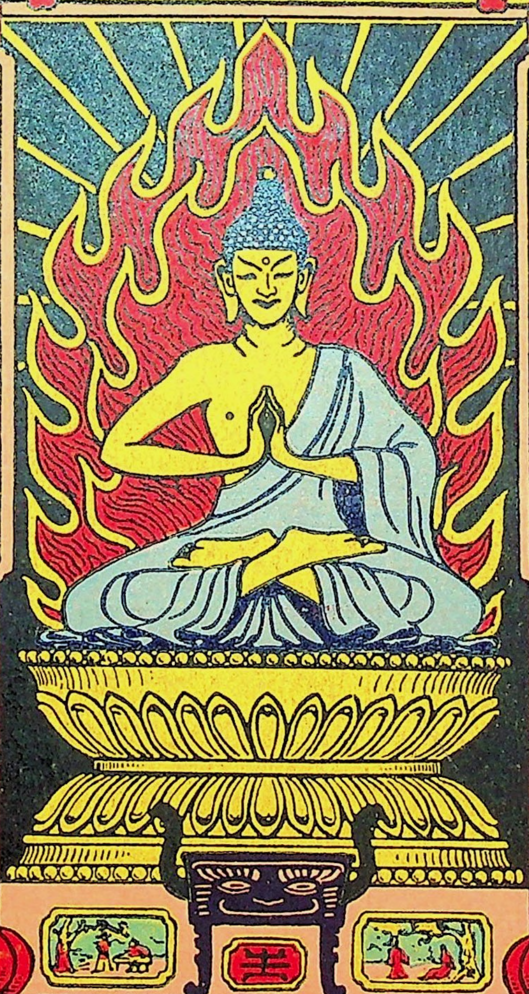

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Photo by Benjamin March.

The Lintsing Pagoda To-day.
(See page 250)

THE CHINA JOURNAL OF SCIENCE & ARTS

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WHAT SHANGHAI MEANS TO CHINA AND THE WORLD

BY

HERBERT CHATLEY.

To those who have not lived in China, all names and towns seem practically the same. Peking, Shanghai and Canton are, of course, known to be important places with large populations, but, since all Chinese cities are thought to have large populations, no particular significance attaches to these places on that account. Peking as the capital is admitted to be of some consequence and Shanghai is associated with trade and shipping, but few realize that the latter place is one of the most important commercial centres in the world. Less than eighty years ago it was of no more consequence than a hundred other towns in China. Now it compares in size, trade and shipping with ports such as Hamburg, Rotterdam and Antwerp, and exceeds many well known places such as Marseilles and Singapore. The reason is not far to seek. Situated near the mouth of the Yangtze, which is navigable by steam craft for some 1,200 miles, it concentrates the imports and exports of an area of well over 500,000 square miles with a population of nearly ten per cent. that of the whole world. The buying and producing power of these people per head is small, but in the aggregate is very large. In 1925 the gross trade of Shanghai passed through the Maritime Customs was nearly 1,200,000,000 Haikuan Taels (about £200,000,000 or nearly 1,000,000,000 U. S. Dollars). Of this over one third was foreign import, nearly one third import from other places in China and the remainder local products. Twenty five years earlier, in 1900, the gross trade was only 250,000,000 Haikuan Taels, and twenty five years before that, in 1875, it was only a little over 100,000,000 Haikuan Taels. The shipping has grown similarly from 3,000,000 net tons entered and cleared in 1875 to 30,000,000 in 1925. These ships come from all over the world.

A similar prodigious growth is apparent in the physical development of the town. Whereas in 1843 there was a Chinese city of third class with unimportant suburbs, there is now to the north of the Chinese city (which has also developed but not in the same ratio) a foreign style metropolis covering some 12 square miles, with some 250 miles of made roads and buildings, mostly of foreign style, of a value of, perhaps, £50,000,000. The river frontages actually developed for shipping and industrial purposes amount to some 15 miles, and the largest ships plying on the Pacific (20,000 or more tons gross and 30-ft. draft) can tie up in the town. Several hundred modern factories (principally Chinese and Japanese owned) constructed in recent years have made the place an important industrial centre. The principal power station has a capacity of 120,000 kilowatts or say 150,000 horsepower, the energy being derived from coal, most of which originates in China.

This development has been the result of the growth of foreign trade, bold enterprise, good municipal government, and the regulation of the river since 1905 by the Whangpoo Conservancy Board, without which large ships could not have reached the city.

From scientific and artistic standpoints Shanghai is of similar consequence, though as yet development along these lines has not kept pace with commercial and industrial development. However, there can be no question of the city's importance in the growth of both science and art in China. There are many art-craft industries that are rapidly growing in importance. Its engineering industry is large, and there are many important educational institutions. It is the principal point for the export of Chinese art objects and antiques, and while it cannot compare with Peking for artistic motives, there is a strong nucleus of people whose occupations or hobbies contribute to the production or distribution of beautiful things.

The future is obscure from some points of view, but there can be no doubt that Shanghai will continue to grow and will maintain its place as the leading city on the Asiatic continent for many years to come.

CORRECTION.—Mr. George Kin Leung, whose article on "The Female Impersonator of the Chinese Stage" appeared in the October issue of this Journal, has called our attention to several mistakes in the romanization of the names of the actors shown in the illustrations, for which he is not responsible. Following are the corrections with which he has kindly supplied us, taking the illustrations in order and from left to right :

First page :

Mei Lan-fang in Pao Chan Sung Chiu (not Pao Shu Sung Chiu).
Mei Lan-fang in Ssu Fan (not Si Wai).
Wang Yun-fang in Kuei Fei Tsui Chiu (not Kuei Fei Tsei Chu).

Second page :

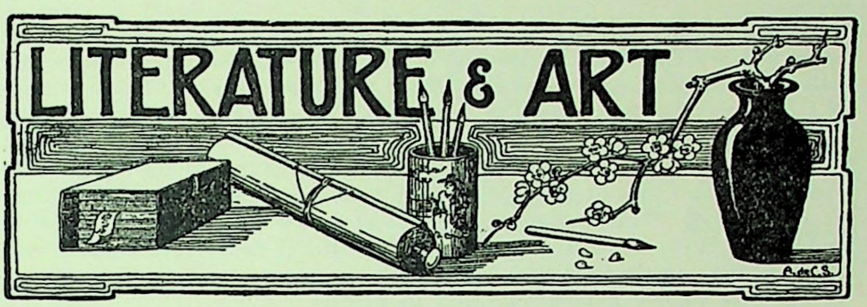
Hung Hsüeh-fang in Tien Nü San Hua (not Hong Shu Fang in Tien Yu San Hua).
Kao Chiu-p'in in Ch'un Hsiang Nao Hsüeh (not Kao Chu-ping in Chung Hsiang Nao Hsueh).

Third page :

Wang Ling-chu and Ch'i Lin-t'ung in Han Liu Pang (not Wong Ling Chu and Chi Ling Tung in Han Niu Pang).

Fourth page :

Ch'eng Chi-kuang and Hsü Pi-yün in Chang Pan Po (not Chin Chi-kuang and Hsi Pei-yung in Chiang Pai Pu).



NOTES ON THE MINTED COINS OF CHINA

BY

A. M. TRACEY WOODWARD, F.R.G.S., F.R.N.S.

Tzu-chang* asked : What is kingcraft ?
The Master said : " To be tireless of spirit and faithful at work."
Confucius. Book XII, § 14.

ARTICLE IV.

The Minted Ten-cash Pieces of Chekiang.

The modernly equipped mint of the province of Chekiang† is located at Hangchow‡ and its installation is generally, but doubtless

---

* A disciple of Confucius, born B.C. 504 and named Chuan-sun Shih.

† 浙 江 from the Chê River (Crooked River), the smallest of the provinces having an area of only 36,680 sq. miles, being thus just about the same size as Natal. Its archaic or literary name is 越 (Yueh), which was not, however, ever used as a mint mark.

‡ 杭 州, the Kinsay of Marco Polo during the thirteenth century. It was founded at the foot of the Tien-mu Shan on the Ch'ien-t'ang River in A.D. 606 in 30° 14′ N. by 120° 8′ E. It is from here that the Grand Canal commences. It was the capital of the southern Sung Dynasty from 1172 to 1278 A.D. Due to its beautiful scenery, it was, and probably still is, one of the most famous cities in China. Indeed the panoramic view of the West Lake reveals a striking semblance to that unique and celebrated locality in Japan, Amano Hashidate, famous from time immemorial as one of the *San-kei*, or " Three Great Sights " of that empire. A. E. Moule quoting the reputed Chinese proverb says : "' There is heaven above ; but there is an earthly paradise, too—Hangchow and Soochow,' beautiful in situation, celebrated in art and song, intellectual and scholarly, but supreme, in the opinion of the most heavenly-minded young China of ancient and modern days, as the homes of luxurious pleasures. . . . and the visions still pass before us, and the figures of pleasure-seekers in silks and satins, not all ghostly and imaginary, still haunt the lake and the islands and the sacred hills." *Half a Century in China*, p. 127. Hangchow has the literary designation of 武 林 (Wu lin).

erroneously, stated to be during 1901.* However, a mint to cast cash pieces existed for many years previously. Wylie, writing in connection with more recent times under the Manchu sceptre, says : " The character 浙 *Che*, for Che-këang, at the capital of which province a mint was opened in 1649, . . . it was in operation from 1667 till 1674 when it was closed. It was reopened in 1696, and closed again in 1699." There was established also at Ningpo (甯 波) a mint in 1649 whose mint mark was 寧, Ning. The modern mint ceased operations in 1906,† only to re-open in 1919, operating spasmodically during such times as military commotions permitted it to function.

In our plates, fifteen varieties of obverses and seven reverses are shown. These, with another obverse bearing the central character in relief, may safely be said to form a fairly complete list of obverses and reverses that have so far come to light. Numismatically speaking, Chekiang province is not a very absorbing one, at least where ten-cash copper coins are concerned.

Obverse A.—Characterized by the heavy-type central characters : 寶光緒元, and the prominently in relief central sphere and circle.

Obverse B.—Somewhat similar to A, but in leaner and slightly smaller characters ; big differences in the Manchu characters *Pao Che.*

Obverse C.—Four Chinese characters, 十 當 銅 黃 (Huang Tung Dan Shih), meaning " Yellow brass Value Ten," at the bottom ; rosette in centre.‡

Obverse D.—Two Chinese characters, 十 當 (Dan Shih) at the bottom ; rosette in centre.

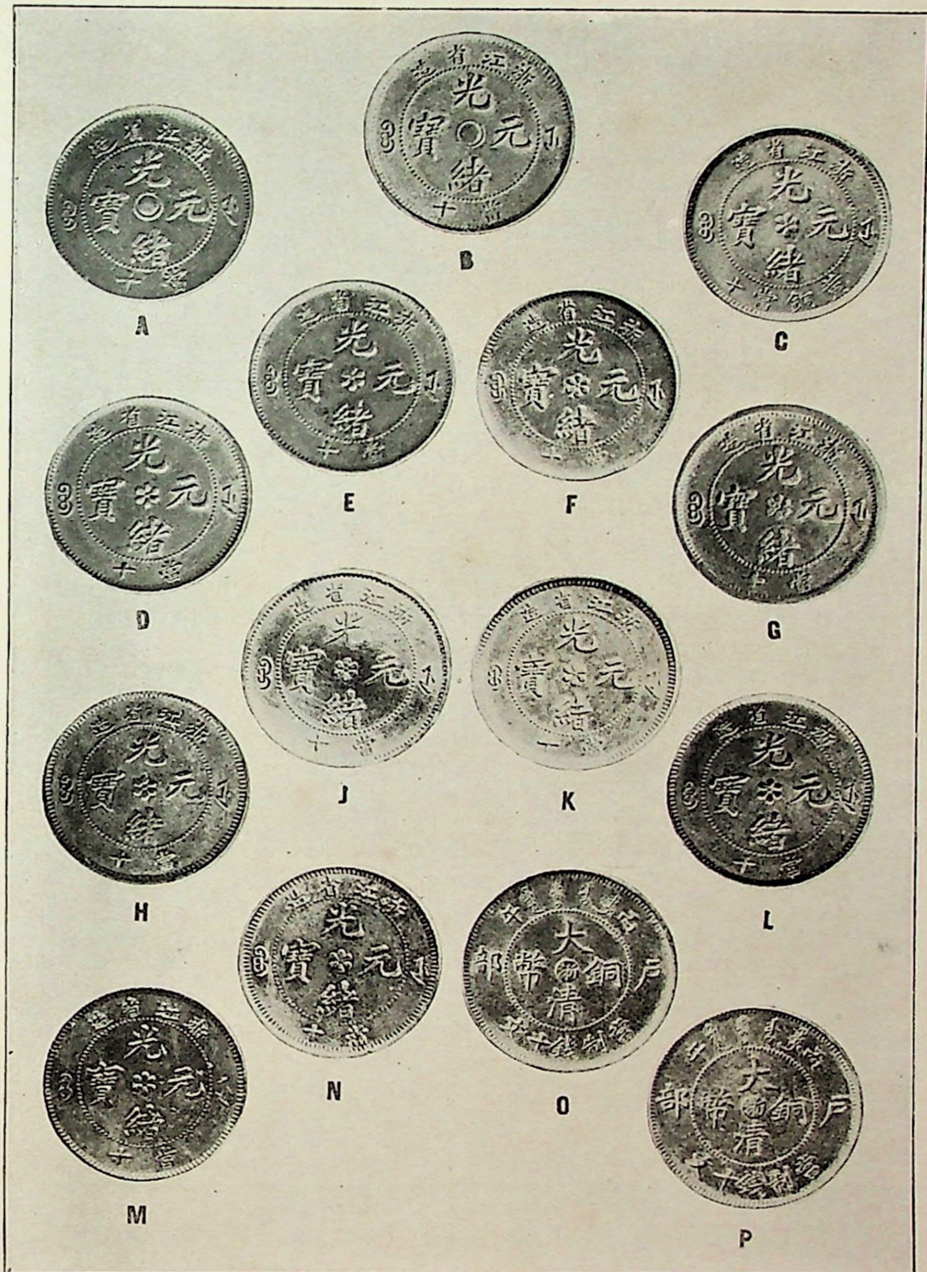
* In the 1902-11 *Maritime Customs Decennial Reports* from Hangchow (p. 44), it is stated that " there were formerly three mints in Hangchow, one silver mint, where dollars and subsidiary coins were turned out from 1897 to 1903, when it was closed, and two copper mints, for the coining of copper cents and 10 cash pieces, opened respectively in 1903 and 1905, and both closed in 1906." Be this as it may, there are in existance, silver coins from the Hangchow mints dated Kuang Hsü 22nd year (1896), and also 23rd year (1897).

† " The introduction of the 10 cash piece took place in 1904. Though not the first of China's modern coins, it is undoubtedly the most useful and popular. From the way it sprang immediately into favour, it is evident that it filled a long-felt want. Copper cash were rapidly supplanted by the new arrival, and have practically disappeared. These 10 cash pieces, however, owing to over-production, have been for some years at a discount. The following figures show the average value per Mexican dollar :—

1905	95 pieces	1908...	118 pieces
1906	111 ,,	1909...	133 ,,
1907	107 ,,	1910...	129 ,,

Maritime Customs Decennial Reports. 1902-11, Vol. II, p. 60. Ningpo.

‡ In this 'rosette in centre' design, there are many sub-varieties where the Manchu characters at both sides differ. At least five varieties are known, but as such differences are somewhat diminutive, they are not recorded under an individual obverse heading.



Copper Coins of Chekiang: Types of Obverses.

Obverse E.—Similar to last, but character 元 (Yuen) smaller; the strokes of the character 寶 (Pao) are in quite a different hand, and so likewise are the Manchu characters, especially the sinister one reading *Pao*.

Obverse F.—In general, of similar design to E, but the inscriptions are in a different hand.

Obverse G.—The same remarks as explained in F apply here, but emphasis is laid on the shape and thickness of the characters, principally 光.

Obverse H.—Again the same remarks as for G, and here, too, the character 光 is conspicuous, especially the top strokes of this ideograph.

Obverse J.—The differences in this obverse also arise from the design being written in a different hand.

Obverse K.—The cardinal difference here is the left hand side Manchu character *Pao*, which appears flattened down (or tucked in itself), as compared to what it had been heretofore.

Obverse L.—Generally similar to K, but the characters are in a different hand.

Obverse M.—The same remarks as for L apply in the present instance.

Obverse N.—Of similar type to obverses K, L and M, but the sinister Manchu character is pronouncedly different.

Obverse O.—This and the next two obverses belong to the 'Tai Ch'ing Ti Kuo' series. Central character 浙 (Che) is incused, the rest of the design being in relief. Dated 丙午, *i.e.* 1906.

Obverse P.—Similar to obverse O, but characters in a different hand, mostly noticeable in the Manchu characters at the top, and especially in the positions of the bottom left hand strokes of the Chinese character 清 (ch'ing).

Obverse Q.—Similar to the two preceding, but the central character 浙 is in relief.

In the reverses, only seven distinct varieties can so far be recorded.

Reverse 1.—Just a plain upright dragon,* seemingly of a very emaciated and delicate physique.

Reverse 2.—In general appearance similar to reverse 1, but with a dragon of heavier build; special stress is laid on the small clouds near the dexter lower leg of the dragon, the middle part of which cloud is something like this ⊖.

Reverse 3.—Very similar to 2, but the cloud mentioned is now ♉ at that particular spot.

* It will be observed that the reverses of Chekiang copper coins bear no foreign lettering whatsoever, either with regard to name or denomination: Chekiang copper coins together with those of Sinkiang (Chinese Turkistan) minted during the Imperial *régime*, are the only ones to share this distinction.

Reverse 4.—Also very similar to 2 and 3, save that the cloud is now like the letter C, thus ℮.

Reverse 5.—This belongs to the 'Tai Ch'ing Ti Kuo' series; the word 'kuo' is spelt K II O.

Reverse 6.—Very similar to 5, but the word 'kuo' is now correctly spelt with a U.

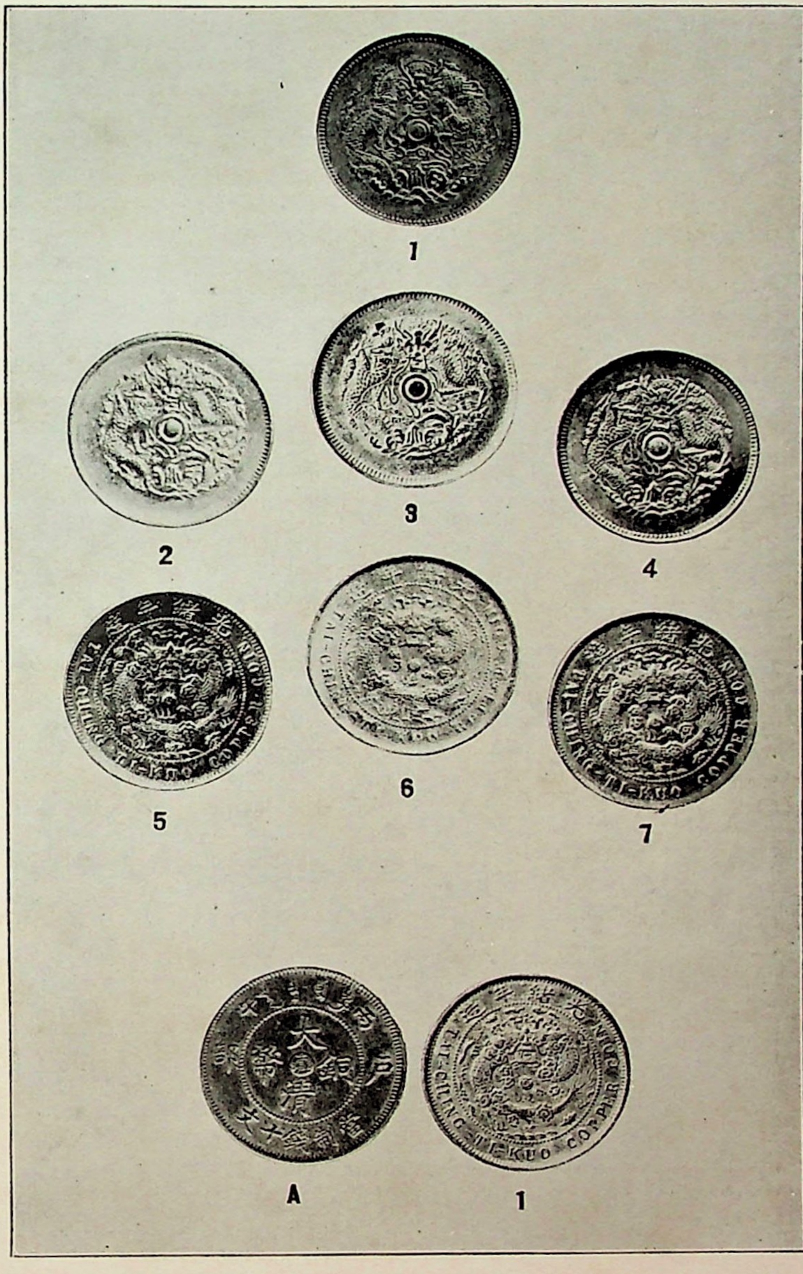
Reverse 7.—A new type, the principal noticeable difference as compared to reverses 5 and 6 are the waves underneath the dragon.

The following is the list of known combinations of obverse with the reverses.

No.	Obverse.		Reverse.	Size, m.m.	Average weight, grains.	Metal.	Comparative rarity.
100	A	with	1	28	116.00	Copper	S.
101	A	,,	2	28	112.50	,,	C.
102	B	,,	2	28.25	120.00	,,	C.
103	C	,,	3	28	116.50	Brass	C.
104	C	,,	3	28	115.50	Copper	E.R.
105	D	,,	2	28.25	113.50	,,	C.
106	D	,,	3	28	112.50	,,	C.
107	D	,,	3	28	116.00	Brass	C.
108	D	,,	4	28.25	110.00	Copper	R.
109	E	,,	3	28	113.50	,,	V.R.
110	F	,,	3	28	114.00	,,	S.
111	G	,,	2	28.50	116.50	,,	R.
112	H	,,	2	28.25	118.00	,,	V.R.*
113	J	,,	3	28	112.50	,,	R.
114	J	,,	3	28.50	113.00	Brass	R.
115	K	,,	3	28	114.00	Copper	C.
116	K	,,	3	28	119.00	Brass	S.
117	L	,,	3	28	116.00	Copper	C.
118	L	,,	3	28	114.50	Brass	C.
119	M	,,	3	28	114.00	,,	S.
120	N	,,	3	28	116.50	Copper	V.R.
121	O	,,	5	29	115.00	,,	C.
122	O	,,	6	29	112.50	,,	R.
123	P	,,	7	28.75	118.00	,,	S.
124	Q	,,	5	28	—	,,	U.†
125	Blank	,,	3	28	102.00	Brass	E.R.
126	3	,,	3	28.25	114.00	,,	R.R.
127	5	,,	5	29	113.50	Copper	E.R.

* This piece is invariably found only in bronze, with a fair yellow hue to it.

† It will be noticed that although a photographic reproduction of this obverse Q is included in our plate, I have not succeeded in obtaining the loan of this piece. The detail regarding its weight is therefore lacking.



Reverses of Chekiang and Chihli Copper Coins: Numbers 1 to 7 (Upper) are Chekiang Coins: A and 1 (Lower) are Chihli Coins.

As it will be apparent, Nos. 125, 126 and 127 are doubtless the production of mint sport, and, together with No. 104, are practically the only interesting ten-cash pieces from this province. A great many well executed forgeries and bogus pieces are met with in the minted coins of this province. It will be observed that the weights of the above coins reveal the very good average of 114.83 grains, excluding the mint sport pieces.

The Minted Ten-Cash Pieces of Chihli.

The heading for this province is not strictly correct, for we should speak in the singular. Chihli* province issued only one ten-cash piece during the good old Imperial days, and that not a provincial piece but in the 'Tai Ch'ing Ti Kuo' series. In modern times, Chihli has had two mints, both situated at Tientsin.† The principal one, known since 1910 as the Central Mint for China, was established in 1901 ;‡ the second one, known as the Branch Mint of the Central Mint and usually as the Peiyang Mint, in 1905. During 1912, following the turmoil of the Republican revolutionary movement, however, the Central Mint was looted and burnt on March 2, by a mob of rioters. What remained was removed to the Peiyang Mint, but in 1914 the Central Mint was rebuilt and supplied with new equipment and machinery.§ In former times, the province of Chihli had several mints for the casting of cash pieces, and the following were on record during the Tah Ch'ing (or Manchu) Dynasty, viz., the *Pao Ch'uan*¶ (寶 泉) mint, attached to the Hu Poo (戶 部), or Board of

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* 直 隸, translated as " Directly ruled," being, as it were, a title without topographical significance, but so termed, because it is from this province (*i.e.* Peking), that the supreme power governing the nation emanates. This province was formerly called Pei Chihli, *i.e.* Northern Chihli in contradistinction to the province of Kiangnan, which was then known as Nan Chihli, or Southern Chihli. It has two literary names, one 京 畿 (K'ing-k'i), and the other, which is more often employed, is 燕 (Yen). It has an area of 115,830 sq. miles. A variety of races are intermingled in this province, Chinese, Mongols and Manchus, also all the possible fusions of these races.

† 天 津, it is the terminus of the Grand Canal. Tientsin lies 39° 7′ N. by 117° 7′ E.

‡ This date of 1901 is given by E. Kann in *The Currencies of China*, p. 437. In the *Chinese Economic Bulletin* of June 28, 1924, (No. 175) we read " The Tientsin Mint was established in 1895. It then turned out silver dollars only. Copper cents were not turned out until 1902." The Imperial Maritime Customs, *Decennial Reports*, Vol. II, 1892-1901, p.p. 547-48, *inter alia*, says " The first modern Mint to be established here was that erected at the Pei-Yang or East Arsenal in1896. . . . When the bombardment and capture of the Arsenal took place, in June of 1900, further minting operations were temporarily checked. Their continuation came with the opening of the Viceroy's new Mint, . . . This Mint was opened in December, 1902, . . . and all the energies of the Mint have been directed to the coinage of copper cash pieces and a few silver dollars."

§ *The Chinese Economic Bulletin*, January 19, 1924, No. 152. Cf. also *Maritime Customs Decennial Reports* of 1912-21, Vol. I, p.145.

¶ Described by Wylie as " Fountain head of Currency.'

Revenue, a very old mint, which, together with the Pao Yuan* (寶源) mint, attached to the Kung Poo (工部), or Board of Works, was situated at Peking† from remote periods, and although the statement has appeared in print that these mints were opened in 1644,‡ earlier coins definitely prove that they were already casting coins during the Ming Dynasty§ many years earlier. Further mints that operated in Chihli province in former times were the 薊州 (Kechow) mint, opened in 1644, at which coining was effected from 1667 till 1671 when it was finally closed; ¶ the Hsüan Hua Fu (宣化府) mint, opened in 1649, fully operating also from 1667 to 1671, when it was finally closed; the 密雲 (Mi Yün) mint, opened in 1645; and the Pao-ting Fu** (保定府) mint, opened in 1745.

As only one ten-cash minted copper coin issued during Imperial days is known for this province,†† it is illustrated in our second plate below the reverses of the coins of Chekiang. We therefore immediately proceed to number it, No. 135, being obverse A with reverse 1; size, 28 m.m.; average weight in grains, 116.50; metal, copper. It is a common coin; it belongs to the 'Tai Ch'ing Ti Kuo' series; bears the character 直 (Chih) for Chihli in the centre of the obverse; and, although issued during 1907,‡‡ it is dated 丙午 (1906).

The Minted Ten-Cash Pieces of Chinkiang.

Coins from this locality have been collectively placed under the letter C, notwithstanding that in some instances this place has been

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* Wylie translates this "Source of the Currency."

† Peking has a conspicuously large number of edifices, most remarkable among which are those appropriated to many forms of religion. A Greek church and Convent, Mohammedan mosques, a Roman Catholic cathedral, Buddhist temples and Confucian and Taoist shrines are amongst these.

‡ E. Kann. *The Currencies of China*, p. 430.

§ 明紀 *Stewart Lockhart Collection of Chinese Copper Coins*, p. 15.

¶ Wylie. *Coins of the Tats'ing or Present Dynasty of China*, p. 61.

** Paoting Fu, situated on 39° 0′ N. by 116° 16′ E. is the provincial capital of Chihli province, and the seat of the provincial university. Its literary designation is 信都 (Sin tu).

†† Excluding republican coins, several of which are attributable to the Central Mint of Tientsin, and which will be duly described under the heading of "Republican Coins" later on.

‡‡ The 1902-11 *Maritime Customs Decennial Reports* for Tientsin, Vol. II, p. 207 says "In 1907 the Government bought back all the copper 10 cash pieces (tang-shih-ti-ta-ch'ien 當十的大錢), to be melted and transformed into new copper cents. The Ta Ching Bank was in charge of the operation, bought the cash by weight, and made, it is said, a handsome profit on the transaction. But the over-issue of the new copper cents soon depreciated their value by 30 or 40 per cent.; prices went up in proportion, and caused widespread dissatisfaction among the people. On February 14, 1908, an Edict ordered the Ministry of Finance to devote half a million taels to the relief of the Peking money market, copper coins were bought back until they had appreciated again to a certain standard, and the importation of outside coins to the capital was forbidden."

correctly spelt 'Tsingkiang,' and which fact, obviously, should index these coins under the letter T. However, as only one mint is concerned, and for more practical reasons, the letter C has been chosen for this purpose. The Chinkiang* mint did not represent any particular province, nor indeed, any special locality, being merely a unit amongst the many modern mints in China. It was situated and operated in the city of Tsin-kiang Pu† in the province of Kiangsu. It was established early in the year 1905 and confined its operations to the production of imperial ten-cash pieces only, and one trial piece of twenty-cash denomination. This mint closed about 1907. It had a remarkably short existence, indeed, being, as it were, the only modern mint which had such a short life of only about a little over two years. It is reported that during 1905 this mint imported 339 million‡ copper discs and about 30 tons of copper. No mint appears to have existed in this city in former times.

There are, so far, ten obverses and six reverses, but some pieces are found in both milled and unmilled condition.

Obverse A.§—This is the only ten-cash piece among all the mints in China that bears at the top the legend of 清江銅元局開鑄 (Tsing Kiang Dong Yuen Jo Kei Tzu), best rendered in current English as "inauguration of the Tsing-kiang copper coin mint."

Obverse B.—This is a conspicuous design, composed of fairly large sized Chinese and Manchu characters. The tip of the third (or bottom) sinister diagonal stroke of the character 清, touches the middle horizontal bar at about one milimetre away from the end of that bar.

Obverse C.—As obverse B, but middle petal of the centre rosette is omitted.

Obverse D.—Similar to preceding, but the middle petal of the rosette has a circle around it, and the strokes of the character 清, mentioned under obverse B, now meet tip to tip.

Obverse E.—This die may be a retouch of obverse D, but differences are noticeable in the rosette which now has no ring around the centre petal. Some of the positions of the strokes of the character 寶 now also appear altered.

Obverse F.—Small ideographs in general; no rosette in the centre of the coin.

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* Not to be confounded with the "open port" of Chinkiang 鎮江, on the Yangtzekiang, which is situated in 32° 10′ N. by 119° 36′ E.

† 清江汁, situated near the first locks of the Grand Canal in 33° 36′ N. by 119° 3′ E.

‡ 1902-11 *Maritime Customs Decennial Reports*, Vol. I, p. 414.

§ Our illustration is from a sketch by a Chinese artist designed from a description of a specimen in the possession of a non-numismatist Chinese gentlemen; further details are regrettably lacking.

Obverse G.—A design generally resembling a combination of all the above, but now of more symmetrical appearance.

Obverse H.—Of the 'Tai Ch'ing Ti Kuo' series, with small Chinese character 淮 (Huai)* in the centre. Dated 丙午 (1906).

Obverse J.—Same as obverse H, but middle Chinese character 淮 larger in size. Also dated 丙午 (1906).

Obverse K.—In general, designed on the basis of the two preceding pieces, but the character 淮 is now incused within a raised disc, instead of in relief as in obverses H and J.

We now come to the plate for the reverses.

Reverse 1.—Provincial dragon type; the antenna in the middle of the dragon's body resembles an E, being a reversed 3. Legend is 'Tsing-kiang.'

Reverse 2.—Same as the preceding, but the antenna described now appears *vice-versa*, just as a simple 3. The legend is also 'Tsing-kiang.'

Reverse 3.—Large type upstanding dragon with 'Ching' above and 'Kiang' below.

Reverse 4.—'Tai Ch'ing Ti Kuo' series type. Long ornament between waves and the terminal part of the dragon's body.

Reverse 5.—Same type in general as reverse 4. Short ornament between waves and dragon's tail; long waves at the bottom.

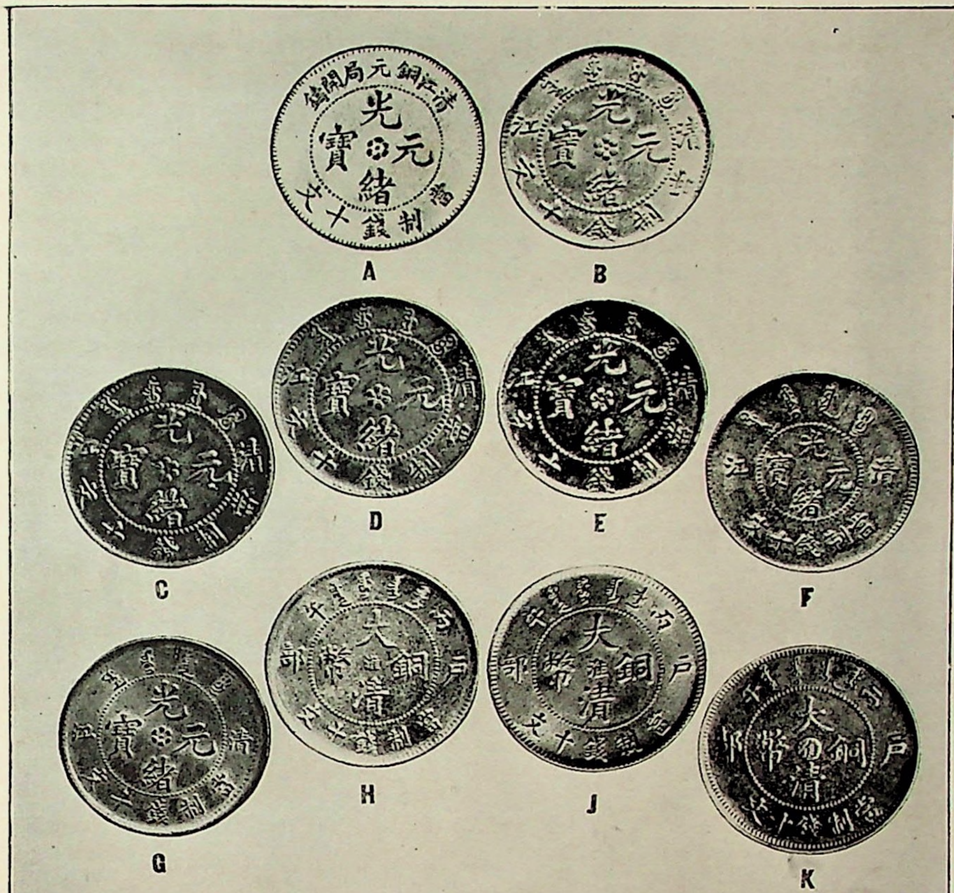
Reverse 6.—Very similar to reverse 5, but with short waves underneath the dragon.

The various known combinations of the above reverses with the obverses produce the following list :—

No.	Obverse.	Reverse.		Size. m.m.	Average weight, grains.	Metal.	Comparative rarity.	Rim.
140	A	with	1	—	—	Copper	U.	Milled
141	B	,,	1	28	110.50	,,	C.	,,
142	B	,,	3	28	112.50	,,	C.	,,
143	C	,,	1	28	109.50	,,	R.	,,
144	C	,,	3	28	109.50	,,	S.	,,
145	D	,,	1	28	111.00	,,	R.	,,
146	D	,,	2	28	107.50†	,,	R.R.	,,
147	D	,,	3	28	111.50	,,	C.	,,
148	D	,,	3	28	110.50	,,	C.	Smooth
149	E	,,	1	28	110.00	,,	S.	Milled

* This is the character denoting the district of Hwai (淮) north of the Yangtze River, wherein the town of Tsingkiang Pu is situated, the chief town of which is Hwaianfu (淮安府), about ten miles south-east of Tsingkiang Pu.

† This piece is much the worse for wear.



Chinkiang Copper Coins: A to K are Types of Obverses: 1 to 6 are Types of Reverses.

No.	Obverse.	Reverse.		Size, m.m.	Average weight, grains.	Metal.	Comparative rarity.	Rim.
150	E	with	3	28	111.00	Copper	C.	Milled
151	F	,,	1	28	111.50	,,	C.	,,
152	F	,,	3	28	106.00	,,	C.	,,
153	G	,,	1	28	110.00	,,	S.	,,
154	G	,,	1	28	107.00	,,	S.	Smooth
155	G	,,	2	28	109.50	,,	S.	Milled
156	G	,,	2	28	111.00	,,	C.	Smooth
157	G	,,	3	28	109.50	,,	C.	Milled
158	G	,,	3	28	108.50	,,	C.	Smooth
159	H	,,	2	28.25	109.50*	,,	E.R.	,,
160	H	,,	4	28.75	106.00	,,	C.	,,
161	H	,,	5	28.75	117.00	,,	C.	,,
162	H	,,	6	28.50	109.00	,,	C.	,,
163	H	,,	H	28	107.00	,,	E.R.	,,
164	J	,,	1	28	110.00†	,,	E.R.	,,
165	J	,,	4	28.75	115.50	,,	C.	,,
166	J	,,	5	28.50	121.00	,,	C.	,,
167	J	,,	6	28.50	115.00	,,	C.	,,
168	K	,,	4	28.50	115.50‡	,,	U.	,,
169	4	,,	4	28	116.00	,,	R.R.	j,

Numbers 159, 163, 164, 168 and 169 were doubtless the production of mint sport, or original die trial pieces.

A very large number of retouches made to the two characters 淸 江 in Nos. 151, 152 and 153, are found.

(To be continued).

* From the specimen in the collection of Mr. Peter C. Chen.

† Also from the specimen in the collection of Mr. Peter C. Chen.

‡ From the specimen in the collection of Mr. Tsai Ka Tsing.

THE OLD GUITAR

BY

ELFRIDA HUDSON.

(*Continued from Page 113*)

The next morning found Tsai Yung early in the Audience Hall of the Imperial Palace, ready to deliver his petition. His honours evidently did not sit lightly on his head; his eyes were hollow like those of a person who has suffered loss of sleep, and great distress was stamped on his expressive face.

" I ask for an audience with the Emperor," he said to the officiating eunuch. " I want to solicit from the Emperor the favour to leave the Court and return to my native place to serve my parents. That is the reason for my coming to prostrate myself at the foot of 'the Golden Stairs'."

" Very well! Speak frankly, Mr. Shang-yuen. Is it not that you disdain the appointment you have received? Confess now, you do not think the official position bestowed on you equal to your merit and your talents?"

" No, indeed," protested Tsai Yung, " I really care not for honours or office. My heart is sad thinking of my parents; they are over eighty years old; I have heard bad reports of floods and famine devastating my native place; and my only desire is to return home."

" Mr. Shang-yuen," said the eunuch with an unbelieving smile. " My palace is here in the Imperial Gardens; His Majesty who has been touched by my virtues has given me the office of First Chamberlain; I distribute the fans to the young girls in the Inner Apartment; I know the deepest secrets of the Emperor; I present to him the Memorials of the Officials; I return them the responses. Now I ask you to have confidence in me and tell me what it is you really want? What is your object?"

Tsai Yung delivered his petition to the eunuch, saying: "Here I have clearly and humbly stated the facts—that I have just been chosen to the office of Imperial Monitor; that His Imperial Majesty who graciously heaps favours on me has commanded that the marriage be consummated between the daughter of Lord Niu and myself. I have stated that from my earliest youth I have studied diligently the 'Book of Odes,' and the 'Book of Annals' to seek in these monuments of literature the principles for my moral conduct and for the perfection of my reason; that I have never coveted fame or high position; and that my only desire is to return to my native place, there to care for my parents in their old age."

" Oh, my dear Shang-yuen," said the eunuch, " your parents are living peacefully in their old place, there is surely someone to care for them. What is the use of worrying so about them?"

" Oh, my Lord, think of a silver-haired couple of eighty, living alone and forsaken in their decrepit old age. I have no brother who could care for them. They are far away ten thousand *li*; high mountains and broad rivers lie between us; the place is difficult of access. Even if I should write a letter, I could never be sure of its arrival. How do I know that they are living now? The floods—the famine—"

"But you cannot disengage yourself from your obligations here," said the eunuch. "Lord Niu has made proposals according to the prescribed forms."

"How can I marry again without my parents' knowledge?" said Tsai Yung passionately. "This worry and anxiety is killing me." The young man tried in vain to stifle his sobs, and he began to walk up and down the Audience Hall like a caged lion.

"Beware! It is not within these halls that one gives vent to tears. You must control your sorrow, the Son of Heaven might hear your sobs," said the eunuch menacingly. "I shall now take your petition to the Emperor, and shall wait for his answer; at eleven o'clock I shall be back with his instructions."

Tsai Yung remained in the Hall; he did not care to look around him; he continued his walk to and fro. "Would his petition be granted?" was the question repeating itself in his mind. The beads of perspiration on his forehead told of the agony of suspense he endured. Later a more peaceful expression smoothed out his contracted brows. "I have no recourse but to prayer," he said to himself. He stopped, and, lifting his eyes to Heaven, he prayed: "O Heaven, have pity on my affliction. Thou art the arbiter of life and death. Watch over my old parents. If thou shouldst deign to prolong their existence, how can I express my thanks?

"I have implored the pity of him who inhabits the nine palaces and I wait with anxiety his decision. Grant that it may be a favourable one."

"Oh, my parents! Our reunion or separation depends on an interview of a few minutes."

The eunuch returned accompanied by the two ensigns who carried the Imperial answer. He said: "I have presented your petition to the great Emperor of the Han; he has deigned to cast his eye on it—"

"And what is his answer?"

"That Lord Niu the Preceptor to the Imperial Family sent in a petition yesterday in regard to his marriage proposal, and that the commands of the Sovereign are irrevocable."

"Oh, my Lord Chamberlain, do not deceive me," implored Tsai Yung.

"I tell you the truth. Listen to the Sound of the Jade."

The ensigns lifted their standards, Tsai Yung fell on his knees, and the eunuch read with a loud voice the Imperial mandate:

"If filial piety is the base of all virtues, the perfection of conduct consists in serving the Sovereign. In the service of the Prince, there are numerous embarrassments and many obstacles to surmount; a faithful magistrate may not have always the time and opportunity to fulfil his duties to his parents.

"Tsai Yung! you have given evidence of your knowledge and your talents; I have called you to the Office of 'Imperial Monitor' to profit by your genius and to repair my deficiencies. Your duty is to accept the Office bestowed on you. Beware of stubbornly refusing it.

"A marriage proposal has been made to you. Comply with the wishes of the Minister of State.

"Respect this command. May your heart expand."

"Lord Chamberlain!" said Tsai Yung, after having saluted the Imperial writing, "I implore you to present another petition for me to his Imperial Majesty. Tell him that Tsai Yung decides to renounce the magistracy."

"Have you taken leave of your senses, Mr. Shang-yuen?" asked the eunuch. "Remember that every word that I have just read is the Emperor's word of mouth. Dare you disobey an Imperial Order?"

"My parents are tottering on the brink of the grave, my wife is beautiful and unprotected. Large mountain chains intercept the communication, the floods have cut the city off from supplies; famine rages; destruction and misery must meet their eyes wherever they look. If you will not present my petition, suffer me to see the Emperor myself—" and Tsai Yung made a rush for the door leading to the interior of the Palace.

"Stop, stop, where are you going? It is an impossibility. Calm yourself Mr. Shang-yuen. Go and be faithful to your office, serve your Prince, imitate the virtue of the Ancients, and give renown to your family. Some day you will surely return to your native country."

Tsai Yung left the Imperial Palace, staggering and broken spirited. He muttered incoherently: "My mother, my father, my young wife! oh, Wu-nyang! Wu-nyang! Oh, if we only could throw off reputation as we throw off garments that encumber us! Where can I go! What can I do!"

"Good news for you, Mr. Shang-yuen! Good news for you!" said the middle-woman who was awaiting him at his gate. "Lord Niu has settled the day for your marriage, to-morrow morning the ceremony is to take place. You must obey the Imperial Order. In the morning horses and carriage will be waiting at your gate. My respects to you."

* * *

The reports from Chin-liu that had reached Tsai Yung's ears had not been without foundation; in fact, contrary to the usual run, the truth was worse than the rumours. The swollen mountain rivers had inundated the whole region and destroyed the tender rice that had just been transplated from the nurseries. Situated as Chin-liu was in a deep hollow among the mountains, it was almost impossible to have provisions carried from other places, and, as the year passed on, starvation stared its inhabitants in the face.

Wu-nyang was working hard to support her parents-in-law; day and night her busy fingers were spinning the silk and the hemp, but her earnings were far from sufficient to keep the wolf from the door. One by one their belongings had to be pawned to supply the family with the necessities of life. What was worse to Wu-nyang than their desperate poverty was the discord that had entered their formerly so peaceful home. Bitterness and anger had completely taken possession of the old lady's heart, she could never forgive her husband for having sent away her son ; she kept upbraiding him incessantly and he, on his part, did not fail to retort with angry words.

" Now I suppose you are satisfied, you have no rice to eat, no warm clothes to wear. Your son may be a Shang-yuen by now, but much good does it do you. If he were here now, we would live in harmony again, and not live like cat and dog, and go about with gnawing stomachs and frozen limbs. When old fools get their way—"

" Peace, old termagant ! Am I a prophet that I could have foreseen calamities to come ? I may suffer death, but it is not famine, it is the anger of my wife that will kill me."

" Very well, die then," said the relentless woman.

There was a Government distribution of rice to the famine sufferers and Wu-nyang went to the bureau to fetch some for their little family. That very morning the mandarin himself was there with his registrar and Wu-nyang told him her need.

" You are in a very sad plight, young woman," said the mandarin, " but why have you not sent a man to fetch the rice ? You know, women should never leave the Inner Apartment." He told the servant to give her three rations, but was told that there was no rice in the granary.

" What ! I have just looked over the accounts, and there should be four hundred and sixty bushels left. Tell Li-ching, the Commissary, to come here at once."

Li came and proffered the excuse that while the grain had been weighed in one part, it had been stolen in another. On the mandarin's threat that he would be punished if he did not confess, he at last pleaded guilty of the theft and promised to make up the deficiency.

The mandarin assured Wu-nyang that she would get her rations, and in a short time she left the office carrying her sack of rice. She wondered how she could feel so happy about it, and realized the truth of the old proverb : " A spoonful of rice is worth more to the hungry than a bushel to the satisfied."

She was not sure of the way, and without noticing it she had taken a lonely road by the side of a stream. She was suddenly arrested by a grip on her shoulder. " Stop, give me back my rice ! " cried a voice behind her, and turning round she faced the angry Commissary Li. In vain she pleaded with him to let her take the rice to her starving parents ; the Commissary took the sack and left the weeping Wu-nyang alone on the road.

Despair entered the young woman's soul. She looked down in the deep stream by the road and thought with relief how a few moments might put an end to all her troubles. Then the faces of the helpless old couple flashed into her mind, and she ran quickly up a side street to escape the temptation. She ran like one frantic with her hands covering her ears, when she was stopped by someone.

" Oh, is this Wu-nyang ? What are you doing here ? " It was old Mr. Chang. She told him incoherently what had happened.

She was not sure of the Way, and without noticing it she had take a lonely Road by the Side of a Stream.

" Calm yourself, Wu-nyang," said the old man, " I have also brought some rice from the Benevolence Bureau, and you shall have half of mine. You should not have gone alone and exposed yourself to those robbers. If you had let me know, I would have accompanied you. Now I will see you home safely."

Arrived home Wu-nyang prepared the rice and set it before her parents. She had pawned everything of hers that was of any value. Now her resources were at an end and she could give them nothing but the bare rice.

" Have you no fish ? " asked Mrs. Tsai.

" None to-day," answered the girl.

" No vegetables ? No fruit ? "

" No, only the rice."

" How dare you serve us such a dinner ? " asked the angry old woman.

"Stop, wife, stop," said Tsai. "In days of famine one eats only to appease one's hunger, not to tempt one's palate."

"I don't want it. Take it away."

"Do eat a little," said Tsai. "Look at Wu-nyang's clothes! She has pawned everything for us; how could she do any more? She has certainly shown how far a daughter-in-law's devotion can go."

"Haven't you noticed that she has not eaten with us for some time?" asked Mrs. Tsai, when Wu-nyang had gone into the kitchen. "Don't you see the reason? She can have all the good things to herself. I am sure she has both fish and vegetables."

"Impossible, my wife. How could she get money to buy such things? She loves you, and does all in her power for you."

"Of course a daughter-in-law is never the same as one's own daughter," sighed Mrs. Tsai.

"Don't harbour any unjust suspicions, I pray you."

"If you do not believe me, come with me now to the kitchen, while she is having her meal, and you can see for yourself," suggested the old lady.

"Yes, I will gladly do that, if that will convince you."

Wu-nyang was sitting by the kitchen table and was just dipping her chopsticks into a bowl, taking out something that looked like a piece of meat.

"What are you eating, my daughter?" asked the old lady.

Wu-nyang started and dropped the piece back into the bowl with a conscious air. "Oh, nothing," she said evasively.

"I want to see what there is in this bowl;" said Mrs. Tsai, seizing it.

"Yes, what is there?" asked the old man curiously.

"Only some husks of rice and tree bark, that I have made into cakes," said Wu-nyang.

"How can you eat that? It is not fit to feed dogs and pigs. Dear Wu-nyang, forgive me, I have suspected you unjustly. I don't know what has been the matter with me lately; my heart has been full of anger and hatred toward every one. May Heaven forgive me!" Saying this the old lady fell in a dead faint on the floor.

Tsai and Wu-nyang knelt beside her trying to revive her, but their efforts were fruitless.

"It is my fault! All this calamity is my fault," sobbed the old man. "I have acted without reflection, I have sent away my son, I have separated husband and wife and allowed her to suffer the deepest privations. Now I have brought my own wife to the borders of the 'Yellow Fountain.' Dear Wu-nyang, how much better it would be for me to die, then I would be kept from causing others so much suffering."

In vain did Wu-nyang try to comfort the disconsolate old man. At last they sat in silence watching the face of the old lady. The angry expression that had rested there so long had disappeared and was replaced by the peaceful calm of death.

Tsai Yung in His New Home.

Tsai Yung was sitting alone in his splendid library in Lord Niu's palace. He was trying to divert his mind playing on his new guitar. His old one he had put away. Somehow he could not play it in these strange surroundings. The memories of home came crowding around him and caused the tears to come to his eyes. This magnificent guitar was a present from his new wife. It was a beautiful spring evening and the soft breeze laden with the fragrance of the epidendrum came in through the open window.

Niu-chi who had heard the sound of his guitar from her apartments came in to listen, but when she entered Tsai Yung stopped his playing.

"I thought I would come and listen," she said simply. "I have heard your musical talent greatly praised, and the tones that have reached me in the distance have charmed me with great power; but every time I come, you cease playing. Will you please sing me a song—some old ballad, anything you like?"

"What would you prefer me to sing? Do you know 'The Pheasant that in the Morning takes its Flight'?"

"That is the song of a recluse; there is nothing genial about that."

"I think I will sing you the song 'The Wild Swan Separated from its Mate."

"Oh, no, husband and wife are united, you do not need to sing me the sorrows of widowhood," said Niu-chi with a smile.

"How do you like 'The Revenge of Chao-kyung'?"

"Why sing of vengeance in the palaces of Han where only peace and concord reign? What a beautiful evening it is! The view from this window over the garden is ravishing," and with her slender hand she flung the window wide open.

"Do you know the song: 'When the Tempest Agitates the Pines'?" she asked.

"Yes, I know that, it is very pretty," said Tsai Yung, beginning to sing in a rich, mellow voice.

"You are wrong, my Lord, you mistake the tune; you are singing the tune of 'When I think of my Native Land.'"

"I will try again," said Tsai Yung and he began to hum another strain.

"No, you are wrong again," insisted Niu-chi. "That is the tune of 'The Forsaken Stork'."

"I am afraid I have mixed up my tunes," said Tsai Yung.

"You could hardly be as mistaken as all that," said Niu-chi, with a pout. "I believe you do it purposely; you think so much of your talent that you disdain to sing to me."

"Indeed that is very far from my thought. I believe it is because I am not accustomed to this instrument."

"Why don't you play on your old guitar then?"

"Because I have put it away."

"Why?"

"Oh, when I have a new one," said Tsai Yung evasively.

"But why don't you use your old guitar when you play better on it?"

"You must not think it is because I do not love my old guitar,* but it is best hid."

* Old guitar is the symbol of a forsaken wife.

"I think I understand," said Niu-chi. "You are homesick; your heart is not here."

"I have broken my old guitar and I cannot play on the new one. I don't recognize the markings and I mistake the note '*kang*' for the note '*chang*'."

"No, that is not it; the confusion is in your heart. What are you thinking about when you sit with your head bowed low?"

"Oh, of what should I be thinking?"

"How do I know? Perhaps of some person at home, from whom it was hard to part and whom you are anxious to meet again? You said there was no sympathy between you and me."

"I did not say that."

"As you will not sing for me, I will tell the servants to bring us some wine; maybe that will dissipate your melancholy."

"I do not feel like drinking wine."

"Do you dare to refuse, my Lord, when your wife invites you?" asked Niu-chi defiantly.

The servants brought the wine, and Niu-chi's white, tapering fingers proffered him the little gold cup. After a few remarks on a recently published literary work Niu-chi retired.

Tsai Yung was alone again; he hated the approach of night; the darkness seemed to intensify his sorrow. Last night he had dreamt that he had called Wu-nyang to go with him to his parents; he had looked for her in vain, and at last he had found Niu-chi in her place.

Yuen-kung who now was his servant entered the room.

"Do you know, Yuen-kung, that I have a great deal of confidence in you, and think very highly of you?"

"I know, my Lord."

"There is something I want to talk to you about, but in strictest confidence. You understand?" Tsai-yung began to tell him all his troubles and asked his help to make some plan for the reunion of himself and his parents.

"My Lord, there is an old proverb: 'When you have no auger, don't try to bore a hole. Of course we servants have noted for a long time that your Excellency is troubled. Why not speak to my Lady?"

"My wife is a clever and excellent woman, but she is under her father's authority. If it should come to Lord Niu's ears that I contemplate going on a journey, he would proceed immediately to stop my going, so it is better that I hide my grief within my own bosom. I do not see any way out."

"Yes, you are right, my master. If Lord Niu learned about your desire to go away, he would not allow you to walk out of the house."

"This is the plan I have," said Tsai Yung. "I will write a letter to my parents, and you will try to find a trusty messenger to deliver it for me. Go all over the Capital, in the tea-houses and inns, and try to find a man from Chin-liu and bring him to me."

Yuen-kung assured his master he would do his best.

Later it became known to one of the bad characters in the Capital that Lord Niu's son-in-law was looking for a messenger to Chin-liu. This man had been to Chin-liu years ago, and he decided to make use of this circumstance. He dressed himself like the inhabitants of that place, and made up a letter supposed to be written by the Shang-yuen's father. Then he pretended that he was going back to Chin-liu, and that he was expected to bring an answer. He gloated at the thought of this easy way of getting money.

This ex-robber told Yuen-kung who opened the door for him that he came from Chin-liu with a message for his master.

"Oh, Heaven!" exclaimed Yuen-kung. "How opportunely you come! My master was wanting to send a message."

Tsai Yung's joy was unbounded. With trembling fingers he tore open the letter handed him and read its reassuring contents. His parents and his wife were well, and no misfortune had happened to them; they were very anxious to have him home again.

"Thanks be to High Heaven that they are all well! How can I go to them? I must attend to my office here, alas! I am not my own master. Yuen-kung! Take this worthy man into the dining room and give him tea and rice while I get my letter ready. Bring me also the ingots of gold, and the pearls and the silver money that are in my desk."

Tsai Yung wrote the letter, expressing his happiness at the good news from home, and telling his parents all that had befallen him since he parted from them. He also expressed his hopes to meet them in the near future.

"My dear compatriot," he said to the disguised thief who entered with Yuen-kung, "I entrust to you this letter and these pearls and ingots; deliver them all to my venerable father with many greetings, and tell him that I will try to banish from my mind the grief and anxiety that has hitherto oppressed me."

"I shall be pleased to deliver your Excellency's message."

"Oblige me by accepting this money for your travelling expenses."

The messenger departed in high spirits.

* * *

Old Mr. Chang came again to the help of the unfortunate Tsai and his daughter-in-law; he helped them to buy a coffin and to secure a burial place for the old lady.

Tsai's weakness increased daily and in a few weeks he became confined to his bed. He felt acutely that he was a heavy burden on his young daughter-in-law.

"My daughter, you are eating concoctions of bark and husks, and are working to give me food and medicine. How can I allow you to suffer so much?"

Wu-nyang besought him with tears to take the requisite food and medicine and not to make a pretence of doing it.

"How can I ever thank you, my child, for all your services. What grieves me most is that I see nothing but want and distress in store for you. You have deserved a better lot than has been yours so far. My desire is that when I die you go to no trouble about burying me. Let me be exposed to the injuries of the weather."

"If you should die, my father, I know a shady place, near where your wife is buried; there I will bury you. I do not think I will be long in following you, so we shall all be united again."

"Mr. Chang," said Tsai to his old friend, who had come in to see if he could be of any service, "Remember, I want you to see to it that Wu-nyang marries again. I hope she will get a happier lot than hitherto has been hers."

"My father, I will never marry again," said Wu-nyang firmly.

Tsai was going to write down this his last wish, when the pen fell from his hand: "I am dying, I can do no more. Friend Chang, I bequeath you this stick and when my ungrateful son returns, belabour him with it and—turn him—out—of the house."

A little while after Mr. Chang had gone, Tsai breathed his last.

Wu-nyang looked around in despair at the empty house; there was nothing that could be turned into money. At last she thought of her hair, that in thick coils encircled her head; maybe she might realize some money on that. With quick decision she cut it off and went from house to house trying to find a purchaser, but none cared to buy hair in such troubled times. She was weak and had walked a long distance, and when she was nearing home she fainted in the street. Fortunately just at this time Mr. Chang passed on his way to Tsai's house; to his dismay he found Wu-nyang lying in the street and he tried to rouse her.

"What have you done to your hair, Wu-nyang? I hardly recognized you."

Wu-nyang told him of the death of her father-in-law and of her vain attempts to realize some money on her hair.

"You should have told me immediately, my child. You have cut off your hair rather than—"

"You have helped us so many times, Mr. Chang, and I am afraid you are in great trouble yourself. I could not ask you."

"Don't mention it, Wu-nyang. You remember, your husband gave you into my charge. Besides I was instrumental in sending him away, so I am partly to blame for your troubles."

Through Mr. Chang's help old Tsai was buried beside his wife on the slope of the hill. In the evening after the burial Wu-nyang stayed behind; she felt as if the calm of death had entered her soul also. The rays of the setting sun were lingering on the grave mounds around her. There was no mound on her father's grave. She wondered whether she could not try to make one, so that she might know the place. She gathered earth in her sackcloth mourning garment, and heaped it on the spot. It was fatiguing work, and when she sat down to rest awhile she fell asleep. She dreamt that a spirit came to her and encouraged her, told her to change her attire and go to the city where the Emperor dwells to seek her husband. When she awoke, she was bewildered and did not at first realize where she was. It also seemed to her that the mound she had made was miraculously large.

On her way home she decided to obey this dream. She would dress as a nun, take her guitar and sing songs in the villages she would pass through; maybe she might touch some person's heart who might help her

She would dress as a Nun, take her Guitar and
Sing Songs in the Villages she would pass through.

on her way. She was sorry to leave the graves of the parents with no one to look after them.

She also decided she would paint the pictures of her parents to take with her. She was in doubt whether to paint them as she first had seen them with joy in their eyes and health on their cheeks or as she had seen them last with hunger and grief lurking in every feature. At last she made up her mind to the latter, and when the pictures were ready she thought :

" If my husband should ever happen to see these pictures he will never recognize his parents, he will have to learn to recognize Wu-nyang's parents-in-law."

Mr. Chang did all in his power to persuade her from going. He suggested that as three years had passed since her husband had left, and as nothing had been heard from him his heart might have become hardened by success.

" Maybe he is now a high magistrate, rich and renowned, and would not care to own you. Hunger and sorrows have told on you, you are not the beautiful Wu-nyang he left behind. When you get to the capital, be sure to make inquiries first about him. Be careful how you trust yourself to the great. While you are away I will perform the rites for your parents, but I am over seventy and may not be long in this world."

With tears of gratitude Wu-nyang parted from her protector and started on her long journey.

(*To be continued*)

THREE IN A BOX

BY

GENEVIEVE WIMSATT.

THE STREET BAZAAR.

Is this the Northern City, or a pot
The Wife set on the brazier and forgot ?
Like grains of millet bubbling to the brim
The crowds are jetting from the stony rim
Of Peking's walls, to overrun the ways
Beyond the *Ch'ien Mên*, where spreads a maze
Of little stalls erected in the street,
Of booths built of two poles and made complete
With roofs of matting, of rude tables set
Between the trestles where the ground is wet
With tea dregs. These are Chinese New Year Days,
When in the drab and dusty purlieus blaze
The open-air bazaars. Great gaudy kites
Like larks and peacocks, mandarins and knights,
Along mud walls flare meteoric tails
Making a whole lane lurid with their tails ;
Gay pinnywheels whirl in the sudden gust
Blown from the Gobi ; underneath the dust
That greys their paper petals, roses glow
Bright as those lengths of printed calico ;
Flags flutter, puppets smirk, masks glare and grin ;
Vendors of knicknack foods make tempting din,
Shaking the splints of chance in bamboo tubes,
Calling their cakes, pink-painted, doughy cubes,

Their lichee nuts, their sweet potatoes steaming
In stove-pipes pierced with nails, their scarlet, gleaming,
Clear sugar-coated, thumb-big Chinese haws
Threaded like rubies on long swaying straws,
Their beans, bursting brown jackets as they boil,
Their *pao tzu*, and their crullers fried in oil.

Beside the wall another P'an Ku stands,
His skill-born creatures pristine from his hands,
Ranged on a flimsy shelf above his head,
His sticks, his straws, his tinted pastes outspread
Before him on an empty packing case—
This is the *Maker of the Rice Flour Race.*
He shapes Kuan Yü, the god of war himself,
And sets His Lordship on the cardboard shelf,
Small as a locust in a famine year ;
K'ung Ming, of cricket size, he places near ;
From out his hero ranks he chooses both
Those chiefs who swore with Kuan the *Peach Close Oath*,
And on one side stands dragon-fly Liu Pei,
And on the other grasshopper Chang Fei ;
The eight immortals, like eight bumble-bees,
K'uei Hsing, uprising from the tutored seas,
Black as the mantis, ugly, and as small,
The rice paste artist lines against the wall.

" You have fashioned the beautiful ladies four,
    Tiao Chan, and the flying swallow,
    Sinister Pao Ssu with heart as hollow
As any gong by the temple door,
Yang Kuei Fei, whom her lord foreswore—
    Whom her lord foreswore, but was doomed to follow—
Well have you fashioned these ladies of yore.

" You have modelled the chiefs of the Kingdoms Three ;
    Fierce Chou Hsin who was wed to slaughter ;
    Valorous Mou Lan, the militant daughter ;
People of high and of low degree,
Scholars and priests on your shelf I see—
    Can you model a stranger from over the water ?
Say, can you fashion a miniature *me ?* "

" Can I model the *t'ai t'ai ?* Not hard to do !
    Leaf-brown hat with an amber feather . . . .
    Leopard skin coat above shoes of leather . . . .
Colours all matching and outlines true . . . .
Strengthening straw-spine running through,
    Holding the body and head together . . . .
Hao pu hao ? Here is the made-of-paste *you !* "

He sets the figure on an even base
Of cardboard ; from an upturned packing case
He brings with pride a little paper box
Smelling of cigarettes, and neatly knocks
It empty of a few tobacco shreds ;
He takes two rice-paste ladies by their heads
And fits them deftly in where once have been
The serried cigarettes ; and there between
Those two frail favourites of other days,
Of other skies, of other thoughts and ways,
He tucks the mimic *me*.

THE MASQUE OF THE RICE FLOUR LADIES.

Upon a table by my bed
　　I set the opened box ; the flames
Flared on the hearth and tinted red
　　The walls around the rice paste dames.

I did not doze ; I saw the light
　　Teasing the fragile toys to dance ;
I did not drowse the live-long night,
　　But kept the watch with vigilance.

Then—though I had not slept at all—
　　I was no longer in my bed . . . .
But *somewhere* . . . . facing toward a hall
　　Where three strange ladies stood, instead.

The hall was narrow, white, and high,
　　And ruddy with the fitful glare
Of some great sun about to die,
　　Pulsing in space, I knew not where.

The ladies—two were heaven-born,
　　Immortals of the race of Han,
With cloud dressed hair, cheeks like the morn,
　　Brows like the Chikiang *pai lan*.

One was the moon goddess, for there,
　　Tucked in her scented, satin wide-
Blown sleeve, I saw the lunar hare,
　　White hoarfrost furred, pink jewel eyed.

There beamed the starry spinning girl,
　　In scintillating robes a-quiver,
And, pecking at her girdle-pearl,
　　The bird that spans the silver river.

The third was not of heaven's kin ;
They were peonies, she but heather,
Who wore the coat of leopard skin,
The leaf-brown hat with amber feather.

But when the alien beat her hands
Against the wall with cry and shout,
Filling the hall with her demands
That someone come and let her out,

Those high ones smiled across the din,
And asked the cause of her despair,
Speaking the language feminine,
Known to all women everywhere.

THE EARTHLING.

" Snared are the daughters of the earth, like rabbits in a trap ;
Fate sets the gin across their path, and baits it with a scrap
Of fame or fancy, gold or pride, and springs the hidden snap.

" Pent are the daughters of the earth, like moths scooped by the net
Of custom, dogma, duty, law, decorum—left to fret
Their powdered wings within the old collector's cabinet.

' Mewed are the daughters of the earth, like goldfish in a jar,
They know not that a brook may be, that pools and fountains are,
As round and round their globe they swim, concentrically far.

" I am a daughter of the earth ; but I—I will be free !
I speak for all who are immured in this captivity ;
Outside, afar, beyond these walls, love calls aloud to me !

" I beat against the smooth, hard walls built round me by this fate ;
I will not stay, I must go now,—what if I should be late ?
Yield, yield, O walls, and let me through ! Love will not always wait !

" Ah. . . . ah . . . . His voice is fainter now, and love is passing by ;
My hands are bruised, but still the wall unshaken stands and high.
Oh, let me out ! Oh, let me out, only to call good-bye !

" Gone . . . . And I would that no dark hour had ever seen my birth
On this disastrous sphere of many ills and little worth—
Oh, worst of parent-planets you, my cruel mother earth ! "

The moon queen from her girdle drew
A comfit box of carven jade,
Pellucid as a drop of dew
Frozen on grass blanched in the shade.

(Sesame seed, or sea pearl rare ?)
She chose a tidbit from the box
And fed it to the lunar hare,
Then smoothed her summer-storm-cloud locks.

THE MOON GODDESS.

" I am Ch'ang O. My wedding chair
Halted beneath a princely roof
Red with the banners waving there ;
Between the coloured candles' glare
My lord Hou-I stood, stern, aloof.

" He was the mighty archer lord,
Who, when nine upstart suns dared glow
Hot in our sky, defied the horde,
And heaven's single rule restored
With arrows from his red-tipped bow.

" High favoured was my lord Hou-I ;
The royal mother of the west
Who sits beneath the jadestone Tree
Marked him for immortality
Among the number of the blest.

" *Ai !* Hsi Wang Mu, the western queen,
Gave him the little Sphere of Life,
Small as a dove's egg, with a sheen
Like silk ; my lord with awesome mien
Trusted it to his unwarned wife.

" My lord Hou-I had fields and gold,
My lord Hou-I had rank and fame ;
Still in the *Songs* his deeds are told
(I dare not say that he was old,
I whisper not that he was lame).

" Like flawless jade my lord Hou-I
(Yet was he not our neighbour's boy,
Who might not lift his eyes to me,
But bent above the moat to see
My mirrored face gleam for his joy).

"I thought the little shining thing
    My lord confided to my care
Was venom that would straightway fling
My soul down to the yellow spring
    Whither the dead and damned ones fare.

"I bit into the cryptic prize. . . . .
    Light as an empty silk cocoon
I felt my weightless body rise,
Blown on a wind that swept the skies
    And whirled me to the vacant moon.

"There, underneath the far-outspread
    And blossom-burdened cassia boughs,
I, that a frightened culprit fled,
Came as a goddess heralded,
    To rule the cold and crystal house.

"In my chill realm the rocks are clear
    As glass, encrusted with a glaze.
Like celadon the hills appear,
And lucid as a frozen tear
    Towers the peak of chrysoprase.

"I may not venture to compare
    With that first, unforgotten one
This latter orb ; I only dare
With due decorum to declare
    Earth richer by our neighbour's son."

The spinning damsel chirped the bird
    To perch upon her outstretched wrist,
Flattered it with a honeyed word,
    Silenced its cawing with a *h'ssst* !

THE CELESTIAL WEAVER.

"I am Chih Nü, the starry spinning maid ;
    Once in high courts I dwelt, and all my care
Was in the weaving of the bright brocade
Wrought for the sky lord on a loom of jade.

"Fine could I card the fleecy clouds, well spin
    The star rays, deftly twist the comet's hair
To blazon on the sky lord's baldachin
Dragon and phoenix, sacred *Kuei* and *Lin*.

"Wed to my distaff wondrously I wove,
    Having as children only *Warp* and *Weft ;*
Till past my blinds the heavenly herdsman drove
The golden heifer toward the pearl tree grove.

" He smiled and beckoned as he passed ; I rent
The shuttle from the ravelled woof, and left
My loom to spiders ; through the firmament
Treading on starlets, hand in hand we went.

" We spread our mat beside the silver stream
That shone and wound across the azure night . . . .
Now was the loom forgotten like a dream ;
No longer did the ungroomed heifer gleam.

" Then peering stars began to wink and chatter,
The silver stream murmured of our delight,
Loud thunder told the tale with roar and clatter ;
Angered, the sky lord rose our bliss to shatter.

" He bade the silver river swell its tide
Forcing its waters like a sword between
The lovers ; now no longer side by side,
But on the parted banks we two abide.

" Wide, wide the river runs, subsiding never ;
Wet, wet with lovers' tears the willows lean
Above the sighing waters that dissever
The herdsman and the spinning girl forever.

" But once a year the ravens of the air,
All southward flocking in new autumn weather
Across the stream a swinging bridge prepare
With wing to wing, as tenuous as a hair.

" I skim the span . . . . *Ai*, that the calendar
Doles but one night when we may be together !
Close all earth's lovers ; only we are far,
We that are parted star from exiled star ! "

* * *

The ladies in the narrow hall
Sighed all together, each at each
Looked with wide, wondering, tear-dimmed eyes,
Until the stranger roused to speech.

" Earth, moon, and stars deny our right
To love ! Shall we rest prisoned here,
My sisters ? Let us dare to fight
Until at last in some new sphere,

" Beyond the tyranny of fate,
We stand triumphant, glad, and free !
Never shall we capitulate !
Come, batter at the wall with me ! "

A tinkling cadence like the sound
Of shaken girdle-gems was all
The echo that went rattling round
The empty corners of the hall.

Like crystal bell and psaltery
The laughter of the high ones trilled,
Until to swell the minstrelsy
Into that brittle music shrilled

The shriek of Chih Nü's ebon bird,
With mocking peals of " *Haw! Haw! Haw!* "

Waking at dawn, outside I heard
The Chihli crows scream, " *Caw! Caw! Caw!*

EDITORIAL COMMENTS

CHINESE CIVILIZATION

Commencing with No. 46, October 1925, the " Critical Review " has published a series of articles on "The History of Chinese Civilization (中國文化史) written by Mr. Y. C. Lew (柳詒徵). These articles have sought to treat the subject from a scientific standpoint and are typical of the methods of the modern scholars of China. They are of such value, not only for the views expressed but also for an example of the tremendous changes which are occurring in the methods of China's scholarly writers, that I have translated the Introduction with the titles of the thirty-three chapters of Part I, and have made an outline of the discussion in Chapter 1 on "The Origin of the Chinese People."

INTRODUCTION

In the study of history the most important considerations are causes and effects. Every effect must have a cause and all causes produce effects. The work of a historian is to gather together the past events of the human race and to show their causes and effects. In history there are movements which are followed by all races, and there are also movements peculiar to a single race. The former can be found out by an examination of the historical events of all countries and the latter by the study of the history of a single race or of a single nation or of several races forming a single nation. This paper deals solely with China with the purpose of (1) finding out the movements common to all human races, and of (2) showing the peculiarities of our people. During the last years of the Manchu Dynasty the whole country was so corrupt that our whole system was severely criticised not only by foreigners but by our own people as well, and it seemed as if we had no civilization of our own worth mentioning. Terrified by the great European war, scholars of the West began to talk of the culture of the East and our people also began to realize that, having such a long history, China must have a worthy civilization of her own; but in view of the endless troubles in the country during recent years, they began to doubt as to the value of this civilization. However, the real causes of present conditions and the real value of Chinese civilization can only be found by careful examination of past events, and any hurried conclusion is of little value.

This paper is divided into three parts. The first part treats of the time from the legendary period to the two Han, the time when our people passed from a tribal to a national status and established the basis of an independent civilization. The second part deals with the time from the Eastern Han to the Ming Dynasty, during which Indian civilization was introduced into the country, collided with and finally melted into our own. The third part treats of the time from the last years of the Ming Dynasty to the present date, when both Chinese and Indian civilization decayed and Western culture, ideals, religion, and system of government were introduced into China. In reality there is no clear distinction between these three periods as our civilization is very elastic ; and, although there were times when our own civilization was flourishing and other times when it was decaying, there was no time when our own civilization entirely collapsed. During the second and third periods, it was not so much the discarding of our own civilization and the adoption of those of India and the West as the amalgamation of those foreign civilizations with our own.

What is Chinese civilization and what are its fundamental features ? What is the difference between Chinese civilization and the civilization of India and Europe? These are the first questions that a student of Chinese civilization must ask, and the aim of this paper is to answer them. However, there is one point that the writer wishes to call to the attention of the student of Chinese civilization, and that is that China has her own peculiarities. These peculiarities should be taken into consideration in finding causes and effects in the developments of Chinese civilization.

In the first place, China has a vast territory not equalled by any other country. Great Britain with her colonies has more territory than China, but her possessions are scattered all over the globe. Even the United States of America is not as large as China. Though this extensive territory was mostly acquired during the Han, T'ang, Yüan, Ming and Ch'ing Dynasties, yet even at the time of the Emperor Yao and the Great Yü, according to the Book of History, it was no less than one half of the present area. During the several thousand years of Chinese history there were times when the country was divided and then reunited, but this territory steadily increased in size and was not affected by changes in the government. The present Republic has its vast territory left to it by its predecessors, and it is the method by which this territory was acquired that we must discover.

In the second place, China has a wonderful mixture of races. The present day China is said to be a Republic of five races, but in reality there are in addition the Miao (苗), Yao (猺), Chuang (獞), and Man (蠻). The main race of our Republic is Han (漢), but according to historical records this race is in no way a pure one and there is a countless number of instances where members of such foreign races as Man (蠻), I (夷), Jung (戎), Ti (狄), Hsiung-nu (匈奴), Hsien-pi (鮮卑), Ch'iang (羌), Hsi (奚), Hu (胡), T'u-chüeh (突厥), Sha-t'o (沙陀), Ch'i-tan (契丹), Nü-chên (女眞), Mong-ku (蒙古), Mo-ho (靺鞨), Kao-li (高麗), Po-hai (渤海), An-nan (安南), Yüeh-shih (月氏), An-hsi (安息), T'ien-chu (天竺), Hui-ho (回紇), T'ang-wu (唐兀), K'ang-li (康里), A-su (阿速), Ch'ing-ch'a (欽察), Yung-ku (雍古) and Fu-lin (弗林) were merged into the Han race by adopting the Han surnames and Han customs as well as by inter-marriage. Such large families of the Han race as Wang (王), Li (李) and Liu (劉) were made up in no small measure by the adoption of these surnames by alien races which were merged into the Han. Such surnames as Chin (金), An (安), K'ang (康), Chih (支), Chu (竺), Yüan (元), Yüan (源) and Mao (冒) which were originally foreign now look as if they were proper Han surnames. On the continent of Europe, where there are many mixed races, the distinction between such races as the Slav, German and Teutons is still easily recognizable. But in China the Han race has during the past several thousand years absorbed many other races, leaving almost no distinctive differences. The method by which China succeeded in absorbing these foreign races must be investigated in the historical records.

In the third place, China has a longer continuous history than any other country in the world. The earliest civilized countries are Babylonia, Egypt, India and China, and among these China has enjoyed a longer life than any other. Not taking into account the legendary period, the Book of History dates back to 2400 B.C., the Bone Writings to 1200 B.C., and the Book of Poems to 1100 B.C. Although from the time of the Han and T'ang Dynasties there were occasions when the country was ruled by foreign races, Nü-chên, Mongol and Manchu, these are now parts of the Republic and in reality therefore the changes of government during the 4,000 years have never destroyed the historical continuity of the country. The other countries of the world, such as France, England and Russia, became prominent only after the time of our Liang and T'ang Dynasties and even Japan, which claims to have been always under one rule, has produced an imaginary history for the time before our Sui and T'ang Dynasties. Since China has had this long history it is necessary to enquire into her civilization which came into being at such an early date and is still flourishing.

The answers to the above questions can only be found from historical evidences. Fortunately China is very rich in historical records. The proper Histories as they are found at the present time comprise 3,500 volumes. In the lists of books in the Imperial Libraries given in the histories from the Sui Dynasty down, historical records often number more than other classes of books, but even in the classes such as Chin (經), Tzŭ (子), Chi (集) and Taoist and Buddhist books, there is an abundance of information on historical subjects. It has been commonly believed that Chinese histories are only records of the rise and fall of the different dynasties or records of wars and give no information on the social development of the race, but this is not true. Historical information on social matters is found everywhere. The only trouble is that this information is not arranged in order and has to be gathered together by careful students from the midst of other facts. It is the object of this paper to show the falseness of this belief and for this reason emphasis is laid upon the gathering of information on the social life of the people and little attention is paid to the rise and fall of dynasties or to wars.

PART I

PART I. CHAPTER 1,

THE ORIGIN OF THE CHINESE PEOPLE.

The origin of the Chinese people is not known on account of (1) the lack of written records. The oldest books we have to-day date back only to the Chou and Ch'in Dynasties. There is no doubt that a very long time must have passed from the beginning of our people to the time of the Chou. For this reason even the information in the records of the Chou and Ch'in Dynasties cannot be regarded as reliable historical information, much less that of later periods. (2) There is also the lack of evidence furnished by articles made before the use of written characters. There have been discoveries in different parts of the country of stone wares, but upon these no date can be fixed by either Western or Japanese scholars, such as Laufer and Niao-chu-lung-ts'ang (鳥居龍藏); and, even if a date can be fixed to these stone wares, they will be of little value in ascertaining the origin of our people, as they were only dug out from the surface of the earth. The people of the Chou and Ch'in Dynasties accepted their existence as an orderly development of nature, as is shown in the account given in the Book of Changes, or on the other hand repudiated any belief in history, as in the case of Lieh-tzŭ. Later historians gave up the attempt of tracing an origin and started arbitrarily with Fu-hsi, Shên-nung, Huang-ti, Yao and Shun. In recent years some scholars have accepted the contention of Western scholars that the Chinese people came from the West and have tried to give a foreign origin to the Chinese people. Some of these have said that the Chinese came from Central Asia, or Afghanistan, or Babylonia, or Khotan, and others say that our people came from the Malay Peninsula, but all of these have proved to be without historical evidence. As there is no scientific way in which the origin of our people can be traced, the only thing to do is to take the legendary accounts as we have them to-day and formulate a theory. From these accounts it seems evident (1) that the country was controlled by many different tribes and was not under one head as has been supposed. Evidently such legendary Emperors as T'ien Huang, Ti Huang and Jên Huang were heads of contemporary tribes. (2) That the tribes at first congregated in the hills and later moved to the river valleys.

J. C. F.

REVIEWS

CHINESE RELIGION SEEN THROUGH THE PROVERB, by Clifford H. Plopper, Ph.D.: The China Press, Shanghai, 1926.

This is a scholarly book worthy of careful consideration. It assembles 2,448 sayings which it classifies under the general heading of proverbs. In the Introduction the author acknowledges the difficulty of finding an accurate definition of the word "proverb," but accepts that of the Encyclopedia of Religion and Ethics that "four qualities are necessary to constitute a proverb; brevity, sense, piquancy and popularity." This definition omits the one essential element that is usually associated with a proverb, viz., that it is based upon experience, but this is also acknowledged by the author. It is difficult to distinguish proverb from dictum, adage, maxim or aphorism, and perhaps the author is right in choosing proverb as the best summary of the various quotations which he has collected, but probably a more accurate title would have been "popular sayings." This term would include everything which has entered into the language of the people whether it is a quotation from a book or only a form of speech. "All within the four seas are brethren" is a quotation, whereas "If to be right is your desire, then of three aged men enquire" is a proverb. The author has given in his notes at the end of each quotation the source from which it is derived, so that from his text one can readily distinguish quotations from oral proverbs; but the title of the book might lead one to expect less than is actually provided for the reader. The author on page 5 quotes Hasting's Encyclopedia of Religion and Ethics as stating that proverbs "have had a subtle and pervasive influence on popular opinion." In China this has been true as far as quotations are concerned, but as to proverbs it has been public opinion that has influenced their making, and later generations have followed the experience of their predecessors by using them as standards of conduct.

The author issues a caveat against the use of proverbs unless their real meaning, their allusions, history and the thought back of them are thoroughly understood. This warning is necessary, for an occidental is apt to apply the proverb according to his own preconceived ideas and thus use it in a sense different from that in which it is generally understood by the common people. As an example the common saying No. 19, which the author translates "Two Mohammedans fighting—this one is not that one," has in reality nothing to do with Mohammedans, but is a play upon the word *hui* (回) which means "time" as well as "Mohammedans." The proverb is a caution against confusion in considering that anything which is right is right at all times. It points out that there is a time for everything, but it should not be used as if it had any relation to Mohammedans. In a section of the country where there is a large Mohammedan population it might be even considered as insulting.

The author has sound views as to the religions of China both as to their origin and their influence upon the people. His chapters on Survivals of Ancient Nature Worship, Rewards and Punishments, and Fate are especially good. The last chapter, A Resumé, opens up many topics in which there are at present widely divergent views among serious students, but the author's personal views in these matters do not detract at all from the value of his book. The appendices are carefully prepared and are most useful—Source Bibliography and Key, An Index of Authors Quoted and Index. The illustrations which are in black and white are beautiful, but those which are photographic reproductions are mediocre. However, it must be remembered that better work would have made the book very expensive.

It is the best book on this subject of the popular sayings of China that has yet been produced and it was much needed. Smith's "Chinese Proverbs and Common Sayings" is difficult to use on account of its arrangement, and Scarborough's Collection is too difficult to obtain to be of any practical value at the present time. "Moral Tenets and Customs in China" by Father Davrout is a scholarly work, but not so convenient for students as this. The author, Dr. Plopper, has produced a usable book on modern approved lines and is to be congratulated upon the result which he has achieved. It should be in the hands of all foreign students of the Chinese language, especially of those engaged in religious propaganda or in commercial pursuits. As a book of reference it is also useful to teachers and to those engaged in public work, though quotations of these popular sayings are rarely heard in classrooms or in the conversations of the well-educated.

J. C. F.

KU SHIH PIEN (DISCUSSIONS IN ANCIENT CHINESE HISTORY), Vol. I, by Mr. Ku Chieh-kang, Professor in the Peking National University : Published by the P'u She, Peking.

"A revolutionary book which opens up a new era in the study of Chinese history" says Dr. Hu Shih in an enthusiastic and extended review which appeared in a recent number of the Hsien Tai P'ing Lun (No. 92). Most of those who can read modern Chinese will have to agree with Dr. Hu Shih in this estimate, and those who cannot will not know what they are missing until the book is put into English, as it ought some day to be.

Parts of this work appeared in 1923 in the magazine, *Tu Shu Tsa Chih*, which carried a lengthy and spirited discussion on ancient Chinese history, especially the lore connected with the model emperors, Yao, Shun and Yü. But it was more than a discussion of this lore ; it involved the whole question of the authenticity of the oldest classical and historical books. The participants in the controversy were Mr. Ku Chieh-kang, Mr. Ch'ien Hsüan-t'ung, Dr. Hu Shih and two or three others who took a minor part. Last year this symposium was published in what appears to have been an unauthorized edition entitled Ku Shih T'ao Lun Chi, which is still in circulation. But now Mr. Ku, the leading figure in the controversy, has rightly incorporated the whole into his own book with a great deal of additional material to clarify his position more fully and to show the stages by which he arrived at his more revolutionary conclusions.

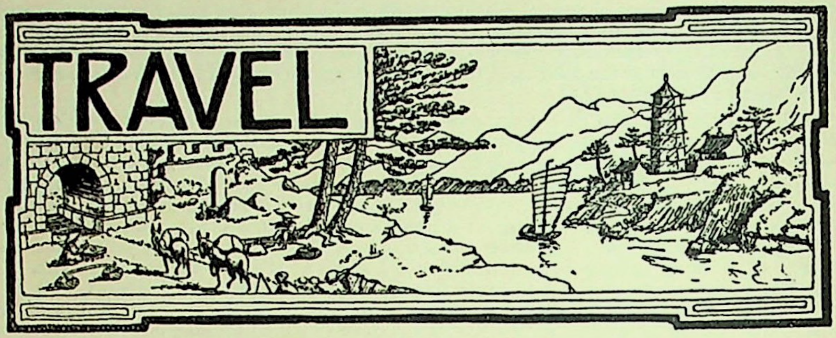
He starts with the discovery made by T'sui Shu in the 18th Century, that the more remote we are from the past the more detailed, strangely enough, our history of the past seems to become, and the more legendary characters are added to fill in the gaps. The task which Mr. Ku has set for himself is boldly, yet scientifically, to strip off one by one the accretions that now overlie what we really have a right to believe about the past. The most reliable sources for the study of anci nt Chinese history, according to Mr. Ku, are not the commonly accepted first four sections of the Canon of History (which he unhesitatingly assigns to the end of the Chou Dynasty) but the older parts of the Canon of Poetry, the Oracle Bones of Honan, and the archæological excavations that have been and are yet to be made. Not Yao or Shun, but Yü, is the oldest figure portrayed in the earliest literary records. He first appears as a god of the soil who laid out the courses of the rivers and piled up the mountains, and it was only in spring and autumn times that he took on the characteristics of a man. Yao and Shun are not mentioned in the Odes, but were created later to give point to the moral teachings of Confucius and Mencius, and to make tangible the model-emperor-lore by which the philosophers in the chaotic closing years of the Chou Dynasty hoped to restrain the prevailing official rapacity anp public unrest. For similar reasons Huang-ti first made his appearance in the early part of the Ch'in Dynasty ; and P'an-ku, the oldest of all the mythical emperors, does not appear until the time of the Hans.

But the important thing about Mr. Ku's writings is not the conclusions he comes to, but the *method* by which he reaches them, his wide and careful search for evidence, the boldness and independence of mind with which he launches a new hypothesis, and the absolute genuineness with which he welcomes intelligent criticism and discards without hesitation a theory which has been proved by himself or others to be no longer tenable. In this Mr. Ku is a worthy descendant of China's great historical critics of the K'ang-hsi and Ch'ien Lung periods, and a precursor of the new era of scientific criticism that is now upon us. " T'sui Shu began the first revolution in the investigation of ancient Chinese history," says Dr. Hu Shih, " but Ku Chieh-kang has started the second." T'sui Shu boldly questioned the historical books, but was still more or less blinded by undue reverence for the classics. Mr. Ku, however, demands that the classics, too, must be subjected to an equally searching criticism.

A third of the book is devoted to the correspondence that has passed during recent years between Mr. Ku, Dr. Hu Shih, Mr. Ch'ien Hsüan-t'ung and others on the discoveries they have made, on the authenticity of ancient books, and on the methods that should be pursued in the new historical scholarship. These records of fresh suggestions, hypotheses, and findings are extremely interesting and are of permanent worth to the future historian of the New Thought Movement in China. But the preface, which occupies another third of the book, is certainly the most readable thing in it. Here we have a disengagingly straight-forward account of the author's own life ; the rigour of his early training ; the conflicting currents, the books and the teachers which in turn have influenced him ; the long, thorny road by which he reached emancipation from unreasoning authority. The preface is not only a record of all this, but is in reality a history of all the currents of thought that have swept over China during the past thirty years.

We understand that the second volume of the book under review will soon make its appearance, and that much of the material for the third is already in hand. We shall be looking forward to the succeeding volumes with keen interest. This modest, sensitive, and extraordinarily serious writer—now only thirty-three years of age—has also to his credit, besides numerous articles on Chinese folklore, a history of China (本國史) for Middle School use, which is certainly the best outline history of China that has yet appeared. It is published in three volumes by the Commercial Press. Mr. Ku has just recently been appointed head of the Research Institute in the newly-established University of Amoy.

ARTHUR W. HUMMEL.



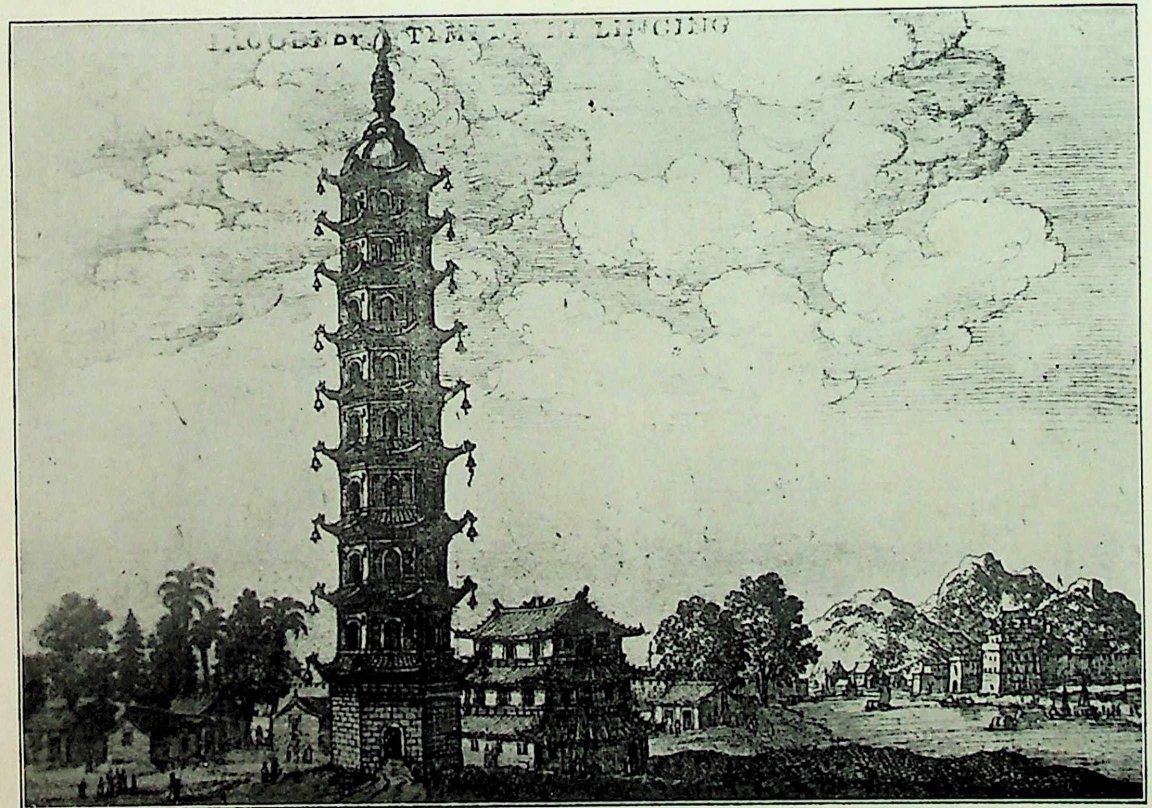
THE LINTSING PAGODA

BY

BENJAMIN MARCH

The cold wind still drives through layers of fur and leather, seemingly to my very bones, and a remembered joy warms my heart when I think of my first sight of the Lintsing Pagoda. For two days we had been shaking over Shantung roads in springless Peking carts, leaving the railroad behind us and aiming for what had once been an important city on the Grand Canal. For two days a northwest wind had driven dust across the flat brown plains, and only when the road reached a level worn much below the surrounding fields, or when we stopped for rest and refreshment in some inn, did we get away from its penetrating cold. At last we came to the ferry, crossed the river, and in the distance saw the famous tower that marked the end of our journey. We passed it on our way into the city, but it was not until several days later that I could return to make an examination of it.

Lintsing, formerly known as Lintsing Chou, now as Lintsing Hsien, still has some importance as the seat of a country magistrate ; but the days of its greater glory are gone forever. Of all the small cities in the prefecture of Tungchangfu, Lintsing was the most noteworthy, for it was the head, or, if one came from the south, the end of the Grand Canal, that stupendous engineering feat by which North China was intimately linked with the southern cities. Here the artificial waterway connected with the Wei river flowing northward, and consequently this was an excellent point for a customs house. Toll and duty were levied here, and the northwest corner within the city wall was completely built up with granaries in which the tribute rice was stored. Evil days came upon Lintsing, however, during the T'ai-p'ing rebellion, when the granaries were destroyed and much of the city was laid waste. From this blow it never recovered. Within the city wall there is still a picture of desolation, while most of the active life of trade goes on in the west suburb between the wall and the river. Even after the great rebellion there



Supplied by Benjamin March.

The Lintsing Pagoda in the 17th Century. From an Illustration in Nieuoff's "An embassy from the East-India Company of the United Provinces to the Grand Tartar Cham, emperor of China......" Translated by John Ogilby, London, 1673 (Second Edition).

was transportation past here, until the railroad farther east gave a more direct route from Peking to the south, and the canal fell into disuse. Today Lintsing is a city with a past; and though local residents and missionaries assured us that it also has a present and a future, its glory is in monuments and memories only.

The Lintsing pagoda stands about a mile northwest of the city, not far from the bank of the river. It rises straight upwards from a plowed field. No walls protect it. No temple courts surround it; though there is a small temple in ruinous condition a hundred yards or more away. Not far from the temple and near the pagoda is a row of trees marking an old road; but the pagoda is isolated and alone in the sandy plain.

The earliest available record of the tower is from a foreign source and is that of the Embassy of the Dutch East-India Company which passed the city on the Grand Canal in 1655. From Ogilby's English translation of Nieuhoff's account of this embassy the following is quoted.

"Without the Wall, on the North-side of the City, stands a most famous Temple, with a high Tower, exceeding rare in the manner of Building. You climb up to the top of this Tower by a Pair of Winding Stairs, which are not built in the middle of the Tower, but between two Walls.

"The fashion or form of this Tower consists of eight Corners, nine Rounds or Stories, each thirteen Foot and a half; so that the whole height of the Tower is above 120 Foot, and according to the height a proportionable thickness. The outward Wall is made of the same Mould that the *China* Dishes are of, and full of Fret-work; the Walls within are polished Marble of several Colours, and so smooth, that you see your Face, as in a Mirrour. The Galleries or Rounds, which are nine, adorning the Structure, are of Marble, cut in Figures or Images, and have hanging at their Corners very fine Copper Bells, which when the Wind blows amongst them, make a very pleasant and jingling murmur. The Lights or Windows belonging to these Galleries are full of gilded Bars, which when the Sun shines upon them, return Beams as bright as they receive. Upon the top of the Tower stands a Figure, signifying the Goddess of the Place to whom this Structure is dedicated. This Image is made of Plaister-work thirty Foot high, and wrought with Gold and Silver. Round about this Tower stand several great and small Images, which are so curiously wrought, that they may be reckon'd amongst the greatest curiosities in *China*."

More than one hundred years after the Dutch Ambassadors were so greatly impressed by the splendour of the tower, the famous English embassy headed by the Earl of Macartney passed through Lintsing, and their account of the city and the pagoda is given by Staunton in his record, published in 1797.

"On the twenty-second day of October, the yachts stopped before Lin-sin-choo, a city of the second order, near which stood a handsome pagoda of nine stories. These buildings are called by the natives, Ta, and are most numerous in hilly parts of the country, upon the summits of which they are frequently erected. They are generally from one hundred and twenty to one hundred and sixty feet high, which is equal to four or five of their diameters at the base ; and consist mostly of an unequal number, five, seven, or nine galleries or stories, diminishing as they rise, with as many projecting roofs.

"At Lin-sin-choo, the yachts quitted the Fu-ho, which, from its source on the westward, ran north-easterly to this place, and is here joined by the Imperial or grand canal, which is carried in a line directly south. This enterprise, the greatest and most ancient of its kind, which was found to extend from hence to Han-choo-foo, is an irregular line of about five hundred miles, not only through heights and over valleys, but across rivers and lakes, must have either begun or ended at Lin-sin-choo ; and it is possible that the Ta, or pagoda just mentioned, the low situation of which precludes the idea of its having been intended either as a watchtower or an obelisk, the supposed usual purposes of such structures, may have been meant to commemorate either the undertaking or the accomplishment of this canal, as a work of no less genius than national utility."

The official Tungchang prefectural history, written during the eighteenth century, indicates that Staunton's conjecture as to the probable purpose of this distinctly and specifically Buddhist structure was incorrect. From this account we learn that the Yung Shou Ssu T'a, or Pagoda of the Temple of Eternal Longevity, outside of the Huai Shou Gate of the New Wall, was built by the Ming emperor Wan Li in 1613, a thousand years after the canal was begun by Yang Ti of the Sui dynasty. Its circumference is given as one hundred and twenty-four feet, and its height as between three and four hundred. It has nine stories and eight sides ; there is one door in the first story, and eight in each of the upper eight stories. One hundred and forty-four bronze bells adorned the corners of the projecting roofs between the stories, and seventy-two horn lanterns lighted the tower on festival nights. From the sixth story the most sacred mountain, T'ai Shan, could be seen in the east.

Neither this last statement nor the description by Nieuhoff of the interior did I have a chance to verify, for during my visit the lower door was securely walled up, lest local bandits make of the tower a stronghold. The walls are of fine smooth brick, and the eaves and topmost roof of green tile, but the woodwork is all gone from the outside, with the bells and lanterns. Neither is there any trace of the marble galleries and many images. No record of restoration or repairs to the tower is available, and there is small likelihood that it will be repaired now. China has a habit of forgetting her old monuments when they cease to be vital to the present. But though the pagoda no longer attracts worship to the adjoining temple, it is still a majestic remnant of the past, and so long as it stands it will never cease to be a cherished landmark to the overland travellers coming to this once important city in the heart of Shantung.

TRAVEL AND EXPLORATION NOTES

THE FIELD MUSEUM'S WORK: According to a recent report made by Dr. D. C. Davies, the director of the Field Museum, Chicago, to the Board of Trustees, the museum has twelve expeditions in the field. Besides four expeditions operating in the United States the museum has three expeditions being carried out in Brazil, one zoological, one botanical and one geological. A palæontological expedition is being carried out in the Argentine, and an archæological one in Peru, where also another botanical expedition is operating. Two expeditions are operating in Africa, one in the central regions, and one in the Belgian Congo. In Mesopotamia the Field Museum and Oxford University joint expedition is continuing its archæological explorations and excavations. An ethnological research is being carried out in Madagascar, while the museum's taxidermist is collecting marine groups on the shores of the Northern Pacific. All these expeditions are headed by well trained scientists, and the total results from them will greatly increase the museum's already large collections, at the same time adding much to the sum of human knowledge.

The Simpson-Roosevelt Expedition to Central Asia and the Pamirs, which has already been mentioned in these pages several times, brought back many rare large mammals, as well as numerous birds, reptiles and other small animals.

The report of this field work covers the first six months of 1926, and it is certainly a tribute to the energy and efficiency of those who have the direction of the museum's activities.

JAPANESE ARCHÆOLOGICAL EXPEDITION FOR MANCHURIA: A recent report announces the organization under the auspices and at the expense of the Cultural Relief Undertakings, Tokyo, of an expedition whose object will be the carrying out of excavations in Manchuria and Mongolia for relics of the Stone Age and other ancient periods of man's existence in Asia. From what has already been discovered in these countries, there is every indication that rich finds await the explorer, finds which will throw a flood of light upon the pre-history of the people of this great continent. $50,000 has been set aside to defray the expenses of this expedition.

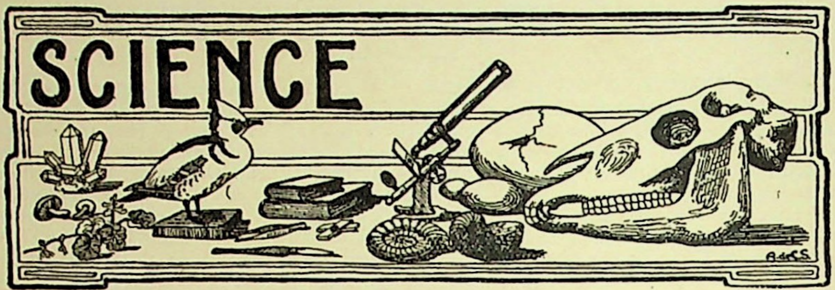
THE THIRD ASIATIC EXPEDITION: The failure of this expedition to carry out its program during the past summer, owing to war conditions prevailing along the Sino-Mongolian frontier, has been a bitter disappointment to its leader, members and backers alike; but there is no intention, we learn, of abandoning the project, and Dr. Andrews is now in America on a lecture tour. He expects to be back in China in time for a fresh start into Mongolia next March, but in the meanwhile will devote his energies to raising further funds. The other members of the expedition are scattered throughout China doing useful work during the winter.

DOLMENS IN CHINA: With reference to our paragraph in the October issue of this Journal, page 202, we have received the following letter from Mr. Lawrence Gibbs of Hongkong.

> DEAR SIR,—Your October issue refers to a "Dolman" near the border of the leased territory "Kuangtung (Canton)." It seems probable that the Kwangtung referred to is the ex-Russian leased territory on the Yellow Sea. The informatioü was from a North China paper. Tunguses are a northern tribe, the illustration looks more like North China than Canton scenery, and the place name does not read like Cantonese.
>
> L. G.

This sounds much more reasonable. We apparently mistook the "Kwantung Leased Territory" of Manchuria, mentioned in the *China Press* for the Kwangtung Leased Territory of Canton Province. We have been unable to locate Pulantien on the map, and would be glad of any information on the subject.

A. DE C. S.



FISHING IN BRITISH COLUMBIA

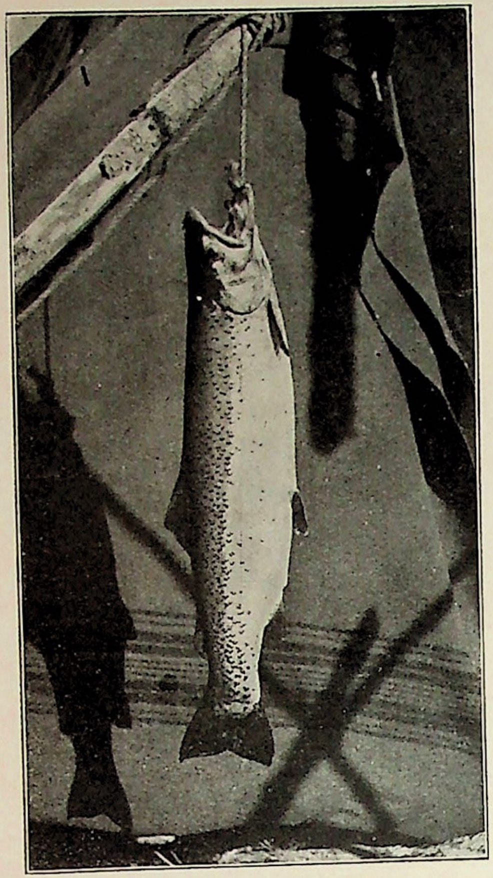
BY

M. H. LOGAN.

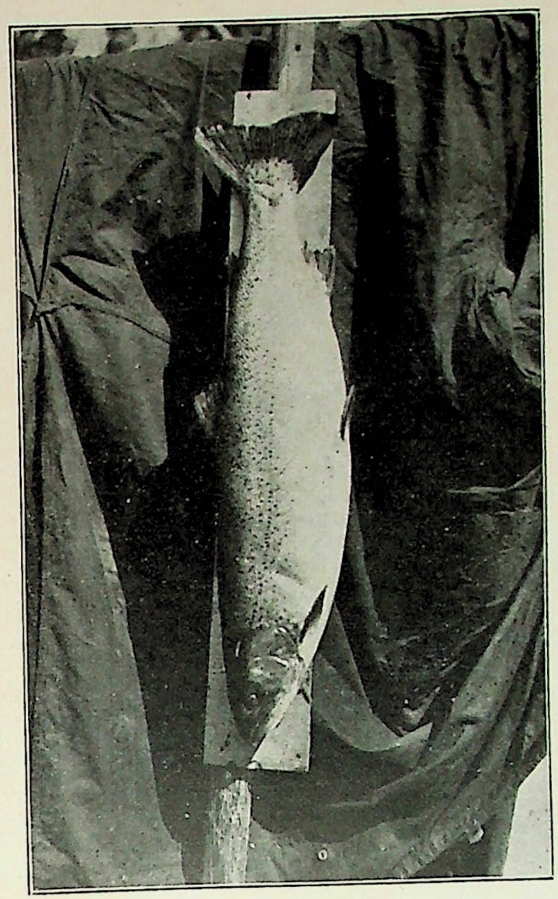
As there are a good many amongst our readers who are fond of fishing, and who, when the time comes for home leave, expect to get a bit of this sport, the following account of the fishing to be had in British Columbia will doubtless prove of interest. It may be that they will find time to stop over on their way to or from the homeland, or they may even prefer to spend their whole holiday fishing and shooting in Canada.—ED.

Many people seem to look upon British Columbia as a sort of happy shooting and fishing ground, where sport may always be had by merely going out with gun or rod, as the case may be, and making one's bag. This is not the case. Good shooting and fishing are to be had, and that a-plenty, but one must go to the right places for them.

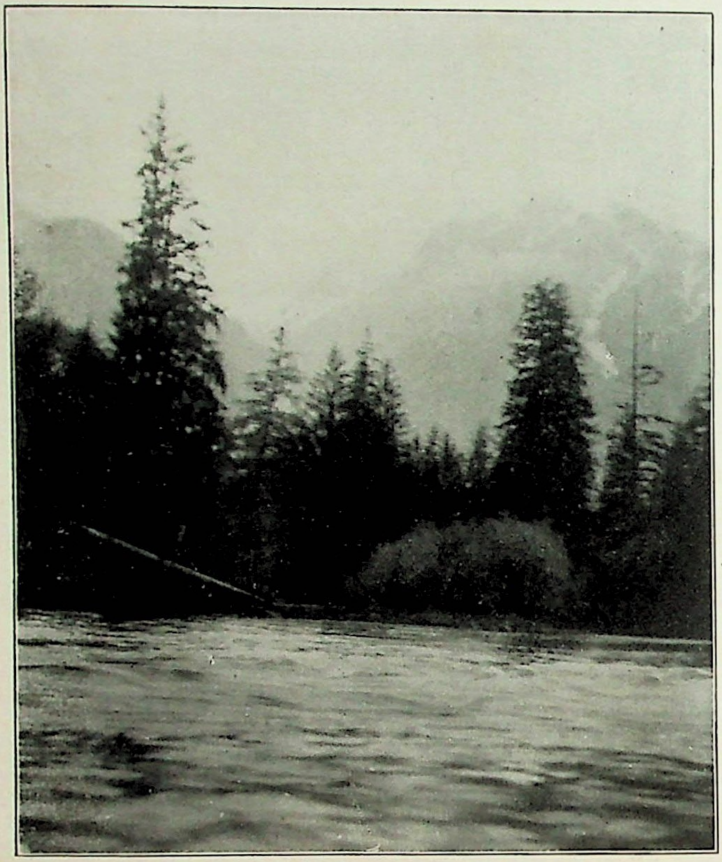
My experience of fishing in British Columbia, for instance, has taught me that it is liable to prove a very expensive and precarious form of amusement; and that, unless the water and seasonal conditions are right, one is no more likely to obtain sport there than, under similar conditions, in any other part of the world. I have had very good sport at times, and at others a succession of difficult fishing and blank days, which were enough to discourage the most enthusiastic fisherman. My first experience was in August, 1910, when I spent a week at Campbell River about thirty miles north of Comox on the East coast of Vancouver Island; there I sat in a boat and trailed a big six inch spoon and a heavy lead and caught forty salmon in the space of a week, ranging in weight from 8 lbs. to 42 lbs. I was using a 15-foot green-heart Mahseer rod and many of the fish played hard and well, some of the bigger ones taking out a hundred yards or more of line and fighting hard for fifteen to twenty minutes. The salmon were of two species: Cohoe, a fish running from 8 lbs. to 12 lbs. in weight, and Spring or Tyee, 15 lbs. to 60 lbs. I actually saw two of the latter, weighing 34 lbs. and 57 lbs., respectively, caught and landed.



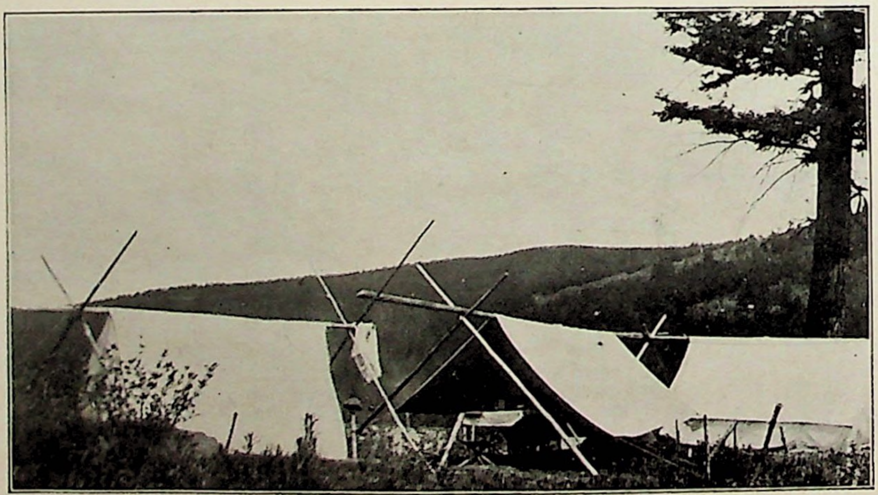
A Ten-pound Land-locked Steelhead taken on a Fly in Kanouff Lake near Kamloops, British Columbia.



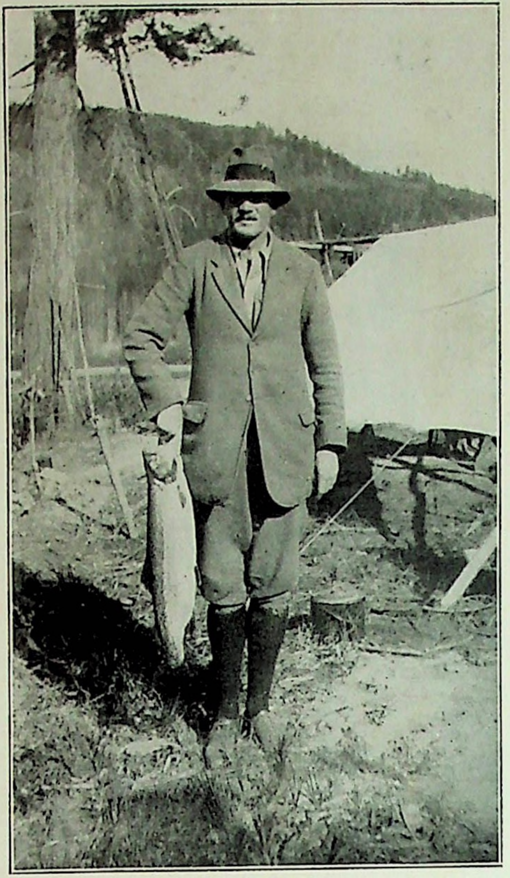
A Nine-pound odd Steelhead taken in Kanouff Lake, British Columbia.



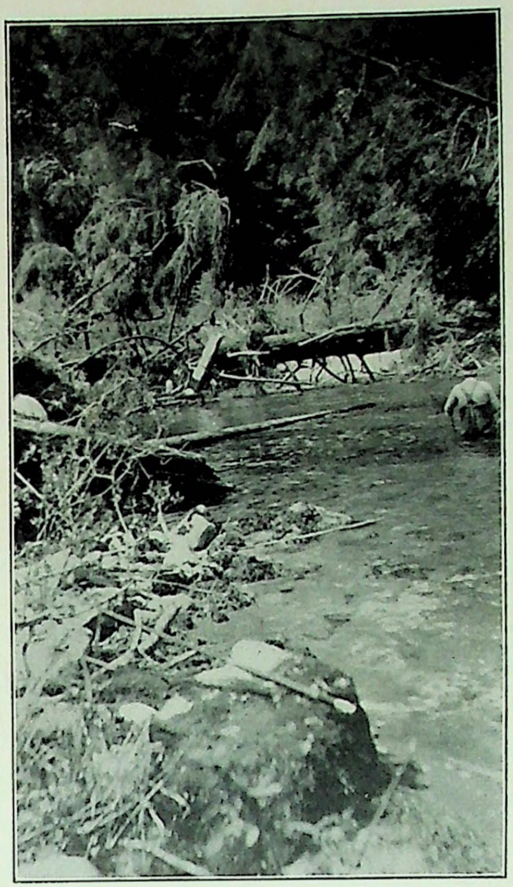
Powell's Arm River, British Columbia.



Camp on the Kanouff Lake, British Columbia.



A fine Steelhead Trout taken by Mr. C. R. Congreve in Kanouff Lake, British Columbia.



Lieut.-Col. M. H. Logan fishing in the Narrows Arm River, British Columbia, for Steelhead Trout.

I have not been to Campbell River since 1910. The trolling, by the way, is all done in salt water in the Straits between the Island and the mainland. The salmon arrive from the north about the end of July and even now I am told good sport can be obtained during August and early September not only at Campbell river but at many other spots on the coast, and the skill necessary to catch salmon in this manner, apart from a knowledge of the spots that they frequent, consists in one's ability to wind up a reel and to keep a steady strain on the fish.

In British Columbia trolling seems to be the general form of fishing for both salmon in the sea and for trout in the lakes, and the number of people who know anything at all about fly-fishing is limited.

In many of the lakes cut-throat trout can be caught on the fly in June and early July, but in August the water gets too warm. The cut-throat is a migratory fish very similar to the sea trout of the Atlantic variety, and at times very good sport can be obtained with it on the fly. On one occasion in April, 1919, E. O. Cumming, J. J. Paterson and I accounted for two hundred and seventy-nine in three days fishing in a small river some eighty miles north of Vancouver, beautiful fish ranging from 2 lbs. to 4 lbs. in weight and all caught on the fly. I paid a second visit to this river in May, 1925, but—*Ichabod !* the glory has departed ; and it is now over-run by hordes of Vancouver fishermen who use anything from bunches of worms down to salmon roe. May is just about the worst month to visit British Columbia for fishing, as the snow is beginning to melt and the rivers are all coming down in spate with ice cold water, and the fish will not run in from the sea under such conditions. The forest, moreover, is so dense right down to the water's edge that if the rivers are at all high it is practically impossible to get near the water except in a very few places where the forest has been felled. In any case in most of the rivers on the island of Vancouver wading, and deep wading, is necessary. The steel-head trout or migratory rainbow trout are to be found in nearly all the island rivers, particularly in the Cowichan, the Stamp and the Sproat, and give the most magnificent sport. They range in weight from 5 lbs. to 15 lbs. and more, and take a salmon fly readily. They are the hardest fighters of the salmon tribe that I know, and a fresh-run steel-head of 10 to 12 lbs. in weight hooked in a swift pool will put up a better fight than most salmon of 20 lbs.

The Cohoe salmon run up the rivers in September and when fresh-run will often take a small fly spoon, and then afford excellent sport. The Tyee or Spring salmon will also take a small spoon in fresh water and they have even been caught on a fly in the Cowichan River. The Atlantic salmon has been introduced into the rivers of Vancouver Island, the spawn being imported from New Brunswick, but as yet it is not firmly established, and only an occasional specimen has been caught. In some of the lakes in the interior there are land-locked steel-head or rainbow trout similar in all respects to those found in the rivers on the coast, and in early June these fish afford magnificent sport. I was lucky enough last year to have a week on a lake in which these fish abound, and in that time my cousin and I landed twenty-five magnificent fish averaging in weight 7 lbs., all caught on a 10′ 6″ split cane fly rod, using small salmon flies. The specimen shown in the accompanying photograph was one of them, and weighed 10 lbs. June to the end of September is the best time, and though one cannot expect to get the cream of steel-head fishing unless one is very well posted as to the seasonal conditions of different localities, still very fair trout fishing in the lakes on the mainland can be obtained, and the Canadian Pacific Railway authorities and the fishing tackle dealers in Vancouver are anxious to recommend visitors to hotels where fishing can be obtained, although they are not always right in their recommendations.

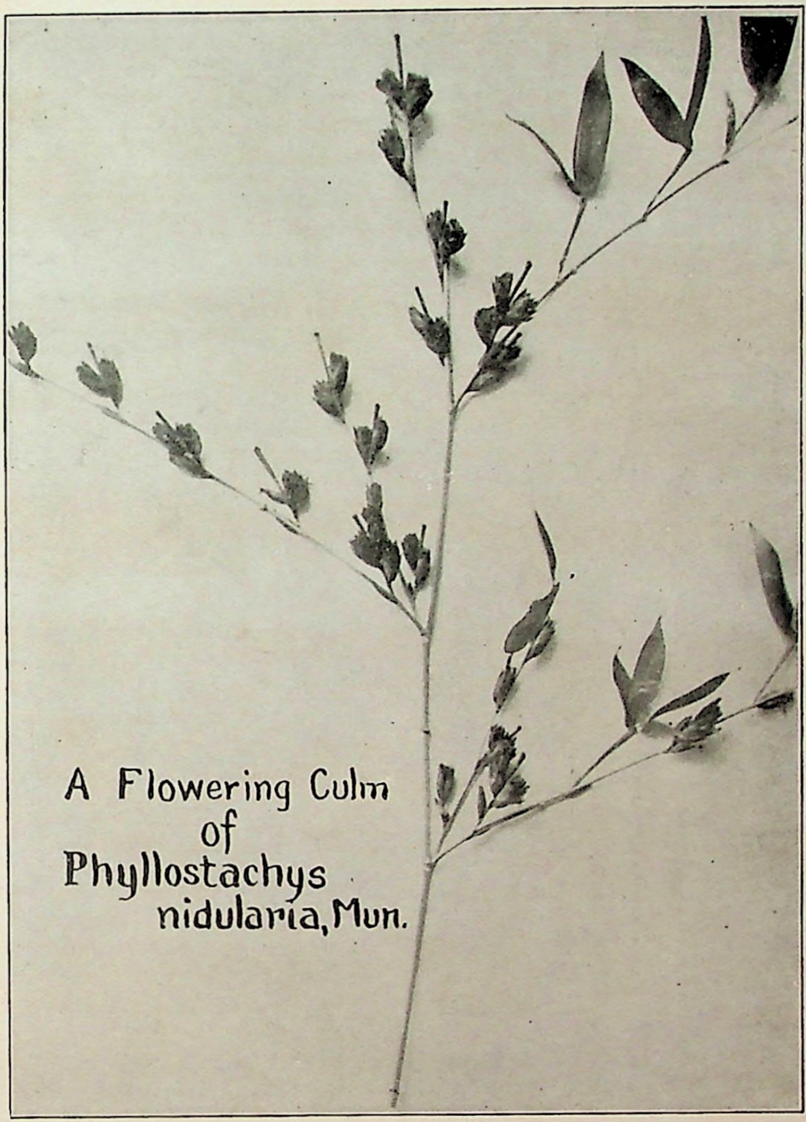
THE MORPHOLOGY OF THE BAMBOO FLOWER WITH SPECIAL REFERENCE TO *PHYLLOSTACHYS NIDULARIA*, MUNRO

BY

W. M. PORTERFIELD.

Along the canals, up the hillsides and scattered over the hilltops of the Lower Yangtze Valley to an altitude of 2,100 feet there is found a small bamboo known as the scrub or brush bamboo. It is easily distinguished from other bamboos by its short slender greenish-yellow to yellow culms, rarely more than one centimeter in diameter at the base, by the prominent nodes, and by the pronounced zigzag of the internodes in the upper parts. The culms never grow to a height of more than three and a half meters and much of the time to only half that height. Two branches of unequal size spring from the same side of each node of the culm, alternating first on one side and then on the other. The branches, like the culms, are jointed, the first ones coming from the nodes near the ground, and are about three times as long as the average internode. They bear branchlets at the nodes and these are further subdivided into twigs. The internodes of the culm are flattened on the side from which the branches spring, thus making the cross section of this region more or less semicircular in outline. Standing alone a single culm with its full category of branches and leaves has an ovate outline.

The leaves on a first year culm seem sparsely distributed, partly on account of the spread of the branches and partly because there are fewer leaves on the branchlets than is usual in the other species. Two, less frequently three, leaves of unequal length are found at the ends of the branchlets, the twigs making their appearance in succeeding years. The normal leaves average 8.5 centimeters in length, are lanceolate in shape, have an acuminate apex and in their venation are tessellated. One edge only of the leaf is serrulate. Though this bamboo has a running rhizome, there is much interweaving below ground, as a result of which



Photograph of a Mounted Specimen of *Phyllostachys nidularia*, Munro, in Flower.

dense thickets of culms spring up making it difficult going for any one who is walking off the beaten track. For this reason, and because it is so tremendously tough, the scrub bamboo makes good hedges.

As we have been informed in preceding papers* the bamboo presents some interesting facts and problems concerning the flowering. As a general rule bamboos flower at regular intervals, the intervening periods varying with the species. After they have flowered, true to their grass affinities, they die down ; sometimes only the flowering culm, sometimes even the rhizome. Of those exhibiting absolute periodicity not only the current year's culms but the older ones burst into flower simultaneously and after setting seed turn yellow and die. Remarkable instances of the general flowering of bamboos have been reported from many sections of the world which have included not only all the culms of that special kind in a large region, but also all divisions or cuttings made from those plants during the vegetative years. Not all bamboos, however, have maintained their periodicity. Of these the bamboo under discussion seems to be one. Every year for the past three years at Wusih, Soochow, and on Mokansan the writer has collected flowering culms of *Phyllostachys nidularia*. In every case they were isolated culms with many normal vegetative culms about them. If it had been a case of general flowering, the flowering culms should have occurred in abundance. By some evolutionary step periodicity characterized by infrequent general flowering has been replaced by incomplete periodicity as seen by the annual flowering of some of its culms. No doubt this has been the result of some recent deep-seated change tending toward a closer adaptation to modern seasonal sequences.

Normally on branchlets, branches, or culms which bear only flowers, the leaves do not persist. There seems to be considerable variation, however, in respect to the distribution of inflorescences on flowering culms as a whole. On one specimen recently collected some branches are entirely leafless and bear instead of leaves flower clusters along the branchlets. On the lower branchlets of a branch there are as many as three clusters, on the middle ones two, but toward the end of the branch only one. On some of the branches, however, a few of the inflorescences are replaced by leaves, and where no flower clusters at all are present on the branchlets the leaves persist. The accompanying plate shows a pressed specimen of young flowering culm with the young leaves still present, and also a leafless sprig with old inflorescences on it. The inflorescence buds spring from the upper part of a branchlet node and are sessile. In shape they are at first fusiform (Fig. 1), being protected by four pairs of alternating imbricate bracts, a dark reddish-purple in colour, the lower two pairs being in nature like bud scales ; then the buds swell as anthesis proceeds, forcing apart these distichous bracts so that they slide back on each other (Fig. 2). Because of the bushy nest-like character of its inflorescence, the name *nidularia* has been applied to this bamboo.

Briefly the flower in its structural arrangement shows strong grass affinities, but, like most bamboos, preserves certain individual character-

* " What is Bamboo," by W. M. Porterfield, *China Journal of Science & Arts*, Vol. III No. 3, March, 1925.

Fig. 1.
(Before anthesis)

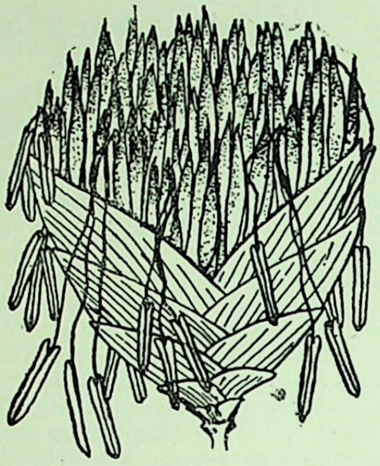


Fig. 2.
(After anthesis)

The Inflorescence of *Phyllostachys indularia*, Munro.

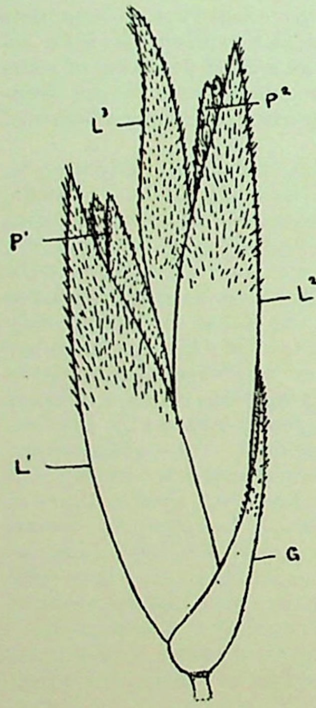
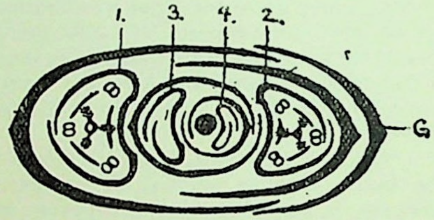
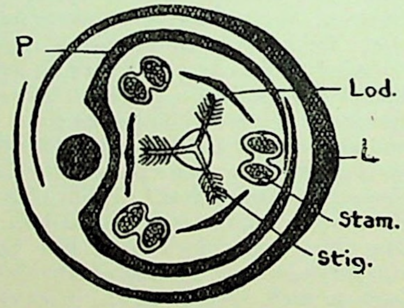


Fig. 3.
A single spikelet



a. Plan of a Spikelet



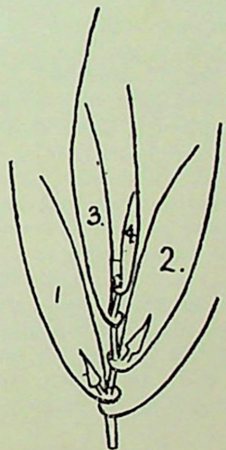
b. Plan of a single Flower

Fig. 4.
Floral Diagrams

G=Glume; L=Lemma; P=Palet; Lod.=Lodicule; Stam.=Stamen; Stig.=Stigma.

istics of a more generalized, and therefore of a more primitive, nature than is customarily seen in our modern grasses. This will become more evident as we proceed with the analysis. The characteristic capitate cluster of *P. nidularia* is in effect a cluster of spikelets in which the branching rhachis has been telescoped. By removing the inflorescence bracts on one side, a single spikelet may easily be severed from the cluster and subjected to closer examination. Every spikelet (Fig. 3) is subtended by a rather small sword-shaped bract called a glume. It encloses the lowest flower of the spikelet as well as the prolongation of the floral stem or rhachilla. Opposite the glume and enveloping the first flower is the large and somewhat elongated lemma or sterile glume of the second order. It is the lowest of two that enclose the flower only. It is pointed and hirsute on its exposed outer surface. Enclosed by the lemma and facing it is the palet which is the fertile bract inasmuch as it envelops the essential organs of the flower. It is two-pointed, and, because it has its back to the rhachilla, it is grooved or bicarinate as shown in the architectural plan of the spikelet (Fig. 4). The palet is also hirsute on its exposed surface. As expected when the enveloping edges of the palet are cut back two minute membranous scales are revealed (Fig. 5). These are the lodicules which are present in all grass flowers. Further investigation, however, brings to light a third lodicule between the palet and the floral parts. This is an exceptional condition in grasses but the rule in bamboos. Moreover, it must be noted that these lodicules, instead of being the insignificant scales characteristic of most grasses, are much larger in proportion, ovate to obovate in shape, and are surmounted by a deep fringe of cilia lending a very beautiful filmy appearance to the whole and strongly suggesting a corolla. They are long enough to enclose entirely the ovary. The three stamens are long and pendulous. The anthers are slender, straw coloured, sagittate, and in length exceed the ovary. The ovary is superior, one-celled, one-ovuled, surmounted with a short filamentous style that branches into three plumose stigmas which are exserted beyond the distal points of the palet. Figures 5 and 6 are sketches of the parts drawn to scale in order to show the size relationships.

The same description will apply to the second flower of the spikelet. When, however, the middle or third flower is examined, we find that though lemma and palet are present, there are no stamens and pistil, *i.e.*, the flower is sterile. Systematic works describe *P. nidularia* as having three flowers only in a spikelet, the middle one being sterile. To



Arrangement of Flowers in the Spikelet.

Fig. 8.

quote E. G. Camus :* " Epillets ordinairement triflores avec fleur supérieure rudimentaire." No one expects, therefore, to find a fourth flower present. With careful dissection, however, under a binocular microscope, we find that the palet of the sterile flower is backed by a further prolongation of the rhachilla. This is surmounted, furthermore, by a lemma which though small encloses a minute palet backed by the knob-like terminus of the rhachilla, the nature of which we do not know. This lemma extends beyond the palet of the lower flower, but not so far that it projects beyond its lemma (Fig. 7). It is for the reason probably that the lemma of the lower sterile flower thus encloses the entire fourth flower, which of course is also sterile, that the original collectors failed to see it, and, therefore, did not include it in their descriptions.

A table of measurements follows, which will enable the reader to visualize more clearly and to readjust more accurately his idea of the flowering parts :

The inflorescence	in length,	16	mm.	in width	10	mm.
A spikelet	,, ,,	12	,,			
A lodicule	,, ,,	2.5	,,	,, ,,	1.7	,,
A stamen, filament	,, ,,	25	,,			
Anther	,, ,,	5	,,			
Pistil, style and stigma	,, ,,	9	,,			
Ovary	,, ,,	3	,,			

Botanists generally regard the flower of the grass as a highly modified form of monocotyledonous flower, and an examination of the flower of the scrub bamboo will add conviction to this belief. Bamboos in general conform to the known structural characteristics of grasses with a few changes and additions, so that they must be considered as grasses; but, as we have seen with special reference to the analysis of our bamboo flower, there is a very distinct tendency to keep to the original plan of the generalized Monocotyledon. The trimerous scheme is well carried out—three lodicules, three stamens, three stigmas—, a fact which argues for the greater age of bamboos. To be sure, there is much variation in the flowers of different species of bamboo, but the very existence of these variations and the fact that there are these more generalized, and, therefore, more primitive, types contribute to the theory that the bamboos must be very similar to, if, indeed, they are not themselves, the ancestral pro-grasses and survivals of a bygone age. From the teacher's standpoint the scrub bamboo, besides providing excellent material for speculation, furnishes practicable material for laboratory study. It is not difficult to get; it provides a good test for dissecting technique; and it demonstrates a regular trimerous symmetry typical of most bamboo flowers and at the same time of all generalized Monocotyledons.

* " Les Bambusées " by E. S. Camus, p. 63.

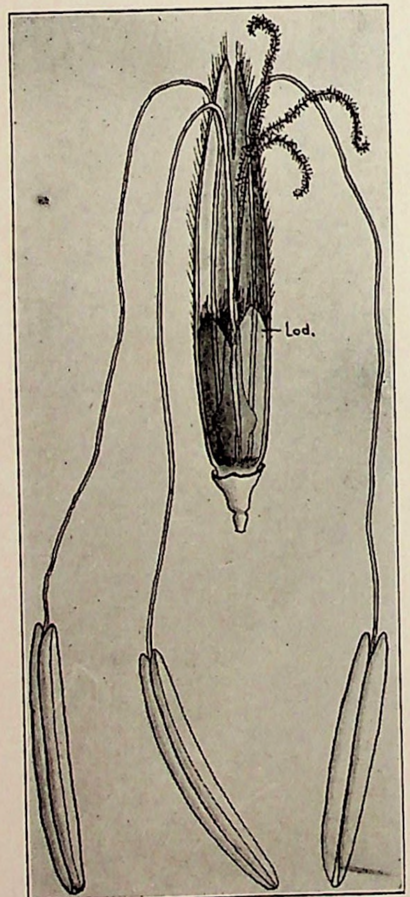


Fig. 5. A single Flower of *Phyllostachys nidularia* with *lemma* removed. (× 7).

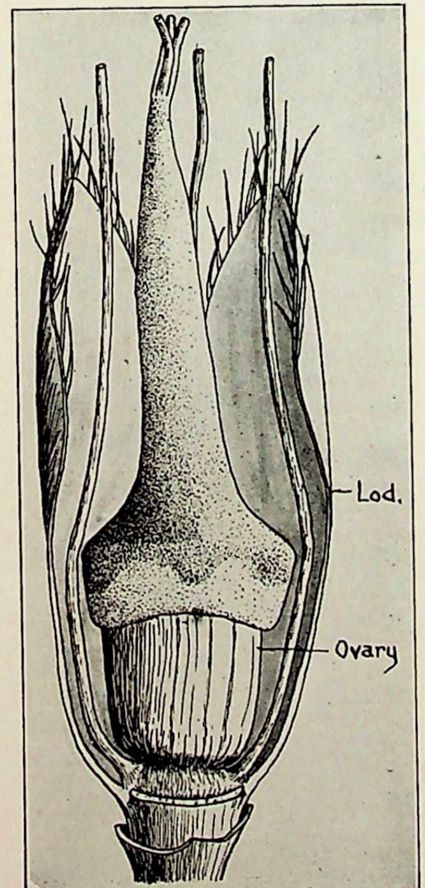


Fig. 6. A single Flower, posterior aspect, with inner or third Lodicule removed. (× 2.6).

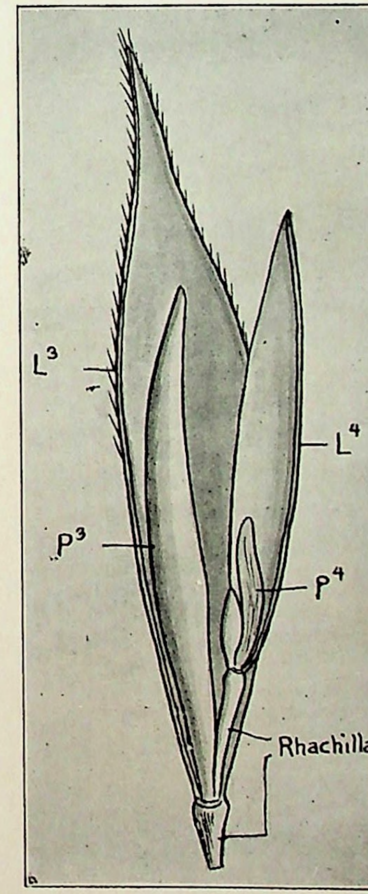


Fig. 7. The third and fourth Sterile Flowers dissected out. (Much enlarged)

ON AN APPARENTLY NEW FORM OF *YUNGIPICUS KIZUKI* FROM CHINA

BY

NAGAMICHI KURODA.

(*Corresponding Member, The Peking Society of Natural History.*)

Dr. George D. Wilder has recently sent me two specimens of Kizuki's woodpecker from the Eastern Tombs, Chihli Province, for identification. I have compared them with all the known forms of *Yungipicus kizuki* from Eastern Siberia, Sakhalin, Hokkaido, Japan Proper with its islands, and Korea, and found that the two specimens before me from China are practically different from any of the known forms. I propose to call it by the name of

YUNGIPICUS KIZUKI WILDERI, SUBSP. NOV.

Dryobates kizuki seebohmi (nec Hargitt), Wilder and Hubbard, *Journ. N. China Branch Roy. As. Soc.*, Vol. LV, p. 202 (1924). Eastern Tombs.

Type:—adult male, G. D. Wilder's Coll. No 1127, Eastern Tombs, about 75 miles northeast of Peking, Chihli Province, China, February 5, 1925. Collected by Dr. Wilder himself.

Diagnosis:—The general colouration of upper parts much blacker than in that of *nippon* from Hondo, Japan and Korea, *i.e.* the black bars on upper parts broader than the white bars; the underparts from breast to abdomen including flanks grayish-white in ground colour with blackish brown or greyish-brown roundish spots on these parts instead of very distinct brown stripes as in *nippon*. The upper parts rather near to those of *kitataki* from Tsushima, but the head brownish-grey instead of deep brown and the underparts paler than the latter which has much rufescent wash. It differs from *shikokuensis, kizuki, harterti, amamii*, and other forms of the southern islets in that the head and underparts are paler, and also differs from northern forms (*seebohmi, ijimæ*, and *nippon*) in having the back blacker and spotted underparts.

Remarks:—In the two specimens before me the blackish brown mantle is rather more reduced in area than in those of the other forms. The new form is somewhat intermediate in colouration between *nippon* and *kitataki*.

The subspecific name is given in honour of Dr. George D. Wilder, who collected the type specimen.

Measurements in millimetres:—

No.	Date	Wing	Tail	Culmen	Tarsus	Sex
1127 (type)	Feb. 5, 1925	85.0	50.5	14.5	13.5	♂ad.
1128	Feb. 5, 1925	87.0	53.5	15.0	13.5	♀ad.

SCIENTIFIC NOTES AND REVIEWS

BIOLOGY

ANOTHER EXTENSION OF RANGE FOR THE JACANA: Father Teilhard de Chardin informs me that he saw recently in the home of an engineer in Tai-yuan Fu, Shansi, a mounted bird which he describes as being similar in appearance to an avocet; that is, black (or dark brown) and white in large masses, with long slender legs, but having a large golden patch on the back of the neck, a spur on the bend of the wing and a paddle shaped feather at the tip of the wing, and a long slender tail. This can be no other than the Chinese jacana, or water pheasant, *Hydrophasianus chirurgus* (Scopoli). As noted in this magazine, Vol. III, pp. 465 and 604, the discovery of this bird breeding in the lakes of Peking in 1916 and occasional observation of it nearly every year since, is an interesting extension of the known range of this beautiful bird. This seems to be its "farthest north" and moreover appears to be a recent enlargement of its breeding area, as such keen ornithologists as Père David, Swinhoe and others would scarcely have overlooked so conspicuous a bird during the sixty odd years of their studies in North China. To find the species in the vicinity of Tai-yuan Fu, Shansi, some 2,700 feet above sea level in July, doubtless nesting there, is of interest, and only a little less surprising than the first finding of it in Peking. This is presumably the first record of this bird in Shansi Province.

G. D. WILDER.

THE "SNAKE FISH" IN CHINA: Mr. Edward Chalmers Werner, of Peking, has called our attention to a short article in one of the home papers dealing with what the author calls the "snake fish." It says that "in the fresh water lakes of China and Japan there exists a creature which is called the snake fish. Practically nothing, however, is known about it; for although it is very common in the East it has never been brought to Europe alive. From the description which follows, there can be no doubt that the species meant is the peculiar eel known to science as *Monopterus javanensis*, which is extremely abundant throughout the rice-growing areas of the Far East, from Japan throughout China to Indo-Malayan regions. This remarkable fish is entirely without fins, has a long slender body, and seen wriggling through the water or over the mud might easily be mistaken for a serpent of some sort. So like a snake is it that a couple of years ago, when swarms were seen along the Shanghai Bund, having been let loose into the Whangpoo in bucketfuls by benevolently inclined Chinese to acquire merit, the report appeared in the local daily newspapers that the Bund was being overrun with snakes. The fish lives almost entirely in the soft mud of the rice fields, deep down in which it lies up during the season when the fields are allowed to dry up and are used for other crops.

LONGEVITY OF THE GIANT SALAMANDER: In reference to a note which appeared in the August number of this Journal we have received the following letter:

> DEAR MR. SOWERBY,—With reference to the very interesting note in your admirable August number of the *China Journal* (page 90, Age of the Giant Salamander) I enclose an article by the great Boulenger, in case you have not seen it. From Boulenger's own observations he considers that the giant salamander's "potential duration of life is probably in the neighbourhood of 120 years."
>
> I greatly enjoyed your most excellent "Naturalist's Note-Book in China" which I read last February and am now re-reading.
>
> Yours truly,
>
> G. T. MOULE.

Hangchow, September 28, 1926.

In the article referred to, Dr. Boulenger says:

"Another ancient inhabitant of the aquarium is the four-foot long giant salamander of Japan, with a record dating back nearly forty years. The growth of this salamander, which was originally described as a fossil man, Homo diluvii testis, has been studied by the writer. Young specimens put on an inch a year, but after attaining a length of two feet the rate of growth is considerably reduced; that of the 40 year-old specimen being less than one-eighth of an inch. As the creature has still more than a foot to grow before attaining to its maximum size, its potential duration of life is probably in the neighborhood of 120 years, an age only exceeded by the members of the tortoise tribe."

A. DE C. S.

FORESTRY

STUDIES OF RAINFALL RUN-OFF: The effects of different surface conditions upon the absorption of rainfall, with a particular reference to North China, is a research project under study by W. C. Lowdermilk and associates of the College of Agriculture and Forestry, University of Nanking. During the summer and rainy season of 1924 observational and empirical studies were made of the development of torrents as a consequence of slope cultivation in the region of the headwaters of the Fen River, Shansi. During the rainy season of 1925 comparative quantitative run-off studies were made in three regions of Shansi; namely, the Tsin Yuan watershed, in the south-east, the Fan Shan mountains in the west, and the headwaters of the Fen River in the north-west of the province. Ten run-off sample plots were established, one set in each area being located on soils which had been built up and were protected by the natural cover of vegetation; the other set being established on adjacent slopes which had been denuded as a consequence of cultivation.

The results show a marked difference in the absorptive capacity of the two conditions of surface soil layers. The amount of surface run-off from the denuded plots averaged nearly fiftyfold that from the plots in the forest soils, when any run-off occurred on the forest soils.

Quantitative studies were continued at Tsingtao during the rainy season of 1926 to determine the effects of the works of reclamation carried out by the Forest Administration during the German occupation as compared with unreclaimed slopes. The experiments were favoured with unusually heavy falls of rain. After seventeen years accumulation of a partial soil cover of litter and humus under cover of a stand of black locust, the absorptive capacity of the soil has been significantly increased, but does not yet equal the absorptive capacity of a soil under natural vegetation. Especially notable was the use of continuous recording instruments whereby the intensity of rainfall and the rate of run-off may be correlated. In addition to these data there were collected by means of special instruments information on comparative evaporation and temperatures. Soil samples were collected to determine the relation of soil moisture to run-off and the relative fertility in combined nitrogen content and bacterial life within the compared areas.

A preliminary report of these studies was read before the China Society of Science and Arts in January 1926. A second progress report was presented before the Engineering Society of China on March 23, 1926. A third progress report is to be presented to the Third Pan-Pacific Science Congress at Tokyo in November this year.

W. C. L.

Nanking, September 29, 1926.

PHYSICS AND CHEMISTRY

At the British Association Annual Meeting (Oxford) for 1926 the section for *Mathematical and Physical Science* had several interesting contributions on basic physical concepts:

COLLISION OF ALPHA PARTICLES WITH LIGHT ATOMS: Rutherford and Chadwick described experiments indicating that light atoms when bombarded showed distinct deviation from the inverse square law of repulsion at close proximity and also that a helium nucleus is flattened.

PHOTO-ELECTRIC DISCHARGE OF ELECTRONS: Prof. Wien reported anomalous direction of the Compton "recoil" electrons liberated by polarized X-rays impinging on gas molecules in a Wilson expansion chamber.

STARK EFFECT: Prof. Wien also stated that if hydrogen canal rays after being shot into nitrogen were carried on into a high vacuum in a strong electric field the usual asymmetry of the split spectral lines was missing.

LIGHT EMISSION: Mr. Atkinson of Oxford described experiments showing effect of air jets at low pressures on canal rays and deduced a certain lag between excitation and luminosity.

COLLISIONS OF ELECTRONS AND MOLECULES: Townsend described an elaborate study of the energy transference in collisions between electrons and molecules.

TRANSMUTATION OF ELEMENTS: Garrett reviewed recent reports of transmutation of mercury into gold or silver and of lead into thallium or mercury, and indicated that all the low voltage results appeared explicable by impurity of the raw materials.

X-RAY ANALYSIS OF CRYSTALS: Prof. Bragg gave studies of the scattering of X-rays by the electrons of the atoms in crystals. The intensity of the scattering depended on the number of electrons concerned, but was not simply proportionate to that number.

IONIC FORCES AND CRYSTALLINE STRUCTURE: Dr. Lennard Jones discussed the forces in crystals. He confirmed Born's conclusion that neon-type ions had mutual repulsion which varies inversely as the 11th power of the distance and for argon-types, the 9th power; at large distances however a 15th power law seemed to hold.

RELATIVITY: Prof. Miller described his experiments. Prof. Eddington commented on the fact that the new observations were not discordant with the relativity theory and that the difference was attributable to some other cause.

HERBERT CHATLEY.

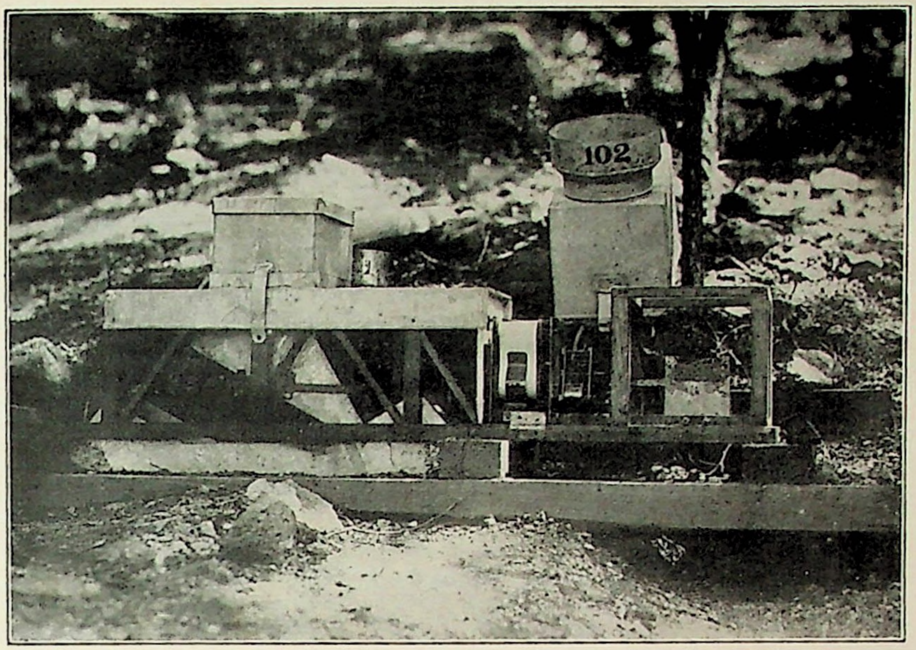
MEDICINE

NEW MALARIA REMEDY: At the Congress of Natural Scientists and Physicians in Duesseldorf, Germany, news of a new synthetic remedy for malaria, "Plasmochin," found in the research laboratories of the I. G. Farbenindustrie Aktiengesellschaft Works, Bayer Leverkusen, has been made public.

The details given created somewhat of a sensation amongst the medical authorities present. Lectures held by Dr. Roehl and Dr. Hoerein on the composition and action of the preparation were followed by reports by Professor Sioli, who conducted the first experiments, and by Professor Muehlens of the Hamburg Tropical Institute. After trials on over a hundred cases in the Hamburg clinic Professor Muehlens went to the Balkans, where he gave the remedy a thorough trial on a large scale with the best results.

The advantage over quinine is that Plasmochin is about ten times as efficacious, besides being tasteless. Even in the tropical form of malaria, which up to the present has been found impossible to cure by quinine, this new remedy is most effective.

Enthusiastic congratulations were offered by all present to the firm, which after long years of research work has accomplished such a big task. It is really impossible to overrate the importance of the achievement to the whole school of tropical medicine.



A specially designed Instrument for measuring Surface Run-off of Rainfall, as constructed and used by Professor W. C. Lowdermilk in his Investigations at Tsingtao during the past Summer, when extremely valuable Data were collected. A Paper Band is wound round a Drum by a properly timed clock, while a Pan of known Capacity tilts each time it is filled with Surface Run-off-water, each tilt being registered on the moving Band. By this means the Run-off during a given time is measured, as also is the Rainfall over the same Period.

Experimenting on Surface Run-off of Rainfall at Tsingtao. This is the Plot chosen in the Area planted by the Germans. An enormous difference was noted between the Run-off from this Plot and that from a denuded Plot in the neighbouring Hills, the Run-off from the latter being almost fifty times as great as that from the former. The extreme importance of Slope Reclamation by Afforestation is amply demonstrated by these Experiments.

SHOOTING AND FISHING NOTES

SHOOTING

PROSPECTS FOR THE 1926-27 SEASON : The shooting season is now well under way, and already we have received news of good sport having been enjoyed.

Snipe : Swinhoe's and pintail were very plentiful early in the season and many excellent bags were made. Winter snipe are now in and are fairly plentiful.

Duck and Teal : We have had no news locally of duck and teal, although our native bird collector brought in some teal—two common and one spectacled—early in October, with the announcement that the birds were coming in nicely. These were shot at Kachao. We have received the information that duck were very plentiful during the latter part of September in the Tientsin district, where good bags have been made, reminding us of those that used to be made about twenty years ago, before certain marshy areas were drained for cultivation.

Pheasants : It is still too early to say much about pheasants this season. Some anxiety is entertained lest the very hot weather experienced this summer in the Lower Yangtze Valley should have killed off the young birds. If the local game markets are anything to go by, then it would seem that the numbers of pheasants within easy reach of Shanghai have not been greatly diminished.

SHOOTING IN MANCHURIA : The following letter and Notes for November have been received from our Harbin correspondent :

DEAR MR. SOWERBY,—I enclose herewith notes for November. I was delayed a bit by collecting data. My last trip after elk* was not a success. As *hunghutze* were reported in the vicinity we had to go light—carrying packs ourselves. We established camp in heavy brush. During the night we heard elk calling, but towards morning rain started and we spent the whole day under a tarpaulin. Next day the rain ceased, but a gale was blowing. Elk respond to our call a few times, but could not be located : neither could they locate us. We tried to stalk them, but owing to heavy dry underbrush were not successful. We saw five bears and numberless tracks. The ridge. which we were hunting is covered with oak trees and at least 20 to 23 bears must have been visiting it. As the skins were not prime we left them alone we did not wish to scare the elk. Returning late we could not locate camp in the darkness, and had to tramp back to the nearest railway station some 15 miles under pouring rain.

I expect to leave on a two to three weeks' hunt after big game early in November, after the first snowfall.

By next mail I am sending you a story of a capercalsie hunt.

Yours faithfully,

V. DE FRANK.

Harbin, October 11, 1926.

Notes for November : This is the best season for big game hunting. Weather moderately cold. Frequent light snowfalls make tracking easy. Owing to abundant acorn crop this year bear will be late in retiring for hibernation and good hunting may be expected. Boar and wapiti are both numerous. Hunting on the Eastern Line should be pretty safe this year as most of the *hunghutze* bands have migrated to the region between Mulin and Pogranichnaya.

---

*By elk is meant wapiti, we presume ; but it may be mentioned that true elk or moose may be had in the north of the Amur River basin.—Ed.

For bear, boar, wapiti, roe deer and goral the following regions may be recommended on the Eastern Line: stations Yablonia, Shitouhedzy, Handaohedzy Sandavodi and Shanshi.

On the Western Line for boar, wapiti and roe deer: Stations Halasu, Barim and Buhedu. For roe deer exclusively: Stations Hingan and Irekte. Moose may be found on the Tchol river, 80 miles form Buhedu.

This is also the best season for pheasant. These birds are more numerous this year on the Western Line than on the Eastern. Blackcock are shot over decoy. Haselhen respond to call. Partridges are still exceptionally numerous.

Regions to be recommended are:

Pheasants:	Eastern Line:	Station Shanshi (Medi River, Fulango and Lagomy) Station Eho and Matsiohe.
	Western Line	Station Halasu (Rivers Guldura, Abniur and Dessin) Station Barim (Rivers Belaya, Lomashan and Arun-he) Stations Nian-dsi-shan and Yalu.
Blackcock:	Chalantun (Iengol) Hingan and Irekte. (Western Line)	
Partridges:	Same as for pheasant.	
Haselhens:	Numerous on both Eastern and Western Lines.	

V. DE FRANCK.

CHAMPIONSHIP CLAY PIGEON SHOOT: With the prevailing weather conditions all against them, the members of the Shanghai Clay Pigeon Club and visitors from other clubs competed in the annual championship shoot. Out of twenty three entrants only eleven finished in the competition, amongst which were representatives of several nations, including, for the first time, Chinese. Mr. H. E. Gibson won the championship with a score of 87 birds, W. Gaude being runner up with 85 birds and C. McBain third with 82 birds. The Japanese competitor, Mr. Watanabe came next with 80 birds, followed by Gordon Morriss with 75, A. Nazer with 72. Captain Beatty with 71, Kenneth Martin with 67, E. Moller with 67, Mr. Catapan with 64 and Mr. Sont with 58. Throughout the shoot there was a strong wind, and visibility was very bad.

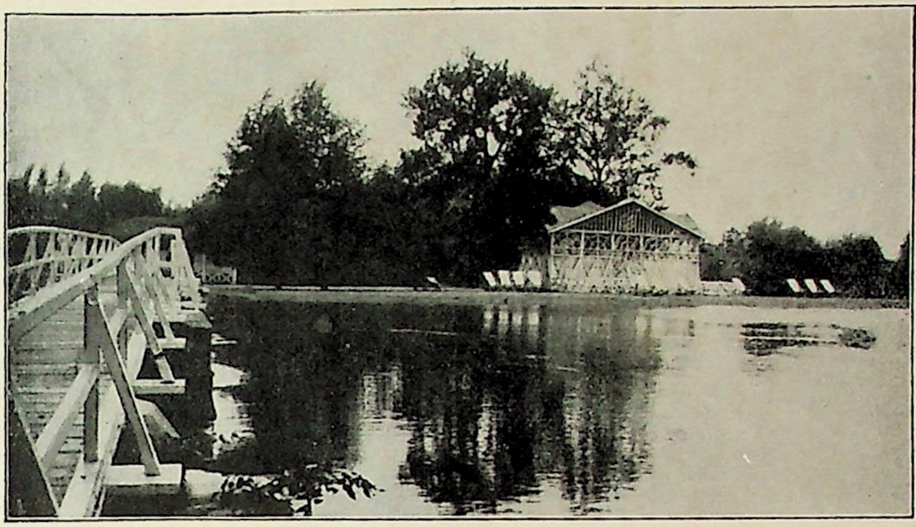
FISHING

FISHING IN MANCHURIA: The accompanying letter and photographs come as an interesting commentary upon our remarks upon the fishing to be had in Manchuria in our last issue. The fish caught by Mr. Greenslade and shown in our illustration is undoubtedly what may be called the Manchurian or Siberian hucho (*Hucho taimen*). It is a close relation of the European hucho (*H. hucho*) of the Danube, a fish that has received considerable attention of late from British and American anglers, and one that gives excellent sport. The Manchurian form, which is called *taimen* by the natives (hence its scientific name) attains a large size. It is scattered through all the rivers of the Sungari and Amur system, being taken at times in great numbers. It is a beautiful fish, resembling in part a trout and in part a salmon, and is excellent eating.

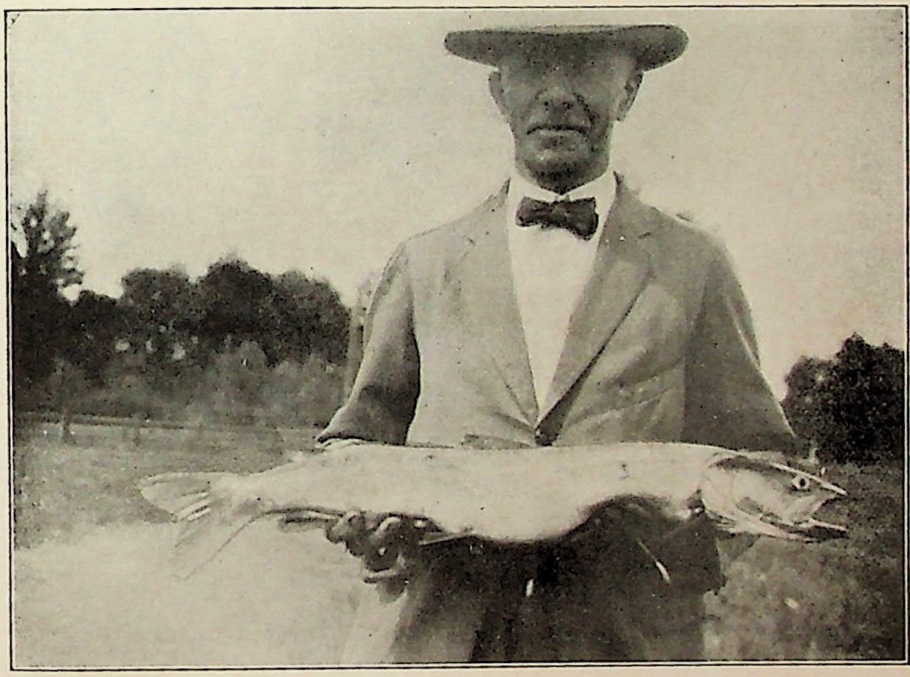
The trout referred to as "Rainbow Trout" were undoubtedly what the Siberians call *lenok*, a species peculiar to Eastern Siberia and Manchuria, known to science as *Brachymystax lenok*. It may be called the Manchurian brook trout, since in general appearance it is very like the English brook trout.

Following is Mr. Greenslade's letter:

DEAR MR. SOWERBY.—I have just returned from a fishing and shooting trip with some friends at Chalantun and district in Manchuria. I am enclosing a photograph of the largest fish I took on the trip being held by one of the party.



The famous Bathing Beach at Chalantun, where in the Yale River good Fishing may be had.



An eight-pound Manchurian or Siberian Hucho, or Taimen, caught by Mr. W. G. Greenslade in the Yale River at Chalantun, Manchuria. The Species is known to Science at *Hucho taimen,* and is a member of the Salmon Family. Its nearest relative is the well-known Hucho of the Danube.

I caught it in the Yale River at Chalantun when fishing for salmon (although I had been informed by a native of the place that it was useless fishing there). I hooked this fish on an English Salmon Spinner in some very rough water just below a weir, and had a very lively hour before I eventually landed it. I thought at first it was a salmon when I saw it jump out of the water, but when it was landed I was very much puzzled as to what it was, and am still. The natives around there called it "taimen," which I understood meant salmon, but I am positive it was not a salmon and would have considered it a species of trout but for a slight colouring of red on the tail and fins. Also when viewed from an angle it appeared to have the same colouring as the rainbow trout just near the tail and on the gills, but not along the body. Weight, 8 lbs.; dark brown on back, whitish belly. I hooked two other large fish, but only held them for a few minutes, as I was placed at a disadvantage amongst trees, and the water was so swift owing to the recent heavy rains.

It appears that there are four kinds of fish in the Yale River. I was informed, by an official of the railway just before I left, there were the true salmon, taimen, trout and pike to be caught in this river.

I also visited Barim, but was very unfortunate as regards fishing, as the heavy rains which we had flooded the rivers and made fishing impossible. My best bag was seven trout (which I consider were rainbow trout; description, brown back, whitish belly, black spots and the beautiful colouring from head to tail along the side of the body) weight ¾-lbs. to 3-lbs. in three hours fishing on a 9½-ft. Greenhart fly rod using English flies. The fish were in fine condition and fought well: so well that I lost five the same afternoon. Had the river been in good condition I consider this bag could have been beaten quite easily.

The shooting around that district we found was excellent, plenty of partridges, coveys of 30 to 50 birds. Pheasant were also numerous, but did not offer the same sport as those around this part (Shanghai) of the country, not being so wild. We did not see a great many blackcock, but managed to bag a few. Snipe were plentiful along the banks of the river. Hares, quail, and duck were met with, and bagged occasionally.

Perhaps you could give this fish a name by the photograph and description.

By the way, the flesh was white and of a very fine flavour.

Yours faithfully,

W. G. GREENSLADE.

Gordon Road Police Station.

Shanghai, October 12, 1926.

A HORNED TRUNKFISH CAUGHT AT HONGKONG: The following interesting letter and accompanying photograph speak for themselves. The fish described is the horned trunkfish, known to science as *Ostracion cornutum* (L.), whose known habitat is the Indian Ocean and neighbouring warm seas.

DEAR SIR,—I am sending you a photograph of a fish that was caught by a Miss C. Braga with a deep sea line in Telegraph Bay, Hongkong, on the 5th September.

This fish, which is in my possession in a bottle of preservative, measures 9 inches in length and will I feel sure interest anglers as an uncommon catch.

I am informed that this fish was kept alive for some six hours in the well of the fishing sampan and caused no little interest by its peculiar use of the upper and lower fins which worked with a circular movement. The fish originally bore sky blue spots with greenish brown rings and the underpart was from pale yellow to bright orange. The fan-like tail also bore blue markings.

Although this fish is quite unknown to local anglers, it would appear from "The Living Animals of the World" published by Messrs. Hatchinson

& Co., London, to be one of the Coffer Fishes which is described on page 640 of this work as follows :—

"The Coffer-Fishes derive their name from the box-like cuirass in which they are invested. This is formed by numerous closely fitting, hexagonal bony plates, forming a mosaic, and leaving only the fins and hind part of the tail free. This bony case varies greatly in form, in some species being three-ridged, in others four—or even five-ridged ; while in some long horns are developed, making the defensive armature still more complex. More than twenty species are known, all confined to tropical and sub-tropical seas."

Trusting that this photograph will prove of interest to your readers.

I am, Dear Sir,

Yours faithfully,

E. B. C. HORNELL,

Hon. Secretary.

Hongkong Angling Club,

Hongkong, October 2, 1926.

NOVEMBER IN MANCHURIA : From our Harbin correspondent, Mr. V. de Franck, comes the information that fishing in Northern Manchuria is now really over, but that some large salmon, pike and trout may be caught in large pools that are not yet frozen over by bait casting and still-fishing with live bait.

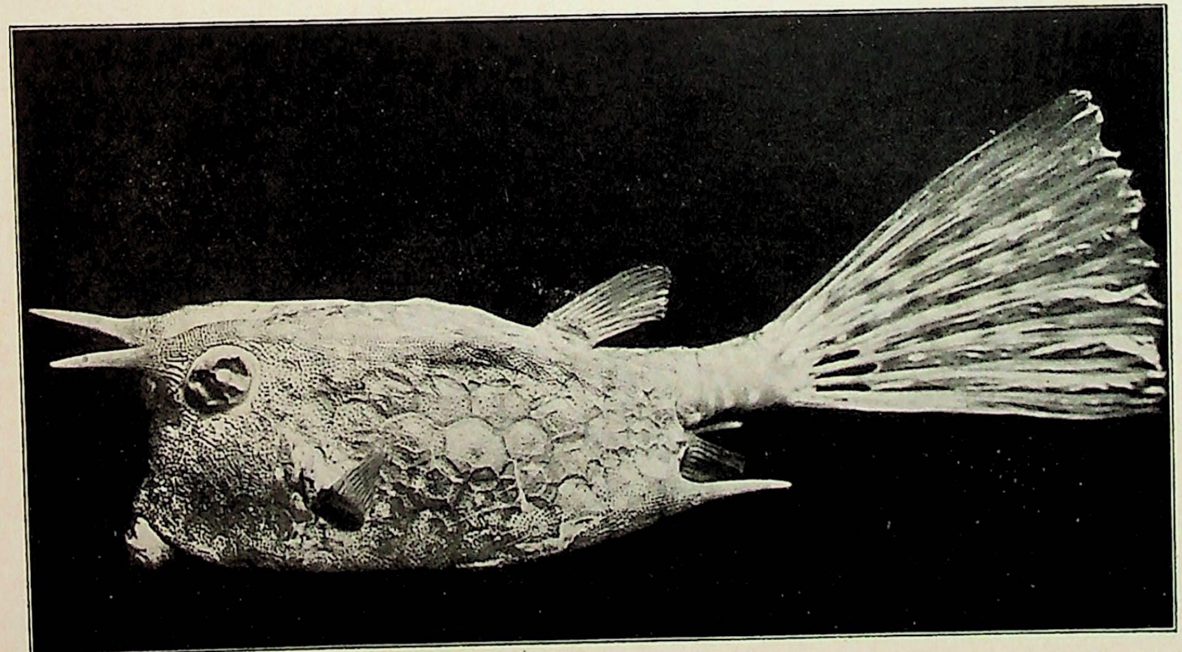
ANGLERS' RECORDS IN NEW ZEALAND WATERS: Tipping the scale, or beam in this case, at a little under a thousand pounds, what has proved to be the world's record fish caught with a rod and line was landed at Russell, Bay of Islands, New Zealand, on February 26 last. This was a "broad-bill" or black marlin swordfish that weighed 976 lbs. caught by Captain L. D. Mitchell. During the same season Mr. Zane Grey, the well-known novelist, caught a black marlin swordfish weighing 704 lbs., while Mr. C. H. Dunford of Matanzi, New Zealand, caught the record mako shark, a huge beast weighing 873 lbs. Captain Mitchell also caught a black marlin weighing 685 lbs.

In order to capture these enormous fish special gear and tackle were used, "the most expensive and powerful rods, lines and reels that have ever been built." Even these were pronounced to be inadequate to meet the possibilities that await the deep sea angler in New Zealand waters.

In the *Field* for September 9 appears an interesting and detailed account of the capture of these record fish as well as photographs which give some idea of their size.

Anglers in China will find it worth their while to take note of the deep sea fishing to be had in New Zealand waters, since it is now believed to be the best to be had anywhere in the world, and is at the same time within comparatively easy reach.

A. de C. S.



A Specimen of the Horned Trunkfish, *Ostracion cornutum* (L.), recently caught by Miss C. Braga in Telegraph Bay, Hongkong.

THE KENNEL

THE SHANGHAI HOUNDS: In our last issue we gave a short summary of the past season with the Shanghai Hounds, which are organized for two forms of hunt, the drag hunt and the foot hunt. We are now able to give a picture of the kennels and some of the hounds.

The hunts have been a source of considerable benefit to a certain section of the community, supplying healthful exercise and amusement; and the Master, Mr. M. O. Springfield, is to be congratulated on the enthusiasm and energy which he has displayed in organizing and maintaining the pack.

Though a mixed pack, it has been found very efficient in local hunting, in which the quarry varies from hares to mink, locally called "golden weasel." Civets, wildcats, raccoon dogs, and even badgers are all hunted in turn, and when the hunt moves further afield, as it not infrequently does during holidays, visiting such outlying places as Soochow, Shasu, and even on one occasion Foochow, deer may also form the quarry. Recently two badgers have been captured in the Shanghai district.

Some time ago an attempt was made to introduce in the Shanghai district the North China hare (*Lepus swinhoei*) which far surpasses the local hare, *L. sinensis*, in size and speed. Quite a number of the animals were imported and put down, but we have not heard whether the species has succeeded in establishing itself. We rather fancy that the low-lying, damp ground here would hardly prove suitable to an animal used to the semi-arid conditions of the north. Be that as it may, the fact remains that the hunt goes on merrily each season in the environs of Shanghai, and will doubtless continue to do so for a long time to come, certainly as long as any of the smaller predacious animals that characterize the open cultivated country in these parts are to be found.

DEERHOUNDS FOR COURSING ANTELOPE, DEER AND WOLVES: In the *Field* for September 9th is an interesting account of the use of deerhounds in Africa in hunting antelopes and other game. These magnificent dogs have been found thoroughly capable of running down and killing antelopes, while they have proved invaluable in pursuing and pulling down wounded animals. The author of the letter describing their use, C. F. Gordon, claims to have used them successfully in killing deer and coyotes, or prairie wolves, in Canada.

The only place in China where these hounds might prove useful would be in the north, along the Mongolian border, where antelopes are plentiful, and where splendid sport might be had hunting the latter. Here also wolves are abundant as well as hares, while foxes are not uncommon, so that there need be no lack of quarry. We would like to see the experiment tried.

A. DE C. S.

THE GARDEN

THE CHRYSANTHEMUM:

In the ninth moon gay Chrysanthemum blooms, Winter is near,
And their warm padded clothes, high and low must prepare.

What is the most popular flower? This is a question not infrequently voted on in gardening periodicals; and Europeans invariably answer, no matter where located, America, Australia, or South Africa, the rose! Second comes the chrysanthemum; but, were a universal vote possible, the chrysanthemum undoubtedly would obtain an over-whelming majority, by reason of its worship in the Far East.

Records of its popularity may be gleaned from ancient history, poetry, paintings, drawings, furniture and other means of artistic expression intimately interwoven with the home life, religion and ideals of the Chinese and Japanese, demonstrating the exalted position accorded to it even before the rose had left the hedge rows.

Evolution, known to humanity only within recent years, finds an almost absolute proof of its actuality, thousands of years ago, in this plant. Many centuries ago, a winged insect acted as a "go-between" in the marriage of *Chrysanthemum indicum* and *C. morifolium*, somewhere in West Central China. From this union sprung the florist's chrysanthemum, which, at floral exhibitions to-day, is classed as highly meritorious when the individual blooms measure seven inches in diameter by an equal amount in depth. The original parents were flat daisy-like flowers under two inches in diameter.

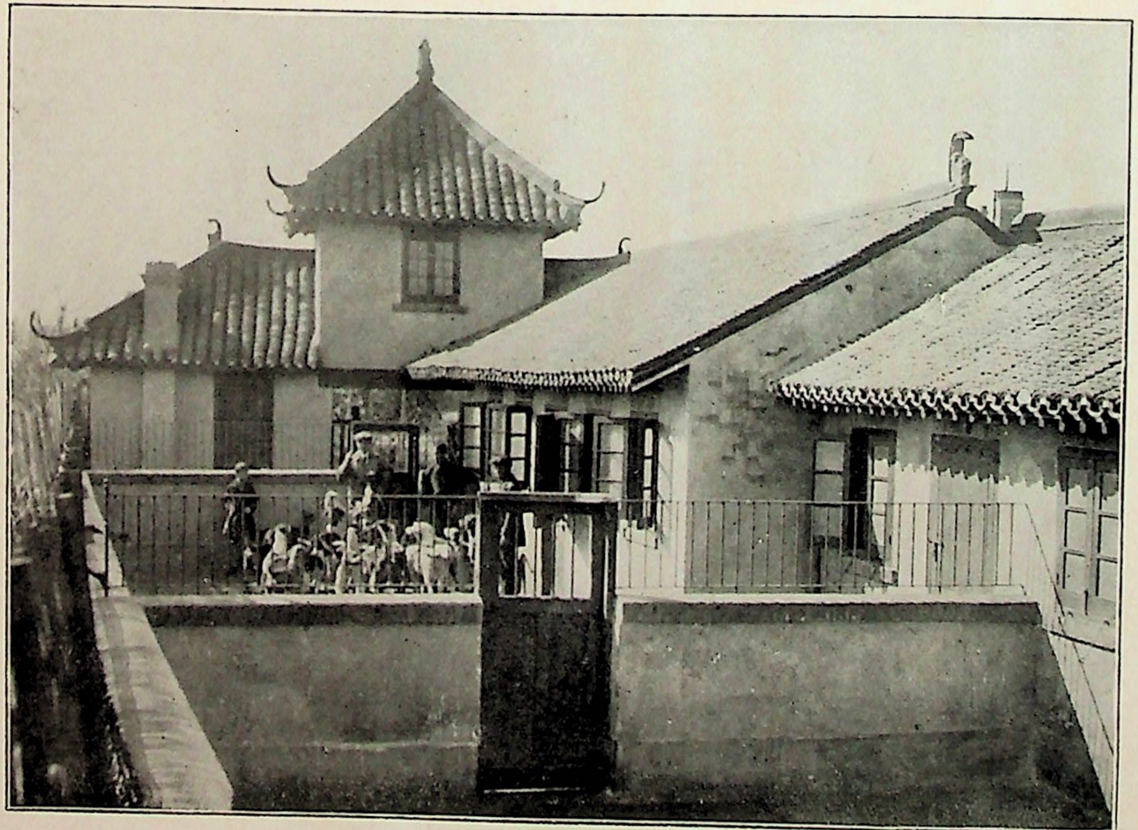
It is not possible to say to whom the honour of having first recognized the possibilities of this plant is due, nor at what period its cultivation became popular. It is stated that Confucius, 500 B.C., refers to it. Po Chi and Ssu K'ung T'u, eminent classical writers of over a thousand years ago, wrote in its praise. According to Bretschneider in *Botanicon sinicum*, "reference is made to (Ku) *Chrysanthemum sinense*, Sabine, in the Ritual Classics and there is a drawing of it in the Rh Ya. In Li Ki, 'Last month of Autumn, Chrysanthemums show their yellow flowers,' and in the Calendar of the Hia: Ninth month: become beautiful the Chrysanthemums."

Tao Yuan Ming was, it is recorded, a famous cultivator of the chrysanthemum, 365-427 A.D. In 900 A.D., Emperor Uda of Japan inaugurated the first of the Imperial "Chrysanthemum Garden Parties," which parties have been held annually ever since. The "Order of the Chrysanthemum" is one of the highest orders bestowed by the Emperor of Japan, and few other than royal persons are decorated with it.

It does not appear to be clear by whom and when this flower was first introduced to Europe. Its introduction is attributed to the East Indian Company, who sent it to England from, it was assumed, India. Loundon states (1829) "it was introduced in 1764, is a native of India and a particular favourite with the Chinese from whom at least fifty varieties were obtained." It was on the supposition that it was a native of India, that Linneaus named it *C. indicum*. Pierre Louis Blancard brought from Macao to Marseilles a purple-flowered variety in 1789. He sent plants of it to the Royal Kew Gardens. It flowered, however, for the first time in England in Colville's Nursery, Chelsea, in 1796, when a drawing of the plant in bloom appeared in the *Botanical Magazine*.

In 1843, Robert Fortune sent from Shanghai to the Royal Horticultural Society of England plants of the "Chusan Daisy," a typical form of *Chrysanthemum indicum*, and the parent of the class now known as Pompon's. A number of years later the same collector sent to England from Japan a number of varieties of a different type, which gave rise to the so-called Japanese chrysanthemum, the progeny of

Some Members of the Pack of the "Shanghai Hounds."



The Kennels of the "Shanghai Hounds" on Great Western Road. They were built about two Years ago and are up-to-date in every way.

which are at present the favourite varieties. The raising of varieties of chrysanthemums in Europe began in 1827, when Captain Bernet noted that his plants (in France) produced seeds freely. John Salter, the most eminent of the first raisers of new varieties in England, conveyed annually the plants he used in cross-breeding to the South of France, where they perfected their seeds, which it was said they should do in England. Other early famous raisers of new varieties were E. Calvat, France, Dr. Walcot, U. S. A., and Pockett, Australia. These breeders all followed the same lines, aiming at the production of large sized flowers of the incurved or Chinese type, and the recurved or Japanese type. Within recent years, a broader outlook has been adopted and the National Chrysanthemum Society of England's schedule for this year includes the following :

Japanese Recurved varieties, large A, medium B and small C.
Japanese Incurved, A, B, C.
Japanese Hairy,
Anemone-flowered, A and B.
Pompons, A and B.
Singles, Ray-florets in one or two rows, A and C.
Singles, Ray-florets in three to five rows, A and C.
Single, Anemone centred.

Other sections are for "Plumed," "Spidery," "Feathered," "Decorative" and "Early Flowering." Loundon classifies the original varieties as :—Ranunculus-flowered, Ranunculus-flowered incurving, China Aster-flowered, Marigold flowered and Tassel-flowered. In the West the selection of varieties and types was limited by florists' restrictions to the production of flowers of a large size and given form. In the East, where flowers of artistic, sometimes almost fantastic, forms have been the aim, varieties and classes are so numerous, so varied in form, colour and size as to merit a monograph.

Individual taste, and, what is greater, "Dame Fashion," are responsible for the popular varieties ; therefore it is impossible definitely to state which are considered the most beautiful. The huge mop-like flowers arranged on tables in apparently endless rows at Western flower shows are excellent examples of cultivation brought to a scientific point. But it is more than likely (expert cultivators excepted) that the majority of people would prefer to behold plants as exhibited at the Shanghai Horticultural Society's Chrysanthemum Show ; plants, bearing numerous medium sized flowers, and of a size which can be utilized in decorating the living rooms, bearing flowers which when cut may be arranged artistically in vases and baskets. If artistic effects produced by the plants themselves are desired, nothing can possibly excel the plants as arranged by the Chinese and Japanese in their homes. Planted in shallow pots or trays, generally with one or more miniature rocks; inclined to one side, not two faced ; stems free and without support, producing a natural effect as though independent of the gardener, thus imitating Nature so as actually to improve on her work, Chinese plants perhaps reach the highest pinnacle of art.

After all, we are all creatures of environment, habit and fashion, with appetites governed by usage, so that what is "one man's food is another man's poison," and our views as to what constitutes the beautiful are only to a degree those of our brothers. Or it may be as with the writer, who knows what he likes, but may not at all times like to say, lest his views be considered quixotic.

It is apparently in accordance with the fitness of things that a plant so universally popular should be named the "Golden Flower" (*chrysos*, gold and *anthemon*, Flower—chrysanthemum), but appropriate as the name is, it was certainly not to the now popular flower that it was first given. Most likely it was given to *Chrysanthemum segetum*, "Corn Marigold," considered by ardent agriculturists as a pestilent weed found much too frequently in grain fields in North Europe.

The chrysanthemum family is a large one including about one hundred and fifty well defined species, mostly decorative, and varying in height from *C. tomentosum*, Loisesl, an alpine species from Corsica which is limited to two inches, to *C. uliginosum*, Pers., attaining a height of seven feet. Varieties of florist's chrysanthemums limited to one stem and flower for the production of exhibition blooms may exceed the preceding in height. Other well-known members of the family are *C.* (*Pyrethrum*) *parthenium*, Pers., "Fever-few," which under the name of "Golden-feather Pyrethrum" is grown by the millions for "carpet bedding."

The dried flowers of *C. cinerariaefolium*, Vis., are the source of "Dalmatian" insect powder, one of the commonest insecticides employed in households. Insect powder is also obtained from *C. coccineum*, wild, and its production is of sufficient economic importance to warrant the cultivation of this plant on a considerable scale both in France and California. This species is also the parent of "Herbaceous Pyrethrum," of which nearly a thousand named varieties are cultivated; their flowers are single and double, and vary in colour, being white, rose, pink, scarlet and crimson.

"Marguerite" or "Paris Daisy" is *C. fritescens*, Linn., a native of Canary Island and cultivated largely as a pot plant in green-houses. There is a double flowered variety, and a lemon coloured one, which may not be forms of this species but of *C. anethifolium*, Brouss.

C. maximum, Ramond, is the parent of the "Shasta Daisy." The "Ox-eyed Daisy" so common in pastures is *C. leucanthemum*, Linn. *C. carinatum*, Schowsh; *C. Coronarium*, Linn.; and *C. segetum* are the parents of the "Annual Chrysanthemums," which flower in summer, and are popular plants in flower gardens. A number of the varieties are tricolor, having the central florets one colour, the base of the ray-florets forming a band of usually reddish colour, and the rest of these florets of a lighter colour. A Japanese species, *C. nipponicum*, Hort. differs in that it is partly shrubby.

Chrysanthemum is distinguished from its nearest allied genus *Matricaria* by the possession of a flat or convex receptacle. Although loosely described as single or double flowered, the so-called flowers are in reality heads composed of many sessile flowers on the dilated top of the peduncle, and enclosed by an involucre of whorled bracts. The so-called single flower consists of an outer whorl of one or more rows of ligulate ray flowers, and a centre of tubular ones. The tubular flowers are hermaphrodite and the ray ones female. A double flower may, as in the anemone-flowered, have the tubular flowers elongated, or, as in the incurved or recurved, possess numerous ligulate flowers called petals. The parents of the florist's chrysanthemum closely resemble each other. *C. indicum* possesses thin flaccid, pinnately parted leaves, having acute mucronate teeth and its flowers are all yellow. The leaves of *C. morifolium* are about two inches long, thick and stiff, densely tomentose on the under surface, with margins entire or coarsely serrated; the disk flowers are yellow and the ray ones whitish. Its variety *gracile*, Hemsl., has affinities with *C. indicum* by the possession of palmately or pinnately lobed leaves, which are thinner in texture than those of the type. The flower heads of this variety have whitish, pink or lilac ray flowers.

From these humble parents has arisen a family bearing flowers of nearly every colour and shade, except blue and black, yellow shades naturally predominating, and so diverse in size, shape, and form as to beggar description. Some possess long curling florets forming a flower resembling the wig of a judge, others resemble globes, pin cushions, beards, clusters of hairpins, of quills, tassels, etc. The various classes which florists have divided them into may briefly be described, as follows: incurved or Ranunculus-flowered have ligulate florets curving inwards exposing the back or reverse surface of the floret; recurved or reflex-flowered have ligulate florets curving outwards from the centre exposing the upper surface; Pompon or Chusan Daisy-flowered have generally reflexed florets, tips entire, fringed or toothed; some types have quilled florets.

Quilled or pin-feathered Japanese have long florets quilled with toothed tips, or tubular involute heads 6 to 9 inches in diameter.

Anemone-flowered have ligulate ray florets and tubular disk ones densely arranged and of nearly equal length, heads and flowers of various sizes.

CULTIVATION: Except for the production of especially large flowers chrysanthemums are easy to grow. Cuttings are taken from the plants when in flower or directly afterwards. These cuttings or suckers arise from the root and frequently have small roots attached. They are inserted two to three inches apart in pots or boxes containing light sandy soil. When properly rooted they are potted into pots 3 inches in diameter, and grown in a cold frame during the winter. Early in March they are repotted into pots 5 or 6 inches in diameter, and placed in the open. In May the top 2 or 3 inches of the plant is cut off, and when various branches produced by this heading down are about 2 inches long the plants are potted into

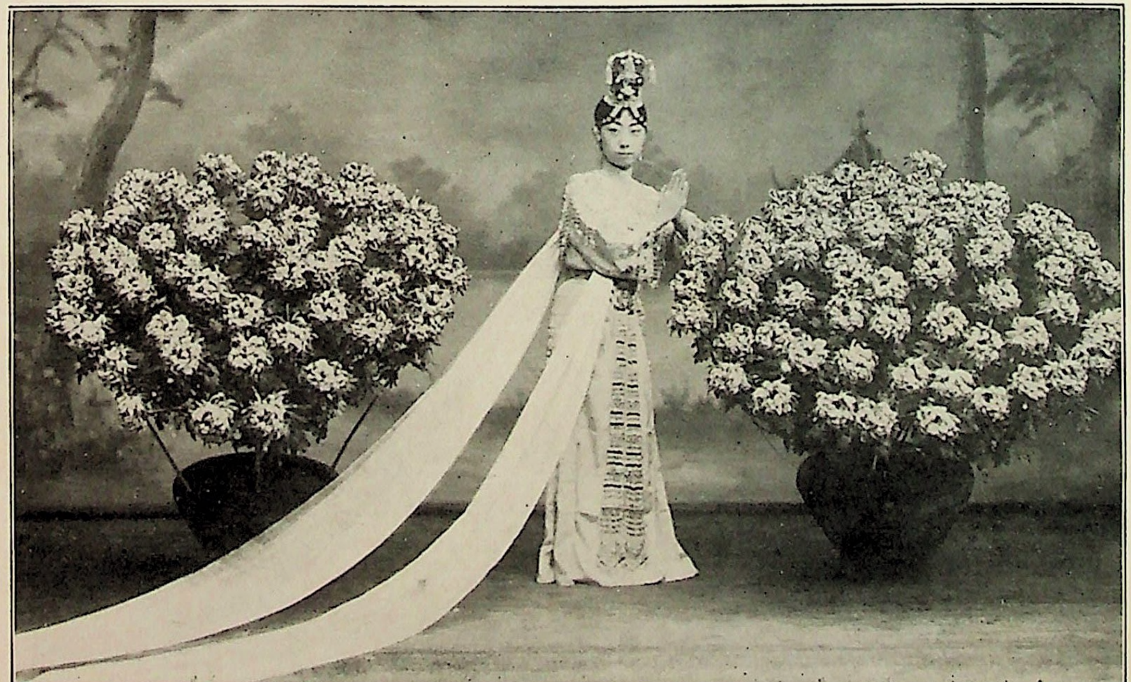


Photo by Ah Fong.

The two largest Chrysanthemum Plants exhibited at the 1924 Chrysanthemum Show in Shanghai. They were shown by Mr. A. P. Nazer. The Actress was one of a Troup that gave a short Performance during the Show.

8, 9, or 10 inch pots. The number of branches retained depends upon the size of flower it is proposed to produce. Sometimes only one branch is allowed to grow, at other times two, three, four or five are retained.

If large flowers are not aimed at, many branches may be allowed to grow on the one plant. During growth, each shoot produces three flower buds at intervals. Each of these buds causes the shoot to form three or more branches. A single stem elongates upwards until the first flower bud is developed. This is known as the "crown bud." Immediately below this bud arise three or more branches, and the flower bud does not develop. In due season the second "crown buds" are formed at the apex of these branches, and each gives rise to three or more branches, which again elongate till terminal clusters of flower buds are produced at their apices, and growth upwards terminates. Thus, if allowed to grow naturally, each single plant would have at least nine branches each bearing a cluster of flowers. In Europe, where the flowers of some varieties develop slowly, it is essential that the grower know which bud to retain. The flowers of some varieties develop so slowly that the "crown bud" has to be retained, then the branches which would naturally arise from its base are removed, growth in an upward direction is arrested, and the plant's energies are devoted to the development of this one flower. Flowers which develop more rapidly are produced from the second "crown bud," and the most quickly developed ones from the terminal buds. In Shanghai all plants are allowed to produce terminal buds, so that crown or other buds have not to be considered. A simpler and more usual method of propagation, adopted locally, is to leave the roots of the plants in the ground till March, and then take cuttings. Some growers do not pot their plants till the end of September, planting the young plants into beds as soon as they are rooted, and leaving them there till they are fully developed. At this period growers, who desire to have plants with their flower stems all inclined to one side, place the plants when potted against a wall facing south, resulting in the plants eventually inclining towards the sun.

FEEDING. As the chrysanthemum is a gross feeder, rich soil has to be employed when potting this flower into large pots. When these pots are well filled with roots, generally about the middle of September, liquid manure is given. At first it is weak, but its strength is increased till by the middle of October, a strong brew is given at least three times a week.

DWARF PLANTS. Plants less than a foot high bearing one large flower and grown in 5 inch pots are produced by making a cutting of the apex of a stem after the flower bud is formed. It is considered that this is a modern innovation, yet it is noted that in a copy of *Le Jardin* published in 1833, the above method was then considered old-fashioned.

RAISING NEW VARIETIES. This is simple and interesting. Seeds are sown in January, that is, as soon as they are ripe, and grown till they flower, the same as plants from cuttings. Out of a hundred raised thus it is possible that no two will be identical. The flowers of the majority are not meritorious, but there is ever the chance that at least one is worth perpetuating. If the grower is ambitious the plants may be crossed by retaining only the female flowers on the plant chosen as the seed bearer, the hermaphrodite flowers being removed as soon as they appear. To make sure of the cross, the flower head after emasculation should be enclosed in a bag made of mosquito netting. Best results are usually obtained by employing a plant with a strong constitution even if coarse as seed bearer, and depending upon the male parent to give the colour and the finer points.

SPORTS. Many new varieties are known as such. Possessing as it does a long line of ancestors of varied forms and colours, it is not unusual for a plant to produce a branch flower of a different colour. Cuttings taken of this branch frequently give rise to a new variety.

D. MACGREGOR.

NOVEMBER

KITCHEN GARDEN: Seeds of second Early Peas, Broad Beans, and Early Cabbages may be sown in the open and in frames. Seed of Lettuce, Radish, Early Carrots, Beetroots and Carrots, which have attained maturity, may be lifted and stored in sand, otherwise they will become fibrous. Endive may be tied up to blanch it, also Celery and Leeks, if sufficiently advanced.

FLOWERING GARDEN: Immediately the chrysanthemums perish, remove the plants and fill the beds with Spring and Early Summer Flowering plants. Examples of the former are: Wall-flower, Forget-me-not, and Sweet Alyssum, Nemophilla and Scotch Marigold; of the latter: Stocks, Snapdragons, Pentstemons, Larkspurs, *Phlox drumondi*, etc, Tulips and other Spring Flowering bulbs are best planted in October, but, owing to dahlias and chrysanthemums occupying the beds, this is rarely possible. Therefore they require to be planted as early this month as possible. At the same time Japanese *Lilium* bulbs should be planted.

NOTES

PERUVIAN GUANO: The most valuable bird in the world, according to Mr. R. C. Murphy of the American Museum of Natural History, is the "Guany," *Phalacrocorax bougainvellei*, a cormorant, which inhabits the coastal waters of the arid western shores of South America. Its chief food is anchovies. The birds form colonies of a million individuals or more each, and they crowd so close together that on some of the Peruvian islands there are three nests to every square metre of surface. The quantity of guano extracted annually is 90,000 tons, of which over 20,000 is exported. It is the most valuable natural plant fertilizer known.

D. MacGREGOR.

SOCIETIES AND INSTITUTIONS

PEKING INSTITUTE OF FINE ARTS

The Peking Institute of Fine Arts is to have a permanent home. Through the generosity of Mrs. William H. Moore, the property at No. 18 Pao Fang Hutung has been purchased, and the Institute will occupy its new quarters as soon as the necessary alterations have been completed. The rooms in which the Institute has been lodged for the past six years, by courtesy of the Minister of the Netherlands, were adequate in the beginning for the work of the Institute, but the latter's activities have grown so in range and number that the need for more room has been felt for some time.

At a time like the present when there is so much discussion of the increasing chaos in China it is gratifying to note that the Institute of Fine Arts is growing steadily and becoming of more and more value as a centre of various kinds of artistic activity.

The Institute is well launched on its programme for this year. The School of Music, under the direction of Miss Helen L. Gunderson, began its fall term October 1st, and offers teaching of high quality in the several branches of music.

The Monday Lectures are being continued in two series, the first in November and the second in February and March.

While Mr. V. Chytil is conducting classes in Western painting, those interested in a better understanding of Chinese art may arrange through the Institute for individual instruction in Chinese painting.

THE QUEST SOCIETY

LECTURE BY DR. RUFUS JONES

The Quest Society's second meeting for the season 1926-27 took place on Monday, September 27, in the hall of the Royal Asiatic Society, the lecturer being Professor Rufus M. Jones, Professor of Philosophy at Haverford College, Pennsylvania. The chair was taken by Dr. H. Chatley and there was a good attendance.

Taking as his subject "The Sphere of Science," the lecturer began by saying that the economic stability and political security of the world depended on science, and that we were now confronted with the task of laying down a foundation for a better civilization, in which science could play an extremely important part.

The speaker mentioned several ways in which science could help to build up civilization through better knowledge of the secrets of the universe. Through science we might know better the laws of health, and science might be utilized in helping to produce a better race of men, through eugenics, birth control, etc. Science might possibly also eliminate poverty, and could work out for us a better educational system. He said that the world to-day was as backward in dealing with the mind as the Seventeenth Century was in dealing with the body. Having shown the possibilities and successes of science, the lecturer next went on to discuss what he considered its failings, stating that in the many phases of modern life science was at present entirely inadequate. What humanity needed was to attain to a better moral and spiritual life. In this, science had its part to play; religion and science need not be at loggerheads.

Dr. Jones admitted that the belief that mind was the basis of the universe involved an assumption that maintained the philosophical presumption of an *a priori* approach to the problem.

A very interesting discussion followed, Dr. Chatley, Mr. Sowerby, Dr. Fernbach and others taking an active part.

BUDDHISM AND MODERN THOUGHT

The third meeting of the season took place on Monday, October 11, at the usual hour and place, Dr. H. Chatley giving a very interesting lecture upon the above theme.

He first sketched briefly the history of Buddhism and the range of its spread from northern India southward to Ceylon, Burma, Java, northward to Tibet, and eastward to China, Japan and Korea. The doctrines of Buddha, he said, were a simple set of rules for the attainment of harmony and peace in this life, but that Buddhism, as we see it to-day, while it contains certain relics of the original principles, is greatly corrupted and has had much added to it that was not contained in Buddha's teachings. In Tibet the most debased form of Buddhism is found, while in Ceylon the purest form occurs, although even there corruption has crept in.

He went on to discuss the relation of Buddhism to present day schools of thought, such as theosophy, which he regarded as a modern form of Buddhism, and the modern scientific conception of the universe.

A spirited discussion followed the lecture in which several theosophists took part, opposing the lecturer's views.

EDUCATIONAL NOTES AND INTELLIGENCE

NANYANG UNIVERSITY'S THIRTIETH ANNIVERSARY

On October 9, Nanyang University at Siccawei began a three days' celebration of its thirtieth anniversary, which was attended by a number of prominent guests and many thousands of visitors. This university is one of the oldest and in many respects one of the best institutions in China at present from the standpoint of scholarship and school equipment.

The unique feature of the celebration was the engineering exhibition. More than sixty prominent foreign firms of different nationalities were represented and their exhibits covered a large field of engineering and business administration.

Among the speakers at the opening ceremonies was Dr. John C. Ferguson, who was one of the founders of the university thirty years ago, and its first president.

HANCHOW MEDICAL TRAINING SOCIETY

Nine young men received M.D. degrees from Hanchow Medical Training Society on October 2. In addition to the doctors there were also nine young women graduated as nurses from the Maternity School of the Society.

SHANTUNG CHRISTIAN UNIVERSITY

Shantung Christian University opened this fall with a record enrollment of over four hundred students, one hundred and twenty of the number being freshmen in the School of Arts. There have been several additions to the teaching staff. Dr. S. M. Ling, formerly dean of the Tsinan Mining School, has joined the Department of Physics, Rev. H. H. Ts'ui has come to the Department of Theology, while Dr. L. M. Knox, formerly of the Peking Union Medical College, has taken charge of the Department of Radiology and Rontgenology.

YENCHING UNIVERSITY

Yenching University has added to the faculty this year Miss Hsieh Wan-ying, daughter of Admiral P. C. Hsieh of Fukien. Miss Hsieh is a graduate of Yenching and has now returned to join the Department of Chinese after three years' work at Wellesley College in the United States, where she received her Master of Arts degree.

Miss Ho Ching-an, also a Yenching graduate, has come from the Washington State Agricultural College to the Department of Home Economics to try to adapt western ideas along this line to Chinese conditions of life.

Miss Margaret Speer, who has joined the Department of English, is a graduate of Bryn Mawr and studied also at the Union Theological Seminary, New York.

YENCHING SCHOOL OF CHINESE STUDIES

On October 4, the Yenching School of Chinese Studies opened for the fall term. Each year this session attracts many new students, chiefly missionaries, though the Legations, the Salt Gabelle, and various commercial concerns are represented as well. It is interesting to note that the number of new students keeps about the same from year to year, despite reductions in mission funds, wars, and business depression generally.

Besides the usual studies in the Chinese language the school is offering lecture courses in Chinese history, art and literature for those interested in the various phases of Chinese life and culture. Many of these lectures are open to the public. Additional courses in cultural and language studies will be offered during the winter session which begins in January.

TSING-HUA COLLEGE

Tsing-Hua College opened the fall session this year with an enrollment of four hundred and twenty-three. Of this number one hundred and twenty-two were new students. Many new professors and lecturers have been added to the teaching staff and a number have returned from furlough.

The university work of the school has drawn a large number of students. It is planned to bring this branch of the work to such a standard that graduates will go direct to postgraduate work in the United States. No students will be sent abroad for undergraduate work. The school is following the policy adopted last year of sending abroad on Tsing-Hua funds only postgraduate students, and of holding competitive examinations for all who desire to go, irrespective of whether they have studied at Tsing-Hua or elsewhere.

PRESIDENTS OF NINE GOVERNMENT SCHOOLS RESIGN

After making every effort for months to secure support for their schools the presidents of nine Government Schools in Peking, according to a report in the *Peking Leader*, have finally handed their resignations to the Ministry of Education. These nine schools include the National University, the National Normal University, the National Law University, the National Women's University, the Industrial University, the Agriculture University, the Medical University, and the Fine Arts College. The report goes on to say that the schools have been running on quite irregular schedules in recent years due to military and political changes. Salaries due teachers are many months in arrears, and now there is no money with which to carry on. The responsibility for opening the schools rests with the Government, and the Government so far has failed to meet that responsibility. Numbers of the faculty have given up hope and have taken positions in schools in other parts of China. Some have gone to Amoy University, which is privately endowed, and others to Kuangtung University at Canton.

THE "UNIVERSITY AFLOAT"

On September 17, the steamer *Ryndam* sailed from New York on a world tour, equipped as a university with a faculty of fifty members selected from various universities in the United States, and students drawn from thirty-five different states, as well as Porto Rico and Hawaii. In addition there are a hundred other people making the tour because of interest in international problems.

The floating university will not follow the usual tourist itinerary, but plans to visit those countries where contacts can be made in the interest of education and international affairs. The *Ryndam* will return to New York in May, 1927, after having visited over thirty foreign countries.

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BOOKS :

A Guide to Lunghwa Temple, by D. C. Burn : Kelly & Walsh, Ltd., Shanghai, 1926.

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New Guide to Pompeii, by Wilhelm Engelmann : Whilhelm Engelmann, Publisher, Leipzig, 1925.

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Memories, by Edward Clodd : Watts & Co., London, 1926.

The Dynamics of Religion, by the Rt. Hon. J. M. Robertson : Watts & Co., London, 1926.

Chinese Fantastics, by Thomas Steep : T. Werner Laurie, Ltd., London, 1925.

The Restitution of the Bride, and Other stories from the Chinese, translated by E. Butts Howell : T. Werner Laurie Ltd., London, 1926.

PERIODICALS :

Extreme Asie—Discovery—The Philippine Journal of Science—The Chinese Economic Bulletin—The New Zealand Journal of Science and Technology—La Revue Economique—Natural History —The China Weekly Review—Asia—The Asiatic Motor—The Bulletin of the Geological Society of China—The China Medical Journal—The American Journal of Science—Psyche—The Lingnaam Agricultural Review—The New Orient—The Annals and Magazine of Natural History—Man—The Modern Review—Health—Ginling College Magazine—Chinese Students Monthly—The New Mandarin—Mid-Pacific Magazine—Far Eastern Review—The Chinese Recorder—The Bulletin of the Geological Survey of China —Bolletino del Laboratorio di Zoologia General Agraria, Portici—Salmon and Trout Magazine—Game and Gun—Biological Bulletin of the Marine Biological Laboratory, Woods Hole, Mass.—The Geographical Review.

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Schmitthenner: Chinesische Landschaften und Staedte. ..	Lwd. $6.50
Wegener: Im innersten China. Reisen in der Provinz Kiangsi.	Lwd. $8.60

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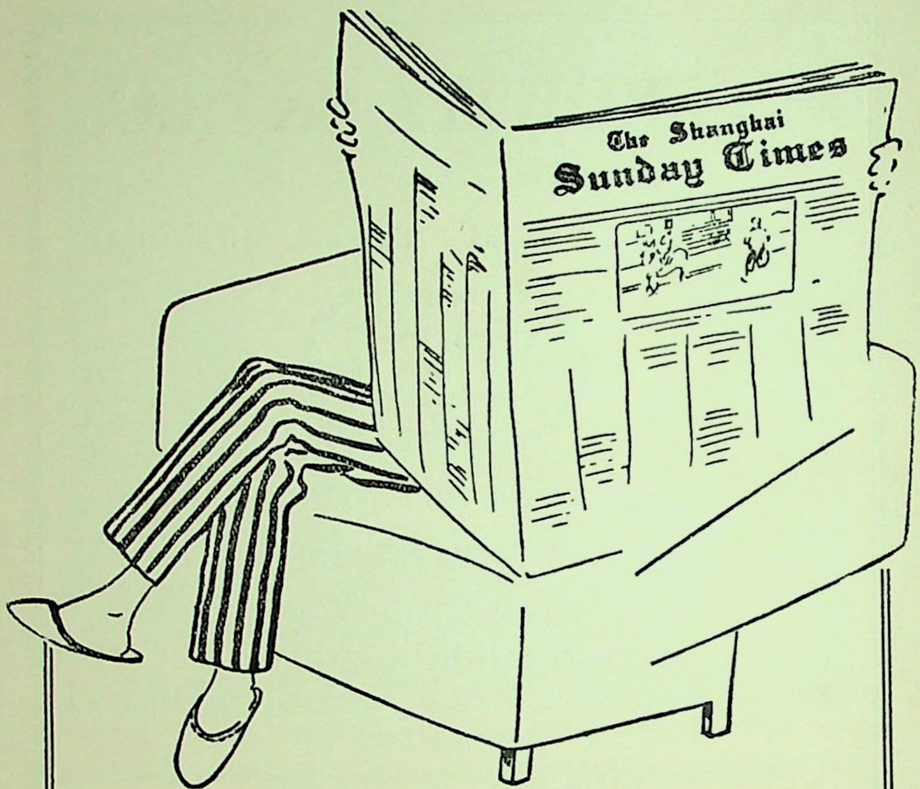
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