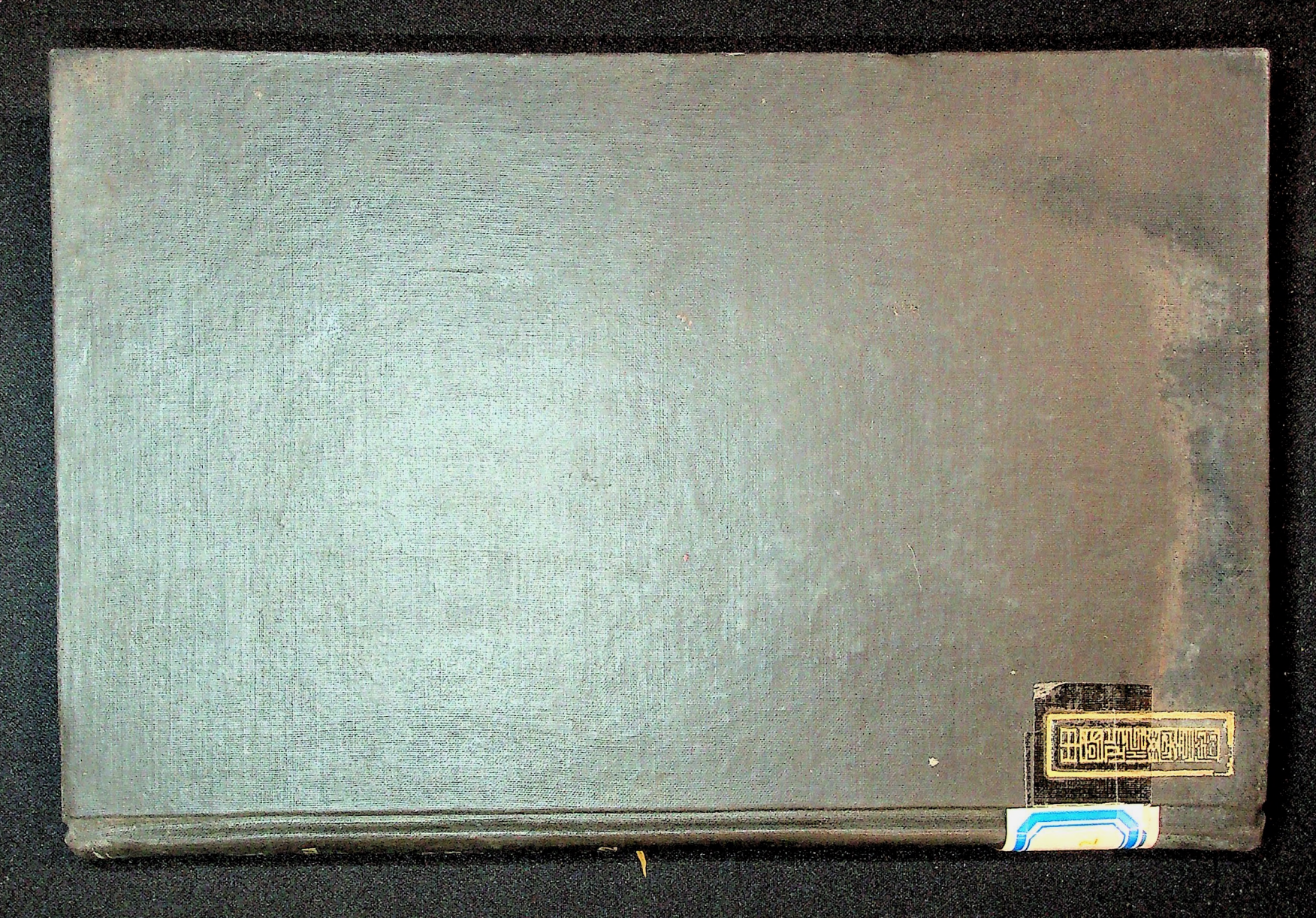


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# JOURNAL OF THE
# NORTH-CHINA BRANCH
OF THE
# ROYAL ASIATIC SOCIETY
## VOLUME LII—1921

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## BYE-LAWS RELATING TO COMMUNICATIONS TO THE SOCIETY

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, without the permission of the Council, or unless the Council decide against publishing it in the Journal.

6. All communications intended for publication by the Society shall be clearly written, on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printers' hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts stated and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with twenty-five copies: and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.

*Agents for the Sale of the Society's Publications:—*

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Paris: Ernest Leroux, Rue Bonaparte, 28.

*Application for Membership, stating the Name (in full), Nationality, Profession and Address of Applicants, should be forwarded* to "The Secretary, North-China Branch of the Royal Asiatic Society, Shanghai." The name should be proposed and seconded by members of the Society, but where circumstances prevent the observance of this Rule, the Council is prepared to consider applications with such references as may be given. *Remittances of Subscription for Membership (\$5 per annum, which entitles the Member to a complete annual set of the Journal for the year in which payment is made) should be addressed to* "The Treasurer, North-China Branch of the Royal Asiatic Society, Shanghai." A Member may acquire "Life Membership" by payment of a composition fee of \$50.

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Editors and authors wishing to have their works reviewed in the *Journal of the North-China Branch of the Royal Asiatic Society* are requested to send *two* copies to the Editor of the Journal, one copy being presented to the reviewer, the other remaining in the Society's Library. Papers intended for the Journal should be sent to the Editor.

---

It has been decided by the Council that the Society's publications shall not for the future be issued to any Member whose Subscription is one year in arrear.

It is requested that Subscriptions be sent to the Treasurer at the beginning of each year. Forms for payments may be obtained from the Secretary, by which members having a Bank account in Shanghai, can authorize a Bank to make the necessary payment at the appointed time every year. This is a great convenience to members, and to the Honorary Officers of the Society.

For information in connexion with the publishing department, Messrs. KELLY AND WALSH, LIMITED, Shanghai, should be addressed.

ROYAL ASIATIC SOCIETY CHINA
SHANGHAI
上海

# JOURNAL

OF THE

# NORTH-CHINA BRANCH

OF THE

# ROYAL ASIATIC SOCIETY

## FOR THE YEAR 1921

VOL. LII.




SHANGHAI:
KELLY & WALSH, LIMITED
1921.

## OFFICERS FOR 1921-1922.

| | |
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| *Curator of Museum* | C. Noel Davis, M.D. |
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| *Honorary Secretary* | A. D. Blackburn, Esq. |

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EDITED BY EVAN MORGAN.

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# PROCEEDINGS

## ANNUAL GENERAL MEETING

## ERRATA

Page 38, line 22 : *For* jejunenesse *read* "jejeuness."

,, 217, ,, 24 : ,, of protecting *read* "to protect"

,, 219, ,, 25 : ,, in language, and the charming *read* "in good language and charming".

under their authors names—and under numerous cross-references, it is felt that the Society should be put to no unnecessary expense, in the production of a printed catalogue which is of course incomplete before it leaves the Press. As, however, many members who use the library live away from Shanghai it is felt that a printed list of the books which the library contains is of use to them—and is also a convenience to resident members who may wish to send to the library for books—The re-print is the same size as the Society's Journal and it is intended, in future, to print the list of Accessions to the library which appears annually in the Journal—on a perforated page—members who so desire may, therefore, add these lists to their copy of the catalogue and so keep it up to date.

The Accessions during the year have not been numerous—but several volumes of importance have been added to the shelves—notably the very fine publication by Baddely—which describes the relations between Russia, Mongolia and China during the 17th Century—Cordier's History of China—and Petrucci's translation of that interesting text-book on

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# PROCEEDINGS

## ANNUAL GENERAL MEETING

The Annual General Meeting of the Society was held on Thursday, May 5th, 1921, at the Society's Hall, the President, Sir Everard Fraser, K.C.M.G., being in the Chair, supported by Mr. I. Mason, Hon. Secretary.

The Chairman opened the Meeting, and then the report of the Honorary Librarian, Mrs. F. Ayscough, who was absent from Shanghai, was read by Mrs. Maguire, Honorary Assistant Librarian. The report was as follows:—

### The Honorary Librarian's Report.

The most important event that has taken place in connection with the Library, during the year, is the re-printing of the catalogue. This is in reality nothing but a shelf list—books are only entered once and then in the class in which they stand—no cross-references nor author list being given. As the complete card catalogue stands in the library—in which books are entered not only in their class—but also under their authors names—and under numerous cross-references, it is felt that the Society should be put to no unnecessary expense, in the production of a printed catalogue which is of course incomplete before it leaves the Press. As, however, many members who use the library live away from Shanghai it is felt that a printed list of the books which the library contains is of use to them—and is also a convenience to resident members who may wish to send to the library for books—The re-print is the same size as the Society's Journal and it is intended, in future, to print the list of Accessions to the library which appears annually in the Journal—on a perforated page—members who so desire may, therefore, add these lists to their copy of the catalogue and so keep it up to date.

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the technique of Chinese Painting known as the "Mustard Seed Garden"—K'ai-Tseu-Yuan Houa Tchouan. In the death of Rephael Petrucci, Sinology has suffered an irreparable loss. Upon his departure for England Dr. Stanley, who will be greatly missed, presented to the library many publications—pamphlets on Natural History, from his own library. These will be a great addition to our shelves.

The library has been greatly used both by members and non-members—the latter may not, of course remove books from the library, but are free to consult the shelves as much as they please—a privilege which is certainly appreciated by a number of people.

I would call the notice of all who use the library to the fact that the five remarkable volumes published by the Shinbi Shoyin Co. in Tokio, dealing with Chinese Paintings from the earliest periods—have been placed in the library on temporary loan. They are kept in a tin-lined box and may be seen upon application to the Assistant in charge. All those who are interested in Chinese Art are advised to study these beautiful works.

During my absence from Shanghai in the coming Summer Mrs. Cecil Maguire has kindly consented to fill my place.

The staff remains unchanged Mr. Woo and Mr. Chao having ably performed their duties during the year.

This is the 13th annual Report which I have the honour to present to the Society.

## The Honorary Treasurer's Report.

In the absence of the Treasurer, Mr. A. C. Hynes, the Financial Statement for the year was read by the Secretary, and is printed herewith:—

# NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

*In Account with the Honorary Treasurer of the Society.*

CASH ACCOUNT, JUNE 1ST, 1920, TO APRIL 20TH, 1921

| RECEIPTS. | | |
|---|---|---|
| Balance at Credit, 31st May, 1920 | | $70.64 |
| Subscriptions of Members :— | | |
| Annual | $2,124.71 | |
| Life | 200.00 | |
| | | 2,324.71 |
| Municipal Grants :— | | |
| International | 1,034.54 | |
| French | 139.08 | |
| | | 1,173.62 |
| Interest on Debentures :— | | |
| Mackenzie & Co., Ltd. | 57.88 | |
| Shanghai Waterworks Co., Ltd. | 33.15 | |
| Shanghai Municipal Council | 81.01 | |
| | | 172.04 |
| Rent for Hall | | 465.75 |
| Sale of Journals | | 1,643.33 |
| Interest on Current Account, H. & S. B. C. | | 11.58 |
| Refund by Retiring Honorary Secretary of Working Balance held by him | | 200.00 |
| | | $6,061.67 |

Audited and found correct,
(*Signed*). V. HOLLAND.

Shanghai, 25th April, 1921.

| EXPENDITURE. | |
|---|---|
| Museum | $52.00 |
| Journal | 1,307.83 |
| Library | 101.12 |
| Salaries | 813.00 |
| Stationery | 79.01 |
| Postage | 24.14 |
| Public Meetings | 107.10 |
| Building Maintenance | 228.49 |
| Building Improvements | 635.11 |
| Furniture | 32.00 |
| Apparatus | 3.31 |
| Rates and Taxes | 146.51 |
| Interest on Loan | 34.77 |
| Interest on Overdraft | 1.05 |
| Shanghai Municipal Council 7% Debentures, Tls. 400 (Life Reserve) | 506.85 |
| Draft on London £15 (Library) | 80.85 |
| Sundries | 20.85 |
| Balance at Credit of Current Account, H. & S. B. C. | 1,887.68 |
| | $6,061.67 |

(*Signed*). A. C. HYNES.
*Hon. Treasurer,*
*Royal Asiatic Society, North China Branch.*

## The Honorary Curator's Report.

Dr. Stanley having left Shanghai shortly before the Meeting, his Report was read by the incoming Honorary Curator, Dr. C. N. Davis, and was as follows:—

The Museum collections have been satisfactorily maintained. During the year under review the building has been thoroughly overhauled and the roof repainted. Provided the show cases are left unopened and sealed against insect enemies as at present they will not require attention until next winter. Past experience has shown that the show cases for birds should never be opened except under the direct supervision of a skilled taxidermist. The collection of bird skins in the drawers below the cases are available for study from November till February. The same remarks also apply to the collections of mammals and insects. The cases are now so well fitting that if kept securely closed no deterioration should take place except from age and from light. The latter can be largely mitigated by excluding all direct sunlight by closing the shutters on the South and West acording to the time of the day. A thorough overhaul every two years under the above conditions has proved to be sufficient to maintain the collection intact. This demands the utmost attention to the condition of the cases as to the absence of cracks communicating with the outside and also entails the plugging of the doors with cotton wool, which ensures an insect-proof and practically a dust-proof condition. In fact a case which is dust-proof is generally insect-proof. Dust in a case is, therefore, an index of imperfection. It is also essential that the roof should not leak.

In presenting this my sixteenth and probably my last annual report on my departure on home leave, I wish to thank all those friends who have so generously helped me in my labour of love in connection with this Museum, and the Council and Members of the Society for their unfailing support.

I have added my own collection of the reptiles and amphimia of China to the Museum.

### MUSEUM ACQUISITIONS.

From June 1, 1920, to May 31, 1921.

| Description. | Presented by |
|---|---|
| Cisada grub fungus. | Mary Wells |
| Coluber tæniurus. | Brodie Clarke, Esq. |
| Dipsas multimaculata. | C. Talbot Bowring, Esq. |

| Description. | Presented by |
|---|---|
| Naia Naia atra, Coluber phyllophis, Calamaria septentrionalis. | Dr. Beatty |
| Microhyla okinavensis. | Dr. Wilder |
| Lycodon rufozonatus. | Mrs. Elmore |
| Cryptobranchus japonicus. | J. E. Needham, Esq. |
| Earthenware Jar (Han dynasty). | Rev. Samuel Couling |
| Two glass boxes containing miscellaneous birds' eggs unnamed. | A. Berthet, Esq. |
| Naia Naia atra. | A. Oliver, Esq. |
| Six old coins: Pan Liang cir. B.C. 200, Wu Chi B.C. 100, Ta Ch'uen Wushih A.D. 10, Huo Ch'uen A.D. 20, Wu Chu A.D. 25, Horse Cash—Period uncertain. | Isaac Mason, Esq. |
| A collection of the Reptiles and Amphibia of China consisting of over 1,000 specimens. | Dr. Stanley. |

## The Honorary Secretary's Report.

The Honorary Secretary, Mr. Isaac Mason, then read his report as follows:—

The Council has met eight times, and seven public meetings of the Society have been held during the session, at which the Papers and Lectures given were as follows:—

"The Borders of Thibet," by Dr. R. F. Fitch. (October 21st).

"The Black Miao of China," by Mr. Robert Powell. (November 25th).

"The Marriage Maker," by Mr. Charles Kliene. (December 23rd).

"Names and their 'Avoidance' in Ancient China," by Mr. H. P. Wilkinson. (January 27th).

"Ancient Principles for Modern Guidance," by Rev. Even Morgan. (February 24th).

"Notes on the Symbolism of the Purple Forbidden City, Peking," by Mrs. F. Ayscough. (March 24th).

"Science in Ancient China," by Dr. Herbert Chatley. (April 21st).

The membership of the Society has been well sustained; besides two re-instatements, fifty-seven new members have been elected, the names being:—

K. F. Pade, H. F. Meyer, Shepley Murphine, C. J. Passikides, W. J. Clennell, Dr. P. T. Watson, Edouard Molines, C. de Bournonville, Marcel Rinet, J. R. A. Merian, E. C. Stocker, W. J. Hawkings, D. Bierens de Haan, J. A. Baily, Christopher Birdwood, Miss M. F. Mackinlay, Mrs.

G. F. Challoner, W. F. Beaman, C. W. Hampson, Mrs. Heacock, Miss T. Staheyeff, Percy Gaunt, Mrs. Borrett, Miss E. Whitehead, Mrs. G. C. Wilson, W. C. Cassels, J. W. Clark, Miss A. B. Cooper, Kenneth Newman, K. Yamasaki, M. G. Brisker, Dr. H. J. Shu, C. W. A. Buma, G. A. Fitch, Dean C. J. F. Symons, Rev. T. Gaunt, Mrs. A. Reiss, Mrs. C. E. Maguire, Mrs. E. Wood, Miss L. Douglas, W. W. Bartlett, Samuel Lord, Miss A. Getty, Mr. and Mrs. H. K. Murphy, Mme. P. de Fautereau, Georges Vauthier, J. E. Doyle, P. H. Munro-Faure, R. S. Pratt, A. J. Brace, Mr. and Mrs. E. G. Lowder, Miss Summerskill, A. M. T. Woodward, Dr. R. A. P. Hill, W. W. Blume.

Six resignations have been accepted, and two deaths recorded. Forty-one names have been removed in cases where the required response has not been secured; the membership now stands at 527 of whom rather more than half are resident at Shanghai.

The Council has conferred Honorary membership on three members, Dr. John Fryer, Prof. Paul Pelliot, and our valued Honorary Librarian and contributor, Mrs. F. Ayscough. The Council believes that the Society will heartily endorse these elections of those whom we all delight to honour.

On the occasion of the going on leave of our President Dr. A. Stanley, a cordial minute was made expressing appreciation of his long and valuable service to the Society in various capacities.

The finances of the Society are in good condition, due somewhat to the large sale of our publications this year, and to the renting of our hall to kindred societies and others who are increasingly making use of the accommodation available. Necessary repairs to the building have been undertaken, and other desirable improvements are contemplated. The Life-membership reserve Fund continues to be added to, and is a valuable asset to the Society.

This is the fifth Annual Report which I have had the honour to present, and as I am resigning the Secretaryship on leaving Shanghai, I wish to say that it has been a pleasure to serve the Society these five years, the more so because of the staunch support of fellow-officers and Councillors whose interest in the work and welfare of the Society has been so well shown. I am confident that my successor, will continue to be ably supported by the Councillors who are to be elected to-day, and I would urge all members to help to lessen the Secretarial work by prompt payment of the annual fee when due.

Opportunity having been given for remarks, the Reports and Statement of Accounts were adopted.

A cordial vote of thanks to the Council and Officers for their services during the past year was passed, and the Chairman particularly thanked Mr. Isaac Mason, who was about to resign the Honorary Secretaryship, for the valuable services which he had rendered to the Society during the five years which he had held this office, and Dr. Stanley, who had left Shanghai after having been for no less than sixteen years Honorary Curator.

## Election of Officers.

The following Officers and members of the Council were elected to serve during the ensuing year:—

President — Sir E. D. H. Fraser, K.C.M.G.; Vice-Presidents—Rev. F. L. Hawks Pott, D.D., Samuel Couling, M.A.; Curator of Museum—C. Noel Davis, M.D.; Librarian—Mrs. F. Ayscough; Assistant Librarian—Mrs. C. E. Maguire; Honorary Treasurer—A. C. Hynes, Esq.; Editor of Journal —Rev. Evan Morgan; Councillors—H. E. V. Grosse, H. A. Wilden, Esq., Rev. A. P. Parker, D.D., C. Kliene, Esq., R. D. Abraham, Esq., Commander H. A. D. J. Gyles, R.N.; Honorary Secretary—A. D. Blackburn, Esq.

# THE OPERATIONS AND MANIFESTATIONS OF THE TAO EXEMPLIFIED IN HISTORY

OR

# THE TAO CONFIRMED BY HISTORY*

*12th Essay in Huai Nan Tzŭ*

EVAN MORGAN

## Introduction.

The paper this evening will introduce us to the twelfth essay of Huai Nan Tzŭ—this term means The Philosopher South of the Huai—Huai Nan is the name of a small principality. The work was composed by its prince, hence the name. The author's personal name was Liu An, a nephew of the famous Liu Ch'ang, and grandson of the founder of the Han Dynasty. He was born in 162(?) B.C. and died 122 B.C. He was made Prince of Huai Nan, but accused of being involved in political intrigue by Wu Ti, who esteemed him highly, he committed suicide before the arrival of the commissioners sent to examine into the accusation.

The times were out of joint and cursed and little congenial to a man of philosophic temperament. Liu An was brought up in a court full of corruption and intrigue. Empresses and concubines fomented trouble and promoted murder and massacre to attain the fulfilment of selfish schemes. Usurpation of powers however by unscrupulous factions could only last for a time. The usurpers in turn were driven from power by the assassin knife or some such means. The ruthless extermination of rivals to benefit one's own more immediate kin, placed helpless children in jeopardy and made them the playthings of the whims of passing factions. When force and ambition prevail, and wily machinations and crafty schemes for power predominate in the

*Read before the Society.

counsels of state, the hapless condition of politics may be imagined. The blood that flowed in decadent imperial Rome was almost contemporaneous with similar play of human passions in China. In both countries the times were turbulent and the age was military. Where law and justice fail to animate the mind of those in authority, "thieves and bandits multiply."

It seems necessary to say that much at least on the history of the period to enable us to create for ourselves the conditions in which the young prince grew up to manhood. The din of arms and the schemes of shifting policies were the common events of life. To a humane and sensitive mind, to a keen student of human affairs, it must have been a perplexing time. Political conditions led him probably to test the validity of the foundations of society and the art of government. The prevailing disorders, the inhumanity and injustice of politics, must have suggested to his perplexed mind whether there could be any real law in the universe, and whether all did not fall out by the fortuity of chance and human passions. Was the art of government as preached by Confucius of any value to human institutions, and were the multitude of prescriptions of outward deportment of any practical service? The scums of evil seem to predominate and leave virtue out of account. Was it then that—

> "The pillared firmament is rottenness
> And earth's base built on stubble."

He turned to history and experience for an answer. Experience must be the great teacher and the guide of the philosopher. From an examination of this source he evidently found that—

> Evil on itself shall back recoil
> And mix no more with goodness, when at last
> Gather'd like scum, and settled to itself
> It shall be in eternal restless change
> Self-fed and self-consumed.

What scraps of history there were within his reach, in that ancient time, proved this much to him, as is clear in the essays he wrote. How then could misrule be explained and the unruly condition of the age be accounted for? Simply because men had a wrong view of life. They went astray because they tried to exercise their own untutored fancies and followed the lead of passions. What they should have done was to listen to the spirit voice within, and follow that. Thus there was the *Non-action* so often mentioned. Follow the light and your energies will have full scope, in the right way. By the adoption of written enactments and prescribed formulae government of men must fail. Mere

human wit and knowledge will fail of success. The only sure way is to have the springs of action centred in the inspiration of the eternal and inexhaustible Spirit. Let a man draw on this inexhaustible and unfailing supply—and he will have at command abundant powers. But this demands a sense of poverty of spirit—the only condition that will ensure the true riches of life.

The creations of the sages, the laws and ceremonial prescriptions then, it may be assumed, were artificial and harmful. Since they were an obstacle to these very conditions; and at best the maxims and ceremonials were dead and lifeless things, and incomparably inferior to the touch of the human spirit by the spirit of the vital and ever mobile Tao. Dead law and lifeless traditions wither all progress in their icy hands. The Tao is clear, limpid, vital, active, always operating and operative. Let men lean on this, and cease from self-action. Thus their *non-action* would be supremely efficient.

The philosophy of Confucius then was a failure: since his method relied too much on human ingenuity. But there was a more original mind at hand in the exposition of the true art of life. Lao Tan had preached a more mobile truth. His Tao was fundamentally more suited to the world. This Tao was great: it filled Heaven and Earth; it was macrocosmos and microsmos. It filled everywhere and everything and pervaded even the non-spatial. Liu An then grasped a more spiritual idea of the Universe and life than was outlined in the minutiae of the sages. The guidance offered by the maxims of books was unreliable and insufficient. The necessary thing was to have the mind of the ruler under the immediate and direct guidance of the Tao. Thus equipped, the ruler would always be able to meet the varied events of life, and he never need be nonplussed by the infinite flux of circumstances.

Contemporary literature was not held in any high esteem. Brute force was what the militarists of the day extolled. Literature was decadent in ruling circles. The land had been robbed of civil dignity by the burning of the books. Scholars did not venture to pride themselves on their art. Confucianism did not wield its later autocratic powers. Therefore there was no predominant school of thought. They were all equally looked on with contempt. In that respect at any rate it was more easy to have a free discussion of ideas. Probably therefore it was not difficult to examine and formulate independent systems of thought. A man could belong to any school of thought without being under the stigma of unorthodoxy.

It is therefore likely that Liu An investigated the writings and systems of past ages. Dr. E. H. Parker concludes that the philosopher must have been a diligent student of Kuan Tzŭ, and incorporated many of his ideas, as is evident from an examination of the 21 essays. However that may be, his mind was influenced mostly by the trite and luminous maxims of Lao Tan. In the essay before us he tests his "law" by historical examples, and in turn, each historical example is illumined by a saying of Lao Tzŭ.

We are not told how he became so much under the influence of this great sage. Possibly it might have been through his wife. Incidentally we may have here a glimpse into the home life of Liu An. His wife was evidently a student. She was in possession of a very rare book. Shall we call it her book of devotions? The author of this work was reputed to be Lao Tan and its name was the Tao Tê Ching. This evidently was the home classic. The lady and her husband had possibly committed it to memory. That was the safest thing to do in those turbulent times. And the frequent quotations in his writings lead us to think that it was so. He and she knew it by heart. Its teaching at any rate seem to have become the ideal of their life and through them to have coloured the stream of Chinese thought.

At one time it is known that to avoid the suspicions of being a politician he had withdrawn into the seclusion of the study. He gathered round him twenty or thirty celebrated scholars—all more or less imbued with the principles of Taoism. It was during this time of seclusion that these essays were composed. Whether they are actually the work of the prince himself or the result of the collaborateurs is uncertain; at any rate they went forth under his name, and he became the philosopher of Huai Nan. In a way this reminds us of King Alfred and the scholarly men he gathered round him. He set them to make translation of history, Bothius's Comforts of Philosophy, history, poetry and so on. And Huai An Tzŭ and his scholars ransacked history and philosophy creating the compendious collection of essays before us to-day. He and Alfred attained some results that were similar. Alfred made English the richest language of Europe, and Huai Nan Tzŭ created a new style for China, chaste and elevating: and if difficult to understand in some parts, yet the style is excellent if not faultless, and the mass of historical events has been of great profit. Possibly Ssŭ Ma Ch'ien pored over these pages, and found in them much material for his great history. The ideas of this ancient writer have done much to form Chinese ethical and

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political thought and to create those "group thoughts" that have done so much for the world.

His method and treatment will help all students to understand the principles of Taoism. In the abstract these are not easily understood as they are enshrined in the cryptic sayings of Lao Tan. But here we have a practical commentary on these sayings. The Tao is to be understood best in its operations. There are intimations and hints of the Tao in the abstract. But it is in concrete examples that it may best be understood.

The Tao fills all space and impinges on everything. It operates everywhere, and in everything, both great and small. It has no visible body that one can see and touch, but its impulsive force is manifest in all creation. It is very great just because it is without form. It is absolutely just, impartial, unfailing. Whoever is in accord with it succeeds. Its laws cannot be transgressed with impunity. The ancient idea is in line with the modern interpretation as expressed by Mathew Arnold, "The Eternal not ourselves that makes for righteousness." The spirit of man has eternally followed the quest. What is it that is behind all phenomena? What is it that creates the perfect harmony of the Universe? What is that breath of life that operates without sound or voice, so silently, mysteriously, harmoniously, and powerfully? "There is no voice or sound, their language is not heard."

This all powerful and all pervading essence, how far is it applicable to human affairs? Let the study of history offer its response.

Here it is well to remind ourselves that this conception of the Tao held by the Taoists may help us to understand much of their thought. The fundamental idea is that all human enactments are artificial and harmful. Man has only to live in harmony and in alliance with the Tao and all society would get on well. So the sages with their laws and rules and fine sayings are a nuisance. Destroy all human enactments: break up the yard measure, your weights and scales and the world would get on famously. It is a magnificent idea. But you remember it stirred the wrath of the great essayist Han Yü, who in his essay on YUAN TAO, poured his scorn on the theory.

Again the Taoist terms are often hard to understand. But some of the historical examples that we shall read this evening may help us to put a meaning into some of their phrases. The word *Wu-wei* often translated as Inaction or Non-Action does not really imply that a person is a do-nothing kind of fellow. No! the men of *non-action* were busy

men, carrying great responsibilities. They were men of non-action because they did nothing by the effort of mere artificial creations of knowledge, but in perfect harmony with the Tao. The possession of the Tao is not an easy matter. It is difficult. There must be great training of the heart, the suppression of the senses, concentration of the spirit; given these, "the Spirit will soon settle on your person, and the Tao will dwell with you."

The method of this essay is a good example of the style and treatment of all the others, and in fact, of much Chinese composition and lines of thought. The general theme is stated in recondite and sometimes allegorical language, then follows the exposition and treatment which is generally composed of short concrete examples. In this essay the existence, nature, manifestation of the Tao is stated in two or three pages, and the remainder, about 23 pages, is wholly occupied with historical incidents showing how the Tao operates, and confirming its existence and justice.

In our reading it is necessary to try and put ourselves in the position of the author and consider the limitations of his history and surroundings. Many of the examples seem somewhat puerile to us, and the meaning is often elusive. It should also be remembered that the paucity of the materials may account for the tenuity of the evidence.

### The Theme Stated.

Great-Purity asked Exhaustless, "whether he knew anything about the Tao."

Exhaustless replied, "No, nothing." Non-action being asked the same question replied that he had some knowledge

> Great-Purity is the Essence of the Primal Fluid
> Exhaustless is the Formless or Idea

of it. "Is the knowledge you have finite?" "My knowledge is finite," Non-action replied. "How much then do you

> Non-action is Phenomena or Form without activities
> Because it has form therefore it knows, *i.e.*
> It is the result of Tao in operation

know of the Tao?" "I know such things as the following are possible through the energies of the Tao, viz: yieldingness and firmness, courtesy and severity, the negative and the positive, the recondite and the clear. Thus it is possible for the Tao to enwrap Heaven and Earth, and to operate with perfect response in the whole Universe. This is the limit of knowledge."

Great-Purity also asked Without-Beginning, saying: "Formerly I asked Exhaustless about the Tao who

replied he had no knowledge, and subsequently I asked Non-action who on the contrary replied that he had knowledge. We have thus the knowledge of Non-action and the non-knowledge of Exhaustless. Which of them is right and which is wrong?" Without-Beginning replied, "The non-knowledge of Exhaustless is the more profound; knowledge is superficial, non-knowledge knows the intrinsic, but knowledge only the extrinsic, non-knowledge sees the essence, knowledge the accident." Great-Purity was surprised, and, sighing replied, "Thus then, is non-knowledge the same as knowing? And is not knowing the same as non-knowing? There is no difference, who knows that knowledge is non-knowledge and non-knowledge is (really) knowledge. Isn't that so?" Without-Beginning replied, "The Tao cannot be understood, the Tao that can be understood is not the Tao. The Tao cannot be seen, that which can be seen is not the Tao. The Tao cannot be spoken, were it possible to express it then it would not be the Tao. Who is it that can understand the form of the formless?"

Thus Lao Tzŭ said:

THE GOODNESS THAT IS RECOGNIZED AT SUCH BY ALL THE WORLD IS NOT THE GOODNESS: AND SO IT MAY BE SAID, HE WHO KNOWS DOES NOT SPEAK, AND HE WHO SPEAKS DOES NOT KNOW.

### Historical Verifications of the Operations of the Tao.

(1) *A case of conscience—Silence is golden.*—Duke Pei asked Confucius, "May men use an occulting way of speech?" Confucius made no response. Duke Pei said, "What about a stone thrown into the water; would it be found out?" The reply was, "The expert swimmers of Wu and Yueh would get to the bottom and feel it." He again enquired what about the effect of throwing water into water, no trace of one as distinct from the other would be found? Confucius replied, "The two waters Chia and Sheng of Ch'i though united would be detected as to the tastes of each by such as I Shen." Duke Pei then said, "Such being the case, men certainly cannot use occulting language." To which Confucius replied, "What you say is not correct." Who knows the sense of words that are spoken? He who knows what words signify does not express (his thought) in words.

"A fisherman must enter the deep water to catch his fish, a hunter must brave the danger and enter the lair to get his prey. Hence the most perfect language does away with words, and the perfect action consists in non-action. He who has but a superficial knowledge in a matter in dispute is shallow and fails to go to the root."

Duke Pei failed to adopt this advice (of Confucius) and died at Yu Shih. Lao Tzŭ says:

WORDS HAVE A SIGNIFICANCE
AFFAIRS HAVE A FOUNDATION

There is a phrase that fits the case of Duke Pei exactly: "The man without understanding fails to understand my words."

Duke Pei was son of Tai Tzŭ Chien, and grandson of Ping Wang of Ts'u. Tai Tzŭ Chien was slain by Ping Wang, his father—and the grandson meditated the avengement of his father's death. Hence the reason for his dark and obscure parables in questioning Confucius.

Pei Lo Tien, the Tang poet has a little poem in criticism of Lao Tzŭ, reminding us of some contradictions in Carlyle, who preached in favour of silence in forty volumes. Pei's words are :—

"Who speaks much little knowledge has indeed
The wise is silent, Thus is Lao Chun's creed.
If Lao Chun ranks among the men who know
Why does he make five thousand words to flow"

言者不智智者默
此語吾聞於老君
若道老君是智者
如何自著五千言

(2) *Theoretical laws are useless.*—Hui Tzŭ created a system of laws for King Hui for the government of the Kingdom. When completed these were shown to all the scholars, who without exception praised them. They were then presented to King Hui, who was very pleased with them, and showed them to Tsê Chien, who said they were good. King Hui said, "Since they are good they should be put into operation." But on (Tsê) Chai Chien objecting to the suggestion, the King wanted to know his reason. Chai Chien replied that when men carried a heavy log of wood they Ha'd and Ho'd, those behind responding to those before. This is the song they have for carrying heavy loads. They do not use the more classic songs of Cheng and Wei with their high plaintive notes, simply because such are not so fitting to the work. The rites for governing a country do not consist of written enactments. Too much law is not good. This is as Lao Tzŭ says:

WHEN LAWS AND COMMANDS APPEAR IN PROFUSION
BANDITS AND THIEVES ALSO ABOUND

(3) *The ruler must be guided by First Principles.—The art of education is to teach "How to see."*—T'ien Pien was expounding certain principles of the Tao to the King of Ch'i, and the King in replying said, "What I am faced with are the practical policies of the Kingdom of Ch'i; these

principles of yours are useless as means to abolish the distresses of the land. I want to hear something definite and practical on the art of government." T'ien P'ien replied that though his words contained nothing on government, yet they could be made to apply. And he gave this illustration. A forest is composed of raw timber, it has no ready made material. Wood must be dressed accordingly to suit the need. Would the king kindly examine the principles he had stated and adopt them to the needs of the government of Ch'i. The King would find them adaptable. Though they may not abolish the embarrassments of the country, yet this is the Tao that moves Heaven and changes the world in the evolutionary flux. The affairs of Ch'i are small in comparison." This episode exemplifies Lao Tan's statement:

THE FORM THAT IS FORMLESS
THE PHENOMENA THAT HAS NO SUBSTANCE

The King wanted practical advice on the administration of Ch'i, and T'ien P'ien gave him general principles. Now the actual manufactured article is of less importance than the trees of the forest since the one depends on the other. The forest is nothing without rain; rain is nothing without the operations of Yin and Yang; Yin and Yang are nothing without the essential co-operating harmony; harmony is nothing without the Tao.[1]

(4) *A word of advice to the avaricious profiteer. True self-interest.*—When Sheng, the Duke of Pei, gained the kingdom of Ching, and on his failing to distribute the contents of the Treasury between the people, members of his party after the lapse of seven days came in and told him, "If what is gained illicitly is not distributed to the public distress is sure to come. It is better to burn the treasures if they can't be distributed amongst the people so that disaster may not fall on us." Duke Pei wouldn't listen to the advice. In nine days Duke Shê attacked the place and having gained entrance distributed the goods in the treasury amongst the multitude: he also issued the munitions of war, in the High Treasury, to the people. In consequence of this he captured Duke Pei after investing his palace for 19 days. The Kingdom didn't really belong to Pei and his desire for it may be said to be a piece of avarice. That he failed to act generously towards the people and serve his own true self-interest thereby showed that he was most stupid as well as avaricious. The niggardliness of Duke Pei

[1] Dr. N. D. Hillis has a very pertinent remark bearing on this. He says, "Some of our schools are open to criticism, because the teachers emphasize facts to be known instead of the vision that sees the fact. The teacher is the man who should teach how to see."

was in no way different from the love of the owl for its young.[1] This agrees with Lao Tzŭ's saying:

IT IS ENOUGH TO CARRY A FULL VESSEL, DON'T TRY
TO ADD TO IT AND MAKE IT TO OVERFLOW
TRYING TO SHARPEN A POINT ALREADY SHARP MAY
MAKE IT HARD TO KEEP AN EDGE AT ALL.

(5) *Character is the essential thing in a ruler. Hereditary power is useless.*—Chao Chien Tzu adopted Hsiang Tzŭ as his heir. Tung Ngo Yu objected on the grounds of Wu Hsü's (Hsiang Tzŭ) obscurity, holding he was not fit to be a successor. Chien Tzŭ replied, "that his character was such as to ensure success. He would bear indignity for the sake of the kingdom."

Some time after, Chih Pei when drinking with Hsiang Tzŭ slapped his face. A minister suggested he should be put to death for this, but Hsiang Tzŭ, the King, argued that the deceased Prince had adopted him because he could bear personal indignity for the throne. "Do you think," he said, "that he put me in this place to slay people?" After the passing of ten months Chih Pei invested Hsiang Tzŭ at Ching Yang. Hsiang Tzŭ divided his army and attacked him on either side and routing Chih Pei slew him and made his skull into a drinking vessel. This confirms Lao Tzŭ's saying:

HE WHO IS CONSCIOUS OF HIS PROWESS BUT AT THE
SAME TIME WHO MAINTAINS GENTLENESS AND
PATIENCE
IS HE TO WHOM WILL FLOW ALL THE STREAMS OF
EMPIRE.

(6) *The inspired man is the discerning man.*—Yeh Ch'üeh sought to know the Tao from Pei I. Pei I replied, "If you correct your deportment, and guard your eyes from wandering, the blessings of Heaven will come down on you." "If you preserve your knowledge, and rectify your standards the Spirit will soon settle on your person: and virtue will abide with you. If you exercise the Tao it will make its abode with you. Unsophisticated as a newly born calf never asking the why or wherefore of its origin"—but before he had finished this sentence, Yeh Ch'ueh seemed to have lost interest in what Pei I was saying, so he got up and departed singing this ditty as he was going, "His form and limbs look withered and dried up: his mind looks dead like ashes. Truly I don't know how to deal with such a show of stupidity. I have no mind to talk to him. What kind of a man is he really?" This just confirms Lao Tzŭ's saying:

"CAN HE WHO IS CLEAR ON EVERY MATTER BE
WITHOUT KNOWLEDGE IN DISCERNMENT?"

[1]The owl eats its young.

(7) *The use of the mailed fist is not the way to maintain the fruits of victory.*—Chao Hsiang Tzŭ attacked Tsê and overpowered him and took his two prefectures of Yu Jen and Chung Jen. The messenger came to announce the victory and to offer congratulations; and when Hsiang Tzŭ was about to sup it was noticed that he was of a sad countenance, which being noticed by those about him led them to say, "People find it a matter of joy to become possessors of two cities in a morning. So what may be the cause of the present sadness of the Prince?" Hsiang Tzŭ replied to them, "The floods of the rivers and streams last only three days at most. Storms of winds and rain pass over quickly. There is no accumulated merits in our family Chao; how is it that now in one morning two cities have fallen to me: is not this ominous of disaster." When Confucius heard of this he said, "The good fortune of the family of Chao must increase. Dejection, or moderation of spirit, is the foundation of greatness, and hilarity is the root of decay! It isn't victory that is difficult, but the maintenance of the fruits of victory: this is the difficulty. The worthy kings of the past who maintained victory in this spirit handed down their happiness to their successors. Ch'i, Ts'u, Wu Yüeh gained victories in their time, but eventually fell into decay, simply because they failed to apprehend how to maintain victory. This can only be done by making the Tao dominant." Similarly Confucius could manipulate the ponderous gate of the Customs, but not by his physical strength (for he never used force to compel men). It is said that Mei-tzŭ (who knew no art of war) maintained the defensive and offensive against Duke Yu P'an and brought him to submission, but not by military force. They knew that the effective way of maintaining victory was by looking upon gentleness, Right not Might, as the strong power, just as Lao Tzŭ says:

WHEN THE TAO IS FLUSH AND PUT INTO OPERATION
THE RECIPIENT IS UNCONSCIOUS OF ITS OVERFLOW.

(8) *Not Might but Right.*—Hui Meng had an interview with King Sung K'ang. He bore his characteristic way of restless feet, of humming, and coughing, and speaking with rapidity. The King said, "What I admire is valour and military conquest. I dislike the principles, 'humanity' and 'justice.' Have you, Sir, anything to instruct me?" Hui Meng replied, "Your servant has a Way according to which even the shafts of the valiant will do it no harm, neither can force however cleverly used succeed against it. Great Prince have you truly a mind to try it?" The King replied, "Very excellent: Its just what I want to hear

about." Hui Meng continued, "But the shaft that will not penetrate *it*: the attack that will not succeed against *it*, but this does not seem after all the best. Your servant has still a superior Way; such a way that a man with courage will not dare to use force against it: though possessing the power he will not venture to use it against this. This lack of daring to thrust and attack will not be from want of will. Your servant has a way still higher than this even. This highest form will make men naturally lose the idea and thought of the display of daring and courage. Still simple absence of intention of using force does not produce love and care for it. So I have something still better than even this way, which will give unfailing delight to all. This best way is of more worth than the valour of force: it is superior to these four other ways. Is the Great King truly desirous of it?" King Sung responded that he desired above all things to get this. Hui Meng replied. "This way is really no other than the doctrines of Confucius and Mei. Kung Ch'iu and Mei Tse were princes though they had no territory: they were leaders though without official status. None in the country, be they men or women, but craned their necks and stood on tip-toe that they might find and win the help of their doctrines. You are a great King, ruling a large empire: were you sincerely to have this ambition, every part of your kingdom would benefit. This would be infinitely superior to Confucius and Mei."

King Sung having nothing to say in reply, Hui Meng departed. The King said to those about him, "What a talker! My guest overcame me thoroughly in speaking." This way agrees with what Lao Tzŭ says:

COURAGEOUS IN NOT USING FORCE
IS THE WAY OF LIFE.

Whence we may gather that the greatest courage lies in not exercising the might that may be at command.

(9) *The King is the conning man. Wisdom in selecting Assistants.*—In ancient times Yao had nine assistants; Shun seven; and Wu Wang five. Yao, Shun, and Wu Wang were not experts in any one thing like their assistants. They sat in their offices receiving the reports of successful operations. They were however masters in their selection of men. Thus men can never beat the great horse Chi in a race: but when this horse is hitched to a carriage it is not able to beat a man. In the north is a beast, which goes by the name of Chueh, with front quarters like a rat, and hind quarters like a hare. When it runs it stumbles (as it has short fore legs and long hind legs) it falls when it walks. This animal

always picks out the fragrant grass for the Chiung Chiung Chü Hsü and supplies it with this grass (another animal with long fore legs and short hind legs. It can't ascend hills). The Chiung Chiung therefore always carries the Chüeh on its back because of the infirmity of its legs.

Here we have a case of one ability throwing its disability on another. This fits in with Lao Tzŭ's words:

FEW SUBSTITUTES FOR A WOOD CUTTER
CAN AVOID CUTTING THEIR HANDS.

(10) *Everything is easy to him who has the Law.*—Po I counselled Wei Ssŭ Chün on the art of government. In responding to him the Prince said, "The country of a thousand Chariots under my charge would receive advice from you." Po I replied that Wu Hu, the lifter of a thousand catties, would think nothing of lifting one catty.

(11) *Tu Hê counselled Chou Chao Wen, the prince, on how to pacify the empire.*—(This after the disruption of Chou) Wen Chun said to Tu Hê, "I would earnestly learn from you how to bring peace to Chou." Tu Hê replied, "If you can't act on the words of your servant there is no possibility of pacifying Chou. If you can put my words into operation Chou will settle down of itself." This is the meaning of the saying: *Not pacified, yet at peace.*

This is expressed by Lao Tzŭ thus:

THE GREAT LAW BRINGS NO HARM.

(12) *Be guided by big and generous ideas. Avoid a parsimonious spirit.*—It was a law in Luh that should any of their people be taken prisoner by the Feudal Lords to pay their ransom out of the treasury should an opportunity offer itself to liberate them. Tzŭ Kung ransomed one such captive but declined the redemption money. Confucius told him: "Tzŭ you haven't done quite right." Whenever the sage takes any matter in hand (or acts) he supplies a principle that affects the conventions of life and manners of society, and the effect of the teaching is such as to be handed down to succeeding generations. He never acts with a view to his own individual case. The kingdom at the present time has but few wealthy people, the majority are poor. To receive the cost of a ransom from the Public Treasury should not be looked on as avaricious: it would be impossible to redeem many under present conditions if help from the Treasury is not accepted. Under such circumstances no Luh prisoners in the hands of the Feudal Lords could be ransomed after this!" This view of Confucius showed that he was profoundly versed in true policy and

principle of action, which is consonant with Lao Tzŭ's dictum:

A SMALL EXPERIENCE IS CLEAR AND GOOD
(But not enough to form a comprehensive principle. Small economies are not always wise).

(13) *Militarism is baneful.*—Wei Wu Hou enquired of Li Ke the cause of the decay of the Wu nation: His reply was "Wu often fought and often conquered," *i.e.*, Wu was too often victorious in war. Wu Hou, answered, that frequent victories in war should lead to the greatness (and not the fall) of a country, and he could not see how this could be the cause of decay. Li Ke replied, "Frequent wars exhaust the people: frequent victories make the masters drunk with pride. The more the pride the more is the vitality of the people consumed in vainglorious wars. Few are the countries that can stand such a strain and not decay. Pride and arrogance lead to licence and anarchy, exhausting goods and people. Thus there come hatred and dislike leading to every kind of scheme and device (for amelioration of hardships). The strange thing is that Wu did not succumb much earlier. When it did fall Fu Ch'an (the minister) committed suicide as Kan Chuh. Lao Tzŭ's words give the principle:

TO RETIRE AFTER SUCCESS IS WON AND NAME ESTABLISHED
IS A GOOD PRINCIPLE OF ACTION AND IT IS THE LAW OF HEAVEN.

(14) *The Saviour of his Country*[1]—Ning Yueh desired an official post from Duke Huan of Ch'i, but he had no means of getting an interview with him. In the meantime he followed the work of a merchant, and was on his way to Ch'i, driving his cart loaded with goods. Resting one evening outside the city gate, Duke Huan came out to receive a guest to whom the gates were opened. The carts round the gate were ordered to move off. The lamps and lights were many and the retainers were numerous. Ning Yueh tapping the horns of his cow sang a ditty in high clear notes. Duke Huan tapped the arm of his attendant, saying, "How strange, the singer can be no ordinary person. Let him come in the train of the carriages."[2] When Duke Huan had arrived his attendants waited his instructions regarding the guest. The duke prepared court robes for him for the interview. Duke Huan was delighted and was about to offer him a post when the entourage remonstrated that the guest was a man of Wei, and that Wei was not far away. "There

[1]The classic story for children.

[2]Order one of the attending carriages, and tell them to carry me. Odes Pt. II, Bk. 8, Ode 6, 1.

is no hurry. Let enquiries be made, and if we find that his past record is good he can then be engaged." "Not so," replied the Duke. "If it be found that he has some minor defects against him, we shall lose the excellent services of a man for some slight error of his in the past. This is how governors lose the scholars of the country. You can always judge from what you hear: and after hearing there is no need of enquiries into the past. This man is quite agreeable to me. To get just the right men is a difficult matter. Men must be estimated at their best."

Duke Huan acted quite correctly in this matter. Thus Lao Tzŭ says:

> HEAVEN IS GREAT, EARTH IS GREAT, THE TAO IS GREAT, THE KING IS GREAT. WHEN THOSE FOUR GREATNESSES EXIST WITHIN THE BORDERS THE KING SHARES ONE OF THEM, BECAUSE EACH IS ABLE TO BE SELF CONTAINED(?)

(15) *The man worthy to rule and be King.*—Shan Fu, the great ancestor, lived in Pien. Being attacked by the Tartars, he paid tribute of furs and cotton and silk fabrics of precious stones, which being refused (wanting more) made him say, "What Tartars want is my land: wealth and goods will not do for them. T'ai Wang Shan Fu sermonised is this way. To live with the people (elder brothers) and kill their brothers: to mingle with the fathers and slay their sons are acts I will not be a party to: so rest you here in peace: to serve the Tartars will not be different from serving me. Moreover I have heard it said, "Don't hurt the people for the sake of territory." So taking his staff he departed. The people clung to him, and they went forth and founded a kingdom in the Ch'i mountain. T'ai Wang Shan Fu may be accredited with knowing how to preserve his kind.

Though rich and honourable he did not injure his person by his mode of life: though poor and lowly he did not permit the love of gain to entangle his person. Being in possession of the honours and emoluments of State it was no little matter to lose what his ancestors had bequeathed him, and handed down through long ages. But he lightly abandons these. Do you think he made a mistake? Listen to what Lao Tzŭ says:

> THE EMPIRE CAN BE ENTRUSTED TO HIM WHO RECKONS IT HONOURABLE TO SPEND SELF FOR COUNTRY. THE EMPIRE CAN BE COMMITTED TO HIM WHO DELIGHTS TO SPEND HIS BODY FOR HIS COUNTRY.[1]

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[1]Cp. Analects 8, Chap. VI. Pro patria mori est dulce.

(16) *Moral strength is gained by conquest of the desires —True vision.*—Kung Tzŭ Mu of Chung Shan talking to Shan Tzŭ said, "What is your opinion of the man whose thought and will are always occupied in guarding his inner life or personal nature?" Shan Tzŭ replied. "He has the best view of life. Thinking thus of life he condemns the sway of passion.'"

Kung Tzŭ Mu said, "Though knowledge of the law may exist, how if there is failure to subdue the desires?" To which Shan Tzŭ replied, "Failure in self-conquest means submission to desire: would you not grieve by acquiescence in desire? On the other hand inability to win self-conquest and a forced submission to the passions implies a double loss. Persons who experience this double suffering belong to a short-lived race." Lao Tzŭ speaks:

"THE KNOWLEDGE OF THE HARMONY[1] IS CALLED THE CONSTANT LAW OR RULE OF LIFE,
THE KNOWLEDGE OF THE CONSTANT LAW GIVES TRUE INTELLIGENCE,
THE WELL BEING OF LIFE IS CALLED HAPPINESS,
PASSIONS UNDER THE RULE OF THE REASON GIVES STRENGTH."

So that when a person lives in the light of the law it is like the blind finding vision.

(17) *A mere knowledge of the art of government insufficient for ruling.*—Chuang Wang of Ts'u consulted Shan Ho on how to govern a country. He replied, "Ho (I am) is *versed* in the government of the person, but not in the government of a country." Ts'u Wang further said: "I have come into possession of the Penâtês and Lârês and would like to learn how to preserve them," Shan Ho replied, "Your servant has never heard of any country being in disorder when the person of the ruler is well-governed: nor, on the other hand, have I ever heard that order can be had in a nation where the personal life of the ruler is disordered. So I place the whole responsibility (of government) on the person: personal renovation. I would not venture to attribute it to the *art of government* itself (which should be an attribute of the personal life)." This is confirmed by what Lao Tzŭ says:

THE PERSON THAT IS UNDERGOING TRAINING
IN VIRTUE POSSESSES THE REAL VIRTUE.

(18) *There is no bloom in any stereotyped law of life.*—Duke Huan was reading in his study when a wheelwright,

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[1]When those feelings have been stirred and they act in their due degree there ensues what may be called Harmony. Doctrine of Mean, Chap. I, 4.

who was trimming wheels outside, leaving his adze and awl, came near and asked the Duke what he was reading and the Duke replied "The books of the Sages." The wheel-wright asked where these men were, to which the Duke responded that they were all dead. The wheelwright said "these books are but the dregs and lees of the Sages." The Duke Huan was angered and said, as the colour mounted his cheeks, "Do you a workman venture to criticise my reading. If you can justify yourself, well: otherwise you will be put to death." The wheelwright replied, "Of course I can justify myself. Permit your servant to explain himself from his own work of wheelwright. If the wedges are driven in too fast they will not enter (but break): if driven in too slowly they will not be firm: neither too slow nor too fast is an art whereby the hand and will wholly act in concert, and in this way perfect workmanship is got. Your servant cannot transmit this expertness to his son, nor can the son get it from him, and so he is still working at wheels, though I am 70 years old. It is so with the words of the sages, the real bloom of them died with their authors and there is nothing but the empty dead husks remaining." Lao Tzŭ's words supply the principle:

THE TAO THAT CAN BE EXPRESSED IN WORDS IS NOT THE REAL TAO.
THE NAME THAT CAN BE NAMED IS NOT THE REAL NAME.
(You must have the daimonion in yourself).

(19) *A wily old diplomat.*—In ancient time Han Tzŭ, the city-guardian, being Prime Minister of Sung, spoke to the King, making the following suggestion: "The peace and unrest of a nation, the government and the anarchy of the people depend on the king's rewards and punishments. Rewarding with titles and the giving of largess is what the people like. Let the King himself exercise this power. But the death penalty and punishment arouse the disgust of the people. Let your servant therefore discharge this function." The King of Sung replied, that it was a good suggestion, since he would get the praise and his minister bear the brunt of opprobrium, and he was sure that the Feudal Lords would not scorn him for this. Nevertheless, continued the King, when the people realized that the autocratic powers of death were in the hands of the minister, the officers would pay him respect and the people would fear him. In less than a year, Tzŭ Han overshadowed the king and usurped the power of government. Lao Tzŭ says:

THE FISH SHOULD NOT LEAVE HIS POOL.
THE SHARP TOOLS OF AUTHORITY SHOULD NOT BE GIVEN INTO OTHER HANDS.

(20) *Tradition is no law of life.*—Wang Shou carried his books and went to see Hsü P'ing at Chou. Hsü P'ing observed that things should respond to change and circumstance. Change depended on times, so that a knowledge of the times is not bound by an unchanging custom. Books come from language: language comes from thought: thought is imbedded in books. On hearing this Wang Shou burnt his books and leapt for joy. Thus Lao Tzŭ says:

> THE USE OF EVERY ART AND MANY WORDS IS NOT EQUAL TO MAINTAINING THE DOCTRINE OF THE MIDDLE COURSE. THAT IS HAVE THE TAO.

(21) *Conserve and Concentrate the mind.*—Tzŭ Pei, Mayor of the Palace, invited Chwang Wang to a feast, which he accepted. Tzŭ Pei was wanting in courtesy[1] . . . and the king did not keep the appointment. One day the Mayor was standing in the courtyard and looking north (towards the King) Tzŭ Pei said, "Ancient kings kept their appointments, do you not really mean to go? I fear your servant has committed some fault." "I have been told," replied the King, "that you prepared a feast for me in the Ch'iang T'ai. This fairy edifice looks south on the Liao mountain, at the foot of which are the waters of Fang Huang. On the left is the Chiang, on the right is the Hui river. The joy of such a scene would make one forget death itself. Such joy is not for such an imperfect man as myself. I would be afraid that I would never return were I to go." As Lao Tzŭ says:

> NOT TO LOOK ON WHAT STIRS THE DESIRES IS THE WAY TO KEEP THE MIND FROM WANDERING.

(22) *A discerning wife.*—Chung Erh, the son of the Duke of Tsin, in the course of his wandering life happened to pass through Ts'ao, the prince of which country showed him no courtesy. The wife of Hsi Fu Chi, the prince, however, said to her husband: "You are not very attentive to the son of the Duke of Tsin. I notice that all who accompany him are able men. When they return into power they are certain to come and attack Ts'ao. Why don't you pay some attention to them." Tsi Fu Chi in consequence presented them with a costly feast and sent a present of jade. Chung Erh took the food, but declined the jade. After returning to his country he organised an expedition against Ts'ao and got its submission. He commanded the three regiments not to enter the domicile of the wife of Hsi Fu Chi: We find this principle enunciated by Lao Tzŭ in the words:

> IN HUMILITY YOU WILL FIND SALVATION
> IN BENDING YOU WILL FIND FREEDOM

[1] Some 13 words wanting in the text.

(23) *Another case of Alfred and the Cakes.*—Chu Chien, the King of Yüeh failed to win in the war with Wu. He lost his country and was invested at K'uei Chi. His anger blazed, his courage rose like the gushing waters of a fountain. Marshalling a chosen company of his soldiers they dashed into the centre of the firey foe and it looked as they would be annihilated. Finally he capitulated and became a servant of Wu: his wife became a concubine. He personally carried the musket before the King like a common soldier. Notwithstanding he eventually took his master Wu a prisoner at Kan Sui. Thus we find Lao Tzŭ saying:

THE YIELDING SPIRIT WILL OVERCOME THE FIRM SPIRIT:
THE GENTLE SPIRIT WILL TRIUMPH OVER THE VIOLENT.

There is no one in the world but knows this truth: yet no one puts it into practice. Yüeh Wang however put it into action himself and rose to be the autocrat of China.

(24) *The Sportsman-spirit is of the essence of the Tao.*—Chao Chien Tzŭ died, and before his burial the magistrate of Chung Mu transferred his allegiance to Ch'i. Five days after the burial Hsiang Tzŭ took his troops to the attack of Chung Mu: however, before his soldiers were even posted round the place, 100 feet of the wall fell down, whereupon Hsiang Tzŭ sounded the retreat and withdrew. The commanders remonstrated with the Prince, maintaining that Heaven itself showed its approval of their cause in punishing the crime of Chung Mu in that it had caused the wall to crumble of itself before them, a sure indication that they shouldn't retire. The prince replied in these words "I have heard that Hsü Hsiang used to say, 'The Superior Man doesn't take advantage of an enemy's difficulty, nor press him when he is in danger.' Let them mend their breech and we will renew the attack." The people of Mu on hearing of this fine spirit begged that they be received back and capitulated. This episode illustrates this saying of Lao Tzŭ:

YOU HAVE ONLY NOT TO STRIVE AND NO ONE IN THE EMPIRE WILL BE ABLE TO CONTEND WITH YOU.

(25) *A word to horse-buyers.*—Duke Mu of Ts'in spoke to the horse expert Pei Yoh asking him whether his son Tzŭ Hsing, seeing he was old himself, could find a good horse. His reply was that," a good horse may be judged from its form, stand, muscles and bones: but a super-excellent horse was not to be judged by these outward points. In looking for such a horse, form should be lost sight of, the stand of the horse may be indecisive or need not be particularly good, the texture may be indifferent. A unique horse

of this kind would not raise dust in galloping, nor leave a trace of its steps behind it. My son's qualities are secondary. He may recognise a good horse, but not the unique one. I have an assistant, however, who helps me in feeding and grooming the horses, who is in no whit inferior to myself: his name is Chiu Fang Yin. Please interview him." The Duke commissioned this person to buy a horse. He returned in three months with the information, that he had got a horse, in Sha Ch'iu. Duke Mu asked him what kind of a horse it was and he replied that it was a stallion of yellow colour. Men were sent for it and when it came it was found to be a black mare. The Duke called Pei Yoh and said what a mess the man whom he had recommended had made of things. He neither knew the colour of the hair, nor the quality of the animal: neither was he aware of whether it was a stallion or a mare. "What kind of a horse fancier could such an individual be!" Pei Yoh breathed deeply and heaved a sigh saying, "Is it a bad as that!" This man is a thousand times superior to me as a connoisseur of horses. "What Yin sees in a horse is its natural endowments and not merely the outward accidents. In seeking its vitality he doesn't think of the flesh and bone (rough elements): he looks for the intrinsic merits without regarding the extrinsic form. He searches for the essentials and has no eyes for the non-essentials. He sees what he wants to see and pays no attention to what he doesn't want to see. Such points as he observes are above the mere form of the horse." When the horse was led in it proved to be truly a horse of a thousand li.[1] This illumines the saying of Lao Tzŭ:

THE TRULY STRAIGHT LOOKS CROOKED THE TRULY SKILFUL APPEARS UNSKILFUL.

(26) *The maxim that necessity knows no law is alien to the true art of government.*—Wu Ch'i filled the office of Prime Minister of Ts'u. Going to Wei he told Ch'u I Jo that the King had overlooked his demerits and made him Prime Minister, so he asked Ch'u to please give an opinion on his qualities as a man. Ch'u Tzu asked in turn what his real aims were, to which Wu Ch'i replied that his policy was to lower the power of the nobles, equalize the scale of salaries by lowering some, and increasing that of those who had too little: to make the armaments of the nation perfect and by constant struggle gain a dominant place in the empire. Ch'u Tzu responding said, "the ancients governed best by not making any changes in past methods, and not altering the usual

[1] A phrase for a super-excellent horse.

practices. But since you propose doing so let me tell you it will not be good. I have also heard that enmity is but cruel and savage energy: the military is an obnoxious and hurtful instrument, on which people depend in settling their quarrels. You now secretly plan this method of brute force, and delight in the use of this hurtful instrument. If you were to carry on those struggles you would be acting most banefully. Further when you employed the Luh troops against Ch'i you gained your purpose in spite of a bad cause: in like manner you conquered Ts'in in the face of all right." I have heard it said, "If you keep from bringing disaster and miseries on men you will keep yourself from your own ruin. By ruining others you complete your own ruin." I firmly believe that our country's King has transgressed the laws of Heaven and wrecked human principles often, but no disaster has hitherto overtaken him and it must be that you are the man to bring this on." Ch'i Wu became alarmed and asked if there were a possibility of avoiding such a catastrophe? Ch'u Tzŭ replied that as the catastrophe impending over all had already taken form it would be impossible to avert it. All that could be done was to alleviate the deleterious effects by generous love and sincere actions. As Lao Tzŭ says:

BLUNT THE EDGE, DISPERSE ALL TEMPTATIONS
KEEP IN CHECK YOUR BRILLIANCY
MAKE YOURSELF ONE WITH THE PUBLIC.

(27) *The quality of humility fits Kings.*—When Tsin was going to attack Ts'u and when the army was not more than 105 li away, and still coming on, the ministers of Ts'u asked authority to meet the enemy and strike him. Chuang Wang responded that Ts'in did not attack Ts'u in the past, so it must be that he was personally guilty of something to bring on such shame. All the ministers replied that Ts'in did not attack Ts'u during the regime of past ministers, so it must be owing to their fault that Ts'in came to attack the country now, they begged for an order to attack. The King weeping bitterly, the tears falling down his garments, rose up and made obeisance to all the ministers.

When the people of Ts'in heard of this they said, "King and ministers are vying the one with the other each asking to bear the responsibility of our agression, the King even doing homage to his ministers," they said, "This expedition must not be made." The army returned. Just as Lao Tzŭ says:

HE WHO CAN BEAR INDIGNITY FOR THE NATION
HE IS THE MAN TO BE ITS MASTER.

(28) *The character of a man worthy to be King.*—In the time of Duke Ching of Sung the planet Mars was in the Heart constellation, which so alarmed the Duke that he

called the the astronomer Tzŭ Wei for consultation on the portent. He reported that the appearance of Mars signified a judgment of Heaven, since the Heart constellation was the celestial are that governed the territory of Sung. Further the Prince would have to bear the calamity: nevertheless it would be possible to shift this on to the shoulders of the ministers. But the Duke objected to this since these were the agents of government and it would be unfortuitous for them to die. "In that case," Tzŭ Wei said, "it could be shifted on to the people." Again the Duke objected on the plea that if the people were to die he would have no one over whom to rule, and it would be preferable for him alone to die. "Let it then be transferred on to the Seasons," said Tzŭ Wei. Once more the Duke expressed his unwillingness to this proposal, since the livelihood of the people depended on the Seasons, for should the people experience a famine they would die. "And were I," he continued, "to risk the life of the people to save my own, who would desire to have me as their King! My days are finished so there's an end of it." To these objections Tzŭ Wei made no further response. He turned to the north and making his obeisance said, "May I venture to congratulate your Majesty. Though Heaven is placed high it yet hears those below. The Prince has given expression to the thought of a good man in his three objections. So Heaven will surely reward the Prince threefold. To-night this planet will move 21 li and the Duke will have 21 years lease of life." In response to the question of what assurance there was of this, Tzŭ Wei replied, "the Prince spoke three times the words of a wise man and the star must remove the distance I indicated. May I ask you to come outside and see. If it doesn't deviate the distance mentioned you may take my life." The Duke assented. That evening the star did move away 21 li. Lao Tzŭ says:

HE WHO CAN TAKE ON HIMSELF THE ILL OMENS OF A NATION SHALL BE THE KING.

(29) *Room for all.*—In olden times during the days of Chao, Kung Sung Lung said to Ti Tzŭ, "I have no use for men without talent." A guest came along, wearing rough serge and a girdle of common hemp. He said, at an interview, "Your servant has the talent of being able to shout." Kung Sung looked him up and down and said to Ti Tzŭ, "Have we any criers?" Ti Tzŭ replied that they had none. So the King ordered this stranger to be entered on the register. A few days later Ti Tzŭ went to call on Yen Wang for consultation: on coming to a river the ferry boat was found to be far away at the opposite bank. So the newly

enlisted crier was ordered to vociferate his loudest. The boat came after he shouted a few times. It is written that the Sage does not readily overlook the service of any man with ability. Just as Lao Tzŭ expresses it:

> THERE IS NO MAN QUITE USELESS: THERE IS NO ARTICLE THAT IS WORTHLESS. THESE PRINCIPLES ARE THE TWOFOLD ESSENTIALS OF A CIVILIZED STATE.

(30) *Who should get the decoration?*—Tzŭ Fa attacked and overcome Ts'ai. The (King) Hsuan Wang met him on his return. He apportioned 100 ch'in of the best land to him for the purposes of sacrifices. But Tzŭ Fa refused this grant on the grounds that all government administration, and tributes, and the visits of the Feudal Lords were the result of the King's merits. The issue of commands, the distribution of orders and the dispersion of the enemy even before the army was engaged in battle were the result of the awe inspired by the chief magistrate. The victory of the army in battle was the result of the soldiers effort. To take advantage of these successes to increase the emoluments of the nobility would be neither humane nor just." Hence he refused. This episode shows what Lao Tzŭ says:

> HE HAS ACHIEVED SUCCESS BUT DOES NOT THINK OF IT:
> THE VERY FACT OF NOT DWELLING ON IT ENSURES THAT THE RENOWN SHALL ABIDE WITH HIM.

(31) *A contract is more than a scrap of paper.*—Wen Kung of Tsin in going to attack the Yuan State assured his ministers that the enemy would submit in three days and converted them to his enterprise by this hope. But when the three days had passed without the capitulation, Wen Kung withdrew his troops. An officer said the place would capitulate in a day or two therefore let them hold on. The Prince replied that he was fully convinced that Yuan could be taken in three days when he made the promise: but as he failed to capture it within the prescribed time he had given to his ministers, he had therefore broken faith with them by such a promise of taking Yuan: so he would not take it. When the people of Yuan heard this they said: "Having such a Prince can we refrain from surrendering?" Which they did forthwith. The people of Wen hearing these things also begged to be received. Thus Lao Tzŭ says:

> HOW DEEP AND ABSTRUSE! WITHIN THE TAO THERE IS THE ESSENCE, THE ESSENCE IS ABSOLUTELY TRUE: IN ITS VERY CENTRE REPOSE *SINCERITY* AND *GOOD FAITH*.

(32) *First things first.*—When Duke Kung I became Premier of Luh the whole country brought him presents of fish, knowing he was fond of it, but which he refused to accept. Ti Tzŭ remonstrated with him and wanted to know why he refused every gift of fish seeing he was so fond of it? He gave as his reason that he declined the presents for the very reason that he was fond of it. Were he to accept such, he said, it would involve his vacating the post of minister. Though he liked fish yet he could not afford to buy it himself (out of office). But his refusal to accept any presents of fish did away with the necessity of retiring from office and thus he could afford to supply himself with fish always. Thus he was clear on altruism and egotism. Just as Lao Tzŭ says:

> BY PUTTING HIS PERSON LAST IT BECAME FIRST
> BY DENYING HIS BODY HE PRESERVED IT
> IT WAS NOT WHOLLY A MATTER OF UNSELFISHNESS
> THAT HE WAS ABLE TO GRATIFY HIS PRIVATE DESIRES.

Another saying of his is:

> SATISFIED WITH WHAT ONE HAS WILL
> PRECLUDE THE SNEER OF OTHERS.

(33) An elderly man of Hu Ch'iu said to Sun Hsü Ao, "People have three kinds of hatreds. Do you know them." Well they are, "The scholars envy a high noble: the king dislikes a great officer: and all dislike those with big salaries." Sun Hsü Ao replied, "My nobility is the highest and my ambitions are the lowest: my post is the highest but my mind is the humblest; my salary is the biggest but I lavishly distribute it hence I escape the three hatreds." As Lao Tzŭ says:

> THE EXALTED MUST MAKE LOWLINESS THEIR ROOT
> THE HIGH MUST TAKE THE LOW AS A FOUNDATION.

(34) *Concentration of purpose leads to perfection of Action.*—The man who acted as smith for Ta Ssŭ Ma was still beating swords at 80 years of age without ever making a mistake in shaping even the finest edge. The minister said to him: "Is it skill or is there some secret about it that you can work thus." The smith replied, "It is practice and attention. When your servant was twenty years old, I liked to beat swords, and paid no attention to anything else. I never examined an article that wasn't a sword. Therefore in the use of this skill it came to be second nature to me, and by this concentrated practice I became perfect." How much more of that which is in constant use like the art of

government. No affair but can come to perfection, as the saying is:

TO ACT ACCORDING TO THE TAO IS THE WAY THAT MAKES A PERSON ONE WITH THE TAO ITSELF.

(35) *Bear present indignity and wait for empire.*—Wen Wang sharpened his virtues and cultivated his government so that in three years two-thirds of the country owned him allegiance. Chou the emperor, was troubled when he heard it, and said "Should I rise early and retire late and mend my ways and cultivate virtue, belabouring my mind and wearing my body with heavy toils: should I let him go and think no more about him, I fear he would attack me." Ts'un Hou Hu said to him, "Chou Pei Ch'ang[1] is a person of benevolence and justice and of good judgment. His eldest son Fa is a man of courage and determination. His second son Tan is a person of pious and frugal habits, and possesses the gift of reading the drift of the times. Should you give way to him you cannot escape the danger of such a course; if you take no notice of him, and let him go free, you are bound to come to a bad end. Even an ugly cap must be worn on the head.[2] So before his schemes are matured I counsel you to check him." Thereupon Ch'u Shang held Wen Wang captive in Yu Li. Whereupon San I Sheng having a thousand ingots of silver, sought for the most curious and precious stones in the empire; he obtained a tandem of the tiger-marked horses: 300 pieces of black jade: 500 cowries: the dusky leopard: the yellow p'i: the blue kan: 2,000 pieces of the white tiger with the striped skin. Having collected these he presented them to Chou by means of an intermediary, the minister Fei Chung. When Chou saw the gifts he was delighted with them and liberated Wen Wang, killing an ox and offering it to him as a parting gift. On his return home, Wen Wang simulated an infatuation for building doors inlaid with jade, and lofty towers: played with girls and spent his time dilly dallying with drums and music, but really he was waiting his chance to fall on Chou. When Chou heard of these infatuations it made him say: "Chou Pei Ch'ang has changed his way and altered his course of life. There will be no more disquiet for me." Chou however, did not mend his ways but cast the iron man;[3] he took out the heart of Pei Kan;

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[1]Wen Wang is the posthumous title. Chou is the name of country. Pei rank, Ch'ang is personal name.

[2]If Ch'ang is allowed to go on in his way he will get power and you must submit to him.

[3]Which the persecuted had to clasp as it was heated.

and ripped out the embryo of a pregnant woman; and slew the minister who remonstrated with him. Wen Wang at length arose at these enormities and put his plans into execution. Lao Tzŭ says:

CONSCIOUS OF GLORY YET BEARING PRESENT SHAME,
SUCH A MAN IS AS A VALLEY TO WHICH ALL THE
CURRENTS OF EMPIRE SHALL CONVERGE.

(36) *Kings should stand in awe of the people.*—Ch'eng Wang sought advice from Yen I on political matters, asking how he should act so that the authorities might win the affection of the people. The reply was "employ them at suitable seasons,[1]" "be mindful of their interests, respect their feelings." And in response to the King's further question how this was to be done, replied "Act with circumspection as though you were approaching a deep pool or treading on thin ice." To which the king said, "Fearful for kings then." Yin I replied, "Within the whole empire if the king acts well the people are his dependents: if he acts ill they are his enemies. The servants of Hsia and Shang become the enemies of the two Kings Chieh and Chou and transferred their allegiance to Tang and Wu. The people of Hsu Sha attacked their ruler and allied themselved to Shen Nung.[2] All the world knows these things: Kings should stand in awe." The words of Lao Tzŭ illustrate the principle:

WHAT MEN STAND IN AWE OF
IS TO BE FEARED BY ALL KINGS.

(37) *The principles of the Sages should be abolished as they are the maxims of robbers.*—The followers of Chê asking their chief if thieves had any principles, received the reply that it was not possible for them to be without such. The person who could guess where treasure was stored was a "*superior man*:" he who entered first was a *man of courage*: and he who was last to leave was the person of heroism or the *loyal person*. In the average division of spoils there was the element of *justice*. The member who knew when to act or otherwise possessed *knowledge* and *wisdom*. Where one of these five factors was lacking, no great act of plunder could be successful. Nothing in the world could be done without principles. From this it may be seen that the

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[1]Confucius mentions this in the Analects Bk. I, Chap. XVI. The people had to give free service to government: each person, in good years, 3 days: in medium years, 2 days; in bad years, 1 day. They were not to be taken in busy seasons but only during times of leisure.

[2]In the interval between Fu Hsi and Shen Nung, Kung King, a Feudal Lord, obtained power and was the autocrat of the empire.

mind of the brigand must needs borrow the teaching of the sages for carrying on his trade. Lao Tzŭ says:

ABOLISH THE SAGES, ABANDON THE ART OF SAGACITY AND THE WELFARE OF THE PEOPLE WILL BE INCREASED A HUNDREDFOLD.

(38) *Use for the rough diamonds of Society.*—General Tzŭ Fa of Ts'u liked to look out for men of skill. He encouraged everyone who showed any talent. Now there was a clever thief in Ts'u who heard of this, so he went to see the general saying that he had heard he was on the look out for men of skill; that his was in thieving: and as he would like to try his skill so he offered himself as a soldier. Hearing this the general was in such haste to see him that he could hardly wait to put on his hat and robes to receive him civilly. His attendants tried to dissuade him from showing any civility to a thief. The general replied that this was no business of theirs.

Not long after Ch'i marshalled its troops to attack Ts'u. Tzŭ Fa, the commander of the Ts'u army, was pressed and had to withdraw his forces three times. The best leaders of Ts'u had exhausted their plans and used every device, but the army of Ch'i still advanced and was stronger than ever. Just then the quondam thief begged permission of the general to use his little talent. Tzŭ Fa consented, and without asking any particulars, sent him off. So the thief entered the camp of the Ch'i commander and stole the curtain of his bed, as he was sleeping, and brought it to his general. The general thereupon sent it back by a messenger with the words that one of his soldiers found the commander's curtains when gathering fire sticks: so he was returning it to the man in charge by a messenger. The next day the thief soldier stole the pillow of the commander as he was sleeping. This again Tzŭ Fa returned in the same way. The next day he went and abstracted the commander's hair fastening. Tzŭ Fa once more returned the article. When the soldiers became aware of this they were greatly alarmed, and the commander held a consultation with his officers maintaining that if they didn't immediately return home it was not impossible that the King of Ts'u would get the commander's head next. He then withdrew the troops and departed. This is as the common saying has it: *no gift is too little, no ability too slight for the king to use.* Just as Lao Tzŭ says:

THE ROUGH DIAMONDS OF SOCIETY ARE THE MATERIAL FOR THE USE OF THE GOOD MAN.

(39) *The true culture of the Tao and life.*—Yen Hui told Confucius, "I have made progress." "How so," asked

Confucius. He replied "Hui can forego Etiquette and Music." Confucius said: "Good, but your progress is not yet complete."

THESE ARE THE FUNDAMENTALS OF THE SAGE'S TEACHING. THE ABOLISHMENT OF THE SAGE THE ELIMINATION OF SAGACITY IMPLIES ENTRANCE INTO THE STATE OF NON-ACTION.

Another day Hui saw Confucius and said: "Hui has made progress." "In what way," asked Confucius. "I have dispended with Jen and I, Benevolence and Justice" answered Hui. Confucius said "Very good," there is yet room to advance. Yet another day on seeing Confucius, Hui said, "I can sit without being conscious of my body. I have reached the abstraction of the Tao." Confucius suddenly asked, "What do you mean by sitting in a state of abstraction." Yen Hui replied: "Lose all sense of the physical body: be detached from sentiency. be separated from this outward form, abandon knowledge: thus situated penetrate within the spiritual flux (or essence); passivity is what I mean by sitting in a state of insensibility." Chung Ni replied, "Penetration into these implies a state without *shan* goodness, virtue: the state of spiritual possivitity or flux implies a state without the constant principles and maxims of the Sages. You have entered sainthood before me." I must beg to follow after you. Lao Tzŭ says:

CLOTHED WITH THOUGHT AND ANIMAL SPIRITS: EMBRACING UNITY OF THE TAO AND ABLE TO ABIDE IN IT WITHOUT INTERRUPTION, THE UNDIVIDED VITAL BREATH ABSOLUTELY IN A STATE OF FLUIDITY AND IN A PERFECT STATE OF YIELDINGNESS SIMILAR TO THAT OF AN INFANT CHILD. BEING IN SUCH A STATE IS TO BE IN THE TAO.

(40) *A false move.*—Duke Mu of Ts'u mobilised his troops for a surprise attack on Cheng. Ch'ien Hsü disagreed with the proposal, on the grounds that to be successful, the chariots must not be over 100 li away, and the infantry not over 30 li from the objective; that the plans must be secret and not divulged; the soldiers keenness must not have lost its edge (as they would after long marches); the commissariat must not be depleted: the people must not be exhausted; but all by uniting their keen spirit and abounding strength in the object, attack the enemy, and overawe him. "But in the case before us," he said "the distance is several thousand li: the territories of several Feudal Princes must be crossed to make this surprise attack. Your servant wonders whether the King would not reconsider the plan." But Duke Mu refusing the advice, Ch'ien Hsu in sending forth the troops wore mourning, hemp garments and wept.

The army on its march had to pass through Chou and was met on the east of it by a trader from Cheng Hsuan,

Kao by name, who had come inspired by the command of the Baron of Cheng to welcome the weary troops of Ts'in by an offering of 12 oxen. The three commanders were alarmed and deliberated saying they had marched several thousand li to a surprise attack on a people, but before they had reached their objective, people were aware of their purpose, and so were prepared: the surprise therefore would be impossible. They withdrew the troops and departed.

Just then Duke Wen of Ts'in fell sick and died; but before the burial had taken place, Hsien Chen spoke to the young king, Hsiang Kung, saying, "My former Prince, in days gone by, was friendly with Duke Mu, as is well known to everybody and none of the Feudal Lords but was aware of it. But here we find that even ere our dead King is buried, he (Mu) does not offer his condolences nor ask permission to pass over our territory. This is because he sees our King is dead and despises our new King, I beg for authority to attack him." This being granted Hsien Chen called up the army and meeting the forces of Ts'in at Yao routed them. He captured their three commanders and led them captive. On hearing these tidings Duke Mu put on sack-cloth and wailed in the temple as he related the events to the people. Lao Tzŭ says:

> TO HAVE KNOWLEDGE AND YET APPEAR NOT TO KNOW IS THE SUPERIOR WAY. TO HAVE NO KNOWLEDGE AND YET GIVE THE APPEARANCE OF KNOWING IS AN INFERIOR ART.

(41) *In the choice of a wife don't be led away by the senses.*—After the death of the empress of Ch'i the King desired to wed a new empress. The matter still pending he took counsel with the ministerial body. Duke Hsüeh wishing to fall in with the purpose of the King sent a present of ten maidens to him, adorning one of them. One morning enquiring where the beautiful maid was, and advising the King to make her his consort, the king of Ch'i was greatly delighted, and highly honoured the duke Hsüeh. Thus when the master purpose and desires are given outward expression to the servants they have a handle for controlling the master. Just as Lao Tzŭ says:

> PLUG UP THE SENSE AVENUES, CLOSE UP THE DOOR OF DESIRES. DO NOT LET THE BODY BELABOUR ITSELF WITH THESE.

(42) *Another case of Newton and the sands. The world is only at the threshold of knowledge (H. G. Wells).*—Lu Ao, a man haughty and proud, went touring towards the North

Sea. Having crossed through to the limit of the North he entered the Hsuan Ch'üeh mountain and arrived at the top of the Meng Ku range. Here he met with a person whose eyes were deep set, his temples covered with jet black hair, tears stood in his eyes: he had the shoulders of a kite: his head was generous above and receding below.[1] He seemed full of merriment, as he danced in the breezes. He looked at Lu Ao and appeared ill pleased to see him there: the arms, that were swaying in his gyrations he let fall and he slipped behind a stone column. Lu Ao came forward and looked at him, just as he was seated on a tortoise shell and swallowing oysters. Lu Ao addressed him thus, "I thought I was the only individual who had turned his back on kith and kin to get a thorough observation of the uttermost parts of the world. As a young man I was fond of travel, nor have I changed my habits in old age, so having traversed the four quarters of the earth, I still had the extreme north unvisited. To-day I find you, Sir, here! may it not be possible that we may be friends?" The man smilingly replied: "Hsi! you are from China and have chosen to come to this distant spot. But you must'nt think this is very far. Here there are still the sun and moon, the stars too are hung out here. Here the Yin and Yang operate, and the four seasome come and go. These parts compared with the unnameable places are still central. But where I roam to the south there is the boundless waste: to the north I stop in the profound gloom: to the west there is an illimitable vista: on the east I go beyond the orient. In these distant regions there is no firmament above, nor earth below: there is no sound to be heard, nor vista on which to gaze: still further on there is only the sound as of rolling waters. Thither it is I have not been able to reach. Now Sir, having reached this place to which you have voyaged for the first time, you musn't think you have reached the end of the world: as matter of fact you are far from that. Rest here, Sir: I must go to Han Man,[2] beyond the range of the nine Heavens. I musn't abide here long." This strange man then lifted his arms and pulling together his body forthwith disappeared in the clouds. Lu Ao looking after him saw him not. He stopped his chariot. Feeling annoyed with himself, and with the turn things had taken, he said, "compared with that person I am no more than a yellow heron or a worthless worm of the earth: I can only crawl a few feet in a whole

[1] A sign of great intellectual powers.

[2] A mythical name of some deity unknown.

day, he has already sped a long way. Isn't it grievous." Thus Chuang Tzŭ says:

"THE CREATURES OF A SHORT YEAR ARE INFERIOR TO THOSE OF A LONG YEAR. A LITTLE KNOWLEDGE IS INFERIOR TO GREAT KNOWLEDGE.
THE MOTH THAT SEES THE MORNING LIGHT DIES BEFORE A MONTH COMES ROUND. THE CICADA KNOWS NEITHER AN AUTUMN NOR SPRING."

These words show clearly that there are many things we can never know.

(43) *Let the King cultivate a conscience in the people.*—Chi Tzu ruled Shan Fu for three years. Wu Ma Ch'i, making himself incognito, went about to see the effect of his administration. Seeing a fisherman throw back into the stream a fish he had taken, he asked the reason why he did so, telling him that fishermen as a rule kept the fish they had taken; what was the reason for his not doing so? The fisherman replied that Chi Tzŭ didn't wish people to capture small fishes. That was the reason. Wu returned to Confucius and told him this, remarking that Chi Tzŭ's virtue was perfect, in that he had induced men to act in their privacy as though a monitor stood by their side with the admonitions of severe punishment. How could he have attained to this degree of excellence? Confucius replied, (Mu) I have seen the statement that in government the experience of punishment in one thing makes one careful in another thing. Chi Tzŭ has exercised this art in his administration. Lao Tzŭ puts it in this way:

KEEP CLEAR OF ONE BY ADOPTING ANOTHER.

(44) *Follow the Spirit and cultivate the habit of Non-action.*—The Spirit of the water said to the Shadow: "Is Luminosity a spirit?" The Shadow replied, "Nay." The Spirit of the water said, "How do you know?" Shadow replied, "The light passes Fu Sang, the orient, and daily illumines the Universe. The brilliancy of the light tinging the four seas and the world has no means of entering the closed door and the stopped up window, but Spirit penetrates everywhere and floods everything. Above, it spreads to the very borders and limits of Heaven; below it covers the earth, nourishing all creation. An image cannot be made of it. Up and down even to the extremities of the world and beyond the Spirit's energies operate. Luminosity cannot be such as spirit." As Lao Tzŭ says:

THE MOST YIELDING THING IN THE WORLD
INTERPENETRATES THE FIRMEST.

Brilliancy asked Non-Being,[1] "Have you really an existence or are you really non-existent" Non-Being made no reply to this. Not able to see any objective form which he

*Form is begotten of the formless.*
*How can matter be begotten is the question.*
*"He hangeth the world on nothing."*

could address he kept gazing on non-being's appearance, dim and vague. He gazed but saw no manifest form: he listened but discerned no sound; he clutched at it but failed to grasp anything: he viewed it but could not fathom it." Brilliancy exclaimed. "Wonderful. Who can attain to this? I can apprehend the Invisible spirit, but I cannot differentiate his qualities (or better) I can get to be nothing, but I cannot attain to the elimination of nothing itself. (Another translation) I can know that of which the form or idea exists; but not the substance (Wu): but I cannot know that which is not even the idea. The past though not in actual existence can be known, but it is not possible to know that which has not come, *i.e.*, the future. As Lao Tzŭ says:

SINCE THE FORMLESS ENTERS INTO THE
NON-SPATIAL
I KNOW THEREFORE THAT NON-ACTION
IS PROFITABLE.

(45) *The Supremacy of the Spirit.*—Pei Kung Sheng meditated a revolution. After the end of an audience he stood in his home on his lance; the point pricked his jaw and the blood flowed but without his being conscious of it. When the people of Cheng heard of it they said "If he is unconscious of this, what will he not be unconscious of." This shows that when the spirit follows ideas beyond the physical frame, and mind is flooded with thoughts and designs there is no attention paid to wounds nearer home. Hence when the mind is occupied with distant objects things nearer are foregone. Just as Lao Tzŭ says:

WITHOUT GOING OUT OF YOUR DOOR YOU MAY LEARN OF THE AFFAIRS OF THE COUNTRY. WITHOUT LOOKING OUT OF YOUR WINDOW, THE HEAVENLY DOCTRINE CAN BE KNOWN, THE FARTHER YOU TRAVEL IN YOUR RESEARCHES, THE LESS YOU KNOW.

The saying is illustrated by the foregoing historical episode.

(46) *Forts are not the best guardians of the frontier.*—The emperor Ts'in anxious about maintaining the empire he had won, assigned guardposts on the frontiers: built the great wall: organized likin stations, and bridges: erected fortifications: prepared express services: and appointed

[1]The one is visible the other invisible.

frontier officials. Nevertheless Liu Pang captured the empire most easily.[1]

When Wu Wang punished Chou and broke his power at Mu Yeh he nevertheless sealed up the grave of Pi Kan (Chou's founder): he exhibited notices of immunity and protection over the shops of the merchants: he placed a guard at the door of Ch'i Tzu.[2] He offered his respects at the temple of Ch'eng Ch'iao: he distributed the grain at Chu Ch'iao: he disbursed the money hoards at Lu T'ai: he broke his war drum and war staff: he unbent his bows and broke their strings: he abandoned his palace and lived in the suburbs to show the settlement of peace and the change of régime. He laid by the sword and adopted the ivory tablet to show that all emnity had been laid aside. Whereupon the whole empire became jubilant and praised him. The Feudal Lords brought their tributes (silk) and paid court for 34 generations without a break. As Lao Tzŭ says:

> HE WHO KNOWS HOW TO CLOSE SECURELY WITHOUT BARS AND BOLT WILL FIND THAT NO ONE WILL OPEN THE DOOR. HE WHO SECURES WELL WITHOUT CORDS WILL FIND THAT NO ONE WILL BREAK THE BOND.

(47) *The mental condition that will lead to mastery.*— Yin Hsü tried to learn driving for three years without success. He was extremely troubled and thought hard on the matter. One night in a dream Ch'ui Chia (the great charioteer) appeared as his teacher in a dream. Going to call the following day, on his usual instructor, he was greeted with the remark, "It isn't that I dislike instructing you, I fear it is that you are incapable of instruction. To-day I am going to tell you the art of Ch'ui Chia (I can't do more). Yin Hsü turned to go, but did the usual courtesy saying: "Your pupil has met with great good fortune. I truly received his instruction in a dream last night." This is what Lao Tzŭ says:

> HE WHO HAS REACHED A PERFECT STATE OF EMPTINESS AND IS CONSCIOUS OF PERSONAL FAILURE, AND WHO ABIDES WHOLLY IN A STATE OF QUIESCENE WILL FIND THAT NATURE WILL CO-OPERATE WITH HIM.

(48) *Superior Men.*— Formerly Sun Hsü Ao thrice gained the post of Prime Minister without showing any special gratification. He also vacated the office thrice with-

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[1] 轉閉錘

[2] Who died in Korea.

out any compunction or manifestation of chagrin, Ch'i Tzŭ of Yen Ling was pressed by the Wu people to become their King but was unwilling. Hsü Yu declined the throne and refused to accept it. An Tzŭ made an oath to Ts'ui Shu that he would not serve him nor change his loyalty to the old house, though he were to suffer death for it.

*All these loyal men had a vision of something beyond the present. Their spirits were indifferent to life and death, and so they were not to be beguiled by any material conditions or worldly goods.*

(49) *The spirit of Self-sacrifice.*—The Ching nation had a man named Tz'u Fei, who gained an excalibur in the Kan army. On returning from the war he had to cross a river. When midway a violent storm was raised by Yang Hou the spirit of the water, and two scaly dragons clutched the sides of the boat. Tz'ŭ Fei asked the ferrymen whether they had survived another such storm. They replied it was most unusual. So Tz'ŭ Fei shutting his eyes, rolling up his sleeves and drawing out his sword exclaimed, "A soldier may be persuaded by the courteous way of kindness and justice, but he refused to submit to intimidation. You rotten and despicable creatures of the river, I wouldn't grieve if I lost my precious sword in attacking you!" So jumping into the river he slashed at the dragons and cut off their heads. All the passengers were saved, and the wind and waves died away. Tz'ŭ Fei was made a baron of Ching with territory. Confucius hearing of it remarked, "Tz'ŭ Fei did well in drawing his sword at the hideous monsters of the river." Thus Lao Tzŭ says:

HE WHO SACRIFICES HIS LIFE IS SUPERIOR
TO HIM WHO WOULD SAVE IT.

(50) *The man of fickle purpose is unfit to be a leader.*—Shun Yu K'un of Ch'i counselled King Wu to adopt the principle of Federation. The King accepted the advice and gave him ten fine chariots to go to Ching. When about to depart, his men held that federation was not good enough, so he offered the King the further advice of Imperialism. Just as he was departing with this alternative idea, the King stopped him, as he had lost confidence in a man who had as suddenly abandoned the purpose of federation, holding such a person incompetent to work out the principle of imperialism, as he was unstable. Words should be based on conviction and business should be carried on on fundamental principles. When these are both lost, devices though many are useless. This is the significance of the figure biting his finger cast on the Chou tripod. It showed

the mind of the ancient kings that they didn't care to use mere cleverness and schemes. Hence Sheng Tzŭ says,

> A WORKMAN KNOWS HOW TO MAKE A DOOR BY HIS SKILL: BUT IT REQUIRES AN ARCHITECT TO PLAN THE DOOR.

(51) *Personality must not be hampered.*—Tien Chiu of the sect of Mei Tzŭ followed the master's method. Desiring to see Hui Wang of Ch'ing, he hung up the reins of his fine carriage, vainly waiting. He remained a whole year at the court without getting an interview. Some one advised him to go and see the King of Ts'u. This king received him gladly and gave him credentials to go as minister to Ch'ing. On arriving Hui Wang finding that he was duly accredited with a general's commission, received him willingly and gave him an audience. In leaving the palace he sighed deeply saying to those around him: "I stayed for three years at Ch'ing without an audience; never did I imagine I could get one *viâ* Ts'u." In business matters thus "the near is distant and the distant is near." Hence the ways of the great man may not be gauged by any ordinary standard. He arrives at his object in his own way and that is all about it; as Kuan Tzŭ remarks: "In flying an owl its wings must not be tied by a string."

The great depths of the Feng waters do not keep any dust and debris on their surface. Throw a needle in and it is quite visible at the bottom. It isn't the depth, but clearness that matters. Neither fish turtle nor dragon nor snake care to appear within. For the same reason cereals will not grow on a stone, nor do deers and stags roam on the bare hills since there is no shade to give them hiding.

(52) *Generosity of Spirit.*—Once on a time Chao Wen Tzŭ asked Shu Hsiang[1] which of the six generals of Tsin would die first. He replied that it would be Chih of the centre army: "because," he said, "this man in administering, carried on his examination with harshness; he informed himself of vexatious details; he regarded loyalty to consist in being stingy to his underlings and reckoned that merit lay in gaining many good marks. Such a person may be likened to one stretching leather. Pull it and it can be made larger. Nevertheless this is the way to tear it. Lao Tzŭ says:

> HE WHO ADMINISTERS IN A GENEROUS SPIRIT WILL HAVE A SINCERE AND SIMPLE PEOPLE, HE WHO IS PETTY-FOGGING AND VEXATIOUS, WILL HAVE A PEOPLE OF MANY IMPERFECTIONS.

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[1] A clairvoyant.

(53) *Strict justice and loyalty.*—Duke Ching addressing T'ai P'u asked him what his teaching could accomplish. And the reply was "It can shake the Earth." An Tzŭ went to interview the duke and the duke said to him, "T'ai P'u told me his teaching could shake the Earth. Now how can he shake the earth?" An Tzŭ was silent and made no reply. He went out and spoke to T'ai P'u saying, "I saw formerly the planet Kou in the region of Fang Hsin (房心). Did it shake the earth?" T'ai P'u replied, "Naturally it did." An Tzŭ returned and told the Duke, that P'u didn't mean to say that he could shake earth, but that the earth was about to shake from natural causes. Tien Tzŭ Yang hearing this said, "The perplexing silence of An Tzŭ arose from his desire to shield T'ai P'u from death." His interview with T'ai P'u showed his desire to know the truth, fearing lest the king should have deceived him in what he had said. It may be truly said that An Tzŭ acted loyally to his superior and thought fully towards those under him. As Lao Tzŭ says:

TO BE JUSTLY STRICT WITHOUT INJURING
OTHERS IS THE RIGHT WAY.

(54) *A mistaken judgment.*—Wei Wen Hou at a feast he gave to his ministers at Yang Ch'ü (Tai Yuan) being somewhat under the influence of liquor, sighed deeply, as he said, "I alone have no minister like to Yu Jang." Ch'un Chung poured out a large cupful of liquor and held it up to the king saying, "May it please you to drink up this 'as a fine.'" "Why so," replied the king. "Your servant has heard it said, that the carrying out of the requests of parents is not thought of as filial piety. A just prince does not think of the loyalty of ministers who carry out their duties."

These are natural and not exceptional merits

Now what kind of man was Yu Jang's king? He was a bad prince.

Wen Hou drank the cup at one gulp, saying: "The deed of Yu Jang arose from the lack of loyal ministers of the

Who assassinated the murderer of his prince

type of Kuan Chung and Pao Hsu." Hence Lao Tzŭ says:

THE ANARCHY OF A NATION
REVEALS LOYAL MINISTERS.

(55) *Do not be puffed up by knowledge.*—When Confucius was viewing the fane of Duke Huan, in which was a vessel called Yu Chih—or the leaning tube—he exclaimed, "how splendid that we have seen this vessel." Turning to his disciples, he said, "Boys bring some water." When the vessel was half filled it stood: but when the water reached

the brim, the centre of gravity was lost and the vessel overturned. Suddenly Confucius changed countenance saying, "Perfect is the lesson of him holding a full vessel! Tzŭ Kung standing at his side said, "Please tell us more of this 'grasping a full vessel.'" "Superfluity brings its penalty," said Confucius. What do you mean by this? Anything too overflowing may be easily spoilt; a wild joy is followed by a melancholiness: the sun goes down after its zenith; a full moon wanes.

Hence cleverness and a boundless knowledge should be preserved by simplicity: encyclopaedic information and wide attainments by lowliness: martial strength and bold courage by awe: great wealth and position by economy: universal power by reserve and modesty. It was by observing these five qualities that the empire was not lost. History affirms that the spirit of these five principles could not be contravened with impunity. As Lao Tzŭ says:

> THEY WHO ADHERE TO THIS DOCTRINE HAVE NO DESIRE FOR EXUBERANCE, BUT RATHER THAT THEY BE WITHOUT EXCESSES AND THUS BE ABLE TO KEEP A STATE OF MODESTY WITHOUT OUTWARD OSTENTATION.

(56) *A criticism of current methods of government which were based on opportunism and therefore a great contrast to true government based on the Tao.*—Wu Wang enquired of T'ai Kung an opinion as to his action in punishing Chou whether the world would not look on it as the murder of a master by his servant, and whether his fears were not groundless that the example might be followed by later ages giving rise to constant employment of troops and the perpetuation of strifes. T'ai Kung replied that the king's question was most opportune, saying in illustration that sportsmen were anxious lest the hit was too little before they had the prey: but once they had the bag the fear was lest the flesh had been torn too much. Did the king therefore desire to hold the nation securely for long he should satisfy the appetites of the people in every way.

Occupy the attention of eye, ear, nose, mouth.

The Tao was useless for the people and education but a bother.[1] When the people are all pleased with their occupations and their desires all gratified, such is the plausible way of carrying on government. It makes a good show. The Tao is too profound for popular use. Give the people

[1] *Cp.* Confucius Analect 8 Chap. 9. The people should follow a path, without understanding it.

a show of culture[1] and the cap of a scholar. Disarm their wild proclivities and give them the ivory (the mark of culture). Let the people be made to be in mourning for three years so that the population be diminished. Let the high refuse office and the masses yield their rights. To keep them from strifes and struggles let them be saturated with wine and flesh and amused with music and orchestras: let them be awed by religion: multiply etiquettes and swell ceremonies in profusion so that nature may be buried in these artificialities: let burials be costly and mourning be protracted in order to weaken the family power. Let them spend freely on pearls and ornaments: on silk tassels elaborately worked so that they may be impoverished. Let them dig deep trenches and build high walls to exhaust their energies. Impoverished in family wealth, diminished in population their whole attention will be concerned with their poverties. Let social reforms move on these lines and it will be possible to keep the country without the fear of loss. As Lao Tzŭ says:

> I WILL GRATIFY THEIR SENSES FOR CULTURE AND HOLD THEM IN RESTRAINT BY UNSPEAKABLE JEJUNENESSE.

### A Comparison.

In conclusion we may compare the Taoist view of life in one respect with that of Socrates. Socrates maintained that he was at his best when his *daimonion* was working; and his thought clearest when he was most sure of divine guidance. Prof. Bury says that "Socrates represents his own life work as a sort of religious quest: he feels convinced that in devoting himself to philosophic discussion he had done the bidding of a superhuman guide and he goes to death rather than be untrue to his personal conviction. Because of this he became the champion of free discussion and the supremacy of the individual conscience over human law." And we have the Taoist view that human enactments and the wisdom of Sages may be abolished. Tradition binds man and therefore is inferior to "conscience." If men followed the Tao they would never be opportunists, but always act according to principle and right. Both had unbounded faith in spiritual law. Mere human knowledge is of itself wholly inadequate and uncertain. But the Tao is always full to those who have the mind for it. How then is it that we have different qualities and characters in men?

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[1] *Cp.* Confucius Analects XIV, Chap. 18, 2. Hair dishevelled implies uncultured.

The answer is because of the different response given by man to the influence of the Tao. An illustration from natural history will help us.

"The Praying Mantis goes in for battle and cannibalism: the Empusa is peaceable and respects her kind. To what causes are these profound moral differences due, when the organic structure is the same? The mantis is the gormandizer, gorged with meat and strong drink, a fruitful source of savage outbursts; it could not possess the gentleness of the ascetic who dipped his bread in milk. The Empusa is the ascetic. But whence does the one derive her temperate ways when it would seem identical structure ought to produce identity of needs. Propensities and aptitudes do not depend exclusively upon anatomy. High above the physical laws that govern matter rise other laws that govern instincts." (J. H. Fabre).

# THE HAINANESE MIAO

(Miss) M. M. MONINGER

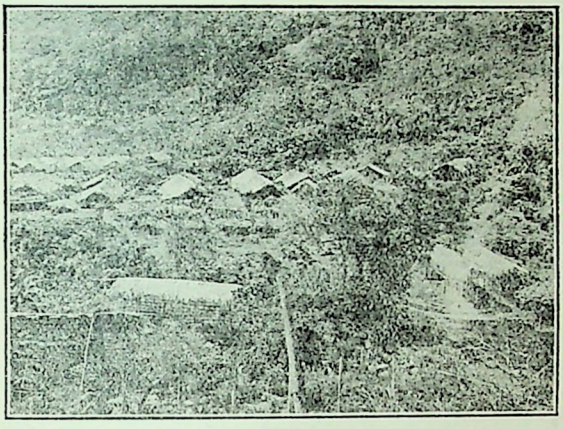
Far down in the mountainous interior of Hainan, principally in the districts of Loh-hoe and Deng-ang, several hundred Miao villages may be found. These Miao people, essentially a nomadic race, build their rude villages, live on the hillside a few years until the natural fertility of the soil seems to them to be exhausted, and then move to a virgin soil. Hainan's population embraces three great divisions—the Loi aborigines (several tribes of which have become much like the Chinese in everything except language), the Chinese and the Miao. The Chinese seem to be unable to distinguish between "wild" Loi and Miao, classing them all indiscriminately as Loi robbers, but they are very distinct peoples, each tribe having its own language and customs.

The Miao people are not native to Hainan. They themselves say that they came from Kwangsi five or six generations ago. They are practically all of one tribe, judging by the embroidered head kerchief of the women, but a few villages of a different type are found in Deng-ang. We would be very glad indeed to get in touch with Miao people in other parts of China who speak the same dialect as our people, and if any readers of this article recognize from the following descriptions, Miao who are similar to the Hainanese Miao, correspondence would be welcomed.

It has been my privilege, at two different times, to spend periods of three weeks each, itinerating among these people, and to have seen a number of their villages, both heathen and Christian. Certain general characteristics are true of all their villages and a description of one would apply to all. Let me take as typical the village of Baéh-túi-vóe or White-water-tail.

This village is situated near a lovely rocky river, on a tiny hill rising from the stream. Whether you come to the village from the north or from the south, you must scramble down a narrow, precipitous foot-path from the top of a mountain to the village, your carriers balancing their loads as best they can, and your pony in infinite danger of falling

and breaking his legs. In reverse order, when you leave you toil up a hill. That is the plan of all the villages—built in a valley between high hills, and near a stream. Doubtless two factors cause this choice of location—one the need of water and one the protection from robbers that the inaccessible position affords.

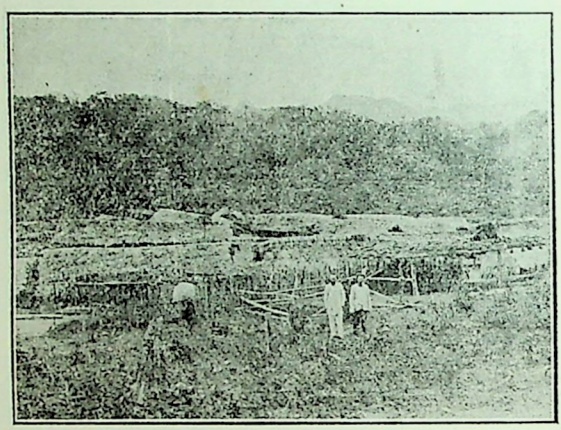


MIAO VILLAGE.

The villages vary in size from six or eight houses to forty or fifty. White-water-tail, an average sized village, has I think about twenty houses. The villages are loosely organized under two or three head men, one of whom looks after taxes or rents of fields if any have to be paid, and one of whom is charged with welcoming any guests and looking after any strangers who come. Hainanese trader, European explorer or Christian missionary, woe betide you if you do not go to this head man's house when you first arrive, otherwise you will find it impossible to obtain food and shelter in the village. These men seem to be chosen by common consent when a village is built and apparently hold office as long as the village remains in that location, barring unusual conditions. If new families join a village, it must be with the consent of both villages concerned.

When the site of a village has been selected, the houses are set down wherever the builder chooses to put them, so in very few villages are there anything like straight lanes between the houses. (Streets would be too much of a misnomer to use in this connection). As the houses are built, curving, twisting, snake-like paths develop between

house and house, village and stream, village and forest, and later between village and village. The villages being on the sloping hillsides, the householder must first level off the site he has chosen. This he does carefully, and the bank of earth twelve or eighteen inches high left at one side of the plot makes the protection for the back side of the house. A shallow trench is dug between this bank and the edge of the wall, and around the other three sides of the rectangular levelled place, to drain off the torrents of water that fall during the tropical storms.



Miao Village.

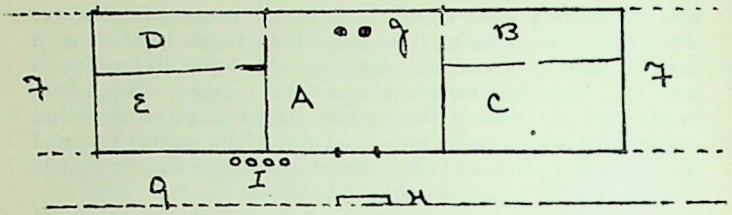
Four strong poles, standing about six feet above the ground, are driven firmly into the earth at each corner of the house-to-be. Ordinary houses are about thirty feet long and ten feet wide. At the middle of the two ends higher poles, standing about ten feet above the ground, are put in, and two more of the same height in the centre of the building and on a line with them, to hold the ridge-pole. Smaller posts are planted at regular intervals along the longer sides, and heavy bamboo or light timbers laid upon them to form the rest of the skeleton of the house. Light bamboo poles are lashed to ridgepole and sidepoles to take the place of rafters, and the top of the house is ready for the roof. No nails are used in the structure. Fastenings are made by means of bamboo or rattan withes, tied securely in place.

Roofing is done with one of three different kinds of material. Sometimes the leaves of the fan palm are used, laid overlapping each other. This roof is very easy to mend,

as you merely stick another fan under the thatch wherever the water is dripping through. Sometimes bundles of a heavy swamp grass are used, or the third alternative is rattan. The big rattan branches are taken, stripped of leaves on one side of the mid-rib, laid one above the other with the leaves overlapping, and the whole section fastened to the roof. This sort of roofing takes longer to prepare but is probably the most durable of the three.

The walls are the next problem. Often they are of bamboo stakes driven into the ground close together and chinked with mud up to the low roof. Sometimes they are simply split bamboo woven into screens and fastened firmly into place. No windows are left except tiny square openings in the walls and these are by no means universal. One door is left in the middle of the long front side of the house, a bamboo screen with bamboo withes for hinges and an ingenious bamboo latchstring. The eaves project two or three feet over the roof edge in every direction. At the back they thus extend almost to the top of the bank of earth mentioned above. In the front they extend down so near the ground that it is almost impossible to enter from that side, but a simple matter to enter this tunnel-like verandah at the end of the house and walk along close to the wall until the door is reached. The pig troughs are usually situated under this verandah, and the chicken coops also. Trough and chicken coop are hardly the proper names for the articles though they are used for those purposes. Their construction will be explained later. At one or perhaps both ends of the house the roof is extended three or four feet and under the shelter thus formed the household firewood, rice mortar, fishing and other implements are stored. The cows, if the family possesses any, are tied at night in a rude shelter near the house.

The floor of the house is made of pounded mud, cracking in dry weather and damp in rainy seasons. The general division of house space is shown in the accompanying sketch. Two stones make the fireplace and the crude iron skillet rests on them while the fire is built on the floor. Long logs are burned, being pushed into the fire as they gradually burn away. The smoke finds an outlet wherever it can, as there is no chimney. Above the fire a shelf of bamboo holds the family supply of corn or whatnot that needs drying. Hanging shelves on either side of the living room hold the family property. The rice room has a floor of woven bamboo, about a foot from the ground. As sons of the family marry, another room may be built on to the original house, if the new family does not set up a separate establishment entirely.




A—Living Room.
B—Parents' Room.
C—Rice Room.
D—Daughters' Room.
E—Sons' Room.
Used for various purposes.
F—Shelter for wood, etc.
G—Front verandah.
H—Pig trough.
I—Chicken coops.
J—Fire place.

I have seen one or two houses where there were three and four main entrances to the front verandah.

The utensils and implements used by the Miao are of the simplest. Rude iron hoes, heavy knives and the clumsy iron skillets are purchased from the Hainanese traders. Sometimes the skillets are lacking and the rice is steamed



A Group of Miao Women and Children gathered round the pipe that carries the water to the village from a stream above.

in hollowed-out tree trunks lined with leaves of the wild banana. Every man has his hunting knife, carried in a wicker pouch at his back. The chopping knives for clearing the forest are heavier. Every family seems to have at least one gun, a clumsy, heavy, old-fashioned type, used in hunting. The pig trough is a hollow log, the family wash-basin a cross section of a big tree rudely scooped and hollowed out. The rice mortars too are cross sections of trees, and the mallets are wooden, not even stone-tipped, in most cases. The ever-present bamboo and rattan make the rice sieves, the woven baskets used as chicken coops, the beds, and the little baskets swung from the roof beam, in which the baby is put when it is not on its mother's back or in a hammock-like piece of cloth. The fishnets are woven of the native hemp, as are the bags which the women swing across their backs and use to carry corn, sweet potatoes, other tubers, or anything they happen to wish to move. Water is carried in rude wooden buckets, possibly in kerosene tins, if a family has somehow come into possession of such articles, in small earthenware jars, or in three foot length sections of large bamboo. These latter are used if the water must be gotten from a very shallow stream, as three or four of them lashed together hold almost as much as a bucket and can be laid down flat in the stream. Clothes are washed at the river side, on flat stones.

The people make their living by farming, depending on hunting and fishing to supplement their food supply. Different from the Chinese, they know nothing of fertilizing their fields except by the use of wood ashes. Neither do they know how to raise rice in paddy fields, but plant only the upland glutinous rice, of which they have ten or eleven varieties, most of them white. They clear the steep mountain sides by cutting out some of the brush and smaller timber, burn off the place, dig up the ground with their small hoes, and raise two or three crops of rice, maize, and sweet potatoes. When the rice is ripe it is cut and bound in small bundles. These bundles are placed in racks under thatched roofs to dry and sweat and later stored in the rice rooms in the houses, and beaten out and pounded as needed. When the fertility in one place is exhausted they go to another hillside and repeat the process. When all the hillsides within easy distance (what they call "easy distance" would be four hours' walk for a foreigner) are used up they have no recourse but to move their whole village, so move they do. One advantage of course is that the housewife does not need to clean her domicile, and the smoky, grimy house of several years' use can well be left—but it is a bitter life.



THIS SHOWS THE TERRIBLE WASTE OF TIMBER. THE MIAOS BURN THE GRASS AND FOLIAGE TO SOW THE UPLAND RICE.

at best. They are truly "the eternal pioneers," and one old-young woman told me she had moved *twelve* times in her life of forty-odd years.

Their few pigs they cannot afford to eat except at wedding feasts, but sell them to the Hainanese traders. Chickens and ducks they eat occasionally, and also prepare the salted eggs. They raise very few greens but occasionally will buy them from a neighbouring Loi village. Corn is raised a great deal—a small variety of maize that does very well on the hillsides. The heart of a certain variety of palm tree is a common food, and in times of famine roofs of trees and brakes, bark, anything, must be used to stay the pangs of hunger. A well-to-do family may own a few cows, but they have a curious custom which they often follow, of giving their cows to the neighbouring Lois to care for. The calves of course revert to the original owner, but the Lois use the animals to work their rice fields and to haul the great logs of hardwood to the rivers.

Bears are found in the mountains, and the Miao prepare pitfalls and traps for them, shooting them when they have been thus captured. A species of small antelope makes very good eating. Wild boar are also often captured, and likewise

the porcupine, whose flesh is eaten, and whose shiny black and white quills, often a foot long, have various uses. The flying squirrel is a rarer victim, as only the poisoned dart shot from the crossbow by a skilled hunter is quick enough to strike it. Jungle fowl of all sorts are used for food.

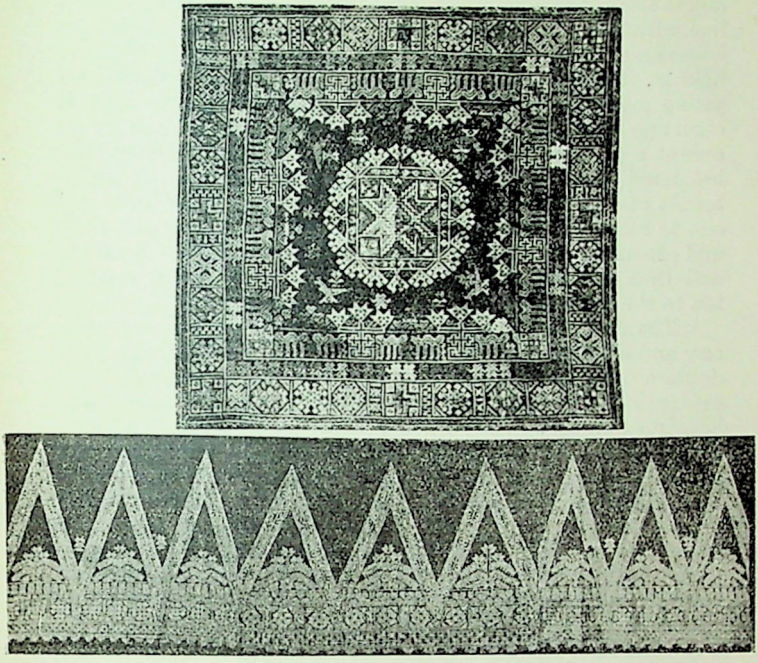
The fishing is usually done on a large scale. If a youngster goes a-fishing, his outfit is a piece of bamboo and a piece of hemp string with a noose on the end, where he nooses his catch. But when the rivers are low a whole village or perhaps several villages will join in a common fishing expedition. Some of the men dam the river, others go to the forest and come back laden with the bark of a certain tree and a certain vine. These barks are pounded in mortars until well macerated, mixed, and pounds and pounds of the "medicine" are poured into the river above the dam. The mixture kills or stupifies the fish, which rise to the top of the water and are easily secured. The catch often amounts to a thousand-odd pounds of fish, not to mention crabs and eels and other creatures. The fish are cleaned immediately and the people eat them without fear although they say that a chicken or duck that eats the entrails will sometimes die from the poison. The fish not wanted for immediate consumption are salted down with a variety of pooped rice and kept for future use. This method may injure the small fish in the river—undoubtedly it does injure them in the immediate vicinity of the catching—but does not have any serious effect on the total supply, apparently.

The costume worn by the men differs very little from that worn by an ordinary Chinese labourer except in the way the coat fastens, as it laps a little to the left and fastens slantingly down the front. The costume worn by the women however, is the distinguishing feature of the people, and is a very attractive outfit in its blue and red with touches of other colours on the head kerchief. For a grown woman, the costume consists of a kerchief, a coat and a short skirt, both dark blue, and dark blue puttees. A narrow red silk girdle, about an inch wide, woven by the women themselves and ending in long fringe, is worn around the hips. The same style of tie, only about a quarter of an inch wide, fastens each puttee just below the knee. The material for the clothing is bought from the traders, and is a coarse, heavy, unbleached cotton cloth. The women dye the goods with indigo and set the colour with pigs blood. The coat is made quite like a Chinese woman's coat, but reaching to the knees and not lapping so far over to the side. A piece of turkey red cotton is embroidered and put on as a narrow collar band; the bottoms of the rather loose sleeves are edged the same

way, and pieces are also put on both sides of the coat where it fastens, for a distance of six or seven inches down from the collar. The side seams are open for about eight inches from the bottom of the coat and are edged with red.

The skirt is a double piece of the same goods, the fold coming at the bottom, and reaches to the knees. It is tied around the hips with a tape. The skirt is not embroidered, but is elaborately stamped with figures of trees, bamboo, etc., in a distinct pattern. The method of stamping is very ingenious. A small piece of bamboo about eight inches long is whittled to a very narrow width in the centre for a distance of a quarter or an eighth of an inch, and the two ends then brought together and fastened, leaving the narrow piece straight across the bottom. Some beeswax is melted, and the woman dips her bamboo instrument in the wax and puts it quickly on the undyed goods. Dipping, dipping, dipping she puts her pattern on in perfect regularity, without any sort of guide, if she be skilful at it. Then the cloth is dyed, but the dye cannot penetrate the wax, which is later scalded off with boiling water, and the pattern is left, a very faint blue on the dark blue skirt.

The kerchief is embroidered with many symbolic designs. It too is the same dark blue cloth, a piece about fourteen inches square. With lighter blue thread and silk of all colours the cloth is almost covered with cross stitch and other forms of embroidery. The younger women and the girls make their's very gay, the older women not so much so. It is said that a woman working steadily takes a month to finish one kerchief, and a woman who must work too, will often need a year to finish one. So they are not easy to buy, even at the price of one dollar which we always give. The central motif is always worked out on the square as a basis, with the octagon and the isosceles right triangle as the natural variations in the figures. The swastika symbol is used a great deal. Birds, butterflies, silkworm moths, trees, flowers, horses, dogs, dragons, tortoises, Loi children and Hainanese children (two very different figures—and never a figure of a Miao child)—these are some of the symbols I managed to identify. The women speak very little Hainanese and I know no Miao so it was impossible to get all their meanings. The kerchief is worn with one point over the forehead and one down the back of the neck, the other two corners being brought around and tied in a knot at the back of the head. The younger girls wear the same costume as the women with the exception that they usually have pointed hoods, also embroidered, or sometimes hoods with the crown cut out to show the kerchief beneath. The babies wear little



round caps with symbols embroidered around the bottom, and sometimes with a few coloured beads on strings used as additional ornaments. The special goodluck charm seems to be worked only on the children's caps. The heathen Miao women wear large silver earrings, and at the weddings the bride wears a long silver chain attached to her two silver hairpins. Physically, the Miao are quite a different type from the Chinese. They are shorter, generally, and more lithe and agile. They are not especially slant-eyed, and their eyes are a lighter, softer brown, often sparkling with a merry twinkle as they talk. They are entirely monogamous, and the husband and wife eat together, work together, and have much more of a normal family life than is seen among the Chinese. The women go to work in the fields or the woods, carrying their babies strapped to their backs much as the Cantonese women carry their children, with an immense palmleaf stuck under the shoulder band, to keep the sun and rain from the child.

The young people are married at seventeen or eighteen, and it seems to make no difference whether the young couple live with the groom's parents, the bride's parents, or set up housekeeping in their own home. The wedding is usually held at the groom's home, two or three young girls and a young man or two from his village going for the bride and escorting her back. The bride wears no distinctive dress except a peculiar headdress under her kerchief, and an embroidered girdle of undyed cloth. She also carries two small towels of this same material thrown over her shoulders, and one to cover her face. According to their custom, the bride and groom sit on the same bench and eat and drink together, and then declare their allegiance to the family by serving tea to the parents or in some other simple way.

The Miao in their heathen state apparently worshipped any and all gods in an effort to appease them but with little definite idea or set ritual. Idols do not seem to be in evidence in their houses, and being a roving people, they have no temples. They have within the last few years become interested in the Gospel and whole villages have become Christian, much as has been the case in the mass movement, so-called, in India. They are a simple people, highly emotional and temperamentally religious, which is often true of hill peoples. Thus certain emotional phases of religion immediately become paramount in their eyes, and without careful teaching they are liable to be led astray on these points.

The Miao have no written language of their own, but pick up Chinese character with amazing rapidity. The Christian villages each put up a chapel at their own expense, meet every morning for prayer before they go to their work, and every evening for a short service and an hour or so of study. When a Chinese evangelist or a missionary comes to the village, they study until midnight, when they are sent home in self-defence by the teachers—and at 2 a.m. they are up pounding rice, so that we wonder when they sleep. They are a wonderfully interesting people, these "Children of the Forest," as they style themselves, and it is a rare privilege to be among them and come to know them.

# NOTES ON THE SYMBOLISM OF THE PURPLE FORBIDDEN CITY

*Which stands within the District of "Obedience to Heaven."*

FLORENCE AYSCOUGH

"There is nothing which Heaven and Earth do not cover or support—equally with the rest." 天地無不覆載

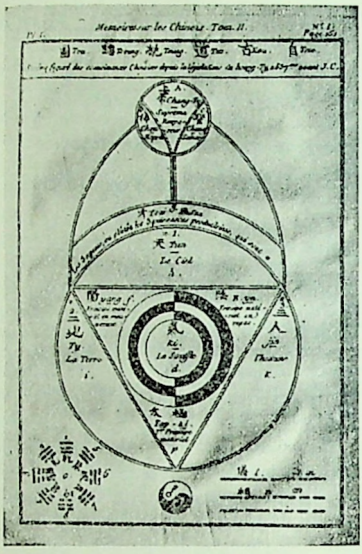
"A Nation's ideals are scarcely ever the harbour-lights where it casts anchor. They are the Beacons which flash a momentary guidance across the dark paths of human wandering, the sparks which reveal the quality of the fire from which the race derives its dominant inspiration." (*Pencil Speakings from Peking.* By A. E. Grantham, p. 18).

Since the days of Marco Polo descriptions of Peking have frequently appeared; in these, however, one of the most important and interesting features of the Imperial buildings—that is their symbolic character—has so far as I know not been mentioned. This symbolism is based on the same foundations from which Chinese civilisation itself has risen.

An outstanding and peculiar characteristic of this civilisation and one in which it differs from all those extant, lies in its conception of Leadership—Kingship, and to understand this conception we must study the philosophy which is expounded in the Classical Books of China. This philosophy is discussed by Père Amiot in "Les Mémoires concernant les Chinois," Vol. II and is made clear by means of a diagram. The following very terse epitome is given by T. T. Meadows in his "*The Chinese and Their Rebellions.*"

All nature, animate and inanimate—the Universe in the widest or proper sense of the word—is based on, and subsists by an ultimate Entity, the specific or proper name of which is *T'ai Chi.* This term rendered literally means the Grand Extreme; and it is intended to express the extreme point to which man's speculations on the nature of existence have been able to reach. As this Grand Extreme, which I have just called an Entity, is absolutely immaterial, and as it operates in the process by which the material universe is produced in an invariable way, yet without intelligence and without will, it may be viewed as a Law—as the fixed Order

in which all the multifold and varied phenomena of the Universe take place. I shall therefore call the T'AI CHI 太極 the ULTIMATE PRINCIPLE.



The Ultimate Principle has operated from eternity, and now ceaselessly works, by a dynamical process in virtue of which animate and inanimate nature has existed from all eternity. This process is represented as pulsative, as a succession of active-expansive, and passive-intensive states; which succession, as already indicated, never had a beginning. The Ultimate Principle, in its *active expansive* operation, constitutes and produces the *Yang* 陽 or Positive Essence, in its passive-intensive operation constitutes and produces the *Yin* 陰 or Negative Essence.

The Positive Essence is said to transform, the Negative Essence is said to unite. By the action thus indicated they produce, the FIVE ELEMENTS OF THE MATERIAL WORLD 五行: WATER, FIRE, WOOD, METAL, EARTH. By which the reader must not understand the visible palpable things so named, but five essences, one possessed by each, and constituting it what it is, as distinguished from the others.

At the same time that the Five Elements are produced, the Four Seasons 四季, come into existence. By the Four

Seasons must be understood not merely four divisions of the time of the year, but four special though secondary principles, or rather four specialized forms of the Ultimate Principle each of which has a certain predominance in nature during one of the periods called Spring, Summer, Autumn, Winter.

A transcendental union and coagulation now takes place, of the ULTIMATE PRINCIPLE, TWO ESSENCES, FIVE ELEMENTS.

The Positive Essence becomes the Masculine Power, The Negative Essence becomes the Feminine Power—conceived in which character the former constitutes the HEAVENLY MODE OR PRINCIPLE, the latter constitutes the EARTHLY MODE OR PRINCIPLE.

By mutual reaction, the two produce all things in the visible, palpable world; and the double work of evolution and dissolution goes on without end.

In the course of the process of universal production, man is constituted of the finer portions of the elements at work, and is the most intelligent of all things; the unintelligent, zoological world, being included in the term things. It is at this stage that the mental, as different from the material world manifests itself in the form of a distinct existence. As we believe that mind and matter have the same common origin in the incomprehensible workings of the Author of existence, so the Chinese believe that mind and matter have the same common origin in the transcendent operations of the Ultimate Principle, the T'ai Chi.

Man's Hsing or Nature, as allotted to him in the course of these operations, is perfectly good. Its qualities as exhibited in active relation to the world are classified under five heads, as the FIVE VIRTUES 五常. These are

JEN 仁, I 義, LI 禮, CHIH 智, HSIN 信.

JEN (BENEVOLENCE). I (UPRIGHTNESS OF MIND). LI (PROPRIETY IN DEMEANOUR). CHIH (KNOWLEDGE OR ENLIGHTENMENT). HSIN (GOOD FAITH, TRUTH).

As in the region of ontology and cosmogony the *Two Essences and the Five Elements* are the sources of all things; so, man having been constituted as a separate existence—in the region of psychology and sociology, the *Two Essences and Five Virtues* are the sources of all affairs. Mental and material existences, originate in the Two Essences and the Ultimate Principle their one root, in all things and in all acts the Ultimate Principle operates as the Two Essences.

Having thus set forth the main principles he proceeds to the "Theory of the basic idea of the Classics and hence of Chinese Philosophy."

The key to the right understanding of the Chinese Sacred Books with their established annotations, as comprehending a theory of all mental and material existence, lies in the perception of the fact that the fourteen following words or terms, T'ai Chi; Hsing; Hsin; Tao; Tao Li; Li; Tê; Ti (or Shang Ti); T'ien; T'ien Li; T'ien Tao; T'ien Ming; Ming and Ch'eng, MEAN ONE AND THE SAME THING: the Ultimate Principle of my exposition.

The differences among those words are purely of a nominal kind: the words themselves are, all of them, names for the Ultimate Principle as it is conceived either in operation at various stages of the evolution of the Universe; or as more especially forming the root of, and working in some division or sub-division of the Universe: or as considered with more particular reference to some one feature of its own action; in no case do they, as philosophical terms, mean anything distinct from, or less than, or more than—the Ultimate Principle.

### Definition of Terms.

T'AI CHI 太極 "Great, Extreme."

Morrison: 5,914. That which existed previously to the division of Heaven and Earth; or the present system of the Universe.

Giles: 859. The "Absolute" of Confucian cosmogony, as explained by Chu Fu-tsu.

Wieger: *Analysis*, 2 D. Man between Heaven and Earth striving with all his faculties, mouth and hand in the struggle for existence=extreme.

Meadows: *T'ai Chi* is the name used when the Ultimate Principle is regarded with reference to its quality as the ultimate or extreme originating point of the Universe.

HSING 性 "Nature."

Morrison: 9,475. The nature, principles or properties communicated by Heaven; innate qualities; what is born in man, or with man; the nature or properties of the things. The natural constitution, ability, disposition, or temper of man.

Giles: 4,600. Nature, natural disposition, temper, faculty.

Wieger: *Analysis*, 79 F. Heart; a growing plant.

Meadows: In the process of universal production the Universal Principle is often represented as a "Flowing forth" in order to constitute men or things; as an influx into humanity it is Jên Hsing, the nature of man. The nature of man is therefore perfectly good, for it is identical with the will of Heaven, that is to say, with the fixed course of the one ultimate principle of the Universe.

Hsing being used of the nature of the things as well as that of man, it follows that inanimate nature, is to the Chinese mind, as perfect as it is considered by us when spoken of as, fresh from the hands of its maker, etc.

## HSIN 心 "Heart."

MORRISON : 9,453. The heart; the affections; the mind; the intentions; the origin.

GILES : 4,562. Physical heart, first among the five viscera, is seat of the mind. Hence thought intelligence, etc. Also the moral heart or nature.

WIEGER : *Analysis*, 107. A picture of a heart.

MEADOWS : Man's *hsin* or mind is nothing but his *hsing* or nature conceived as it exists in him at a somewhat later stage of the evolutionary process.

## TAO 道.

MORRISON : 9,945. A way, a principle. The principle from which Heaven, Earth, Man and all nature emanates.

*Principle in action* (see *Li*). Correct virtuous principle and course of action. Order and Good principle in a government and country. To speak, to direct, etc.

GILES : 10,760. Road, Path. Hence *the* road "par excellence," the right way, true path.

WIEGER : *Analysis*, 160 A. Head; to walk.

MEADOWS : Ta is the term which marks the Ultimate Principle as the fixed Way or course of the Universe.

## LI 理.

MORRISON : 6,942. To rule; the principles in matter, in bodies, in the universe and in man by which they are regulated; right principles; reason in man; the principle of order by which the Universe is regulated. Also denoted a "principle of organization"; the internal and essential form of Europeans. Sometimes spoken of as a kind of Soul of the Universe. The heavens and earth and all animate and inanimate creatures are but one Li or principle; and as to human beings every one has an individual and distinct Li. The universal Li is compared to the water of the ocean out of which each person takes a part, some more, some less still all belong to the water of the ocean which is supreme.

GILES : 6,879. Abstract right; eternal fitness of things; principle.

MEADOWS : Li is the Ultimate Principle as the rule or fixed order of the Universe.

## TAO LI 道理.

MORRISON : Right principles, a natural sense of fitness, reason, reasonable.

GILES : Right principle, doctrine, reason, argument.

MEADOWS : One of the commonest, and probably the original signification of Tao is path or way. Though it appears to have been employed as our word "way" is employed when we speak of the "ways," *i.e.*, manner of acting of men, and afterwards of heaven. It then began to be and is now used in language still more philosophical, to denote the way of development of the Universe—the manner of the action of the Ultimate Principle in the evolutionary process. The transition from this to the meaning of absolute truth, is easily seen. . . . Hence Tao, especially in conjunction with Li, one of the other names of the Ultimate Principle, as Tao Li means Reason.

TE 德.

Morrison : 10,202. Virtue commonly in a good sense. Power, Force, Benevolence, Virtuous instructions.

Giles : 10,845. That which one does naturally, spontaneously, without being able to help it, conduct, behaviour, principles exemplified in action, energy, power, moral excellence, virtue, kindness.

Wieger : *Analysis*, 10 O. Heart : direct (ten eyes which can see the slightest deviation should such exist), also the figure for a step.

Meadows : Tê denotes the Ultimate Principle as an inherent power or virtue of that Universe which, in reality, is produced by it. Hence when Tê is used to express a quality of man, it, as identical with the Ultimate Principle inherent in him, necessarily means perfect goodness or virtue as opposed to vice.

TI 帝.

Morrison : 9,992. The Appellation of one who judges the world or of one who rules over Nations; celestial virtue. Shang-ti the highest Sovereign, the Supreme Ruler; Heaven or the God of Heaven.

Giles : 10,942. God; the Supreme Ruler of the Universe.

Wieger : *Analysis*, 120 H. The one who governs; a figure representing a man in trailing robes of ceremonial.

Meadows : The name Ti or Shang Ti expresses still more strongly (than T'ien Li; T'ien Ming; or T'ien Tao) the ruling, rewarding-harmony and punishing-violation characteristic of the Ultimate Principle. Both T'ien and Ti but more especially Ti may be said to personify the fixed course of Nature.

T'IEN 天.

Morrison : 10,095. The highest, that which is resident above. To rule and keep in subjection the creatures below. Heaven used for the material heavens, the sky and for a Supreme and Intelligent Power which views human actions and thoughts, and which rewards and punishes individuals or nations, but which seems to want personality. There is a great variety of expression and confusion of ideas with the word.

Giles : 11,208. Material heavens; according to "Shuo Wên" "the one great thing" now known to be anthropomorphic picture of the Deity; the sky; Heaven, as a power which unites with earth to produce all living things; the pateraether of the Romans : nature the eternal principle of right. The Supreme Ruler of the Universe; God as a personal omnipotent, omniscient, and omnipresent Being, beyond the ken of man, and ranked above Shang Ti in the Filial Piety Classic : etc., etc.

Wieger : *Analysis*, 1 C. The One greatness over Man.

Meadows : T'ien may be said to personify the fixed course of Nature. When T'ien is used in its sense of sky or visible blue heavens the Ti is described as its Hsin or Mind.

MING 命.

Morrison : 7,732. Fate; The destiny of individuals in this life. The life of human beings. A command.

Giles : 7,962. The Will of God; a decree; an order; Fate, Destiny.

Wieger : *Analysis*, 14 I. A mouth and an order.

Meadows (see T'ien in conjunction).

T'IEN LI 天理.

MORRISON : Heavenly principles; the moral sense; Providence.
GILES : (6,879). Eternal principles, Divine justice, Natural sense of Justice.
MEADOWS : T'ien Li means the rule or regulated order of Heaven.

T'IEN TAO 天道.

MORRISON : The Ways of Heavens; Providence.
GILES : 10,780. The Way of God.
MEADOWS : The Way of Heaven.

T'IEN MING 天命.

MORRISON : The Decree or Will of Heaven.
GILES : 7,962. The Will of God. The appointment of Heaven.
MEADOWS : T'ien Li, and T'ien Tao are both synonymous with T'ien Ming. That is the fixed order of action or course of the Ultimate Principle.

CH'ENG 誠.

MORRISON : 1,084. Without guile; sincerity; truth.
GILES : 766. Guileless; sincere.
WIEGER : *Analysis*, 71 M. Words; Perfect, complete.
MEADOWS : Ch'êng is used of the Ultimate Principle when it constitutes the nature or mind of the Holy Man : a superlative being sometimes added to indicate unmistakeably its completest realization. In the Imperial "Essence of Philosophy" where Chu Hsi's annotations are found, we read the following : "Ch'êng is the fundamental characteristic of the Holy Man.—Ch'êng is the name of the perfectly real and naturally right : it is tne true, fixed order (Li) which nature received from Heaven. All men get it; and that which makes the Holy Man holy is nothing else but merely his complete personal realization of it.—Ch'êng is what is called T'ai Chi.—Holy is merely Ch'êng. He who possesses Ch'êng entirely comprises within himself the spontaneousness of all true principles; with perfect sense—without thought or effort—he keeps undeviatingly to the Way of the Universe. That which makes the Holy Man holy is nothing but his complete personal realization of the real order of the universe; it is what is called T'ai Chi.
Ch'êng is the radical nature of the true order of Heaven.

The "human manifestation" of this philosophy, if he can be so-called is—the Ruler; the man who as the character Wang 王 (by which name he was originally known) clearly shows, unites in his person the San Tsai 三才 The Three Powers, Heaven, Earth, Man (see *Shuo Wen*).

It is obvious that no ordinary being can fill this great office, therefore the Rulers were originally chosen, by their predecessor, for their outstanding integrity and intelligence which showed the perfect working of the T'ai Chi or Ultimate Principle within them.

A glance at Père Amiot's diagram shows that the T'ai Chi is set in operation by the Ch'i 氣 or vital essence which springs from the Creator, or as he is often referred to in poetry "Builder of all Things"—Shang Ti—thus the "one-man" who shows his fitness to rule is in intimate connection

with the spirit of Heaven and is looked upon as the Son of Heaven which has evidently called upon him to assume office.

It was not until the Hsia Dynasty 2205-1766 B.C. that the hereditary principle was introduced by the great Yû 禹 and even then no right of primogeniture existed nor has it been introduced: the King chose from among his sons the one best fitted to rule, often abdicating in his favour, and this Rule only lasted while Peace and Tranquility reigned in the Empire; famine, disorder and misery were taken as evidence of the Ruler's incapacity—evidence of Heaven's displeasure; and if the offending monarch did not abdicate it was the duty of some public-spirited subject to raise the Standard of Revolt and found a new Dynasty. From this it is clearly seen that the "Divine Right of Kings" has no place in the Chinese theory of Government but that the "People's Right of Rebellion" is recognized.

A virtuous noble, T'ang 湯 of Shang 商 was the leader of the first successful rebellion in Chinese history 1766 B.C. In the speech made after the campaign T'ang said that Heaven, who favoured the common people, had chastized the wicked government of the late Sovereign and had made use of him, T'ang, as His instrument. It was with fear and trembling that he had undertaken the great task, feeling as though he were standing on the brink of a great abyss; but that The Decree of Heaven was infallibly correct, he had therefore appealed to the people to assist him in carrying out the "punishment determined by Heaven." T'ang made a great and wise Ruler and gave proof of his feeling of deep responsibility when, during a period of dearth and famine, he performed sacrifice to Heaven and prayed that, as he had evidently failed in his duty, his life might be taken but that the people might be spared further suffering. Before the prayer was ended rain fell and the drought was over.

The following Hymn by King Hsüan of Chou 周宣王 from the Shih Ching 詩經 expresses the same feeling.

(Hsüan Wang — King Hsüan — of the Chou Dynasty reigned 826-781 B.C. Although it is not certain that the King wrote it, it is phrased as though the words came from his lips. He succeeded to the remnant of power left by Li, and was bent on removing the causes of disorder and bringing about peace. The translation is based on the Analysis of the character).

STANZA I.

1.—Immense that Cloudy River;
2.—Revolving bright as sun and fire in the Heaven;
3.—The King, he who unites in his person Heaven, Earth and Man spoke—Wu Hu (Alas!!)

4.—What crime have the men of to-day committed?
5.—Heaven sends down from above, death, disorder, confusion.
6.—The grains and cereals, the vegetables and green foods are not ripe—again and again, many times does this happen!
7.—There is no spirit to whom I have not lifted up sacrifice;
8.—No victim I have treasured and so kept back;
9.—My stone sceptres and round badges of rank have come to an end;
10.—How! Why! am I not heard?

### Stanza II.

1.—The drought is already too extreme.
2.—The heated air strikes man's body with over-powering concentrated fierceness.
3.—I have not ceased to offer the pure sacrifices.
4.—From the Border Altars back to the Ancestral Altars I have advanced.
5.—To Heaven to Earth I have lifted the sacrifices on stands, and have after the ceremony, buried them in the Earth.
6.—There is no spirit I have not honoured.
7.—Even Hou Chi, Sovereign of Grain would not have been competent.
8.—Shang Ti does not send his spirit down upon us to listen to our prayers.
9.—This destruction and waste, this loathing for the Earth below and all the people on it.
10.—I desire to bear this myself, on my own body—the result of my fault!

### Stanza III.

1.—The drought is already too extreme.
2.—For its serious consequences I cannot be excused.
3.—Terrified—terrified—; I feel in peril—I feel in peril!
4.—As when one hears the clap of thunder, and the roll of thunder.
5.—That which will remain of the black-haired people of Chou,
6.—There will not be so much as half a man.
7.—Vast as Heaven the Above Ruler.
8.—Even I will not be spared.
9.—How should I not fear greatly!!
10.—The sacrifices to our early Ancestors—will be extinguished.

### Stanza IV.

1.—The drought is already too extreme.
2.—Its serious consequences cannot be avoided;
3.—Scorching, scorching; blazing hot—blazing hot.
4.—No dwelling place is left to me.
5.—The great Decree of Heaven, by which I live and reign, is nearly at an end.
6.—There is none to look up to—there is none to regard.
7.—The many great officials, the virtuous men of the past,
8.—In its serious consequences give me no help;
9.—Father, Mother, my Early Ancestors
10.—How can your hearts be at peace—how are you willing to endure my sufferings?

### Stanza V.

1.—The drought is already too extreme!
2.—Scoured, scoured the hills, dried the streams;
3.—The Demon of Drought exercises his ravages and his oppression.
4.—Like fire burning in the heart—like fire burning in the hedges—
5.—My lonely heart is as dried by the heat of summer;
6.—Sorrow in my burning heart is like the clouds of steam rising from fire;
7.—The many virtuous men of the past!!!
8.—Its serious consequences they do not hear or understand,
9.—Vast as Heaven the Above Ruler!
10.—Be willing to enable me to retire!

### Stanza VI.

1.—The drought is already too extreme.
2.—I strive in vain—I fear the passing days.
3.—How, why, should I endure this severe affliction?
4.—Unhappily I cannot learn its reason.
5.—I offered the early sacrifices for good crops, in good time, and with deep respect and awe;
6.—Not one of the earth spirits of the four quarters did I neglect.
7.—Vast as Heaven the Above Ruler.
8.—Does not even consider my behaviour.
9.—I have been respectful and reverent to the spirits whose intelligence is brilliant as the sun and moon combined—
10.—They ought not to visit on me their hate and fury.

### Stanza VII.

1.—The drought is already too extreme!
2.—Order is dispersed, no laws remain in force.
3.—Reduced to extremities are the great officials.
4.—As if smitten with a chronic illness and wounded with weapons is my chief Minister,
5.—My Master of Horse—my Commander of the Guards,—
6.—He who superintends my food, my attendants both to the right and to the left
7.—Not one among them has failed to try and help the people.
8.—Not one among them has ceased trying because of a feeling of disability
9.—I throw back my head, I gaze at Vast Heaven with reverence—
10.—I speak saying "Why must I bear such grief?"

### Stanza VIII.

1.—I throw back my head—I gaze at Vast Heaven with reverence.
2.—The stars are sparking brightly.
3.—My Officers, the great men of my country,
4.—You have reverently approached Heaven, and have kept nothing back.
5.—The great Decree of Heaven by which I live and reign, is nearly at an end—Death is approaching!!
6.—Do you not abandon that which you have so far accomplished—
7.—Your prayers and sacrifices are not for me alone—
8.—But to keep calamity from all the people and those who rule them.
9.—I throw back my head, I gaze at Vast Heaven with reverence—
10.—When may I, of grace, be given Peace?

King Hsüan does not address Heaven as a petitioner, but as a responsible official who makes report of his behaviour to a superior. This intimate connection between the King on Earth and the Sovereign of the Universe cannot be too strongly insisted upon. As the Ruler above lives in a circumpolar constellation composed of fifteen stars known as the Tzŭ Wei Yüan 紫微垣 Purple Protected Enclosure so his son below lives in an enclosure known as the Tzŭ Chin Ch'êng 紫禁城 Purple Forbidden City;[1] furthermore in the names of the 759 asterisms of the Chinese celestial sphere one finds reproduced the names of various officials and offices of the Terrestrial Court, headed by the Polar Star itself which is known as T'ien Huang Ta Ti 天皇大帝 Heavens Emperor Great Ruler.

It is as though to quote the remark of the astronomer J. B. Biot in the introduction to the translation of the Tcheou-li by his son Ed. Biot; "Without doubt the creation of these analogies sprang from superstitious ideas. In any case can one not believe that the legislators, wishing to give to their government the most efficacious conditions of stability, strove to connect the rites with Heaven itself as the most conspicuous example of immutability." Gustave Schlegel in his delightful work "Uranographie Chinoise" treats the whole subject at length, he further presents a most interesting argument to prove that the much discussed "flaming pearl" which appears in decoration in conjunction with the dragon is in reality the sun, and that the dragon after his winter's sleep belches it forth. The argument is too long to quote within the limits of a paper but well repays careful study. The Rev. Lewis Hodous in his article on "The Dragon," Journal N.C.B.R.A.S., Vol. XLVIII, 1917, expresses himself as in agreement with Dr. Schlegel on this point while Vissière who has devoted an entire book to the subject of the beneficent saurian, after a brave attempt to prove that the pearl is the moon, ends his section "The Dragons And The Ball" with the following words: "Therefore after having given the above facts that the reader may take them into consideration, I feel obliged to say 'non liquet.'"

Whether or not the dragon and the sum are thus intimately connected, it is an indubitable fact that the

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[1] In his work on Peking Mons. Favier states that the Forbidden City is called Purple because purple mortar was used in its construction, this statement is often repeated but I am able to find no evidence that it is correct. The Tzû Yüan 辭源 states that in building the Great Wall purple "earth" was used 秦築長城土色皆紫 (古今注)

Emperor is figuratively spoken of as the Sun, and that his emblemn is the Dragon.

Besides the great variety of actual dragons it must not be forgotten that the dragon had nine sons who did not prefectly ressemble him, who each possessed some great talent; these, which all appear in the decoration of the Forbidden City are according to the reply given by the official Li Tung Yang 李東陽 to the Emperor Hsiao Tsung 明孝宗 of the Ming 明 dynasty, as follows:

贔屭 *Pei Hsi*, a creature resembling a turtle, which is able to, or likes to, bear great weights. It carries stone slabs which bear inscriptions.

螭吻 *Chih Wên*, a sort of dragon which likes to gaze and look out, so it is placed on the ridges of roofs.

蒲牢 *P'u Lao*, a creature which loves to growl and make noise, therefore it is put as a handle to great bells.

狴犴 *Pi An*, a creature which likes to use his energy and active strength. It is placed over prison doors, being very fierce.

饕餮 *Tao T'ieh*, a creature which is very gluttonous. It loves food and therefore is put on various vessels, as cover, handle, etc., as a warning against gluttony.

趴蝮 *Pa Hsia*, a creature which loves water. It is put on the railing of bridges.

睚眦 *Yai Chai*, a creature which likes to kill. It is therefore used on sword handles and where blades join handles.

狻猊 *Suan Li*, a creature which is fond of smoke and fire, and is used on incense burners.

椒圖 *Chiao Tu*, a creature which likes to close things, and is therefore used on door handles.

Apart from all these appendages of picturesque romance one feels indeed that the ancient Chinese system of government, *in its ideals*, ressembles far more closely democratie government, than it does any of our monarchial forms, especially as, in addition to the points already mentioned, the Emperor was regarded as the head of a clan and the Father of his people. This fact was noticed by Van Braam, who in 1794—1795 conducted an Embassy from the Dutch East Co. to the court of Ch'ien Lung; the dedication to his Journal which contains "an authentic account of the Embassy," is to His Excellency George Washington, President of the United States and reads as follows:

> Sir,—Travels among the most ancient people which now inhabits this globe, and which owes its long existence to the system which makes its Chief the Father of the National Family, cannot appear under better auspices than those of the Great Man who was elected, by the universal suffrage of a new nation, to preside at the conquest of liberty, and in the establishment of a government in which everything bespeaks the love of the First Magistrate for the people.

Permit me then to address the homage of my veneration to the virtues which in your Excellency afford so striking a resemblance between Asia and America. I cannot shew myself more worthy of the title of Citizen of the United States, which is become my adopted Country, than by paying a just tribute to the Chief, whose principles and sentiments are calculated to procure them a duration equal to that of the Chinese Empire. I am, with respect, Sir, Your Excellency's most humble and obedient Servant, A. E. Van Braam Houckgeest."

The one outstanding difference, of course, between the Chinese ideal and that of the American Republic lies in the fact that in China the Ruler was the choice of Heaven, whereas in American he is the choice of the people. Van Braam's experiences are most interesting, he was the last European until after the Boxer Days of 1900 to have audience in one of the three great Halls. His descriptions are entertaining, and one of the features which struck him forcibly was the entire absence of militarism about the Court or in the Empire. He says:

"Neither upon this occasion, nor during any of the other ceremonies at which the Emperor was present, did I ever see a military guard. There is not even a guard-house at the gates of the Palace, which are entrusted to the sole care of a little Mandarin and a few other individuals appointed for that purpose. Any one would naturally expect to find a small army in the Imperial residence, but he will see nothing like it. I can affirm that in all my walks through the city I never met with anything military except a small guard-house, occupied by ten soldiers, under the command of an officer, who falls into the ranks himself as sergeants do in Holland. At the gates of the city there are perhaps, thirty or forty men, commanded by an officer of higher rank.

I was not a little surprised to see so few troops, after having been assured last year, by one of the persons of the English Embassy (Capt. Mackintosh) that the effective army of the Chinese empire amounted to eighteen hundred thousand men. Perhaps it is requisite to go into Tartary to see them; for I sought in vain during my journey to discover a sufficient number to justify my adopting any such estimate. In the cities of the first and second order we found as many as two hundred and fifty soldiers, and in those of the third order seldom more than half the number. This calculation is founded upon the whole garrison turning out under arms in the cities we went through . . . we should hardly suppose at the outside more than eight thousand men.

This court is then the only one even in Asia where the chief of the nation is not surrounded and protected by a formidable military guard."

With these facts in mind let us proceed in imagination, through the various Gates, Halls, and Palaces of the Purple City, which may indeed be called an apotheosis of, a

consecration to, that Ho 和 or Harmony[1] that co-ordination of thought and action which brings peace and happiness to the world.

The gorgeous colouring of the buildings is symbolical. The walls are red—symbol of the south, the Yang principle—the sun—happiness; while the roofs which cover the residence of the Sovereigns on Earth are of the bright yellow which is the symbol of "earth," the Yin principle.

The approach to the enclosure designated as "Forbidden" is through the T'ien An Men 天安門 Gate of Heaven's Peace, this is flanked by two beautifully decorated marble columns known as Hua P'iao 華表 Glory of Virtue Sign-posts,[2] to guide the Emperor upon the "Way" he should tread. These are a survival of the Fei Pang Mu 誹謗木 Boards of Criticism and Detraction, instituted by Yao 堯 and placed by him and his successors outside the Palace gates in order that all who wished to do so might write upon them their opinion as to the acts of the Ruler, and their suggestions for improvment in the government. The Hua P'iao is also a symbol of the glory which should shine from the Emperor's virtue.

A paved road leads to the pink walls of the Purple Forbidden City which are pierced by four gates, one facing each of the cardinal points. Civil Officials enter by the Tung Hua Mên 東華門 Eastern Glory of Virtue Gate, Millitary Officials by the Hsi Hua Mên 西華門 Western Glory of Virtue Gate (in all Court ceremonies and processions they keep these positions, Civil to the east, Military to the west) while the Emperor only is borne through the opening in the southern face known as the Wu Mên 午門 Gate of the "Sun at Its Zenith." Upon the solemn occasions when it is opened a bell is struck as the Son of Heaven passes under

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[1] 和諧也不剛不柔也 (康熙字典)
Ho is to be in accord with, to harmonize together; it is not hard not soft, not unyielding not yielding. (*K'ang Hsi Dictionary*).
Ho was originally written with the character for the flute or "panpies" beside the figure for growing grain. It would be hard to find figures which would better express perfect peace and harmony. Full ears, promise of a plenteous harvest, and sweet sounds perfectly blended floating through the air.

[2] 華表 堯設誹謗之木今之丨丨木也大路交衢悉施焉
A B 或謂之表木 (古今注)
The Ancient and Modern Commentary of the Chin dynasty says: Yao instituted the Fei Pan Mu, now Hua P'iao Mu. They were placed at the crossings of the great roads, may be called sign-posts.
言君文德光輝
The light of the virtue and learning of the Superior Man.
標也
A Sign-post.

the central arch. It is flanked on the east by a Sun Dial, Jih Kuei 日晷 on the west by a "Good Measure" (of grain) Chia Liang 嘉量. As the sun dial is useless if the light of the sun is obscured by clouds, so the light of the Emperor's virtue does not shine if clouds (*i.e.* evil counsellors), interfere between him and the people. It also suggests that the Ruler is the Sun whose light shines on low and high alike, and is a reminder to him to follow the immutable ways. The Grain Measure is a symbol of the full measure of justice, mercy, and virtue which should be meeted out to each being irrespective of his station, the measure should be "level"—filled to over-flowing with benefits for the people. Being four-sided it represents the whole Empire, it is in fact in the form of the original character for "kingdom" which was a simple square. In conjunction the two symbols form that saying which is the basis of Chinese behaviour; the Jih Kuei is the "Kuei" 規 or "Circle within which is Right Conduct," the Measure is the Chü 矩 or "Square of Right Action,"—which among us has not appealed countless times to the Kuei Chü 規矩 of the country?

Passing under the Wu Mên one enters an immense courtyard through which runs a stream, symbol of the Yin or Negative and earthly influence in Nature, known as the Golden Water River 金水河[1]; it is spanned by five white marble bridges corresponding to the Five Virtues,[2] the Five Relationships, the Five Happiness, the Five Colours and so

[1] 玉河 源出玉泉山下流爲｜｜匯爲昆明湖分流入西水關爲積水潭入皇城爲太液池環繞紫禁城經正陽門東流至東水關下注大通河亦名御河元時易名曰金水河
A paraphrase of the above runs; the Jade River has its source in the Western Hills—arrived at the present summer Palace it forms the Kun Ming Lake, it divides, flows in at the west water gate of the City then into the Forbidden City, before the T'ai Ho Gate and out through the eastern water gate. It is also called the Imperial Water, during Yuan Dynasty its name was changed to Golden Water River.

[2] 五福 Five Happinesses.

壽 *Shou* (Longevity).
富 *Fu* (Riches).
康寧 *Kang Ning* (Health).
攸好德 *Yu Kao Te* (Love of virtue only; single-heartedness).
考終命 *Kao Chung Ming* (Natural Death).

五倫 Five Relationships.

君臣 Ruler and Official.
父子 Father and Son.
兄弟 Elder brother and Younger brother.
夫婦 Husband and Wife.
朋友 Friend and Friend.

五色 Five Colours.

青黃赤白黑 Blue, Yellow, Red, White, Black.

on; these bridges can only be crossed by the Ruler himself and his bearers; beyond stands the Gateway of Supreme Harmony, the T'ai Ho Mên 太和門 and in front of this the Son of Heaven was joined by the Officials of his Court who, having entered the Forbidden City from the east and west, have now penetrated to the inner precincts, Civil Officials by the Hsieh Ho Mên 協和門 United in Harmony Gate, Military Officials by the Hsi Ho Mên 熙和門 Glorious Harmony Gate, and stand ready to proceed with their Chief to the great Halls of Ceremony.

As the Ruler alone can use the Wu Mên and the marble bridges, so he alone can pass through the centre of the T'ai Ho Gate. The Civil Officials use that of Chao Te 昭德 Luminous Virtue, the Military that of Chên Tu 貞度 Correct Conduct, which lead to the great open space before the first and grandest of the San Ta Tien 三大殿 Three Great Halls —the T'ai Ho Tien 太和殿 Supreme Harmony Hall. A fine description in its physical aspect of the Hall and courtyard which "as the official review and celebration of the Allied Victory held more than 15,000 troops and guests and could have still accommodated three times as many people," is given by Juliet Bredon in her fine book "Peking," —we are more concerned with the symbolical character of the Supreme Harmony Hall and its ornaments. It stands upon the highest of three white marble terraces, these correspond to the San Ts'ai, Heaven Earth and Man, which acting in perfect union produce those greatest of blessings— Peace and Plenty. On the terraces stand various figures, the Ssŭ Tzŭ 獅子 Protectors of Temples, Palaces and Homes; the Cranes emblems of longevity; and the Pei Hsi 贔屭 those sons of the dragon who resemble tortoises and who carry slabs bearing inscriptions. Here also we find again the Sun Dial, and the Good Measure, reminders to the Ruler that he must follow the way of Kuei Chü.

Four flights of marble steps for the use of chair bearers and Officials, and a central "path" of marble over which the chair of the Son of Heaven passes, lead up the terraces to the entrance of the Hall. This approach is decorated with various dragon motives. The finials to the balustrades are capped by Ying Lung 應龍[1] and Ch'iao Shen 譙神[2] while

[1] 應龍 龍之有翼者曰應龍 (廣雅).
泥蟠而天飛者應龍之神也 (王褒文)
The dragon which has fins is called Ying Lung. (*Kuang Yao*).
The Pan dragon which rises from the mud and flies to Heaven is the spirit of the Ying Lung. (*Wang Pan Wen*).

[2] 譙神 譙山之神狀皆鳥身而龍首 (山海經)
The form of the spirit of the Ch'iao Mt (in Shantung) has the body of a bird—the head of a dragon. (*Shan Hai Ching*).

the Imperial pathway bears the five clawed dragon himself rising from high waves which, in the words of the poet Li T'ai-po, are "connected like a mountain range."

Within the Hall which has a double roof supported by colossal pillars painted in rich colours, stands the Imperial Dais; the horizontal board above the steps bears the inscription Chien Chi Sui Yu 建極綏猷 By the Establishment of High Ideals he (the Emperor) will adopt the best law for tranquility (in the Empire). Five stairways lead to the gilded throne before which stand incense burners and tall perforated metal columns, these allow sweet scented fumes to pervade the apartment. Van Braam in his description of an Audience says:

> "On the sides of the platform were several vases filled with natural flowers, to the sweet emanations of which two other vases of metal added the perfume of burning sandal wood and other Asiatic substances."

This custom of scenting the air is often referred to in poetry as 身染御香歸 "Their bodies soaked in the Imperial essences the Officials return" and as in the following poem by Wang Wei[1], which may be paraphrased as follows:

Written by Wang Wei, after a poem by Chia the Secretary, on Attending an Audience at Daybreak in the "Great Brilliance Palace."

1.—When the Sun's light is just appearing the "Chicken-man," his badge of Office a red head-cloth—proclaims aloud the hour.

2.—At this exact moment the Keeper of the Robes sends in the garment of eider-duck skin, its feathers—kingfisher green—lying in cloud-like curves.

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[1]

王維和賈舍人早朝大明宮

絳幘雞人報曉籌　尚衣方進翠雲裘　九天閶闔開宮殿　萬國衣冠拜冕旒　日色纔臨仙掌動　香煙欲傍袞龍浮　朝罷須裁五色詔　佩聲歸到鳳池頭

3.—In the Ninth Heaven, centre of all points of the compass, there opens the Chang Ho Gate, first of all entrances to Heaven, as do the gates of the Halls and Palaces here below.
4.—The Ten Thousand countries send representatives each in the robe and head-dress of his rank, to raise their hands in worship before that cap from which strings of pearls are suspended.
5.—The sun colour has just arrived at the high bright "Immortals Palm" which caps the metal column.
6.—Sweet scented smoke envelopes the Emperor's robes of ceremony—in the floating mist the dragons seem to write—to live.
7.—The Audience ended, I desire to cut the Five-coloured paper upon which to inscribe the words of the Son of Heaven.
8.—I return to my study—my jade girdle ornaments giving out clear sweet sounds—to write beside the Pool of the Crested Love Pheasant.

The T'ai Ho Tien was regularly used three times in the year; on the first day of the lunar year after the Emperor had returned from the ceremonies at the Altar of Heaven when he received his Court in great state, at the Winter Solstice when he again gave audience here, and at the celebrations in honour of the Imperial birthday which also took place within its walls; as did any extraordinary rejoicing such as took place when the Son of Heaven assumed Office, or upon the occasion of an Imperial wedding. It stands at the southern extremity of the colossal elevation upon which the San Ta Tien are placed, the second of these Three Great Halls, the Chung Ho Tien 中和殿 Perfectly Balanced, Undeviating, Harmony Hall, being placed directly behind it. This Hall which is very small was used at the Ch'ing Ming 清明 when rites to the ancestors and various spirits were performed; and in the autumn for the inspection of the grain newly harvested, and also for the inspection of the instruments of agriculture.

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The allusion to the "Immortal's hand" is to a very high bronze pillar which Han Wu Ti built at the Chien Chang Kung on the top of which was a large metal hand, placed to catch the dew—the drinking water of the Immortals. The line gives the impression of early dawn, when the sun's rays are just touching very high places.

秦置六尚 Six Offices Instituted by the Ch'in Dynasty. 255-209 B.C.

尚冠 Keeper of the Head-dresses.
尚衣 Keeper of the Robes.
尚食 Keeper of the Food-stuffs.
尚沐 Keeper of the Washing utensils.
尚席 Keeper of the Sitting Mats.
尚書 Keeper of the Writing Materials. This officer also acted as a sort of Secretary, composed the poems which the Emperors enjoyed writing or did any clerical work.

The Imperial seat can hardly be called a throne, being very small and but slightly raised. The horizental board above it reads:

允執厥中 Yün Chih Chüeh Chung, Sincerely hold fast the Perfect Mean, and the Tui Tzŭ which hang on either side read:—

時乘六龍以御天所其無逸

Always the Emperor mounts the chariot, drawn by six dragons, in order to rise to Heaven; He shuns luxurious ease.

用敷五福而錫極彰厥有常

Spreading abroad and bestowing the Five Happinesses—making clear to the Four Quarters, that he is governed by Eternal Principles.

The allusion to the chariot with six dragons is to the chariot of the Sun which is supposed to proceed through the sky drawn by six dragons and driven by a god Hsi Ho 羲和.

Beyond the Chung Ho Tien, on the northern extremity of the immense platform stands the Pao Ho Tien 保和殿 Protection of Harmony Hall. It had two uses; Here on the last of the twelfth month the tributary Princes were feasted, and here were received those scholars who had passed their examinations successfully. The ceiling is coffered in the deep squares known as Tsao Ching 藻井 "Pondweed Wells" and the colouring is very rich and beautiful. The throne is less richly carved than is that of the Tai Ho Tien, and the inscription hung over it reads:—

Huang Chien Yu Chi 皇建有極 "In the Creations of the Emperor are to be found the most Perfect Excellence."

Van Braam gives a very entertaining account of an Audience in this Hall which he attended on January 20th, 1795, when Ch'ien Lung received Envoys from Korea and Mongolia and the Dutch Embassy.

> In the middle of the hall is the Imperial throne, upon a platform six feet high. The approach to it is by three flights of steps. The platform is covered with a carpet, and furnished with a balustrade, which is ornamented with carved work, as well as the Emperor's arm-chair, and the rails that accompany each flight of steps. Behind the throne hung a yellow tapestry, and on the sides of the platform were several vases filled with natural flowers . . .
>
> The two extremities of the gallery without the hall are paved entirely with stones of a finely polished surface. There were ranged the bulky instruments of music, such as that consisting of sixteen little bells, that composed of sixteen pieces of metal, the great drum and several other instruments of a similar kind. They were all richly gilt, as well as the pedestals on which they stood.
>
> The outer court, in which most of the guests were obliged to breakfast in the open air, was covered with thick carpets, on which were laid the cushions that each guest had taken care to make his servant bring, in order that he might sit down more conveniently on the ground fronting the platform.

Opposite the throne was pitched a great tent of yellow cloth, in which the side-board was arranged. Then in the court before the pavilion were placed four rows of little and low tables, covered with coarse linen, and so disposed that there was one between every two persons, except opposite His Excellency and me, where a separate table was placed for each of us.

This court was surrounded by persons of all ranks and classes, not excepting stage-players and servants. The latter had the impudence to come and stand before the great Mandarins, in order to get a better view of us."

In the Pao Ho Tien were also received the candidates who had successful passed the triennial Examinations for the highest Degree, those of Chin Shih and Han Lin, held in the Capital, who were thus about to step automatically into the ranks of the Nation's governing body. Theoretically, and as a rule practically, no favoritism affected the status of these candidates, but as Heaven, so far, has not permitted perfection to be attained in mortal affairs, it did sometimes creep in—evidently Kao, the toad, who wrote the following reproachful little poem felt that had he been able to blossom among the Clouds (Court Officials) of Heaven (the Emperor) he would have been able to enjoy the east wind of spring which brings fertilizing rain, and would not have been nipped in the bud, as is the rose mallow, by the early autumn frosts.[1]

A Poem from One Below handed up to the Vice-President Kao by Kao The Toad.

1.—In Heaven above the peach trees with double blossoms, are planted in the dew,
2.—Beside the Sun the pink apricots are rooted—supported by the clouds—
3.—The rose mallow springs beside the chill river of autumn.
4.—It does not feel the east wind of spring—in resentment, it does not bloom.

Through the Northern Doorway of the Pao Ho Tien a descent is made from the huge stage on which stand the San Ta Tien to the causeway leading through a Gate to

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[1] 天上碧桃和露種 日邊紅杏倚雲栽 芙蓉生在秋江上 不向東風怨未開 高蟾下第後上高侍郎

the personal Palace of the Emperor, the Ch'ien Ch'ing Kung 乾清宮 Palace of the Cloudless Heaven. This causeway, raised high above the Courtyard is beautifully ornamented, on either side rows of Pa Hsia 吙嗄 the dragon sons who love water, act as gargoyles to carry away any superfluous moisture from the road used by the Son of Heaven in his passage from the Halls of Ceremony to his private apartments. Before the Ch'ien Ch'ing Kung appear not only the Sun-dial and the Good Measure, but various other emblems which are intended to act as reminders to the Ruler that he should think only of his people's welfare.

The steps and Imperial pathway are exquisitely and delicately carved, with less boldness of relief than is found elsewhere. In the middle of the centre panel is placed an Imperial dragon rising from a background, decorated with the flowers of the four seasons, with fungi of longevity and many auspicious symbols; this is surrounded by a deep border on which are carved Ying Lung, deers, symbols of longevity; and Lung Ma 龍馬 a curious creature whose father was a dragon, and mother a horse; he bears a resemblance to both his parents; while in the four corners are placed Feng Huang. The steps are most beautiful; Lung ma are carved below them; on the first tread two Ssŭ Tzŭ 獅子 "Protectors" are flanked by two of those interesting creatures known as Cha Yu 貀猰[1] which are placed in Palaces as warnings to the Emperor; the second tread is decorated with Ch'i Lin 麒麟 one of the four fabulous animals, harbinger of Peace and good fortune, it can walk on the water as well as on the land and, sad to say, has not been seen since the days of Confucius, it will be remembered that he found one which some hunters had just killed, and that he wept bitterly feeling that all chances of peace and harmony had gone; the third bears Fêng Huang 鳳凰 those "Crested Love Pheasants" often referred to as "Phoenix," a translation which carries a wrong connotation. The Fêng Huang do not rise from their ashes, they are no symbol of renewed hope, but of loving friendship and affection, they are the emblem of the Empress, being the greatest of the bird family to whom

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[1] 貀猰 龍首馬尾虎爪身長四尺性好食人君王有道則隱無道則見 (述異記)

*Cha Yü.* Dragon's head, horse's tail, tiger's claws; its body is four chang (forty feet) long; it loves to eat men. If the princely King has virtue (follows the Tao or Right Way of life) it is in the Yin world (the world of shades below this world which is that of the Yang of light) if he has not virtue, then it is seen. (*Shu I Chi*).

all other birds pay homage. These four designs are repeated in the order cited on the upper steps and then the Palace itself is entered.

This is where the Emperor received his Officials, for daily Audience, etc., in the ordinary way, here the Empress and Palace ladies could penetrate if the Ruler so desired. The throne is most elaborate and very deeply carved. The board above it reads; Chêng Ta Kuang Ming 正大光明 Upright, Noble, Honourable, Clear of Intellect (should be the Ruler), while behind the Imperial seat is carved a motto; Only the Perfect Ruler is at all times a Pattern;

惟天聰明　惟聖時憲　惟臣欽若　惟民從又

萬國咸寧　首出庶物　業廣惟勤　功崇惟志

安民則惠　知人則哲　四方爲則　愷悌君子

The centre reads; Wei T'ien Tsung Ming; Wei Sheng Shih Hsien; Wei Chen Ch'ing Jo; Wei Min Tsung I. "Only Heaven is All-hearing and All-seeing, is perfect in comprehension; Only the Perfect Ruler is at all times a Pattern; Only the perfectly sincere Official reverently follows the Ruler's example; Only the virtuous People are obedient and allow their actions to be regulated." In a word, it may be said that only by harmonious co-operation can good government be arrived at. When the Emperor follows the Way of Heaven then his Officials can and will take him as a pattern and the people can and will accord with the regulations!

The precepts on either side run; Kung Ch'ung Wei Chih; Yeh Kuang Wei Ch'in; Shou Ch'u Shu Wu; Wan Kuo Hsien Ning and Kai Ti Chun Tzu; Ssu Fang Wei Tse; Chih Jen Tse Che; An Min Tse Hui. "Achievement that is worthy of admiration springs from Perseverance; Patrimony can be widened only by Diligence; The Emperor is above all creatures; The 10,000 Countries all enjoy Peace and The Superior Man is kind and courteous; He is a model for all the Four Quarters; His knowledge of men shows his Discernment; He is able to conserve the people in peace—this shows his kindness."

The furnishings are naturally most gorgeous and the colonnades in front of the Palace very imposing.

As the centre of the ceremonial portion of the Forbidden City consists of the three great Halls "Tien," so the centre of the residential portion consists of three buildings arranged on the same plan. Two large "Kung," that of the Emperor —Palace of the Cloudless Heaven—to the south, that of the Empress—K'un Ning Kung 坤寧宮 Palace of Earthly

Tranquility—to the north, and between them a small building known as the Chiao T'ai Tien 交泰殿 Hall of Fusion and Permeation. The name is very difficult to render in English, the complete phrase should read "T'ien Ti Chiao T'ai" 天地交泰 translated by Williams as "Heaven and Earth Vigorous and Productive." Juliet Bredon calls the Chiao T'ai, Hall of Imperial Marriage Rites; this is far too concrete and carries the wrong connotation, it suggests that actual marriage rites take place in this Hall; this is not so. The name is entirely figurative, and refers to the moment when the descending C'hi 氣 Vital Force of Heaven meets and is fused with the ascending Ch'i, 氣 Vital Force of Earth —at which moment, on the fifteenth of the Fifth Month, all things are completly permeated with life. The Tz'ŭ Yüan 辭源 reads 泰者物大通之時也 T'ai expresses the moment of great permeation.

In the Ch'iao T'ai Hall are kept the Imperial Seals of past Dynasties of Emperors, placed in caskets which are arranged behind the small and simple throne. The board above bears but two characters, those two characters which have caused such endless discussion "Wu Wei" 無爲 Lun Yü says that King Shun instituted the rule of "Wu Wei" which is explained as the use of virtue to obtain the evolution of the people, not the use of force or punishment. Rule by the Law of Nature. The characters were written by Ch'ien Lung in the style of K'ang Hsi.

無爲而治者其舜也與(論語)
無爲謂以德化民無事於刑政也

On the east side of the throne stands a magnificent water-clock which dripped out the hours in the days of long ago, and above the dais is a gorgeous and highly ornamented ceiling.

K'un Ning Kung, the Palace used by the Empress, directly to the north of the Chiao T'ai and has very beautiful doors, carved with a design of Ju I 如意 heads, and circles, these last are symbols of the perfection of the full moon, the Moon being an emblem of the Empress.

To the North-east of the K'un Ning is placed the Chien Chiu Ting 千秋亭 Pavilion of a thousand autumns, which phrase of course expresses the idea of longevity—an autumn connotes a year completed, a harvest gathered! Inside the Pavilion are kept utensils used in Buddhists Rites, while directly to the north is the Ch'in An 欽安 Hall, that of Imperial Peace, it stands in a lovely garden and is the spot where the Ruler may enjoy rest from the cares of his office. The balustrade is carved with a design of "moving dragons"

Hsing Lung 行龍 and is surmounted by marble vases holding paeonies; these suggest the phrase Fu Kuei Ping An 富貴平安 Happiness, Prosperity, and Peace; a very fine Pa Hsia acts as a water spout at the corner of the terrace, and below are lightly traced circles of "longevity."

The Imperial Study where the Emperor keeps his books is called the Yang Hsin Tien 養心殿 Hall where the Heart or Mind is Nourished (the heart of course is looked upon as the seat of the intellect) and is placed to the west of the Palace of Cloudless Heaven. Behind the throne is a screen upon which is carved a seven character "Lu" by Ch'ien Lung, and the book cases are ranged on either side. In an inner apartment a beautifully painted frieze composed of emblems of happiness and longevity runs round the wall. The red sun, symbolical of the Emperor whose light illuminates the kingdom, whose fortune rises higher and higher, as the sun rises in the sky, shines from among pine branches, on the west wall appear cranes of longevity and peaches of immortality, panels are carved in a design of bamboo and epidendrums also symbolical. The bamboo is used in only two of its many meanings, these are

1.—It does not alter its colour with the seasons, but is evergreen; the Ruler likewise should not be vacillating, should be uninfluenced by trivialites, as he is in the beginning so should he be in the end, in a word he should be steadfast and unalterable in his virtue.

2.—It symbolizes the "empty heart," which is ready to receive all goods and virtuous suggestions. So should the Emperor be ready to listen to the advice of his ministers.

The Lan Hua 蘭花 or epidendrum is the symbol of the "Chün Tzŭ" 君子 or perfect man, Confucius explains its characteristics at length and the Emperor is supposed to possess all its virtues.

The Imperial bed-room is situated in the Yang Hsin Tien, the yellow curtain of the bed itself is woven in a design of the endless knot known as the Hui Lung Wan Tzŭ 迴龍萬字 while the tops are embroidered with the character Shou for longevity, which also appears written upon a hanging scroll. The doors of the bed are carved with bamboos and the Shou 壽.

To the north of this private residence of the Ruler is the I K'un Kung 翊坤宮 Assist the Earth Palace, residence of the Empress; it posseses two marvellous screens of carved wood, the first is carved in the design known as Hsi shang mei shao 喜上眉梢 and shows the magpie, bird of joy among plum blossoms. The allusion lies in a play on words, the idea is that when the eye-brows are lifted, are high, not

drawn together, one is happy and care free, the further screen is composed of the pines of longevity; the frieze and panels are decorated with a design of bamboo, thus the "Three Friends" the pine, Bamboo, and Plum, "who do not fear the winter's blast," are all represented. Panels and window frets are ornamented with characters for longevity. Beautiful lanterns screened in different shades of yellow, hang from the ceiling while at the end of the room stands a magnificent circular mirror, which conveys the following meaning; Yung Yüan Chang Yüan 永遠長圓 United in a complete circle for eternity." A round mirror has several connotations; it is symbol of conjugal happiness, the death of a wife, the absence of a husband are referred to as "a broken mirror;" it also suggests complete comprehension; and is used as an allusion to that magic mirror in which the nature of peoples hearts are reflected; these last were used by the Great First Emperor of Chin to test the hearts of the palace ladies.

Returning to the central line of buildings one passes through the Tsun I Mên 遵義門 Comply with Excellence Gate into the Yu Hua Ting 雨花亭 Rain Flowers Pavilion. This name of a priest is supposed to deliver the sutra, that is one of the Canons of Buddhism, and as the words of enlightenment fall from his lips Heaven "rains flowers." In Nanking there may be seen the famous Yü Hua T'ai where, in the time of Liang Wu Ti 梁武帝 A.D. 502, the great patron of Buddhism, flowers rained as a priest was expounding the doctrine, which flowers were turned into the brightly coloured pebbles for which the hill is still famous, and which the Chinese treasure to-day in little bowls of water so that the colours may gleam the more brightly. Buddhist relics are deposited in the Pavilion and in the centre of the courtyard stands a fine incense burner upon which is carved a Suan Li 狻貎 that son of the dragon who loves smoke and sweet scents.

Beyond the Yü Hua Ting the northernmost gate of the Purple Forbidden City is reached, the Gate through which ironically enough the Court of Kuang Hsü fled in Boxer Days, it is the Shên Wu Mên 神武門 Spirit of Bravery Gate. In addition to all attributes we have noticed the Emperor should have one other—that of bravery—he is known as Chün Chu Shên Wu 君主神武. "The Emperor is majestic and awe inspiring.

Standing to the north of the Purple City, on that hill where the last of the Mings stood at the moment when he—realizing that the Decree of Heaven, by which he lived and reigned, had gone from him—decided to end his sojourn in

this world, one can look down upon the gleaming yellow roofs, the soft rose red walls of that enclosure where dwelt the Son of Heaven, who governed his Domain by a system that glorified not the Strong Man—the Man of Force, but the Strong Man—the Man of Virtue. A Ruler whose people have made their National Hero, who have taken as their pattern not the Man of War, but the Man of Peace . . . Confucius, the Sage Kung Fu Tzŭ 孔夫子. Him they have raised and made equal to Heaven and Earth, it was Confucius who said:[1]

> People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense, and moreover become good. (See "Sayings of Confucius". Wisdom of the East series. Lionel Giles).

Another of whose Sages, Mencius, Mêng Tzŭ 孟子 disciple of the Master, when asked by Ching Ch'un for the definition of a great man replied:[2]

> To live in the wide dwelling-place of the World, to stand in the correct rank of the World, to walk on the great highway of the World; when he obtains his desire for office, to practice his principles for the good of the people; and when that desire is disappointed, to practice them alone; not to be dissipated by riches and honours, not to be swerved from principle by poverty and mean circumstances; not to cringe to power and force:—these are the characteristics of the great man.

A people whose best-loved poet Li T'ai-po 李太白 in describing War wrote:[3]

> In savage attack they die—fighting without arms, in locked embrace;
> The riderless horses scream with terror, throwing their heads up to the sky.

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[1] 論語爲政第三節
子曰,道之以政,齊之以刑,民免而無恥,道之以德,
齊之以禮,有恥且格

[2] 孟子滕文公下第二章第三節
居天下之廣居,立天下之正位,行天下之大道,
得志,與民由之,不得志,獨行其道,富貴不能淫,
貧賤不能移,威武不能屈,此之謂大丈夫

[3]
聖人不得已而用之 乃知兵者是凶器 將軍空留爲 士卒塗草莽 卿飛上挂枯樹枝 烏鳶啄人腸 收馬號鳴向天悲 野戰格鬪死

戰城南 李白

Vultures and kites tear the bowels of men with their beaks,
And fly to hang them on the branches of dead trees.
Soldiers lying in mud, in grass, in undergrowth;
Helpless the General—Yes, incapable before this!
We have learnt that soldiers are evil tools,
But wise men have not accomplished the ending of strife, and still employ them.
(Translated by F. Ayscough, Rendering, Any Lowell).

Impractical, Utopian, as this system seems to us who have lived in a different atmosphere, is it not well to reflect that whereas, our forms have been ephemeral in the extreme, this form, this conception of social relationships, has proved as enduring as is its most popular emblem of longevity . . . the bamboo? China, ruled on the principles of accord and harmony, has existed, in the realm of authentic history since about the year 2000 B.C. Germany the most perfect example of Rule by Force which the world has seen has lasted—how long?

I cannot do better, in closing this paper, than to throw on the screen a picture of the simple and appropriate monument which marks the resting place of "The Great and Perfect One; The Holy One beyond Comparison;[1] The King whose Virtue Diffuses Transforming Doctrines;" the man whose ideals still inspire the people of "The Hundred Surnames." Lionel Giles writes of him:

> Throughout the anarchy of this terrible period, the light kindled by Confucius burned steadily and prepared men's minds for better things. His ideal of government was not forgotten, his sayings were treasured like gold in the minds of the people. Above all, his own example shone like a glorious beacon, darting its rays through the night of misery and oppression and civil strife which in his lifetime he had striven so earnestly to remove. And so, it came about that his belief in the political value of personal goodness, was in some sort justified after all; for the great and inspiriting pattern which he sought in vain among the princes of his time was to be afforded, in the end, by no other than himself—the throneless king," who is for ever enshrined in the hearts of his countrymen. It is absurd, then, to speak of his life as a failure. Measured by results—the most incalculably great and far-reaching consequences which followed tardily but irresistibly after he was gone—his life was one of the most successful ever lived by man. Three others and only three, are comparable to it in world-wide influence: Gautama's self-sacrificing sojourn among men, the stormy career of the Arab Prophet, and the" sinless years "which found their close on Golgotha."

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[1] 大成至聖文宣王 Inscription on Confucius tomb-stone. The Wen Hsuan Wang, was the title given during the T'ang Dynasty, the Chih Sheng was added by the Sung Dynasty and the Ta Cheng by the Yuan.

An Abstract of the above paper was given before the Society on March twenty-fourth, this was illustrated with the following coloured slides;

1 Diagram from Pere Amiot's description of Chinese Philosophy.
2 Fourteen terms which Meadows considers as indentical.
3 T'ang of Shang offering his life as sacrifice.
4 The Dragon.
5 Hua P'iao before T'ien An Men.
6 Shun Wang and his Fei Pan Mu.
7 Plan of Forbidden City.
8 The Wu Men.
9 Jih Kuei in front of Wu Men.
10 Chia Liang in front of Wu Men.
11 Court before T'ai Ho Men.
12 Ceiling of T'ai Ho Men.
13 T'ai Ho Tien.
14 Ssu Tzu in front of same.
15 Pei Hsi in front of same.
16 Ying Lung in front of same.
17 Ch'iao Shen in front of same.
18 Central Pathway in front of Pao Ho Tien.
19 Pillars of T'ai Ho Tien.
20 Dais and throne of same.
21 Dais side view.
22 Officials in robes of ceremony.
23 Throne in Chung Ho Tien.
24 Ceiling of Pao Ho Tien.
25 Throne of Pao Ho Tien.
26 North view of same showing descent from great stage.
27 Ch'ien Ch'ing Kung.
28 do. nearer.
29 do. side view.
30 do. columns in front.
31 do. Centre panel of stairway.
32 do. Steps.
33 do. incense burner.
34 do. Chia Liang.
35 do. Throne.
36 do. Throne nearer.
37 do. Mirror.
38 do. Cupboard.
39 do. Doorway.
40 Ch'iao T'ai Tien.
41 do. Throne.
42 do. Ceiling.
43 do. Water clock.
44 Chien Chiu Ting.
45 do. Buddhist vessels.
46 Chin An ceiling.
47 Chin An railing.
48 Yang Hsin Hall.
49 do. inner room.
50 do. Emperor's bedroom.
51 do. Door.
52 I K'un Kung.
53 Yu Hua Ting.
54 Shen Wu Men.
55 Bird's eye view.
56 Confucius' grave.

I desire to express my thanks to Mr. Evan Morgan for the assistance which he has kindly given me in the translations of the precepts which surround the Imperial thrones, and also to Mr. Nung Chu 農竹 for his unending patience in searching for the references in the Chinese books which have been required in the preparation of the paper.

The translation of the "Cloudy River" is my own, and is based on the analysis of the character, from which analysis I have obtained the "overtones" of the poem.

# NOTES ON THE AGRICULTURE, BOTANY AND ZOOLOGY OF CHINA

B. W. SKVORTZOW

## XXXIX[1].—The Poppy Culture in North Manchuria.

The Poppy plant in North Manchuria has been cultivated for opium from the 18th century. It was cultivated here long before the Chinese emigration from the South and the arrival of Russians, Japanese and Coreans from the West and East.

Twenty years ago a great area of land in Manchuria was covered with poppy plant and all the richest soils of the great valley of the Sungazi were under this crop. About 10 per cent. of all arable ground during these times was also under the poppy.

The cultivation of poppy was free of taxation, and very profitable. The crop realized usually from two to three times the value of wheat or other cereals.

After the edict of 1908 by His Majesty Kwanghsu, directing that the growth, sale and consumption of opium cease within ten years, the poppy culture stopped in many districts of North Manchuria, but in others it was still continued. After the edict of 1908 the prices of Manchurian opium rose to from ten to thirty times what they were before. The poppy fields were situated in mountainous districts, far from the eyes of local Chinese authorities, or in spots under the protective control of officials and the military.

After the edict of 1908 poppy cultivation began in the Ussuri district in the Russian maritime province, the cultivators being Chinese and Koreans. The opium produced there now is smuggled into Manchuria.

In 1912-1915 the cultivation of the poppy was not so extensive as in 1918-1919 and in 1920. During the last two or three years poppy culture has been greater than ever before.

The principal poppy district in North Manchuria is along the Eastern part of the Chinese Eastern Railway from Suifenho to Maoershan Railway Stations.

[1] Sections I—XXXII appeared in Vol. L., pages 49—107 and Sections XXXIII—XXXVIII appeared in Vol. LI., pages 135—158.

In the Harbin district the poppy is not cultivated, the soil being unfavourable. In the district of Ashiho poppy fields are only seen in the mountainous part. At Maoershan small fields of poppy are cultivated on the hill-sides, some distance from the station. From Maoershan to Imienpo and from Imienpo to the valley of the Mutankiang river poppy is cultivated very largely on hill-sides. Poppy is also grown on the mountains along the Mutankiang river. The district between the Mutankiang station and Suifenho or Pogranitchnaia is the largest poppy district in North Manchuria. The largest poppy fields are situated by the Mutankiang, Eho, Siaosuifeng and Silinho stations. It is estimated that in 1920 in this district 27,000 to 30,000 acres were under poppy.

At Eho station poppy fields are seen 300 feet from the railway line. The poppy plant here is not only cultivated near the railway, but on all the mountains near by.

The poppy planters camouflage their fields by planting hemp, maize and kaoliang round them, or the poppy is intermingled with the maize plants. In river valleys and on hill-sides, positions protected from strong winds, are chosen for poppy fields. Poppy is sown also on sloping valleys the plants laid out in fields resembling wide ribbons.

Poppy fields occupy the most fertile soil. Poppy is planted on virgin soil after which soja beans or maize are sown. On such land poppy is grown for 1, 2, 3 or 4 years in succession, such crude methods actually diminish the producing value of the soil, but in some places alternate crops are planted, and some such system as the following is adopted: 1st year, beans; 2nd year, poppy; 3rd year, maize, etc. Chinese never plant poppy on loamy soil.

The ground for the poppy is prepared in spring or in autumn. In autumn, as soon as the summer crop has been reaped, the land is ploughed, the roots and weeds are gathered and burnt and the ashes scattered over the ground. The seeds are sown 50-54 cm. apart during the middle or end of October, or, in spring during the middle of March or the beginning of April. In some parts poppy is sown in the autumn and sometimes in spring and in the same field maize is planted. Poppy is also sown in May and when planted in this month it sprouts in June, but the earlier sowing produces the hardier plant.

The seeds are sown by hand or by a kind of drill made from a tin pot. The seeds thus sown are then simply trod upon by foot. Poppy begins to sprout in the early spring. In May, when the plants are a few inches high, the rows are thinned so as to leave a free passage between. The

ground is afterwards weeded occasionally and the earth raked. Each plant produces 1-2, rarely 3-4 large white flowers. The poppy blooms at the end of June up to the end of July according to the situation and period of sowing. Among the white flowers there has also been seen the rose flowered poppy—but rarely. The plants attain a height of 60-150 cm. Poppy capsules are of 4-6 cm. in breadth, and of 3-4.5 cm. in length (see Pl. I).

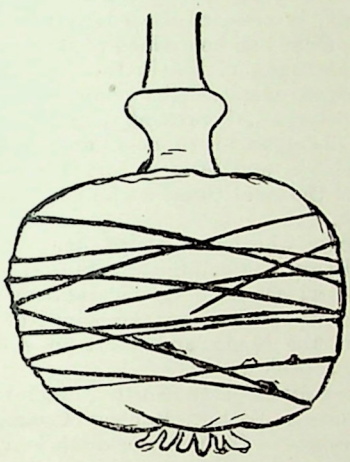


PLATE I.—A Poppy capsule showing mode of incision practised by Chinese in North Manchuria.

When the petals drop and the capsules grow to an extended size, incisions are made by holding the capsules in the left hand and drawing a small knife two-thirds round it, or spirally beyond the starting point. The operation is usually done at any time of the day, except when it is hottest (midday). The exuded juice is collected a few minutes after the incision is made. The capsules are generally incised 4-7 or 10 times. The juice is collected in a small long tin vessel or in a jar made of horn. Later on the liquid is dried in the sun on special waterproof paper. When dry the juice becomes hard and dark brown-black in colour, and the raw opium is now ready.

In North Manchuria one Russian dessiatina or 2.70 acres of ground gives 30-60 pounds of dry opium. In Ussuri district from 30 to 120 pounds.

As is known opium is often sold in Manchuria mixed with bread, oil, etc., and this method of adulteration is very common. According to analysis made in Berlin and Moscow, Manchurian opium contains 14-15½ per cent. of morphia, but when adulterated only half the quantity.

The capsules after the juice is drawn ripens at the beginning of August and the seeds are used for extracting oil. The oil is used both for cooking and medicine. The seeds of the Manchurian poppy are dark in colour.

The reasons, why the poppy cultivation has spread in North Manchuria, in spite of the edicts and strict laws of the Chinese Republic, can be divined at once by anyone who examines the conditions of life in the Eastern part of the C. E. R. Stations. Here all the poppy fields are situated on Chinese territory. At present poppy cultivation and the preparing of opium is openly and largely indulged in by the merchants and farmers and it is fostered under the protection of the local Chinese military, quartered along the railway line.

Every Chinese who has a poppy field registers it with the soldiers and pays a standing contribution after which his field is guarded and defended against robbers.

As must be expected, many thousands of coolies yearly come here from the South and West to collect the juice from the poppy capsules.

The poppy cultivation in North Manchuria does great harm to the Chinese Eastern Railway Company as during the season thousands of Chinese workmen leave the Railway works. Sometimes the Chinese soldiers desert and make for the mountains to re-appear as *Hung Hu Tzŭ*.

The poppy cultivation does great damage to local agriculture and gardening. The poppy plant exhausts the ground and the flowering poppy does much damage to the bees, in the raising of which the Russians in the Eastern part of the C. E. R. are largely interested.

## XL.—The Mountain Rice of North Manchuria.

Mountain rice (*Oryza montana* L) is cultivated in Manchuria since the time of Chinese emigration from North China. It is planted here not in paddy fields as in other countries, but is grown on dry land like other cereals. It is sown in April and harvested in September.

It is cultivated by the Chinese more especially in the Kirin, and partly in the Helungkiang provinces. In the district of Harbin which lies 45,045′ N. L., mountain rice is grown in the Ashiho river valley and in stretches near

Harbin. In the district of Shuang-cheng-ting it is cultivated on the La-lin-ho river valley.

According to the reports of the Commercial agents of the C. E. R. in 1914 702.6 Chinese *ch'in* was under rice cultivation in this district and 1,238 piculs of rice were harvested.

In Ashiho district the rice fields lie in the Ashiho river valley. Small fields of mountain rice are found in the district of Sansin, which is in 46° 20′ N. L.

In the district Fou-ui rice is cultivated in a small way. We find rice fields in the neighbouring villages round Tao-lai-chao, C. E. R. Station.

In the district Ui-schou mountain rice grows on the La-lin-ho river valley. In 1914 about 4,139 piculs of rice were gathered here.

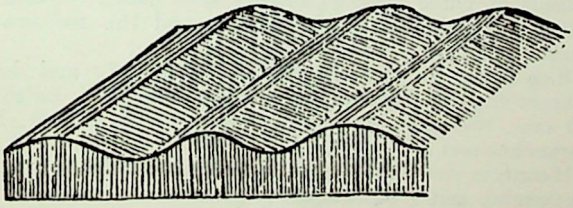
In the district of Nun-gan which is on 44° 15′—44° 46′ N. L. rice is sown in the Yin-ma-ho and I-tung-ho river valleys.

In the district of De-houi, the middle of which is on 44° 50′ N. L., rice grows on the banks of the rivers just named. In 1913 this district produced about 58,500 piculs of rice.

In the district of Kirin, which is on 43° 7′ to 44° N. L., mountain rice is widely cultivated in the Sungari and Yin-ma-ho river valleys, and in the district of Chang-chun about 128,600 piculs of rice were harvested.

It is difficult to say how much reliance can be placed on these figures; other figures are given by Japanese and Chinese in the official statistical reports of 1915. They give 1,350,239 bushels of mountain rice for Kirin province.

In Helungkiang province mountain rice is found in the district of Hu-lan in the Hu-lan-ho river valley, but the northern limit of rice is Sui-hua-ting, which lies 46° 50′ N. L.



The Chinese Method of Tillage of the Ground for the Mountain Rice.

Mountain rice grows in Manchuria in various soils, but only in places where the underground moisture is close to the surface.

The fields are tilled in spring (see Pl. I, Fig. 1). The earth is banked up into narrow ridges forming beds 2 feet wide and when these are prepared the rice seeds are strewn by hand in the beds which are specially hoed and the ridges are then rolled into the rice beds.

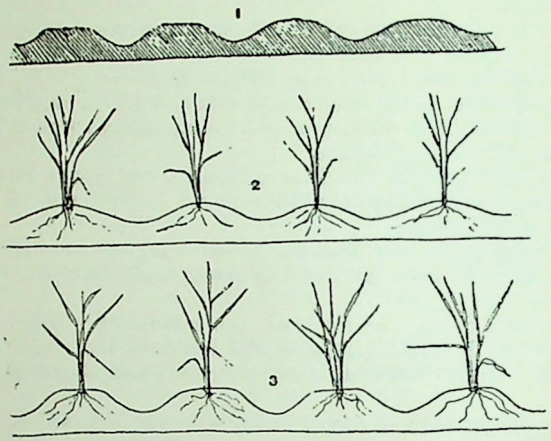



PLATE I.

Rice is usually sown at the end of April or during the beginning of May. For one Chinese *ch'in* 180-200 pounds rice seeds are required.

In the region of I-ma-ho river sometimes mountain rice is sown together with Kaoliang and this is done with the purpose of ensuring a Kaoliang crop which is hardy in drought should the rice crop fail.

Before sowing, the rice seeds are picked to eliminate the seeds of panic grass (*Panicum crus galli*). While the plants are growing they are weeded and the furrows are banked.

Rice begins to develop at the end of July and during the beginning of August. The plant attains a height of 60-90 cm., the panicles are of 16-21 cm. in length, have 6-8 branches and 30-40 grains.

Mountain rice is harvested from the middle to the end of September and a Chinese *ch'in* gives 10-15 piculs.

| | | | |
|---|---|---|---|
| 1,000 unhulled grains of mountain rice from the district of | Harbin | weighs | 22,92 gramms |
| ,, ,, ,, ,, | Hsuangcheng | weighs | 21,40 ,, |
| ,, ,, ,, ,, | Yin-ma-ho | ,, | 23,45 ,, |
| ,, ,, ,, ,, | Kirin | ,, | 23,70 ,, |
| ,, ,, ,, ,, | Shengking | ,, | 22,20 ,, |

100 gr. of unhulled grains gives 72-75 gr. of hulled rice.

The rice seeds are husked and polished in small Chinese mills; these mills also are used for kaoliang and small millet.

The rice straw is used by the Chinese as fodder and for making cords.

Two varieties of rice are found on the Manchurian market: white and red. They both have their grains badly husked and polished and are often broken. The grains are brittle and farinaceous.

In the Northern districts mountain rice is of a very inferior quality, but in the Yin-ma-ho, Kirin, Schan-Chung districts the rice is white in colour and pleasant to the palate.

All mountain rice produced in Kirin and Helungkiang provinces of Manchuria is consumed by the local Chinese population and is not exported.

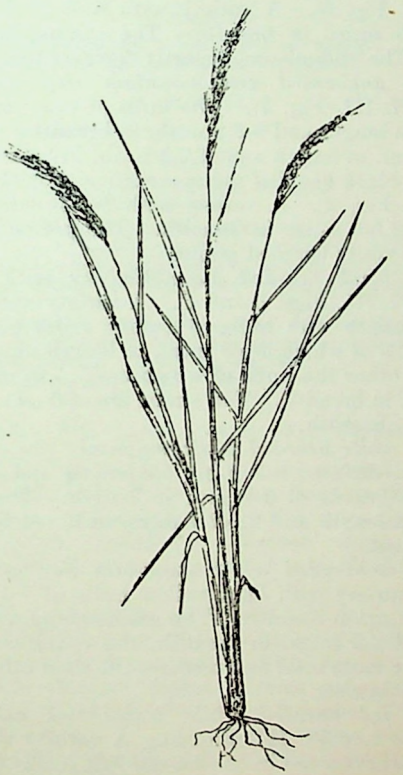


PLATE II. THE MOUNTAIN RICE PLANT.

Mountain rice is cultivated in Manchuria in several varieties often mixed. Two varieties of mountain rice belong to the water type. Ten varieties of rice were observed in the Kirin and Helungkiang province and they are as follows:—

1.—*The white bearded red mountain rice* (see Pl. III, Fig. 1). In North Manchuria this variety has several local forms: (*a*) with light hulls and red grains (*b*) with dark brown hulls and red grains of 5.2 m.m. in length and 3 m.m. in breadth (*c*) with light elongated hulls and with grains of 6 m.m. in length and 2.5 m.m. in breadth. The grains covered with red, dark-red or greyish hulls. The hulled grains are fragile with a farinaceous kernel.

2.—*The unbearded red mountain rice with broad grains* (see Pl. III, Fig. 6). A variety with hull of 7-8 m.m. in length, 3-3.5 m.m. in breadth. The grains have a light red cover. The endopleura is partly farinaceous.

3.—*The unbearded red mountain rice with narrow grains* (see Pl. III, Fig. 7). The hulls of this variety are of 8-8.5 m.m. in length and 3-3.2 m.m. in breadth. The grains are of 5.5 m.m. in length and of 2.2 m.m. in breadth.

4.—*The black bearded red mountain rice with light hulls* (see Pl. III, Fig. 2). A variety with hulls of 6-7 m.m. in length, and 2.5-3 m.m. in breadth. The grains are similar in size to the white bearded grains.

5.—*The black bearded mountain rice with brown-red grains* (see Pl. III, Figs. 3 and 4). A variety with beards of ½-5 cm. in length with hulls of a dark violet colour. One form, the hulls of which are 8 m.m. in length and 3 m.m. in breadth, the other the hulls of which are 7.5 m.m. in length and 3.5 m.m. in breadth. The grains are of 6 m.m. in length and 2.5 m.m. breadth.

6.—*The white bearded white mountain rice.*—The hulls are light and dark of 6.5 m.m. in length and 3 m.m. in breadth, the beards of 1-5 cm. in length. The grains of 5-5.5 m.m. in length and 2.5-2.7 m.m. in breadth, the cover being colourless.

7.—*The unbearded white mountain rice* (see Pl. III, Fig. 8). A variety with light yellow hulls of 7.5-8 m.m. in length, 3.2 m.m. in breadth. The grains being 4.5-5.5 m.m. in length and 2.2 m.m. in breadth, the cover is colourless. The grains are more solid and transparent than other varieties of the mountain rice.

8.—*The red bearded white water rice cultivated as mountain rice* (see Pl. III, Fig. 5). A variety with yellow-rose and dark brown-red hulls and reddish scales. The hulls are of 6.5-7 m.m. in length and 2.5-3 m.m. in breadth,

colourless cover. The grains are of 5-5.2 m.m. in length and 2.2-2.5 m.m. in breadth, almost transparent and hard with a small farinaceous kernel.

9.—*The unbearded white water rice, cultivated as mountain rice.* This variety has the same appearance as the previous form.

10.—*The large-scaled white water rice.* (*Oryza sativa* L. var. *grandiglumis* Doll). (See Pl. III, Fig. 9).

A variety of rice found among the grains of the red bearded white water rice cultivated in Manchuria as mountain rice. Its hulls are yellow of 7 m.m. in length and 3.5 m.m. in breadth. The scales are of 4.5 m.m. in length.

## EXPLANATION OF THE PLATES.

### Plate I.

Fig. 1. The narrow ridges or beds for rice culture.
,, 2-3. Two kinds of beds used for mountain rice.

### Plate II.

The mountain rice plant.

### Plate III.

[Editor's note.—Unfortunately Plate III has gone astray; same will be circulated on recovery.]

Fig. 1. The white bearded red mountain rice.
,, 2. The black bearded red mountain rice with light hulls.
,, 3-4. The black bearded mountain rice with brown-red grains.
,, 5. The red bearded white water rice cultivated as the mountain rice.
,, 6. The unbearded red mountain rice with broad grains.
,, 7. The unbearded red mountain rice with narrow grains.
,, 8. The unbearded white mountain rice.
,, 9. The large-scaled white water rice.

## XLI.—The Apricots Grown in Harbin.

Harbin is the northern limit of apricot growing in Manchuria. The bulk of apricot trees seen at Harbin belong to the common apricot class (*Prunus armeniaca* L.) and some to *Prunus manshurica Kockne* while others are hybrids between (*P. armeniaca and P. manshurica*) these two species.

The common apricots are grown here with success, but only in spots protected from the north winds. In spring the bark of the apricot trees suffers from the sun's rays; in summer before ripening frequent rains cause the fruits to drop prematurely, while the drought makes them shrivel. The greatest damage is sometimes brought about by late frosts during the end of April. These frosts affect the blossoms.

The apricot trees begin to blossom at the end of April or the beginning of May, the earlier varieties of the fruits ripen from July 3-12, the late varieties in the middle and end of August.

Among the different varieties of apricots grown in Harbin some are of the best types, good in appearance and large in size. The following varieties of apricots were examined at Harbin:

1.—The wild Manchurian apricot tree (*Prunus manshurica Kohe*). This tree has elongated, pointed, biserrated

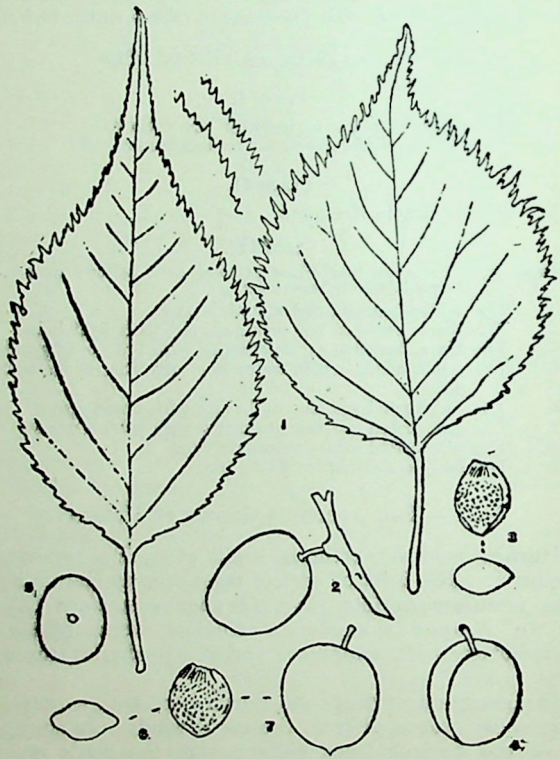


PLATE I.

leaves (see Pl. I, Fig. 1) and small yellow fluted fruits. Two varieties of wild apricot were seen: the first one (see Pl. I, Fig. 2-5) with fruits 2.1-2.2 cm. in length, 1.8-1.9 cm.

in breadth, 1.5 cm. in thickness; with stones of 1.5-1.6 cm. in length, 1.1 cm. in breadth. The second variety had fruits more circular in shape (see Pl. I, Fig. 6-7) 2.2 cm. in length and breadth and with stone of 1.5 cm. in length and 1.3-1.4 cm. in breadth.

The fruits are hard, bitter in taste and unpalatable.

The common apricot tree (*Prunus armeniaca* L.) differs from the wild apricot tree in the shape of their leaves, their margins (see Pl. II, Fig. 1-2), flowers and the pedicles of the flowers. The following 20 varieties of these apricot trees were examined at Harbin.

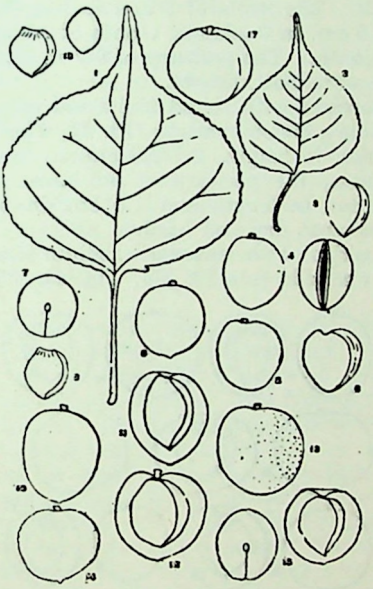


PLATE II.

1.—The apricot tree with thin branches, very small leaves, small flowers of 1.1-1.3 cm. in breadth and small yellow fluted fruits (see Pl. II, Fig. 2-5) of 2.4-2.7 cm. in length, 2-2.5 cm. in breadth and 1.6-1.8 cm. in thickness and the pedicle of 1-1.5 m.m. The stones are 2 cm. in length, 1.5-2 cm. in breadth. The pericarp of this variety is hard and bitter when the fruits ripen, it cracks and falls off. This specie is one of the most ornamental of the trees at Harbin.

2.—An apricot tree with middle and round leaves and small fruits (see Pl. II, Fig. 7-9) red on one side. The fruits of 2.5 cm. in length, 2.2 cm. in breadth and 1.9 cm. in thickness, the stones of 1.7 cm. in length, 1.4 cm. in breadth.

In 1920 this tree had ripe fruits on July 6th.

3.—The apricot with oblong fruits and red on one side (Pl. II, Fig. 10-11). The fruits of 3-3.4 cm. in length, 2.6-2.8 cm. in breadth, 2.2-2.3 cm. in thickness, stones oblong of 2.7-2.8 cm. in length, 1.5-1.6 cm. in breadth. The fruits are of an inferior quality.

4.—The apricot with round fruits red on one side (Pl. II, Fig. 12-13). The fruits of 3 cm. in length, 2.8-2.9 cm. in breadth, 2.5 cm. in thickness, stones of 2.5 cm. in length, 1.8 cm. in breadth. The pericarp of 6-7 m.m. in thickness. The fruits are excellent in taste.

5.—The apricot with round fruits red on one side, but smaller than the previous variety (Pl. II, Fig. 14-15). The fruits of 2.5 cm. in length, 2.7-2.8 cm. in breadth, 2.1-2.2 cm. in thickness, the pericarp of 5-6 m.m. in thickness, stones of 1.9 cm. in length and 1.5 cm. in breadth. The fruits are somewhat dry and hard.

6.—The apricot with leaves of medium size with oblong fruits red on one side (see Pl. III, Fig. 1). The fruits are

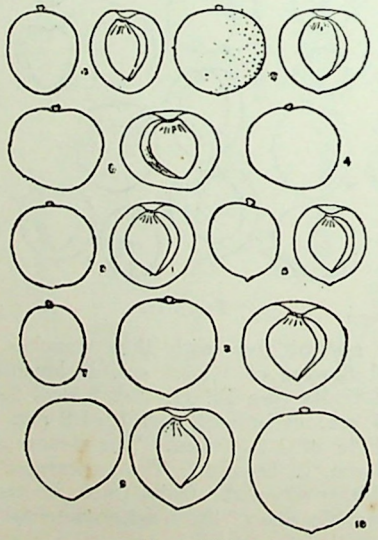


PLATE III.

of 2.8-2.9 cm. in length, 2.5 cm. in breadth, 2.2-2.6 cm. in thickness and are very juicy and tender. The stones are round and convex.

7.—The apricot of medium size leaves and roundish fruits with red and black spots on one side (see Pl. III, Fig. 2). The fruits are of 2.5-2.7 cm. in length, 2.6-2.7 cm. in breadth, 2.5-2.7 cm. in thickness, stones of 2 cm. in length, 1.5 cm. in breadth. The fruits are soft, tender and pleasant in taste.

8.—The apricot with flattened yellow fruits of 2.5-2.7 cm. in length, 2.9-3.2 cm. in breadth, 2.5-2.7 cm. in thickness, stones of 2 cm. in length, 1.8 cm. in breadth, pericarp of 6 m.m. in thickness (see Pl. III, Fig. 3). The fruits are of an inferior quality.

9.—The apricot with round yellow fruits (see Pl. III, Fig. 4-5) of 2.5-2.7 cm. in length, 2.7-3 cm. in breadth, 2.4-2.5 cm. in thickness, stones of 2 cm. in length, 1.7 cm. in breadth. The fruits are soft, tender and of pleasant taste. It is one of the common varieties grown in North Manchuria.

10.—The apricot with small leaves and small oblong yellow fruits (see Pl. III, Fig. 6) of 2.4-2.5 cm. in length, 2.2-2.3 cm. in breadth and 1.9-2.1 cm. in thickness, with pericarp of 4 m.m. in thickness; stones of 1.9 cm. in length and 1.4 cm. in breadth. The fruits are hard and somewhat dry.

11.—The apricot with large oblong yellow fruits (see Pl. III, Fig. 7) and with the end rounded it is of 3 cm. in length, 2.9 cm. in breadth, 2.7 cm. in thickness; the pericarp of 6-7 m.m. in thickness. The fruit is very tender.

12.—The apricot with large oblong yellow fruits of 2.9-3 cm. in length 2.7-2.8 cm. in breadth, 2.4 cm. in thickness, stones of 2.4 cm. in length, 1.7 cm. in breadth.

13.—The apricot with leaves of medium size and with flat light yellow fruits (see Pl. III, Fig. 8), pointed at the end. The fruits are of 2.8 cm. in length, 3 cm. in breadth, 2.3 cm. in thickness, the stones are of 2.1 cm. in length, 1.7 cm. in breadth, the pericarp is of 6 m.m. in thickness, semi-transparent and soft.

14.—The apricot tree with large leaves and large yellow fruits (see Pl. III, Fig. 9) of 3.1-3.3 cm. in length, 3.3-3 cm. in breadth, 2.8 cm. in thickness, stones of 2.3 cm. in length, 1.7 cm. in breadth; pericarp of 6-7 m.m. in thickness. The fruits are of an agreeable taste.

15.—The apricot tree with middle sized leaves and with round yellow fruits (see Pl. II, Fig. 16-17) of 2.5 cm. in length, and 2.7 cm. in breadth, the stones are of 1.6 cm. in length, 1.5 cm. in breadth, and 1.2 cm. in thickness.

16.—The apricot with very large leaves and with flattened yellow fruits of 3 cm. in length and 2.7 cm. in breadth. It ripens earlier than the preceding variety.

17.—The late apricot with large leaves and flat yellow fruits of 3.7-3.9 cm. in length, 3.7-3.9 cm. in breadth, 2.5-3 cm. in thickness; stones of 2.3 cm. in length, 1.7 cm. in breadth. The fruit ripens at the end of July. The fruits are soft and sweet.

18.—The large leaved apricot with large round flat fruits, red on one side (see Pl. III, Fig. 10). The fruits are of 4.2 cm. in length, 3.8 cm. in breadth, 3.2 cm. in thickness; stones of 2.5 cm. in length, 1.8 cm. in breadth.

19.—The apricot with middle sized leaves and small fruits of a reddish yellow colour of 3 cm. in length, 2.8 cm. in breadth, 2.5 cm. in thickness; stones of 2 cm. in length, 1.5 cm. in breadth. This variety ripers at the end of July or during the middle of August.

20.—The apricot with flat fruits red on one side, of 2.8 cm. in length, 2.9 cm. in breadth, 2 cm. in thickness. The fruits are soft and pleasant in taste. They ripen during the middle of August.

## EXPLANATION OF THE PLATES.

### Plate I.

Fig. 1. The different forms of the leaves of the wild Manchurian apricot tree (*Prunus manshurica*).
,, 2. The fruit of the wild Manchurian apricot.
,, 3. The stone of the wild Manchurian apricot (both sides).
,, 4. The fruit of the wild Manchurian apricot.
,, 5. The same fruit from the upper side.
,, 6-7. The stone and fruit of the wild Manchurian apricot.

### Plate II.

Fig. 1-2. The leaves of the common apricot tree (*P. armeniaca*).
,, 3-6. The stone and the fruit of the apricot (No. 1).
,, 7-9. The fruit of the apricot (No. 2) showing small fruits ripening on July 6th.
,, 10-11. The fruit of the apricot tree (No. 3) with oblong fruits and stones.
,, 12-13. The apricot (No. 4) with round fruits.
,, 14-15. The apricot with small round fruits (No. 5).
,, 16-17. The round apricot with round stones (No. 15).

### Plate III.

Fig. 1. The apricot (No. 6) with oblong fruit red on one side.
,, 2. The apricot (No. 7) with roundish fruits with red and black spots on one side.
,, 3. The apricot (No. 8) with fluted fruits.
,, 4-5. The apricot (No. 9) with round yellow fruits.
,, 6. The apricot (No. 10) with oblong small yellow fruits.
,, 7. The apricot (No. 11) with oblong yellow fruits.
,, 8. The apricot (No. 13) with flat light yellow fruits and semi-transparent pericarps.
,, 9. The apricot (No. 14) with large yellow fruits.
,, 10. The apricot (No. 18) with large flat fruits.

## XLII.—Fruit Culture at Foochow.

At Foochow the soil of the Min River plain is most valuable and is utlised for the cultivation of rice: on such land there is no room to be found for other produce, fruit trees and orchards are rarely seen there.

In this district the fruit trees are planted on spare ground; on the banks of canals: nearby peasant cottages; on the roadsides, near temples, on hill sides and on terraces. Fine fruit has often been produced here under such conditions. The semi-tropical climate of the Eastern portion of Fukien province is favourable for growing subtropical and tropical fruit. As shown in the following short description, a large variety of fruit trees are found in this part of China.

Peaches in several varieties are cultivated in every Chinese garden. During recent years, the cultivation of imported peaches has replaced that of the native one. Peach orchards are found scattered in Chinese villages in the environs of Foochow, especially on hill-sides. At Foochow peach trees are regarded as ornamental trees and found as such in gardens.

Plums are cultivated at Foochow with much less care than peaches and are planted mostly on the dry land of the hill-sides protected from strong winds. The plums cultivated here belong both to the small and large varieties and are red in colour.

Apricot trees have not been met with in this district.

The Chinese cherry (*Prunus tomentosa*) Ying-tao and some other species of cherries grow here to a limited extent.

Persimmon trees (*Diosphros Kaki*) or Tuan-tsao were only seen in a few gardens.

Mulberry trees at Foochow are not grown for their fruit, and figs are not much known in this district. Sometimes the farmers plant a few trees in their enclosures.

The grape-vine was seen only in one Chinese fruit garden. It was introuced from the North.

Laichi and Lungyen (*Nephelium litchi and N. longana*) are grown in many parts of China, but those from Fukien are regarded as the best. Laichi and *lungyen* are very common here as the Kaki trees so frequently met with in Japan. All around Foochow will be found large orchards of laichi and *lungyen*. They are planted on hill-sides, in the river valley, round houses and in gardens.

*Laichi* at Foochow were seen in several (5-7) varieties with round, oblong, small and large fruit. It must be said that these trees do not bear fruit every year. A large number of pests attack the bark and the flowers of these trees.

The *laichi* and *lungyen* are cultivated here with much less care than the mandarins. The best *lungyen* in Fukien comes from the district between Foochow and Fu-ning. For export the fruits of laichi and lungyen are dried in the sun or on stroves.

Besides the *laichi* and *lungyen* miricas or *yang-mei* (*Myrica rubra*) are also grown here. Their northern limit in China is far lower than for the hardier citrous fruits and the camphor tree. The natives plant these trees only to a very small extent. Ripe fruits of *yang-mei* often contain the larvae of small flies.

Banana trees are very common at Foochow and its environs (See Journal, N.C.B.R.A.S., Vol. L, 1919, page 83-84). Some belong to *Musa sapientum* L. and *M. paradisiaca* L. The best are introduced from Amoy which bear tender fruits of middle size. The local banana fruits are small and of an inferior quality.

The Local climatic conditions for the banana trees are not the most favourable for the developement of the fruit, but nevertheless the warm and long summer of Foochow is quite sufficient for the fruits to mature.

In winter the banana tree suffers and it often drops its leaves.

Chinese pears (*Pyrus sinensis*) were seen only in some gardens but without fruits. Pear trees are little known at Foochow, but pears imported yearly from North China are appreciated by the inhabitants of this province.

The pomegranate tree (*Punica granatum*) is seen in every garden, and practically every house has this tree planted close by, but they are cultivated for their flowers. Three kinds of pomegranate were seen at Foochow, the red flowered, the yellow flowered and the white flowered. Some varieties are grown for their fruit.

Mangoes (*Mangifera indica*) are grown in Foochow in several inferior varieties. The fruits are small, oval and hard. The mango trees here suffer in winter.

The trees of the "Chinese gooseberry" (*Averrhoa carambola*), the wu-han-tzu, wu-leng-tzu or the yang-tao were seen in some gardens of Foochow, and some of the trees seen were very large. The bark of the trunk and branches was covered with oblong green fruits with five ridges. When ripe the fruits are of a yellow colour, juicy and sharp in taste.

The Chinese olive (*Canarium album*), the *kan-lan*, *ching-kuo* or *wu-lan* is largely cultivated at Foochow and its environs. The olive trees grow on the hill-sides. The olives are oblong, green, 1.1½ inches long. Olives are exported from Foochow both fresh and salted.

*Cycas revoluta* or *wu-lou-tzu*, grown in gardens; bear red fruits which are only used for medicinal purposes.

Quince (*Cydonia sinensis*) or *mu-kua* are cultivated largely in many districts of Fukien province. They are seen on hill-sides and on the sea shore, on the shore of the Min river, on the way to Foochow, and on hill-sides around Foochow, etc. The quince seen at Foochow belong to several varieties. The trees do not bear fruit every year. Some varieties of the *Cydonia* are grown by the Natives for ornamental purposes.

The *loquats* or the Japanese meddlar (*Eriobotrya japonica*) or *pi-pa* are grown at Foochow in several varieties, most of which are of an inferior quality.

The wampee (*Clausena wampi*) or *huang-pi-tzu* or *huang-pi-kua* are also cultivated at Foochow. The fruits are of the size of grapes, sour, and have a yellow skin.

The papaw or the tree melon (*Carica papaya*) or *mu-kua* was introduced to Fukien from the South. This tree grows quite well at Foochow, bears fruits, but suffers in winter, when it often loses its young leaves.

Of the many kinds of citrous fruits mandarins are the most extensively cultivated here, Foochow is well known as the mandarin-orange district of South China. Mandarins have been cultivated here for a long time in the inland districts on which Foochow is situated and a large area of land is here covered with mandarin trees. As a safeguard against inundations and dampness of the soil each mandarin tree is planted on specialy elevated ground of 3-4 feet in height. Many of the mandarin groves are very old, but some are young and a few have been fruit bearing for several years.

Against aphis and other pests, the Chinese invoke the aid of local tree-ants, the nests of which are made on the branches of the trees. These ant's nests with the insects are collected by the Chinese and attached to the branches of the mandarin trees. These ants protect the leaves and branches of the mandarin trees against pests. It is one of the most interesting practices of Chinese horticulture.

The mandarin oranges grown at Foochow are known in other parts of China as Foochow mandarins. They are very similar to the Japanese mandarins. When ripe the fruits are carried to the market and are sorted there. The best are exported to various Chinese ports.

Besides the mandarin orange at Foochow 2-3 other varieties of the common large ogange are found and they all are hard skinned.

Several kinds of pumelo (*Citrus decumana*) both white and rose fleshed were also seen at Foochow.

The local pumeloes were bitter and sour. Citron (*Citrus medica*) cumquat (*Citrus japonica*) and other citrous fruits grow here in small quantities.

The lemon tree was only seen in two places.

## XLIII.—Plums of North Manchuria.

Plum trees (Huang-li or Hung-li) are very common in North Manchuria and are grown for their fruit. They are cultivated by the Chinese both in villages and towns. Being a hardy tree in this country these plum trees grow as far north as the shores of the Amur river, in the district ot Harbin, and in Chinese villages at the Eastern and Western parts of the Chinese Eastern Railway. Plums are also seen in the Kirin district and in the villages between Chang-chun and Yao-men. They are grown with success in the Sungari district,that is, in the provinces of Kirin and Hehlungkiang, as well as in the north-west part of the Kirin province and in the Ussuri district of the Russian Far East.

The northern limit of plum culture in North Manchuria lies in the Southern part of the Amur district, but its range seems capable of being extended further north by the selection of hardier varieties. Some of these plum trees grow quite well in Siberia.

The best plums in North Manchuria come from the villages of the Yaomen and Kirin district. They are noted for their appearance, excellent quality, and ferility.

The local Chinese rural population are not much interested in fruit growing, every farm house has only 3-5, rarely 10-30 plum or apricot trees. The majority of these trees do badly.

The Chinese in North Manchuria are in the habit of gathering the plums half ripe and in that state they are eaten or sent to neighbouring towns and markets. There are several kinds of preserved fruits. They are smoked, picked, dried and pressed.

Plum trees increase and multiply chiefly by their stones, but quite often by the young shoots which appear on the roots, of the grown up trees. Every old tree has several dozens of such off-shoots.

The local plum trees do not suffer from cold, the temperature in winter in these parts is about 35 degrees C. The bark of trees of 10-15 years old are often covered with fungus. The young fruits are infected by fungi, the leaves are often covered with *Polystigma rubra* and are attacked by aphis and dark caterpillars.

The plum trees, which are found in North Manchuria belong to several species of the *Prunus* genera.

According to Mr. V. L. Komarov, they belong to *Prunus* (*Euprunus*) *communis* Huds. At present except the Manchurian type of plums the most common in North Manchuria are the plum trees of the Satsuma plum specie of Japan, which is so famous in America. These plums have oblong leaves with short ends and the fruits are larger than the fruits of the first type.

Besides these species transitory forms between the Manchurian and the Japanese plum trees have been observed and also trees with large bright leaves, these leaves were 3 to 4 times larger than some of the Manchurian plums. Some of the plum trees seen in North Manchuria are probably the

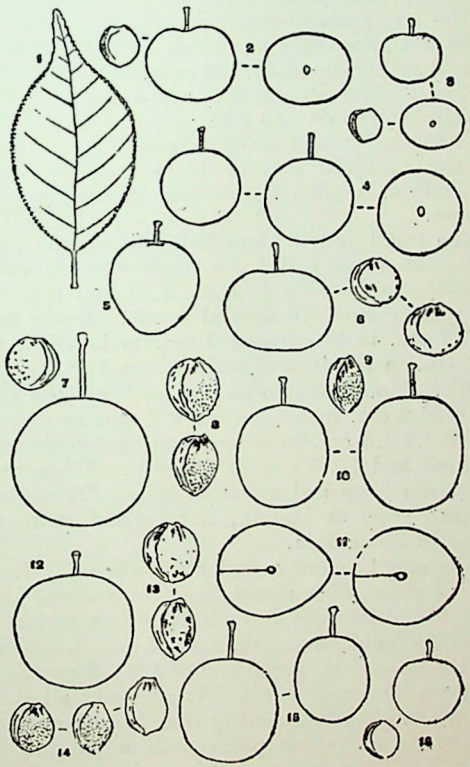


PLATE I.

hybrids between *Prunus communis* and *Prunus armeniaca* or *Prunus manchurica* (the apricot tree).

Plum trees are not found wild in North Manchuria. Should these trees be seen on the border of roads and foot paths in the Ashiho and Maoershan district (the Eastern part of the Chinese Eastern Railway) they are not actually wild but are there by accident.

The majority of the plum trees of North Manchuria have small and very rarely large leaves, cuneate at the base, ovate with long lanceolate ends, bi-serrate in the margins and narrow stipules. See Flora of Manchuria, 1901-1907. St. Petersburg. (See Pl. I, Fig. 1). The blossoms are white in colour and appear before the leaves, they bloom at the end of April. They grow in clusters of 1-2-4-5 and sometimes 20-30 together. The young stocks are of a reddish brown colour. The fruits are distributed on the short stems and on each 2-3 or 4 plums may be found. The fruits are almost spherical and yellow in colour, red or greenish-red and are of different sizes. The stones are convex, and cut up by longitudinal channels on one side.

The following varieties of plums were seen in the northern and southern part of Kirin province within the radius of Harbin, Ashiho, Maoershan, Shuanchen-pu, Kirin and Yaomen.

1.—The small yellow plum flattened on the upper and lower ends, sometimes called the small wild yellow plum of North Manchuria (see Pl. I, Figs. 2, 3 and 6).

This variety grows in several forms. Some trees bear fruits of 1.7 cm. in length and 2 cm. in breadth, with the stem of 1 cm. in length and with stones 1.1 cm. in length and breadth. More often to be met with are the trees with larger fruit of 2 cm. in length, 2.2-2.7 cm. in breadth with the stem of 1.2-1.3 cm. in length and the stones of 1.1-1.3 cm. in length and 1-1.5 cm. in breadth. When ripe these small fruits are juicy and sweet in taste. These small flat yellow plums grow at Harbin, Ashiho and in many other parts of North Manchuria.

2.—The small yellow round plum (See Pl. I, Fig. 4.). A variety of plum with round fruits of various sizes. On some trees the fruits were of 2 cm. in length and in breadth, on others 2.2-2.5 cm. in length, 2.4-2.7 cm. in breadth, with stones of 1.3-1.5 cm. in length and of 1.1-1.2 cm. in breadth. The fruits are juicy and sweet. It grows in all the district of Manchuria and it ripens earlier than the other varieties.

3.—The round yellow plum with a pointed end (see Pl. I, Fig. 5.). The fruits of this variety are 2.3-2.7 cm.

in length, 2.2-2.5 in breadth, the stem of 1 cm. in length, the stones of 1.5 cm. in length and 1.1-1.2 cm. in breadth and the end pointed. These plums resemble the Japanese plums *Prunus Simoni*.

4.—The large round yellow plum with long stems (see Pl. I, Fig. 7.). A variety with the fruits of 3-3.5 cm. in length, 3.2-3.6 cm. in breadth, the long stem being 1.2-2 cm. in length and stones of 1.3 cm. in length and 1.2 cm. in breadth. These are the best of the yellow plums seen in North Manchuria.

5.—The large round yellow plum with short stems (see Pl. I, Fig. 12 and 13). A variety with fruits 2.5-3 cm. in length, 2.5-3 cm. in breadth, and the stem 0.5-0.7 cm. in length and stones 1.6 cm. in length and 1.1-1.4 cm. in breadth. The fruits are between 14-16 grams in weight.

These plum trees were seen at Yaomen in the garden of Mr. N. N. Prikaschikoff. The same type of plum trees are also grown in the Chinese villages near Yaomen.

6.—The large yellow elongated plum (see Pl. I, Fig. 8-11). A variety of plum with fruits of 2.3-3 cm. in length, 2.4-2.7 cm. in breadth, 2.3-2.6 cm. in thickness, the stem of 0.9 cm. in length and stones of 1.5-1.6 cm. in length and of 0.9-1.3 cm. in breadth. These plums were seen at Kirin.

7.—The spotted reddish-yellow plum (see Pl. I, Figs. 14 and 15.). The fruits, when ripe are half yellow and half red. They are of 2-2.5 cm. in length, 2 cm. in breadth, the stems of 1.2 cm. in length and stones of 1.3-1.5 cm. in length and 1-1.1 cm. in breadth. Seen only in the Kirin district.

8.—The small reddish black plum (see Pl. I, Fig. 16). This variety grows in several forms. One with fruits of 1.6-1.8 cm. in length, 1.7-2 cm. in breadth, the stones are round 1.1-1.2 cm. in length and of 0.9-1 cm. in breadth. Another form with fruits of 2-2.3 cm. in length and breadth, stem of 0.3-0.8 cm. in length and the stones of 1.1-1.6 cm. in length and 1.3 cm. in breadth.

The small dark red plums grow in Chinese villages in the district of Ashiho, Maoershan. These plums ripen at the beginning of August.

9.—The large round or oblong red plum. One form has fruits of 2.3-2.5 cm. in length, 2-2.5 cm. in breadth, stones of 1.7-1.8 cm. in length and 1.3-1.4 cm. in breadth. The second form had fruits 2.5-2.7 cm. in length, 2.5-2.5 cm. in breadth, stem 0.5 cm. in length, stones of 1.8 cm. in length and 1.4 cm. in breadth. These two varieties ripen between 17-20 August

10.—The large oblong red plum (see Pl. II, Fig. 1). The fruits of this large leaved variety are 3-3.2 cm. in

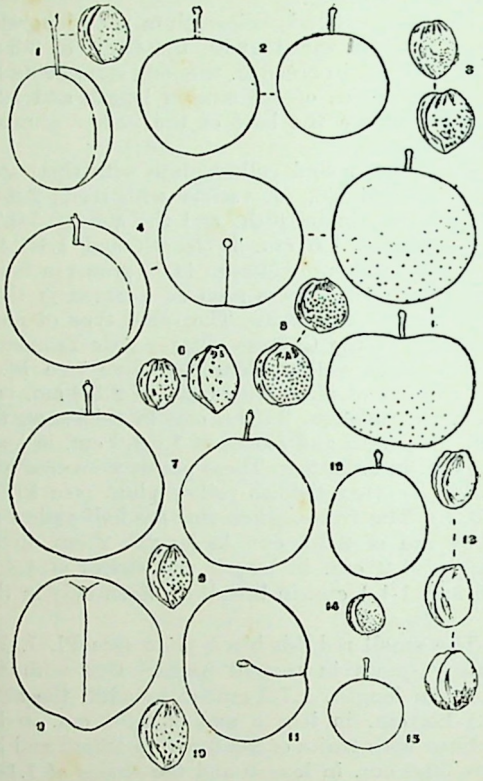


PLATE II.

length, 2.9-3.1 cm. in breadth, stems of 1.1-1.8 cm. in breadth, stones of 1.6 cm. in length, 1.3 cm. in breadth. It is one of the best of the plum varieties in Harbin and Ashiho district.

11.—The light red round plum (see Pl. II, Figs. 2 and 3.). A variety of plum with a light red skin, 2.5-3 cm. in length, 2.6-3 cm. in breadth, stem 0.8 cm. in length and stone 1.4-1.6 cm. in length and 1.1-1.3 cm. in breadth. The ripe fruits of this class are very juicy and good in taste.

These plums grow in the Yaomen district, and are found in the garden of Mr. N. N. Prikaschikoff.

12.—The dark bluish-red large plum (see Pl. II, Figs. 4, 5 and 6.). Two forms were seen. One had the skin smooth, the other speckled with small yellow spots. Both varieties had fruits of 2.7-3.5 cm. in length, 2.5-3.4 cm. in breadth. The fruits were of 20-26.5 gramms in weight. The variety with the small yellow spots has round rough stones 1.4-1.6 cm. in length and 1.3-1.5 cm. in breadth. The variety without spots has oblong stones of 1.3-1.7 cm. in length and 1.1-1.3 cm. in breadth. These large plums grow in the Yaomen district.

13.—The large red plum with a dilate end (see Pl. II, Fig. 7-11). A large variety of plums grown at Kirin with fruits of 3.3-3.8 cm. in length, 3.4-4 cm. in breadth, stem of 1 cm. in length and the stones 1.6-1.8 cm. in length and of 1.1-1.2 cm. in breadth. It is the biggest plum grown in North Manchuria.

14.—The spotted reddish green plum or the apricot-plum (Hsing-mei-li) (see Pl. II, Figs. 12 and 13). A variety of plum also found growing in Kirin of 2.7-2.9 cm. in length, 2-2.3 cm. in breadth, stem of 0.6 cm. in length, stones of 1.5-1.6 cm. in length and of 1.1-1.2 cm. in breadth.

15.—The small green plum (see Pl. II, Figs. 14 and 15). A variety with small fruits of 1.9-2 cm. in length, 2 cm. in breadth stem of 0.8 cm. in length and with smooth stones of 1-1.1 cm. in length and 0.9 cm. in breadth. This is also found in the Kirin district.

## EXPLANATION OF THE PLATES.

### Plate I.

Fig. 1. The leaves of the Manchurian plum tree.
,, 2-3. The small yellow plum flattened on the upper and lower part.
,, 4. The small round yellow plum.
,, 5. The round yellow plum with pointed end.
,, 6. The same as figure 2 and 3.
,, 7. The large round yellow plum with long stem.
,, 8-11. The large elongate yellow plum.
,, 12-13. The large round yellow plum with short stem.
,, 14-15. The spotted reddish yellow plum.
,, 16. The small reddish black plum.

### Plate II.

Fig. 1. The large oblong red plum.
,, 2-3. The light red round plum.
,, 4-6. The dark bluish-red large plum.
,, 7-11. The large red plum with the dilated end.
,, 12-23. The spotted greenish red plum or the apricot plum (Hsing-mei-li)
,, 14-15. The small green plum.

## XLIV.—Micromeles Alnifolia Kochne in North Manchuria.

*Micromeles alnifolia* is one of the interesting trees of Manchuria. Besides the Manchurian and the Russian maritime provinces it is found in the northern and middle parts of Japan and in Szechwan province in China.

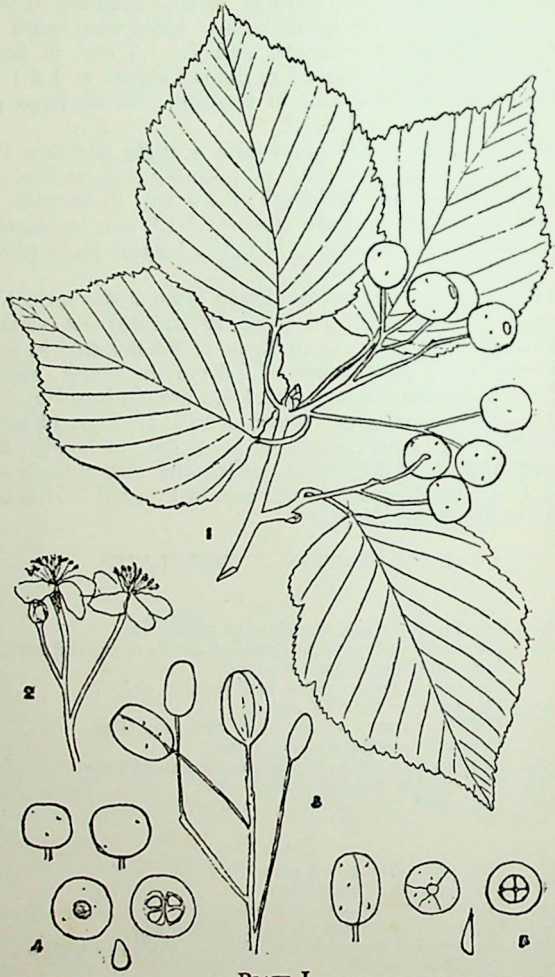



Plate I.

In Manchuria it grows in Liaotung, in many places of Shengking province, in Kirin on the Lung-shou-shan, and near the Ya-lu-kiang river. In 1919 this tree was found by Mr. A. D. Woieikow at Siao-ling C. E. R. Station in North Manchuria. In 1920 this tree was observed by the writer on the mountain sides round Mao-erh-shan, and on other stations of the C. E. R. Two forms were examined in this district. *Micromeles* seen in North Manchuria were trees with straight branches. The leaves (see Pl. I, Fig. 1) bright oval, bi-serrate, short-pointed, with 8 pairs of veins. Cymes contains 5-10 flowers. Flowers are 1-1.5 cm. in breadth, and white coloured. One variety had fruits which were depressed globose, red, 9-11 m.m. in breadth and 8-9 m.m. in length (see Pl. I, Fig. 1-2). The second had oblong red fruits, 10-13 m.m. in length and 6-9 m.m. in breadth (see Pl. I, Fig. 3 and 5). When ripe the fruits are red; pericarp is reddish, juicy and sour; the fruit has four seeds. They are not edible, but the seeds are liked by the birds.

## XLV.—Experiments in Sericulture in North Manchuria.

As is known in the Sheng-king province of Manchuria, the wild and common silk-worms are cultivited. In the Kirin and Hehlungkiang provinces these industries are almost non-existent.

As shown by the interesting experiments in silk worm culture made by Mrs. W. W. Agourow at Shuang-cheng-ting in 1913, the common silk worm can be fed on the leaves of the local wild mulberry-trees.

The egg (grains) of the silk worms for the experiments were obtained by Mrs. W. W. Agourow from Chefoo and from the Caucasian silk-worm experimental station. Owing to the early hatching of the caterpillers and the late appearance of the leaves on the local wild mulberry-trees, the young caterpillers were fed at first on the leaves of the *Scorzonera hispanica* L., and when the local leaves appeared the silk-worms were then fed on them.

The following four varieties of cocoons were obtained by Mrs. W. W. Agourow:

1.—The large light yellow cocoons 3.5-4.2 cm. in length and 1.7-2 cm. in breadth (see Pl. I, Fig. 1). This variety is of Caucasian origin.

2.—Cocoons of middle size, of bright yellow colour, 3-3.5 cm. in length and 1.5-1.9 cm. in breadth (see Pl. I, Fig. 2). This variety is also from the Caucasus.

3.—Cocoons of middle size, white in colour, 2.8-3.1 cm. in length 1.6-1.8 cm. in breadth (see Pl. I, Fig. 3). These cocoons are of Chinese origin from Shantung.

4.—The long narrow white cocoons with pointed ends of 3.5-4 cm. in length and of 1.3-1.4 cm. in breadth (see Pl. I, Fig. 4). These are from Shantung. In North Manchuria the white mulberry trees (*Morus alba* L.) grow wild and are only to be found in the river valleys. These trees are found in several forms and varieties.

The most common variety is the var. *Mongolica* Bur. Together with the types of lobed leaves are seen those with large ovate leaves. As shown by the observations of 1919-1920, the leaves of the local wild mulberry bud at the beginning of June, and it is due to this that in North Manchuria only one crop of cocoons can be raised.

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# EXOGAMY IN CHINA

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Anyone who in his College days read the works of Sir Henry Maine, and read them with pleasure, would thereafter be interested in social origins, the foundations of human society.

In China one comes in contact with what is, admittedly I think, the oldest existing, living civilization: A state of human society where the tiller of the fields lives with little, if any, change in the same way and with the same relation to his family, his clan, and his neighbours, friendly or hostile, as he did when first settled on the upper-waters of the Yellow River, "the river" of primitive China; and to the banks of which he brought with him the framework of a social system bearing the stamp of what may have been the earliest form of human association.

Chinese family law and custom has been shortly, but most ably, dealt with by Herr von Möllendorff in "The Family Law of the Chinese" published in 1878, by Professor E. H. Parker in "Comparative Chinese Family Law," published in 1879, and by Mr. George Jamieson, C.M.G., in his "Translations from the General Code of Law of the Chinese Empire" and "Cases in Chinese Criminal Law," on "Marriage" published in 1881.

The great work of Father Pierre Hoang "Le Mariage Chinois au point de vue Légal" published in 1898, is the classic as to the law relating to the Chinese Family, and Mourning, and the sources from which it is derived.

Since von Möllendorff, Jamieson and Parker wrote, Sir J. G. Frazer completed the "Golden Bough" and has written his "Totemism and Exogamy," those storehouses of the customs and observances of primitive races, with which those of China can now be compared and co-related.

Professor Parker in his Comparative Chinese Family Law says:—

> "Now the Chinese Law, both Customary and Statute, furnishes an immense amount of collateral evidence in support of Maine's theory that the movement of the progressive societies has hitherto been a movement from Status to Contract, or from families as units to individuals as units. It is particularly fruitful in illustration, perhaps more so even than the Hindoo Customary Laws, which, in truth, of Ancient Laws appear to have been the only ones, besides the Roman and Hellenic Laws, over which Maine had, at the time of his Lectures on Ancient Law, obtained a complete grasp. The numerous illustrations are the more valuable inasmuch as China has not yet emerged from Status, and, as regards the Patria Potestas, the Testamentary Power, the position of women and slaves, the fiction of adoption, and the almost entire absence of any written law of contract, remains in the position of the Roman Law—not of the later Empire, not even of the Antonine era; not even, again, of the early Empire, or the Republic at its prime; but of the Roman Law anterior to the publication of the Twelve Tables—2,200 years ago. In fact, with the Chinese Law, as with the Chinese language, we are carried back to a position whence we can survey, so to speak, a living past, and converse with fossil men."

**Parker, Comparative Chinese Family Law. p. 3.**

The life of primitive man was not that of the care free savage of romance, it was hedged round with restrictions, taboos, the breach of which it was felt, and believed, would bring dire disaster not only on the offender himself but, also a matter of greater moment, upon his fellows, their women, their flocks and their crops, and call down upon all the vengeance of outraged nature.

Of such restrictions, that enjoining the avoidance of cohabitation with women of the same tribe, or group of kindred, is found amongst many of the primitive races of mankind, and traces of it amongst the most civilized. This rule of avoidance was first named "Exogamy" by McLennan who in his "Primitive Marriage," first published in 1865, laid stress upon this avoidance, and its importance as a factor in moulding the family life of man.

Exogamy was, and is, the first great commandment as to marriage observed by the Chinese Race. In China one cannot marry a wife, or take a concubine, of the same family name as oneself. To read the riddle of Exogamy is the aim of all interested in the origin of human society. Many and varying are the suggested solutions of that riddle; but even Sir J. G. Frazer

in his "Totemism and Exogamy," published in 1910. has not barred the way to further enquiry.

Why did primitive man shun his hearth-mate as a wife? Was it in obedience to the consciously imposed restriction of some enlightened leader of a horde, or for some other considered reason of policy or convenience? or was it in obedience to instinct, that is to say race-memory? Can, perhaps, the answer to the riddle be found, or traced, in the records and usages of China?

This evening, during the short time available, I ask you to go with me back towards the beginning of Chinese life, down one of the ways which, I thought, might lead to the heart of the maze.

**Parker, Comparative Chinese Family Law. p. 1.**

Mr. E. H. Parker, late of H. M. Consular Service in China, Professor of Chinese in Victoria University, Manchester, in his book, "Comparative Chinese Family Law," says, "he is inclined to think it improbable that the Chinese have added to, or more than superficially changed any of their fundamental social principles since the compilation of the Ritual of Chou by Chou Kung, and that of the 'Record of Rites,'" which, while he doubts the authorship and dates assigned to them, he says, "most probably reduced to a definite code the social principles of the Chinese, whilst blending them with those of the then ruling dynasty, and to this day continue to exercise a profound influence upon the Chinese mind."

Whether these complications were made in the twelfth and seventh centuries B.C. respectively, or later as Parker thinks, is immaterial in their consideration as a written record of what the Chinese ever since these books were studied as classics have thought to have been at one time, and should be now, the pattern of social order and right living.

The Ritual of Chow supposed to have been compiled by the Great Duke of Chow, in the twelfth century B.C., and the Record of Rites, attributed to Confucius himself (sixth-fifth centuries B.C.), record the then manners of the time and the traditions of an earlier age; the considered deductions therefrom of the authors or compilers—whoever they may have been—as to what should be—"the rules of propriety."

The law considered by Parker is primarily that to be found in the Lü Li and the binding and observed customs of the present day. Even of that law and custom he says: "we are carried back to a position

where we can survey so to speak a living past, and converse with fossil men."

There are, however, much older Chinese records than the Book of Rites, or even the Ritual of Chow, from which a picture of Chinese life in the beginning or once upon a time may be drawn; and which afford a rich mine of information for the student of social phenomena and the beginnings of family life.

"The pencil of the recording officers was busy from the time of Hwang-te" says Ma Twan-lin. The reign of Hwang-te is assigned to the twenty-seventh century B.C. Whether the Recorders of the Chinese States had thus early begun their labours, or that the records when made, or as handed down orally, survived, may be doubted; but in the "Songs of the People," recorded in the Books of Odes we have the earliest record of Chinese civilization and family life.

Legge's Chinese Classics Vol. III. Proleg. p. 11.

Legge says of the Chinese Classics that no other literature, comparable to them, for antiquity, has come down to us in such a state of preservation.

Legge, Texts of Confucianism (Sacred Books of the East), p. XV.

## Names and Their Avoidance.

A name had virtue, power, and dread in ancient China. It is said in Genesis: "And out of the ground the Lord formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Genesis 11, 19, 20.

It is said in the "Lî Ki," the Book of Rites: "Hwang Tî, who gave everything its right name, thereby showing the people how to avail themselves of its qualities; Kwang-hsû who completed this work of Hwang Tî."

Li Ki, Legge S.B.E. Vol. 28. Pt. IV. p. 208.

If one carries one's mind back to the time when man first spoke, made articulate sounds—not the mere expression of love, hate, or hunger—but descriptive, then one can understand something of the power of a name.

Sitting by the hearth, early man, well-fed, having had good hunting, tries to tell his mate by gestures and sounds of the day's hunting, and finds she understands. He wants something—water or a skin—and some day finds that even without descriptive gesture, he can name it—make it be brought.

The sound which described, which moved, which got the object is repeated with the same success, that object has now an end, and the name, in some way, is part of it. Thereafter, the naming of a child, a new thing come fresh into the world, and as unnamed still incomplete, would be a serious matter.

Frazer. Golden Bough. Pt. II. p. 318.

Sir James Frazer, in Chapter VI of Part II of "The Golden Bough," "Taboo and the Perils of the Soul," says:—"In fact primitive man regards his name as a vital portion of himself and takes care of it accordingly."

We shall see that the Chinese of classical times retained, and acted on, the same primitive beliefs as to the name being a portion of the thing named, and as to the interrelation if not identity of things and persons bearing the same name, as are instanced by the Author of the Golden Bough in regard to other primitive races.

The Book of Rites says:—

Li Ki, Legge S. B. E. Pt. III. Vol. 27. pp. 78 & 475.

"In giving a name to a son, it should not be that of a State, nor of a day or a month, nor of any hidden ailment, nor of a hill or river."

The first names used by man were probably the onomatopoeic descriptive names of animals.

A greater mental effort would be made in naming the silent objects which he used or noticed.

Names at first would be few, and of those few some would probably have to do duty for more objects than one.

The indentity of name would carry with it the idea of a common nature or essence, and care would be taken in linking one object with another by the giving of the same name, lest the death or injury to the one should hurt the other.

The repeated prohibition in the Lî Kî as to the names to be avoided in the naming of a son is a proof of the small number of names in use when children were first given a personal name of their own.

It was presumably not so much out of consideration for the child as through fear of reflected harm to the objects, or rather the guardian spirits dwelling in the objects, such as the hills or rivers whose names might not be taken, that the prohibition arose. Injury to, or the death of, a child called by the same name as a mountain or a river might injure or at least disturb the spirits of the hills and streams.

The given names of persons would have to be used at certain rites, when first given for instance, again presumably on marriage and certainly on death: and to pronounce a name which, by itself or in combination was associated with disease or pestilence, would be calling on the malignant spirit of the plague to appear.

The prohibition would also be for the public convenience in an age in which not only the names of the dead, but also, in a lesser degree, of the living were taboo.

One personal name was given to a Chinese child after birth; another personal name was given to a young man when twenty years old at the ceremony of "Capping;" and if at death he was a ruler or of high rank, he received an honorary posthumous title to be used thereafter instead of his name.

In the "Pattern of the Family," the tenth book of the Lî Kî, there is a description of the naming of a child. The description has special reference to the ceremonies on the birth of a son and heir of the Ruler of a State.

It is distinctly stated however that among the common people there was no difference in the essentials of the observances described. Li Ki. Legge, S. B. E. Pt. III, Vol. 27. pp. 471 et seq.

It may be convenient in our search for the reason for, or rather the ideas which gave rise to exogamy amongst the Chinese to next consider the avoidance of the names of the dead and of things offered to the spirits of the dead.

In the Book of Rites it is said:—

"When a man dies, there arises a feeling of disgust (at the corpse). Its impotency goes on to make us revolt from it. On this account there is the wrapping it in the shroud, and there are curtains, plumes (and other ornaments of the coffin), to preserve men from that feeling of disgust." Op. cit. Pt. III. p. 177.

We are, however, told that "The intelligent spirit returns to Heaven; the body and the animal soul return to the earth; and hence arose the idea of seeking (for the deceased) in sacrifice and the unseen darkness and in the bright region above." Op. cit. p. 444.

Again it is said: "When a ruler went to the mourning rites for a minister, he took with him a sorcerer with a peach-wand, an officer of prayer with his reed—(brush), and a lance-bearer—disliking (the presence of death), and to make his appearance different from (what it was at any affair of) life. In the mourning rites it is death that is dealt with, and the ancient Op. cit. p. 172.

kings felt it difficult to speak of this." And Hsien-tsze, a Minister of the State of Loo, said:—"I have heard moreover that there are two grounds for the wailing; one from love, and one from fear."

Op. cit. p. 150.

Such being the Chinese views as to the state of the dead, and such the dear dread of the living we can see how ancestor worship arose.

Op. cit. p. 371.

The Book of Rites says:—"The object of all the ceremonies is to bring down the spirits from above, even their ancestors."

Op. cit. Pt. IV. p. 311.

And again, "Thus they served the dead as they served them when alive, and served the departed as they would have served them if they had been continued among them:—all this was the perfection of filial duty."

The Sacrificial Odes of the Shang Dynasty are the oldest in the Book of Poetry and in them and elsewhere in the Odes, there are many references to the services in the ancestral temple, the invocation of the spirits of the great departed, their acceptance of the worship paid, and their blessing by the mouths of their "personators," chosen descendants of the same surname, of the living members of the line.

In one of the "Minor Odes of the Kingdom," describing a grand sacrifice in the ancestral temple it is said:—

She King, Pt. II., Book, VI, Ode V. Legge, Metrical Translation, p. 253.

"Before the fires some reverent stand;
Some take the mighty trays in hand;
These with the roasted flesh they fill
Those with the livers broiled. Then still
And reverent, the queen presides,
And every smaller dish provides,
The pious feast to grace."
"The guests and visitors draw near
Divined for, now they all appear,
And take an honoured place."
"Tween those who personate our sires,
Our lord, and them, as rule requires,
Once and again the cup goes round,
Each word and smile just that is found,
Which word and smile should be."
"The spirits come in quiet state,
And answer give with blessings great.
Myriads of years—his due reward—
Shall show how they our lord regard,
And keep from evil free."

Such was the worship of ancestors, a means whereby the primitive fear of the malignant ghost has been cast out by love and reverence.

By this channel did man in earliest China arise and, through his fathers, reach up to God. A step, or perchance a stumble, upon the long climb upwards is marked by the record in the Bamboo Books that when Hwang-te "went on high," Tso-che, one of his ministers, "affected by the thought of the Emperor's virtue, took his clothes, cap, bench and stick, and offered sacrifice to them in a temple. The princes and great officers every year paid their court before them."

Bamboo Books. Legge. C. C. Vol. III. p. 110, Proleg.

The clothes and near belongings of the dead men with his aura still about them may have been thought to be the resting place of the lingering spirit, such as the spirit tablet of later times. One notes that even then, there were "sacrifices" and "a temple," and it is probable that regular ancestral worship had been in settled use long before the days of Yaou who "in the temple of the accomplished ancestor" resigned the charge of the empire to Shun.

Op. cit. p. 114.

Let us now consider the perils not only of the soul, but of the body, which the "black-haired" race feared and sought to avoid, not only in the beginning, but even in the days of Confucius and Mencius. Perils which have by their avoidance moulded the family life of China.

The very word death was, if possible, avoided.

The corpse on the couch is the "laid out;" when it is put into the coffin that is called "being in the long home."

Li Ki, Legge, S. B. E. Pt. III. Vol. 27 pp. 117, 118.

The death of the son of Heaven is expressed by "has fallen," of a feudal prince, by "has crashed." Even the death of a winged fowl is expressed by "has fallen down."

In the same place in the Book of Rites we are told, "While (they are) alive, the names of father, mother and wife are used; when they are dead, those of the "completed one," the "corresponding one," and the "honoured one."

Death in old age is called "a finished course;" an early death "being unsalaried."

As to the death of the "son of Heaven" (so-called, as Legge points out, as being "Heaven-sonned; constituted by Heaven its son, its first born"—and not through courtly exaggeration) we are told his death is announced in the words "The King by (the grace of) Heaven has fallen." In calling back (his spirit) they say, "Return, O Son of Heaven." When announcement is made (to all the States) of the mourning for

Op. cit. p. 108.

him, it is said: "The King by (the grace of) Heaven has gone far on high."

Golden Bough. Pt. II. p. 374. et. seq.

In the Golden Bough, Frazer has given many instances of the taboo attaching to the names of kings and of the special avoidance of their names after death; and he quoted Dr. Edkins who says in his "Religion in China" that "the proper name of the Emperor of China may neither be pronounced nor written by any of his Subjects."

Edkins, Religion in China, p. 35.

Li Ki, Legge. S. B. E. Pt. IV. Vol. 28 p. 212.

Of King Wan it is said that he "in sacrificing, served the dead as if he were serving the living" . . . "On the recurrence of their death-day, he was sad; in calling his father by the name, elsewhere forbidden, he looked as if he saw him."

Op. cit. Pt. III. p. 117.

The taboo must in the earliest times have applied not only to the names of the dead, but also to the names of the object sacrificed to the dead, as we read that: "According to the rules for all sacrifices in the ancestral temple, the ox is called 'the creature with the large foot'; the pig, 'the hard bristles'; a sucking pig, 'the fatling'; a sheep, 'the soft hair'; a cock, 'the loud voice'; a dog, 'the soup offering'; a pheasant, 'the wide toes'; a hare, 'the clear seer'; the stalks of dried flesh, 'the exactly cut oblations'; dried fish, 'the well considered oblation'; fresh fish, 'the straight oblation.'" Water is called 'the pure cleanser'; spirits, 'the clear cup'; millet, 'the fragrant mass'; the large-grained millet, 'the fragrant (grain)'; the sacrificial millet, 'the bright grain'; paddy, 'the admirable vegetable'; scallions, 'the rich roots'; salt, 'the saline briny substance'; jade, 'the admirable jade'; and silks, 'the exact silks.'"

The various collections of the Rules of Propriety or Ceremonial Usages which were brought together in the 2nd and 1st Centuries B.C. and which form the Li Ki were the accretions of many past ages.

Many of the "rules" such as those just referred to must have been acted on from the earliest days of Chinese life, being coeval with the "sorcerers," whose successors we find still in attendance upon the Ruler in classical times.

Golden Bough Part II, p. 349 et seq. & p. 353.

Had the Chinese thought, language and script led to the easy substitution of other "words" for "water," "salt," "millet" or "pig," then, as among the tribes instanced by Frazer, the names of tabooed persons or objects would have been liable to frequent change.

In China, the name to be avoided was disused and periphrasis took its place.

In China not only was the name part of the thing named, but it was inseparable, and as the written language is founded on ideographs, and their combinations, the written name, like the spoken name, was part of the thing named.

The primitive Chinese may, like the Cro-Magnon race, have been not only observant but artistic. If so, one cannot say how far back in time they made drawings. A few bold strokes depicting an object of the chase if repeated until recognized for what it represented would be to them a carved, or painted, name, and the foundation of a written language laid.

The reason for the avoidance by the primitive Chinese of the name of the dead would appear to be the same as that which Frazer finds to have been the motive for the same taboo amongst other primitive peoples, namely, "fear of evoking the ghost, although the natural unwillingness to revive past sorrows undoubtedly operates also to draw the veil of oblivion over the names of the dead." Golden Bough, Vol. II, p. 349 et seq.

We have seen that in the ancestral temple the dead were invoked by name; called in order that they might attend, and, by their living representatives the "Personators" partake of the sacrifices, join in the worship offered to the higher powers, and bless their descendants.

In an Ode describing the sacrifices in the ancestral temple of the King, or the Chief of a Clan, and assigned to the 9th Century B.C. it is said:—

"The dead cannot in form be there,
But there are those their part who bear,
We lead them to the highest seat,
And beg that they will drink and eat,
So shall our sires our service own,
And deign our happiness to crown,
With blessings still more bright."

. . .

"Then comes the wise priest's voice:—
The Spirits all are satisfied.
No longer in their seats abide
Their representatives, but slow,
'Mid warning bells and drums withdraw;
So end the sacrifices." She King, Legge, Op. cit., Pt. II, Bk. VI, Ode V.

In commenting on the careful concealment of a man's "true name" by the ancient Egyptians, Frazer says, their "comparatively high civilization was Golden Bough, Pt. II, p. 322.

strangely dashed and chequered with relics of the lowest savagery."

So it was in China: where from the first appearance of the Race in the north-west to the present day, there has been no real disturbance of Chinese life and civilization. The race has for thousands of years occupied the same valleys; dynasties have come and gone, but no alien civilization has made its impress upon them.

The people lived on in the same way, tilling their fields, in the times of the "Warring Kingdoms," just as our own country people did in the Civil Wars of the Roses, and in the times of the Stuarts.

We have seen that the use of names of former rulers, till then forbidden could be resumed upon the death of the newly deceased ruler, and upon the announcement that his name was to be thenceforth avoided.

The lifting of the taboo on the use of names of "former Rulers" may have been due to the eminently practical nature of the Chinese—a Concession to public utility—or it may have been due to an idea that the danger to be apprehended from the accidental calling of their spirits, by the use of words comprising their names, was the less as they receded further into that ghostly state from which they could be summoned by solemn service in the ancestral temple.

A.S. Gatschet, as quoted in the Golden Bough, Pt. II, p. 363.

In the "Golden Bough" instances are given of how the avoidance of names of the dead had interfered with historical tradition: "The Klamath people possess no historic traditions going further back in time than a century, for the simple reason that there was a strict law prohibiting the mention of the person or acts of a deceased individual by using his name."

The ancestral worship of the Chinese with its careful preservation of the tablets of ancestors, their invocation of the great dead and their celebration in festal odes, would in any case have obviated such a result of the avoidance in ordinary life of the names of the dead.

Li Ki, Legge. Op. cit., S.B.E. Pt. III. Vol. 27 p. 93. Op. cit. Pt. IV. p. 18.

It is said in the Book of Rites: "In (reading) the books of poetry and history, there need be no avoiding of names, nor in writing compositions. In the ancestral temple there is no such avoiding." And again "At all sacrifices, and in the ancestral temple, there was no avoiding of names. In school there was no avoiding of any character in the text."

In the Golden Bough, quoting Spencer and Gillen's "Native Tribes of Central Australia," it is said, "no one may utter the name of the deceased during the period of mourning . . . " "If the ghost hears his name mentioned, he concludes that his kinsfolk are not mourning for him properly; if their grief were geniune they could not bear to bandy his name about." Golden Bough. Pt. II. p. 351.

In the Book of Rites it is said "When Tsze-phu died, the wailers called out his name Mieh. Tsze-kao said, 'So rude and uncultivated are they!'. On this they changed their style." LI KI. Legge. Op. cit. S.B.E. Pt. III. Vol. 27 p. 153.

Tsze-kao was a disciple of Confucius; and it is interestnig to note how a taboo which had its origin in a real fear, was becoming a rule of decorum, a matter of "good form."

In the "Miscellaneous Records" it is said, "After the wailing was ended, there commenced the avoiding of certain names. (An officer) did not use the name of his (paternal) grandfather or grandmother, of his father's brothers or uncles; of his father's aunts or sisters. Father and son agreed in avoiding all these names. The names avoided by his mother the son avoided in the house. Those avoided by his wife he did not use when at her side. If among them there were names which had been borne by his own paternal great-grandfather or great-grand uncles, he avoided them (in all places)." LI KI. Legge. Op. cit. S.B.E. Pt. IV. Vol. 28 p. 161.

In the "Summary of the Rules of Propriety" it is said, "When the ceremony of wailing is over, a son should no longer speak of his deceased father by his name. The rules do not require the avoiding of names merely similar in sound to those not to be spoken. When (a parent had) a double name, the avoiding of either term (used singly) is not required. While his parents (are alive), and a son is able to serve them, he should not utter the names of his grandparents; when he can no longer serve his parents (through their death), he need not avoid the names of his grandparents. Names that would not be spoken (in his own family) need not be avoided (by a great officer) before his ruler; in the great officer's however, the names proper to be suppressed by the ruler should not be spoken." Op. cit. Pt. III p. 93.

In the "Royal Regulations" it is said: "The Grand Recorder had the superintendence of ceremonies. He was in charge of the tablets of record and brought before the king what (names) were to be avoided, and LI KI. Legge. Op. cit., S.B.E. Pt. III. p. 238-9.

what days were unfavourable (for the doing of particular affairs). The son of Heaven received his admonitions with reverence."

The great exception to the taboo on the names of the dead was, as we have seen, the use of their names in the ancestral temple, or at commemorative services in the "principal apartment" in the homes of those who had no special ancestral temples of their own: the reason being that, then and there, the attendance of the spirits of the dead was desired.

Mencius, Legge, C.C. Vol. II. p. 242.

As to the non-avoidance of the names of the dead when reciting the classics in the schools:—When Duke Wan of T'ang asked Mencius to advise him as to the proper way of governing a kingdom, the Sage's advice was to first ensure the people a livelihood by just land laws and then educate them. Village schools, and higher schools, had been maintained since the days of Yü of Hsiâ (22nd Century B.C.).

Li Ki. Legge, Op. cit., 242.

The idea that the power, malignant or benignant, of the spirits of the dead was subject to limitations, depending on the position when in life of the dead, as compared with that of the person now using his name, and also as compared with that of the person in whose presence he stood, was probably the reason for some other exceptions to the avoidance of the names of the dead.

Li Ki. Legge, Op. cit., S.B.E. Pt. IV. p. 17-18.

In the XIth Book of the Lî Kî which deals with "The Rules of Propriety or Ceremonial Usage" it is said: "When an officer was speaking before the ruler, if he had occasion to speak of a great officer who was dead, he called him by his posthumous epithet, or by the designation of his maturity; if of an officer (who was similarly dead), he called him by his name. When speaking with a great officer, he mentioned officers by their name, and (other) great officers by their designation."

"In Speaking at a great officer's, he avoided using the name of the (former) ruler, but not that of any of his own dead."

Li Ki. Legge. Op. cit., S.B.E. Pt. III. p. 93.

In the "Summary of the Rules of Propriety" it is said: "Even in his presence, Minister need not avoid the names improper to be spoken by the ruler's wife. The names to be avoided by a wife need not be unspoken outside the door of the harem. The names of parties for whom mourning is worn (only) nine months or five months need not be avoided." That is to say the names need not be avoided by distant

relatives of the deceased, but their names would be avoided by those more nearly related to them.

## Avoidance of Names of the Living.

Sir J. G. Frazer in the chapter on tabooed words in "Taboo and the Perils of the Soul," gives instances of peoples who keep their names secret; who will not mention them to a stranger, and of some who, while not objecting to their names being known or told, will not themselves pronounce them.

Golden Bough. Pt. II, p. 322. et seq.

In the "Summary of the Rules of Propriety" it is said: "The ruler of a state should not call by their names his highest ministers, nor the two noble ladies of her surname, who accompanied his wife of the harem. A great officer should not call in that way an officer who had been employed by his father, nor the niece and younger sister of his wife (members of his harem). (Another) officer should not call by name the steward of his family, nor his principal concubine."

Li Ki, Legge, Op. cit., S.B.E. Pt. III, p. 100.

The position of the stewards in ancient China bears an analogy to that of Eliezer the steward of Abraham. We find the steward of the house honoured when dead by having the "soothing hand" of his master, a great officer, laid upon his corpse. The same mark of affection and respect was paid by a great officer to a deceased niece, and to the dead sister of a wife who had accompanied her to the harem.

Gen. 15. v. 2.

It is also said: "The son of Heaven should not be spoken of as 'going out (of his state).' A feudal prince should not be called by his name while alive. (When either of these things is done), it is because the superior man will not show regard for wickedness. A prince who loses his territory is named, and also one who extinguishes (another state ruled by) lords of the same surname as himself."

Li Ki, Legge, S.B.E. Pt. IV. p. 190.

The last of a dynasty having by misdeeds lost the favour of Heaven, and a wicked Ruler, are, by those deposing or removing them, stripped of their rank and territorial designations and then, and thereafter in history, "named"—as are recalcitrant members of our House of Commons.

The idea underlying the refusal or reluctance of many peoples to pronounce their own names is thought by Frazer to be that the name as a part of the person is the more so when spoken with his own breath; and

Op. cit. Pt. III. p. 113.

that while no harm may come from its being spoken by others, to speak one's own name is a loss of vitality.

"Thus in some parts of Madagascar it is 'fady' or taboo for a person to tell his own name, but a slave or attendant will answer for him."

Golden Bough, Pt. II, p. 327.

In the "Rules of Propriety or Ceremonial Usages" the XIth Book of the Lî Kî, it is said: "When a great officer went on a mission about private affairs, a man of his private establishment went with him as his spokesman, and called him by his name."

"When a great officer went on any mission, it was the rule that he should have such an officer from the ruler's establishment with him, to answer for him."

As in the avoidance of the names of the dead, so in the avoidance of the names of the living there were exceptions.

Li Kî, Legge, Op. cit., S.B.E. Pt. IV. pp. 27-28.

It is said: "Before his father a son should be called by his name, and before his ruler a minister." The father had given the "name of childhood" to his son, and that name had been solemnly confirmed by his grandfather, if then living.

Op. cit. Pt. III. p. 79.

The ruler had the power to, and may have invested the minister with lands and a name, and one can understand the idea that in the presence of the donor no harm could accrue to anyone by the use of the name which he had given.

Op. cit. p. 476.

It was for the same reason that "To their parents sons and daughters called themselves by their names." For the same reason we read that: "The son and heir

Op. cit. p. 113.

of a feudal prince (at his own court), called himself by his name; (at another court), his attendant described him as 'The righful son of our unworthy ruler.'"

Op. cit. Pt. IV. p. 27.

The avoidance of names led to the use of descriptions varying with the rank of the person referred to, and with that of the person addressed, and the place in which the description was used.

Op. cit. p. 27.

Thus, "A great officer of the highest grade (at his own court), called himself 'Your inferior minister'; (at another court), his attendant who answered for him, described him as 'The ancient of our poor ruler.' A great officer of the lowest grade (at his own court), called himself by his name; (at another court), his attendant described him as 'Our unworthy great officer.'"

The "son of Heaven" styled and called his great officers, and Rulers who were dukes or marquises, if

bearing the same surname as himself, as "paternal uncles," if of a different surname, "maternal uncles."

The use of such terms in formal address as "poor," "inferor," "unworthy," is part of that depreciation of oneself, and of one's own which is a mark of oriental courtesy, the more marked and extravagant, the lower the relative rank of the person speaking or described.

Even so, such forms of description did not conceal the high status of women in classical China.

"The partner of the son of heaven is called 'the queen'; of a feudal prince, 'the helpmate'; of a Great officer, 'the attendant'; of an inferior officer, 'the serving woman'; and of a common man 'the mate'." Op. cit. Pt. III. p. 113.

The wife of a feudal prince it is true, called herself before the son of Heaven "the aged servant," and before the prince (of another state), "the small and unworthy ruler."

## Is Exogamy in China Founded on Name-Avoidance?

McLennan in his "Primitive Marriage" after quoting Latham's "Descriptive Ethnology" in proof of the wide prevalence of the practice of exogamy, laid it down as an exiom that "wherever capture, or the form of capture, prevails, or has prevailed, there prevails, or has prevailed, exogamy. Conversely, we may say that, wherever exogamy can be found, we may confidently expect to find, after due investigation, at least traces of a system of capture." McLennan, Studies in Ancient History, p. 110.

McLennan further says "We believe this restriction on marriage to be connected with the practice in early times of female infanticide which, rendering women scarce, led at once to polyandry within the tribe, and the capturing of women from without." Op. cit. p. 111.

Lord Avebury, unshaken in his opinions by the various criticisms and deductions of McLennan, Letourneau, Starcke, Lang, Atkinson, Frazer, Crawley, and others, still adheres in his "Marriage Totemism and Religion" to the views he expressed in "The Origin of Civilization and the Primitive Condition of Man," that "communal marriage" was the earliest form of human society. Avebury. Marriage Totemism and Exogamy, p. 3.

Lord Avebury restates the opinion expressed in his "Origin of Civilization" that "originally no man could appropriate any woman of his own tribe exclusively to himself, nor could any woman dedicate herself to one man, without infringing tribal rights; Avebury, Op. cit. p. 67.

but that, on the other hand, if a man captured a woman belonging to another tribe he thereby acquired an individual and peculiar right to her, and she became his exclusively, no one else having any claim or property in her."

Neither "female infanticide," nor "promiscuity," nor "communal marriage," nor "polyandry," nor "matriarchy," nor "the tracing of descent through women only (with or without matriarchy)" can in the present state of the debate as to the origin of the human family claim be treated as axioms; and to accept them, as regards the primitive life of the Chinese race, as necessary stages of development would be contrary to such evidence as we possess.

Maine, Ancient Law. p. 132.

Sir Henry Maine in his "Ancient Law" states that it would be difficult to say what society of men had not been originally based on the patriarchal family.

Parker, Op. cit., pp. 34-6. Jamieson, Op. cit. p. 95. von Mollendorff Op. cit. pp. 9-10.

Such careful and well equipped enquirers as Parker, Jamieson and Von Möllendorff, ready as they were to give full weight to "traces" of any such supposed state of human society, all found that Chinese family life could not be shown to have been, at any time, other than patriarchal.

Legge, C.C. Pt. I., Vol. III., P. 195.

As regards China there is nothing to show that E-Yin, the Chief Minister of the first four soverigns of the Shang dynasty, was mistaken when, in B.C. 1539 in advising King T'ae-Keah, he said "The commencement is in the family and State; the consumation in the Empire."

The rule of exogamy in China cannot be more shortly, or clearly, stated than in the words of "The Summary of the Rules of Propriety,"—the first book of the Lî Kî:—

Li Ki. Legge, Op. cit., S.B.E. Pt. III, p. 78.

"One must not marry a wife of the same surname with himself. Hence in buying a concubine, if he do not know the surname, he must consult the tortoise shell about it."

In the same book it is said "Male and female, without the intervention of the match maker, do not know each other's name."

As Legge notes, the tortoise shell was not expected to give the unknown surname of the desired concubine, but to answer whether, or no, it was the same as that of the man: whether in fact the proposed alliance was prohibited by the rule of exogamy, or allowable.

Having found so strong a taboo on the use of the personal name, and assuming that in China, as else-

where, all surnames must have been, when first used, in a sense personal names, one might have thought that the answer to the riddle of exogamy, in China at any rate, was to be found in the avoidance of a name common to both the intended husband and wife and to the families of which they were members; and in a doubling of that fear of damage as incident to any mating which is evidenced by six taboos such as we find to have been observed by the Chinese race.

Short cuts, are, however, proverbially dangerous, and this path through the maze of exogamy is, as regards China, barred by Mencius who says:— Mencius, Legge, C.C., II, p. 498.

"We avoid the name (名 Ming) but do not avoid the surname (姓 Hsing), the surname is common; the name is peculiar."

名 MING, the personal, given, name, is a combination of the character 夕 HSE, evening, dusk, a pictograph of the rising moon, and of the character 口 ㄩ KOU, mouth, speech.

姓 HSING, the family, or clan name, the name with which a man is born, is a combination of the character 女 NU, woman, and of the character 生 ㄓㄥ SHENG, to bear, to beget.

The explanation given in the Shuo Wen, and followed by Weiger in his Caractères Chinois of the use of the pictogram for evening and that for month to indicate the person's name, is that—when people met in the darkness they called out their names as a means of identification. An explanation not in accord with the strong taboo on the use of the personal name in primitive China.

The explanation of the use of the combined characters for evening and month as indicating the personal name may be that it was given to a child at a gathering of the tribe at the new moon, as amongst the Guarayos Indians of Bolivia, or given at a solemn assembly as amongst the Wyandots. Frazer, Golden Bough. Pt. IV, Vol. II. pp. 145-7. Totemism and Exogamy. Vol. III. p. 35.

The statements of natives, of Australia for instance, in explanation of their own primitive usages, are by many writers treated with scant consideration We, however, must accept the authority of Mencius as to the usages of his own time. That period in the life of the Chinese race was far from primitive; and it might be said that Chinese surnames having by then, and in historical times, greatly increased in number, the sanctity which had, presumably, applied to them while still personal and few in number had been lost,

though the original avoidance of names strictly personal was still in force.

The Regulations in the Book of Rites show clearly however, that, in the minds of those who first codified the social customs and rules of conduct therein preserved, the bar to the marriage of persons bearing the same surname was kinship, however remote, as evidenced by the common family name.

Li Ki, Legge, Op. cit., S.B.E. Pt. IV, p. 63.

In the "Great Treatise" it is said "As the branch-surnames which arose separated the members of them from their relatives of a former time, and the kinship disappeared as time went on (so far as the wearing mourning was concerned), could marriage be contracted between parties so wide apart?" But there was "that original surname tying all the members together without distinction, and the maintenance of the connection by means of a common feast;—while there were these conditions, there could be no intermarriage, even after a hundred generations. Such was the rule of Chow."

Legge in one of his notes on this passage says Shao Hao refers to this prohibition of intermarriage by Chow as the grand distinction of the dynasty, marking clearly, "for the first time the distinction between man and beast."

Shao Hao, great scholar as he was, gave, in this regard, too great praise to the founders of the Chow dynasty. For in the "Great Treatise" we have a record of the reforms made by King Wu when he overthrew the last of the Shang dynasty in B.C. 1122.

Legge (Texts of Confucianism, Shu King), p. 131. & Legge Ch. C. (1865). Vol. III, Pt. II. p. 302.

In "The Speech at Muh," made in "the grey dawn" of the day of the battle, King Wu in addressing the "hereditary rulers of my friendly States" said: "The ancients have said 'the hen does not announce the morning. The crowing of a hen in the morning indicates the subversion of the family.' Now Show, the King of Shang, follows only the words of his wife. He has blindly thrown away the sacrifices which he should present, and makes no response for the favour which he has received; he has blindly thrown away his paternal and maternal relations, not treating them properly."

If we had anywhere preserved to us the words of Fuh-Hi for whom also the institution of marriage in China has been claimed, we should probably find that he too in his day, in the 29th Century B.C., at the most regulated an existing Chinese patriarchal family.

The apparent digression just made by the writer shows how difficult it is to discuss under separate headings and to set out in an orderly manner matters which are in fact closely bound together parts of a whole.

Before therefore discussing further the theory of "reformatory legislation" as a possible origin of exogamy, and the influence of any such direct and conscious interference upon the Chinese family, and its bearing upon Chinese exogamy, one must study the Chinese designations of kindred; the Chinese terms of relationship, and the bearing as regards the origin of Chinese civilization of the so-called "classificatory system of relationship."

Having dealt with the avoidance of names and cognate matters, the other of the great "avoidances," that of "sex," and therein of the avoidance of blood as in force in ancient China, must be considered before one could form a considered opinion as to the origin of "exogamy."

The time at our disposal to-night is too short to here make such enquiry, but I may be allowed to shortly state what I think the result of such a search would be.

Lord Avebury epitomises the answers already given to the riddle of "Exogamy" as follows:—

"The principal theories which have been suggested have been:— Avebury, Marriage, Totemism and Religion. p. 45 et seq.

1. That of Plutarch, adopted by Tylor, that it was a political expedient to strengthen the tribe by foreign alliances, and union between different tribes.

2. That suggested by McLennan and adopted by Morgan and others, that it was due to the prevalence of female infanticide and the consequent scarcity of women.

3. That of C. O. Muller, that it was due to coyness.

4. That it was a social reform due to the moral sense of women.

5. That it was due to a recoil from marriage with an early housemate.

6. That it was arranged by chiefs to prevent the marriage of near relations.

7. That of Mr. Girard Teulon, that communities which from any special circumstances took to marrying out, would gain so much in physical vigour that they would secure predominance, and exogamy would eventually become a custom enjoined by law.

8. That of M. Fustel de Coulanges, that the use of force, or pretended force, arose from the supposed necessity of resisting transference from the Gods of one family to those of another.

9. That it arose from totemism: that just as a man felt himself precluded from eating an animal belonging to his totem, so it would be wrong, or dangerous, to marry a woman of his own totem.

10. That suggested by Lord Avebury himself and already referred to that exogamy followed upon "communal marriage" as the earliest condition of human society. In Lord Avebury's view exogamy was the result, and a concomitant, of "Marriage-by-capture."

Of the theories just stated, I think the exogamy of the Chinese race was "a recoil from an early housemate," but it was more than that. It was an "avoidance" of blood, enforced under the dread sanction, physical and spiritual, of harm to those who offended, and to those who permitted it, and to be expiated only by vengeance upon the evil doers.

Westermarck in "The History of Human Marriage," published in 1903, says:—

Westermarck, History of Human Marriage, p. 544.

"Of course there is no innate aversion to marriage with near relations; but there is an innate aversion to marriage between persons living very closely together from early youth, and, as such persons are in such cases related, this feeling displays itself chiefly as a horror of intercourse between near kin. The existence of an innate aversion of this kind is proved, not only by common experience, but by an abundance of ethnographical facts which show that it is not in the first place by degrees of consanquinity, but by close living together, that prohibitory laws against intermarriage are determined."

An innate aversion to marriage with one with whom one had lived from childhood, or rather a desire to marry some one else, the allurement of the unknown, would account for a habit or custom of marrying one's immediate kin; but it does not explain why marrying one's near kin should be held, as it was held by exogamous races, to be an offence against the spirits, and one's fellow men. Such an aversion would make such a custom easier to follow; but the compelling motive for the prohibition must lie deeper than that.

It is not more likely that the "avoidance of blood," the well known primitive fears of a mysterious danger connected with any mating, magnified to horror at the

thought of marriage with one of the same blood as one's own, is the impelling motive of exogamy?

Sir J. G. Frazer at the last pages of his Totemism and Exogamy says of the aborigines of Australia, in whose social system most writers believe is to be found the last extant relic of the earliest traceable state of human society:—

> "What idea these primitive sages and lawgivers, if we may call them so, had in their minds when they laid down the fundamental lines of the institution, we cannot say with certainty; all that we know of savages leads us to suppose that it must have been what we should now call a superstition, some crude notion of natural causation which to us might seem transparently false, though to them it doubtless seemed obviously true. Yet egregiously wrong as they were in theory, they appear to have been fundamentally right in practice. What they abhorred was really evil; what they preferred was really good."

Frazer, Totemism and Exogamy. Vol. IV. pp. 168-9.

Frazer's last stated opinion on exogamy is that it was "artificial and that it was deliberately devised for the purpose which it actually serves, namely the prevention of the marriage of near kin."

The Exogamy of the Chinese race does not appear, upon examination, to be due to a conscious reformation; and the evil consequences of a breach of the practice of exogamy "the proper way in marriage," were apprehended, even in historical times, in a form which precludes and which must, by untold ages, have antedated any conscious reformatory movement.

That Chinese Exogamy was upheld as an institution through a fear of the consequences, including a fear of those very evils which the leading Authorities on the subject think unlikely or impossible to have been contemplated or known to primitive man, is, I think, shown by references in the Chinese classics.

In the Tso Chuen there is, in the commentary on the record of the twenty-fifth year of Duke Seang, the story of Ts'ang Woo-tsze and his insistence on marrying a widow who by birth belonged to the same parent family as himself. The brother of the widow objected and said "husband and wife should be of different surnames." After further objection founded on an insuspicious answer to enquiries by augury in the matter, Tsing Woo-tsze finally said "She is a widow:—what does all this matter. Her former husband bore the brunt of it." So he married her and through her he suffered shame. Her former husband had not been of the same surname: and here we have a defiance by a

Legge, C.C., Vol. V. Pt. III. p. 514.

strong-willed man of a primeval "blood avoidance" the breach of which, and not the mere marrying one of the same name, was what was and presumably always had been in China "taboo."

Legge. C.C. Op. cit. pp. 580-1.

In the Tso Chuen commentary on the records of the first year of Duke Cha'ou is the story of the illness of the Marquis of Tsin. The Marquis being ill, the Earl of Ch'ing sent Kung-sun K'eaou on a complimentary visit and to enquire about the Marquis's illness.

The diviners had said that the illness was inflicted on the Marquis by the Spirits. Kung-sun K'eaou rejected this explanation saying:—

"Your ruler's person must be suffering from something connected with his movements out of the palace and in it, his meat and drink, his griefs and pleasures, what can these Spirits of the Mountains and Stars have to do with it? I have heard that the superior man (divides the day) into four periods:—the morning, to hear the affairs of government; noon, to make full enquiries about them; the evening, to consider well and complete the orders (he has resolved to issue); and the night for rest. . . . But has not (your ruler) been making these four different periods of his time into one? This may have produced the illness."

"I have heard again that the ladies of the harem should not be of the same surname as the master of it. If they be, their offspring will not thrive. When their first admiration for each other (as relatives) is exhausted, they occasion one another disease. On this account the superior man hates such unions, and one of our Books says,—'In buying a concubine, if you do not know her surname, consult the tortoise shell for it.'" The ancients gave careful attention to the two points which I have mentioned. The husband and wife should be of different surname is one of the greatest points of propriety: but now your ruler has in his harem four Kees:—may it not be from this (that his illness has arisen)? If it has come from these two things (I have mentioned), nothing can be done for it. If he had seldom to do with the four Kees, he might get along; if that be the case, disease was the necessary result."

The words in brackets in Legge's translations are not in the Chinese text but added to fill in the sense of the original. In the case of the sentence—"When their first admiration for each other (as relatives) is

exhausted they occasion each other disease''—the words ''as relatives'' do not, it is submitted, give the correct connotation. It is ''as relatives'' that they were believed to give each other disease.

The sick Marquis asked the help of a physician from the State of T'sin, and one was sent to him. The physician, after an exhaustive diagnosis of the illness, as to which the Tso Chuen should be consulted, found that the Marquis was suffering from excessive sexual indulgence.

One of the possible origins of exogamy, considered by Frazer, is that it arose from the fear of harm to the whole tribe consequent on incest by any members of it.

In the Summary and Conclusion of Totemism and Exogamy, it is said:—

''What then can be the great social wrong which was supposed to result from incest? How were the guilty persons believed to endanger the whole tribe by their crime. A possible answer is that the intercourse of near kin was thought to render the woman of the tribe sterile and to endanger the common food-supply by preventing edible animals from multiplying and edible plants from growing; in short, that the effect of incest was supposed to be sterility of women, animals, and plants.''

Frazer. Totemism and Exogamy. Vol. IV. pp. 157-9.

After reference to the holding of such beliefs by peoples of the Malayan stock in the Indian Archipelago and their kindred in Indo-Chinese, and as found amongst the Ancient Greeks, the ancient Latins and Irish, Frazer says:—

''The only serious difficulty in the way of supposing that it was so, is the absence of evidence that such notions are held by the most primitive exogamous peoples, the Australian aborigines, amongst whom we should certainly expect to find them if they had indeed been the origin of exogamy.''

May it not be that as the home of the Australian aborigines has suffered desiccation so has their civilisation dried up: and may it not be that their ''two,'' ''four'' or ''eight'' exogamous class systems are survivals of a state of society far from primitive and from which in other matters the natives have retrograded.

Be this as it may, there is evidence in the primitive usages and beliefs embodied and preserved in the earliest calendars of China, notes on the happenings appropriate to each season of the year, that it was believed by the Chinese race that incest inflicted injury

upon others, as well as those committing it, and that irregularities in human relations and in nature were interrelated and introactive.

Translation of extracts from the Little Calendar of Hsia, and the History of the Chou Dynasty. Journal Asiatique. Vol. X. pp. 551-568.

Li Ki. Legge. S.B.E. Part III. pp. 259, 260, 266, 280, 307.

The good, or bad, behaviour of the women of the race was thought to be related to the due flighting of swallows, birds connected with miraculous births in Chinese legend, and with the seasonable appearance of rainbows.

The fourth book of the Lî Kî, Yueh Ling, the Proceedings of Government in the different months, preserves a record of, and enjoins, such primitive and savage usage as the "tearing of animals in pieces" to avert pestilence. In the second month of Spring "the swallow makes its appearance. On the day of its arrival, the son of Heaven sacrifices to the first match-maker." In the same month "three days before the thunder, a bell with a wooden tongue is sounded to give notice to all the people. 'The Thunder,' it is said, 'is about to utter its voice.' If any of you be not careful of your behaviour, you shall bring forth children incomplete; there are sure to be evils and calamities."

As to each month of the year, it is said that, if the proceedings proper to that season were not observed, disorder in nature and calamity to man would result.

As to the third month of summer, it is said:—

"If the proceedings proper to Autumn were observed, even the high grounds would be flooded, the grain that had been sown would not ripen; and there would be many miscarriages among women."

When Ts'ang Woo-tsze, greatly daring in marrying the widow who was of the same surname, of the same blood as himself, said "Her former husband bore the brunt of it" he was referring to her defloration and to a primitive fear of the shedding or contact with, blood which had survived to his own day. Fear of the risks run in the shedding of blood, especially blood which, as that of one's kin, was in fact one's own, a fear enforced as a taboo by the fears of one's fellow tribesmen who, as their belief was, would also suffer for such incest, would appear to be the origin of exogamy in China.

# LAMPAÇAO, A MYSTERY OF THE FAR EAST

H. B. MORSE

Lampaçao, as it is called in English books (sometimes Lampakaw) has never had its position identified. The name was evidently taken in by English sailors, through the eye and not the ear, from the Portuguese Lampaçao. The Chinese name, according to J. R. Morrison's "Chinese Commercial Guide," is Langpehtsao (浪白漕). He says, 3rd edition, 1848, p. 66—

"Between Ta Wongkum (Montanha) and Samtsaou is the entrance to the Broadway. Here we look in vain for the particular island which, under the name of Lampaçao (Langpihtsaou) was once, for several years, the residence of many Portuguese merchants. None of the islands lying outside, between St. John's and Montanha, afford sufficient shelter against all winds; and we must therefore seek for it within the entrance of the Broadway. It is strange that a place where, in 1560, there were said to have been 500 or 600 Portuguese constantly dwelling, should now be entirely lost to the recollection of the living no further from it than Macao. The island was occupied by the Portuguese in 1542; in 1554 the trade was concentrated there; in 1557 Macao began to rise into notice; and 1560 is the latest date at which we find any mention made of Lampaçao; but it was then, apparently, a flourishing place."

But inside the Broadway there is no trading mart to which a deep ship could ascend. In 1664 the E. I. C. ship *Surat* was expelled from Macao, and, after "riding between Samtsaou and Montanha" for 14 days, she "sailed away for *the Lampakaw Islands*," and tried to trade there.

In 1683 the E. I. C. ship *Carolina* went from Macao "to Lantao," mooring very certainly in the Kapsingmun anchorage, and, on leaving Lantao, she "sailed out from the islands," and arrived the next day (September 18th), after sailing probably 30 to 36 hours, and "came to anchor in the harbour of Lampaçao." There, according to the diary of her supercargoes, they did some trading; but the existing copy of the ship's log ends on September 3rd.

In 1684 the ship *Loyal Adventure* was despatched from London under alternative orders, for Mindanao, or for "the Nankeen and Lampaçao Islands." The word Islands was apparently used very loosely. Sailing from Macao to "the Nankeen Islands" she put in at Amoy, headed off by the N.E. Monsoon.

These three are the sole references to Lampaçao in the English Company's records. There is no trace of such a port either in Dalrymple's charts (based on old charts of dates from 1600 to 1800), or in Roxburgh's charts (about 1810).

Talking of the mystery with Captain T. J. Eldridge recently, we lighted on Lampienchau on the western shore of Bias Bay, and near it Outau. The latter place Captain Eldridge remembered well, having often cruised in those waters, and he reported it as a busy centre for smuggling salt and opium in quite recent times; he also spoke of the sea-faring people of those waters as being always prone to smuggling and piracy. It was there that, in 1849 and 1850, Commander Dalrymple Hay in three actions destroyed 94 pirate ships, mounting nearly 1,800 guns.

Captain Eldridge remembered also a broad highway, "the widest and best kept in all South China," leading from Outau to Tamshuihü, thronged with porters carrying goods. From Tamshuihü the map shows a river flowing to Waichow-fu, whence the North River provides an easy passage to Whampoa, and so to Canton. Outau is, in fact, a smuggling back door to Canton.

What Outau was in the reign of Kwanghsü, its neighbour Lampienchau, only 2 miles away, may well have been in the reign of Kanghi and under the Mings; and this seems to be the Lampaçao to which the Portuguese traded in the sixteenth century.

# THE MARRIAGE MAKER[1]

CHARLES KLIENE, F.R.G.S.

> There's divinity that shapes our ends,
> Rough-hew them how we will.
> *Hamlet*, Act. V, Sc. 2.

Many, many years ago, in the distant days of the T'ang Dynasty,[2] there lived in the Prefecture of Sungkiang a young man named Wei Ku. In his youth, Wei Ku had received a liberal education, the best that his town could give; and as he grew up he became famed for his learning. Sungkiang which the ancients called "Yün-chien," or "Abode in the Clouds," has always been noted for its literary men. At an early age Wei Ku had mastered the Classics, and could quote from all the famous poets, and they were numerous, for poetry was in its golden age in the T'ang Dynasty. But as his people were in easy circumstances they looked upon his future as already provided for, and so never troubled to prepare him for any special calling in life.

One day Wei Ku left his native town to visit some friends who lived in the ancient city of Hangchow, in the neighbouring Province of Chekiang. Now, the city of Hangchow stands in one of the prettiest spots in China; the beauty of its surroundings is only rivalled, they say, by Soochow, in Kiangsu. The Chinese speak of these two places as terrestrial paradises, for they say: "*Shang yu T'ien-t'ang; hsia yu Soo Hang*," which means that while "those above have Heaven, we below have Soo and Hang." Hangchow is enclosed by a massive wall thirty-three *li* in circumference with ten gates. It nestles in a natural garden where the placid lake and verdant hills, from time immemorial, have been the subject of many paintings and the theme of many a poem.

It was while there that Wei Ku strolled out one fine moonlight evening, after the evening meal, to see the sights in the principal streets. As he rambled along, passing from

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[1] Read before the Society on 23rd December, 1920.

[2] T'ang dynasty A.D. 618—905.

one thoroughfare into another he crossed the bridge of the South Star and strayed on to a road that led away from the city.

It happened to be early spring. The peach orchards in the neighbourhood were already in bloom, and the cool evening breezes, coming in from the country over the shimmering waters of the Hsi-hu, or West Lake, and laden with the fragrance of peach blossoms, were so refreshing that Wei Ku, forgetting the scenes of the busy streets he had left behind, sallied forth at a swinging pace and with a light heart. The moon was at its fullest and made the night resplendent; the peach-trees looked in the effulgent light as though they were burdened with snow. Enchanted by the loveliness of the effect in the distance, Wei Ku did not notice that the houses on either hand were becoming fewer and fewer,and that he had inadvertently wandered into the region of paddy-fields and cemeteries.

Presently, he came to a lonely spot where, to his surprise he perceived a strange looking old man, very old, with hair that gleamed like polished silver, seated on a low mound by the roadside, beneath a solitary peach tree, poring, by the light of the moon, over the pages of a huge book that he supported on his knees; beside him on the ground was a bag containing red silk cord. Struck by the weirdness of this singular apparition, and curious to know what the quaint old fellow could be so intently absorbed in at such a late hour and in such a deserted place, Wei Ku stood still for a moment hoping to engage the stranger in conversation.

Almost immediately the old man looked up and addressed him.

"Young man," said he, "you seem to take a great interest in me to stop and stare like that. May be, you will ask me next who I am, and what I am doing!"

"Indeed, Sir," answered Wei Ku apologetically, "I was only thinking what a noble example you are to young people who lack zeal in the pursuit of knowledge. If you will condescend to impart to me some of the wisdom that is contained in the bulky volume you were reading, I am sure I shall profit by your teaching."

The old man replied, "the book I hold is not for mortal eyes to scan, and its contents may not be disclosed."

"Dear me!" ejaculated Wei Ku, "what is it that it should be so precious and forbidden to mortals?" "I beg your pardon," he added immediately in a softer tone, "I am a student, and would be glad to know at least the title of the book, if that is not too much to ask."

"It is the Register of Marriages," answered the old man, "and I am its duly appointed custodian. I come from the moon. You have heard that marriages are made in the Moon, I suppose."

"Yes," said Wei Ku, "but I always thought that was a nursery tale,—a bit of moonshine, in short."

"It is no nursery tale, I assure you! not only do I register all marriages in my book, but it is my duty to pair off every couple within the Four Seas and the Nine Continents.[1] No marriage can take place till I have first tied together, with red silken cord, the feet of those who are destined to become man and wife; and when once they are thus joined by me, no match can be broken except by death, and then I alone sever the knot and release the one from the other. It does not matter in the least what feuds may exist between the families, nor what distance separates the parties; most assuredly, and in spite of all obstacles, they will meet at the appointed time to fulfil their destiny. No living creature can escape its destiny," continued the old man, "and my silken cords wind round and round the whole world. To prevent confusion, however, for mankind is perverse and prone to subvert the plans of the Gods, I come down when the moon is full, to dissolve entanglements not ordained, and to verify the entries in my book, for I must present accurate reports to the Jade Emperor, the Great Ruler of the Universe."[2]

Mystified by these words, and feeling convinced that the speaker was no ordinary being, Wei Ku, who was beginning to grow a trifle nervous, hesitated whether he should hie from the spot, or wait for further information. But he braced himself up and muttered meekly, "Excuse me, Sir, for disturbing you and trespassing on your time; but having learned so much, I feel reluctant to depart without first craving a favour."

"What favour would you ask?" enquired the old man.

"I would ask whether you have as yet tied my ankles to those of anyone or not; and if you have, who is the lady I am fated to wed?"

"I thought that was coming. You are most inquisitive," rejoined the old man. "As a rule, it is not given to mortals to pry into the future, for they invariably attempt to evade the decrees of Fate. But seeing that your demeanour is humble, I will make an exception in your case and comply with your request."

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[1] 四海九州 A poetical expression for "the whole world."

[2] Yü Huang Ta Ti, the Taoist Supreme Being, sometimes wrongly rendered in English as the "Pearly Emperor."

Whereupon the old man turned over a few leaves in his big book, and without even asking Wei Ku his name, ran his finger slowly along the entries which were written in strange letters that glowed like the light of fireflies. Suddenly he stopped and exclaimed, "Ah, here it is, Wei Ku, native of Sungkiang!" He read the entry to himself and then said, "You are still young, and your marriage will not take place for some years to come; your mate is still an infant, not more than two years old. Near the market-place in the north suburb of your native town, is a small shop where an old woman sells *tou-fu*;[1] the old woman has charge of that infant, and that infant will one day become your wife."

On hearing this Wei Ku was sorely disappointed. He had hoped that he might some day wed some immaculate damsel with a huge fortune, or perhaps the beautiful daughter of some high and powerful mandarin; but to be told in this blunt, off-hand way that his bride was still an infant, and in the charge of a stupid old woman who kept a *tou-fu* shop, was really most discomfiting.

"That's rough!" complained Wei Ku dejectedly. "Is it not possible for you to arrange matters a little more to my advantage? You give me indeed a long time to look forward to; I cannot wait for an infant of two years; I wish to marry soon?"

The old man replied gravely. "There is no help for it. *What must be, must be; you cannot escape that which the Gods have ordained for you*!"

Just then a cloud passed over the face of the moon, and in a moment all was veiled in darkness. When the moonlight again fell upon the scene, the strange old man had vanished.

An inexpressible sense of uneasiness now took possession of Wei Ku. Those words "*What must be, must be; you cannot escape that which the Gods have ordained for you*" uttered by a mysterious stranger in the weird moonlight seemed to carry a deep significance to his soul. He reflected that perhaps it was useless to oppose the Gods, though he would certainly do his utmost to see this infant; so rousing himself, he briskly retraced his steps to the house of his friends.

The next day he left the city and returned hurriedly to his native town. On arrival there he at once went to the north suburb where he had been told the humble shop of

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[1] Beancurd.

the old woman was located. As soon as he approached the neighbourhood a varied assortment of malodours assailed his nostrils. It was undeniably a poor locality, where beggars and the lowest coolie classes congregated and eked out a miserable existence in all their poverty and putrescent squalor. Ragged children, covered from head to foot with the grime of many months, played in the perennial slime of the narrow streets among pigs and starving dogs that perform the functions of scavengers in such places. The houses, or rather hovels, were all low and in the last stage of dilapidation, and apparently had no doors. Wei Ku peered into each doorway as he advanced, stepping warily over puddles and heaps of decomposing refuse. At last he came to the market-place, where the women, unkempt and unwashed, wrangle daily over the few course articles of food required to keep them alive in their wretchedness, and there, at the corner of the street, was the dingy little shop with its stand of *tou-fu*, already cut into two-inch squares, and partly covered with a wet cloth, exposed for sale. Within the shop, and occupying nearly the whole of one side, was a brick stove with the large round iron boilers sunk into the brickwork; their wooden lids were standing on edge against the wall, while the water in the boilers, seething over a crackling wood fire, sent up dense clouds of steam. There was also a collection of other things in the shop, such as strainers, sieves, and racks; in short, all the paraphernalia required in the manufacture and sale of this very inexpensive and common article of diet, as well as several wooden buckets containing the greenish-white residue of the beans, called *tou-fu-cha*, which is sold for next to nothing to feed swine, and which, being in a state of fermentation, emitted an offensive sour smell.

At first Wei Ku could not see into the dimly lighted interior, filled as it was with smoke and the steam from the boilers; but he soon heard the plaintive puling of an infant, and this pierced him to the quick. Simultaneously, an old woman with a child in her arms hobbled forward, and as she emerged into the daylight she demanded of Wei Ku what he wanted. Heedless of the enquiry, Wei Ku only stared blankly at the apparition before him. The child, poor thing, presented the appearance of nothing more than a bundle of unwholesome rags. Wei Ku was filled with abhorrence. The old woman, uncouth, hideous as well as uncleanly, and never accustomed to speak with civility to anyone, repeated her question with increased vehemence in a rasping, raucous voice, which so startled Wei Ku that he turned on his heels and fled. He had seen enough.

"To wait for that miserable, ill-starred brat to grow up into a woman, and marry her, while so many charming and rich girls want husbands, would surely be a piece of folly that only a lunatic could be guilty of. "No thanks," he thought, "I shall employ all the professional match-makers in the town to toil in my behalf as soon as I reach home; I shall see that things turn out in a rational common-sense way, in spite of the Gods and their decrees."

No sooner had he formed this resolve, than those inexorable words of the old man in the moonlight recurred to him with renewed force. "*What must be, must be; you cannot escape that which the Gods have ordained for you.*" The more he tried to forget those haunting words, the more they persisted to ring in his ears; and the more he pondered over them, the more they irritated him. Disgusted, and full of resentment, he determined to defy all the powers that be and forthwith arrange his marriage to his own liking, cost what it may.

While all this was passing through his troubled brain, he was accosted by a ruffianly looking fellow who asked him for money. "Money, you misbegotten, good for nothing egg of a turtle!" he exclaimed; "Yes, you shall have money if you go down to yonder *tou-fu* shop and slay the infant in the arms of the old hag; I promise you fifty taels, you object of mean countenance!"

The fellow leered, and without a word, started off on his dastardly errand. Wei Ku stood at the end of the strect and watched the proceedings.

As soon as the ruffian came to the shop, he called to the old woman; and just as she approached, he picked up a heavy iron *tou-fu* lifter, from the stand and dealt the infant a tremendous blow on the head. The old woman screamed for help, and in an instant there was a wild commotion. People hurried to the shop from all directions, eager to know what had happened. In the noise and confusion the ruffian disappeared; but the excitement grew so intense, when it was known a child had been killed, that in a few seconds the narrow street was blocked by an angry mob, yelling and gesticulating like demons let loose. Where all the people came from in such a short space of time is a mystery.

Wei Ku, half-stunned by the cowardly deed he had prompted, and hearing that the child was dead, escaped from the locality as fast as his trembling legs would carry him. By the time he reached home he had become very depressed; the thought of having instigated a murder weighed heavily on his conscience. All his valiant designs

to set the Gods at naught and to commission the match-makers to find him a rich and beautiful wife were scattered to the winds; in truth, nothing was now farther from his mind than marriage.

After listlessly spending several days doing nothing, he came to the wise conclusion that he had better give up his aimless life and seek some Government employment. He heard of a suitable vacancy in a Mandarin's Yamên at a place called Hsiang Chou, in another part of the country; and this post he decided to apply for. With the help of influential friends he obtained it, so accordingly packed up his belongings and set out to take up the appointment.

At Hsiang Chou, Wei Ku plodded on diligently, and in time gained the confidence of his superiors and the esteem of his neighbours. Preferment came in due season, and gradually he secured a fairly responsible position with a good salary,—a fact which did not fail to engross the attention of a multitude of fond mothers who had the welfare of marriage-able daughters at heart. So it came about that Wei Ku who once had thought of employing match-makers in his own behalf, now found himself sought after by a host of these insinuating people delegated by the said fond mothers to institute negotiations with the object of converting him into a son-in-law.

The first step, as is always customary in such cases, was a request, couched in the most courteous and formal language, to Wei Ku for his *Shih Ch'en Pa Tzŭ*, or "Eight horary characters," which, in pairs, indicate the year, the month, the day, and the hour of his birth. This information, indispensable at the outset and invariably written on a piece of red paper, when obtained, is promptly submitted to an astrologer for the purpose of ascertaining whether the individual concerned is born under a lucky or an unlucky star. If it be found that the star is an unlucky one, the matter falls through at once; but should the astrologer have no fault to find with the star, a careful detailed comparison of the horoscopes of both parties is then made to determine whether the degree of pernicious influences, and the effect of unfavourable forces exerted by the Five Elements, namely, Metal, Wood, Water, Fire and Earth, on the one side, are adequately counterbalanced or compensated for by the benign influences and salutary forces of the same Elements on the other side. If they are, the combination is said to be harmonious, and negotiations are proceeded with. But if evil predominates, then negotiations are broken off as gracefully and as speedily as possible.

Wei Ku did not object to the visits of the match-makers nor to their overtures, and, while not himself seriously seeking matrimony, had no special disinclination to handing over his "Eight characters" whenever asked for them. Strange to relate, however, the red slips of paper were in every instance politely returned to him because the astrologers to whom they had been referred all affirmed that the "characters" did not harmonize with those of the intended brides, and as a union entered into when the astral and elemental conditions are antagonistic, when the dragon and the phœnix do not sing in concert, would be highly injudicious, the proposals never went beyond the initial stage.

After Wei Ku had spent some fifteen years in Hsiang Chou, the Prefect one day jocularly asked him why he was still a bachelor. "Well," replied Wei Ku, "it's not that I have ever objected to wed. The trouble is, I could never find a lady whose horoscope harmonized with mine."

"That's very odd, to be sure!" observed the Prefect: "you must have been born under chaotic conditions of the heavens. Let me have your "eight characters," and I'll see whether they don't accord with my daughter's. If they do, and you agree, you shall have her with my full consent."

And so it happened that another match-maker was sent to Wei Ku in the proper formal way, and Wei Ku produced his red slip for the twentieth time with many misgivings.

Now, the Prefect's daughter, whose name was Ch'un Lai, which means, "Came in the Springtime," was renowned throughout the land for her peerless beauty and many accomplishments. She sang exquisitely, and performed with great skill on the *Ch'in*, an ancient stringed-instrument resembling the zither, very fashionable in those days, and considered classical at the present time. She could play all the five kinds of music to suit the five kinds of etiquette; that is to say, music for joyful occasions, for sad occasions, for occasions when hosts welcome guests, for occasions when martial music is appropriate, and for occasions when congratulations are offered. None the less famed was she for her literary attainments. She could hold her own with the most learned in expounding the Classics; her diction in poetry was elegant and refined, and as for antithetical couplets, no one could match a sentence with its correlative more promptly or with more aptness of expression than Ch'un Lai. In short, she was as clever as she was beautiful.

There had been many aspirants for the hand of this brilliant young lady; but, somehow, her "eight characters" never compared favourably with those of any suitors, so

that at the age of "sweet seventeen" she was still not affianced to anyone.

Wei Ku knew all this, and thought to himself "the Prefect might spare himself the trouble; that girl is not for me,—no such luck! I quite believe that on the day the child in the *tou-fu* shop was slain, that old fellow in the moonlight, to pay me out, cut my silken cord and condemned me to die without descendant to tend my tomb. Wei Ku often realized how cruel it was to kill that helpless innocent babe, and he never ceased to repent the guilty part he took in that wicked episode. It was the one ugly blot in his otherwise blameless life. After the many failures to match his "eight characters," he had given up hope of ever marrying.

The Prefect was far more sanguine. He knew his daughter's "eight characters" by heart, and also remembered in what respects they had been found wanting. When he received Wei Ku's "characters" he saw at a glance that they were just the reverse of his daughter's—deficient in those very conditions in which that young lady's were excessive, and *vice versa*.

Without saying a word, he nodded knowingly and sent both sets of "characters" to a famous astrologer with the request that the two horoscopes be cast with utmost care, and that a chart be drawn up to show how each stood in relation to the other.

The astrologer, after an exhaustive investigation, declared that the conditions were strikingly abnormal in both cases. Such marked degrees of excessiveness in some essentials and incompleteness in others, he said he had never seen before in any two horoscopes during the whole of his professional career. He showed that the serious shortcomings in the one, were so nicely compensated for by the extraordinary excessiveness in the other, that obviously the two sets of characters were exact counterparts. The inequalities of the *Yin* and the *Yang* elements, or "Dual Principles in Nature,"[1] as existing in both were so peculiar, that they could not be adjusted except by combining and dovetailing the two horoscopes. The match was perfect. Conjointly the signs and symbols stood for perfect harmony which could conduce to nothing but happiness and good luck in the fullest measure for the parties concerned. In the

[1] An inevitable duallism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as, spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; motion, rest; yea, nay.—"*Compensation.*"—R. W. Emerson.

event of a marriage taking place, the astrologer declared that the Three Stars of *Fu*, *Lu* and *Shou*, or Happiness, Emoluments, and Longevity, would twinkle with unwonted brightness on the pair, and that the beneficent effect of their propitious light would descend on the posterity of the couple for many many generations. The union, he went on to say, was highly desirable, and he ventured to pledge his professional reputation that should a marriage be consummated, all the dragons and phœnixes in the universe would sing in sweetest concord.

Flattered by this complete and unqualified confirmation of his own convictions, and elated to think that at one single stroke he had accomplished for these two young people what so many matchmakers had repeatedly failed to do, the Prefect naturally felt very proud of his own astuteness. He lost no time to send the glad tidings to Wei Ku by letter written on red paper, wherein he expatiated at length on the many lucky omens he himself had foreseen, all of which were confirmed by the astrologer, and all of which, he contended, only went to prove that a union with his worthless and despicable Ch'un Lai would be extremely felicitous. He concluded by hoping that under these very favourable conditions, Wei Ku would not disdain to take his child, mean as she was, and allow the glory of his exalted name to shed its lustre upon his insignificant house forever.

Wei Ku was astounded at this unexpected announcement. It seemed to him too good to be true. Remembering how often he had met with disappointment on this very question, he could not readily believe that there was not some mistake, or that some evil sprite was not making sport of both the Prefect and himself. He read the letter over and over again, and became more and more puzzled. "Surely," he thought, "the Prefect is under a spell, or he must be out of his senses!" At last he questioned the messenger. The faithful old servant who brought the letter swore by the souls of all his departed forefathers that his master, the Prefect, was quite sane and in excellent spirits. "Miss Ch'un Lai," he added naively, "is also quite well." The mention of the young lady's name pleased Wei Ku so much that without further ado he handed the messenger a present of two taels in silver, which the latter, after a feeble refusal as a matter of form, and a little pressing on the part of the donor, finally accepted with profuse thanks and a broad grin. Wei Ku would have answered the letter there and then; but not wishing to appear as though acting with unseemly haste, he told the messenger to inform the Prefect that a formal reply would be forthcoming the next day.

That night the Prefect's letter was placed under Wei Ku's Ancestral Tablet, in front of which Wei Ku himself lighted tapers and burned incense. He prostrated himself three times before the tablet and then retired, congratulating himself on his change of luck. In his sleep he dreamt that Kwanyin, the Goddess of Mercy, promised him five sons, all of whom were to serve the Government and rise to the rank of Ministers of State. This in itself was a most favourable omen and helped to put him in the best humour. Early in the morning, after he had breakfasted on a bowl of sweet birds'-nest soup with lotusnuts and lungngan pulp, he proceeded to write his formal reply to the Prefect.

He said he was overjoyed to find that the oracle was so favourable; he had not dared to hope for so satisfactory a result. He was profoundly sensible of the high honour that the Prefect proposed to bestow upon him, so high and so great was this honour that in its magnitude it resembled Mount T'ai;[1] and his gratitude was deep and vast as the boundless ocean. He was only too well aware of his own utter worthlessness and stupendous ignorance. Being nothing but a vile crawling worm, how could he dare to do otherwise than humbly obey the enlightened commands of so noble and illustrious a person as the Prefect? He, therefore, while craving indulgence for his own contemptible shortcomings, reverently besought the Prefect to be pleased to speedily devise means for the wedding to take place in due form with all possible despatch.

That settled matters. On receipt of this very proper reply, written in approved epistolary style and worded according to the rules of etiquette and propriety, the Prefect set about at once to do the necessary with right goodwill.

Accordingly a lucky day was chosen for the happy event to take place in the ninth moon, which is the moon of Chrysanthemums, a favourite moon for marriages, and great preparations were taken in hand; for the Prefect, generous soul, spared neither pains nor expense to make the occasion one of unprecedented splendour, as would befit the rank, prestige, and social standing of the contracting parties. After formal ratification of the betrothal, hundreds of invitations on red paper, for red is the colour of joy, were forthwith sent out; they were all stamped in gold with a dragon and a phœnix, the former to represent the bridegroom and the latter the bride.

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[1] A mountain in Shantung, said by the Chinese to be the highest in China.

Little loaves of white bread (white being an unlucky colour the loaves were on that account stamped with a red patch) and jars of samshu, and vermicelli, and hard-boiled eggs stained red with safflower, and fruits, both fresh and preserved in honey, were distributed in lavish quantities to all the relations and friends, who returned sums of money, scrolls of red satin and silk, some inscribed with congratulatory sentences, and some bearing a huge character for "happiness" in gold.

Two days before the wedding, the bride's furniture and outfit were sent to Wei Ku's residence with great pomp. As Wei Ku resided quite near the Prefect's Yamên, the bearers of the articles, numbering about a hundred coolies, clad in red coats and headed by a band of musicians, took a roundabout route to their destination in order that a grand display might be made of everything by parading them through the principal streets.

The articles consisted of household furniture, ornaments, pewter candlesticks and incense-burners, wadded bed quilts, trunks full of clothing, red lacquered tubs of various shapes and sizes, sundry eatables, cooked and uncooked, several pairs of live mandarin ducks (the emblems of conjugal fidelity) which, however, being white must needs have their wings stained red, whole pigs roasted, two goats dressed and ready for the kitchen, and a large supply of the inevitable vermicelli.[1]

The procession, after attracting as much notice as possible, and gathering a big retinue of followers in the persons of innumerable small boys, beggars and loafers, finally halted at the gate of Wei Ku's house late in the afternoon, having taken nearly the whole day to get there. The gate was immediately thrown open and the same old messenger that we have seen before, the most important personage in these proceedings, stepped forward and handed to Wei Ku the Prefect's card with a detailed catalogue of all the articles he had convoyed. The things were carefully tallied as they were taken in and placed in the apartments prepared for the occupation of the *Hsin Niang*, as the bride is called; the said apartments having all been previously fumigated with incense and disinfected of evil spirits by the chanting of priests, the ringing of bells, the firing of crackers, and other Taoist rites.

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[1]Vermicelli, being in long strings, is always regarded as a symbol of "long life." For this reason it is never absent from weddings and birthday festivities, and all guests are expected to partake of it to intimate that they wish those in whose honour it is served a long life.

When everything was in order, the musicians, and coolies who had enlivened the proceedings with a needless amount of vociferation, were liberally paid off with packets of money wrapped in red paper, and a particularly heavy packet fell to the share of the faithful old servant who took back to his master Wei Ku's card in acknowledgment of safe delivery.

On the day of the wedding there were great rejoicings at Wei Ku's house. The gates which had been draped with red hangings and decorated with red lanterns, were thrown wide open, and from early dawn till night there flowed in a constant stream of guests and visitors who came to tender their congratulations; they did so by grasping their own hands and shaking them vigorously at Wei Ku. Wei Ku, who was dressed in his official robes and wore his insignia of office, had enough to do to receive his numerous friends, return their salutations, and with his own hands pass them tea from trays brought in by the attendants.

During the whole day a band of musicians played wedding music on the *so-na*[1] to the accompaniment of drums, gongs and cymbals in the courtyard, which was also gaily festooned in red, and hung with countless red lanterns. In the reception hall, which opened on to the courtyard, all the satin and silk scrolls with congratulatory sentences sent by friends had been hung up, and a score of square tables were laid out for a sumptuous banquet for the gentlemen; the ladies being entertained separately in the inner apartments. The chairs were all covered with rich embroideries on red satin, and every post and pillar was adorned with red placards on which were written in large characters of gold, *Fu*, *Lu*, *Shou* and *Hsi*, or Happiness, Emoluments, Longevity and Joy. The effect of the whole scene was gorgeous and entrancing; nothing could have had a more festive appearance.

Towards the ninth hour,[2] or the hour of Shên, the shrill strains of another band of *so-na* in the distance proclaimed the approach of the bride in her bridal sedan chair. In a little while the Prefect's trusty old servant who had run on ahead, burst in upon the company in a breathless hurry to announce that the procession would soon arrive. The old fellow was attired in his best clothes in honour of the occasion; he was proud of his young mistress, and could not do enough to be useful on her wedding day.

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[1] A shrill brass wind instrument producing notes resembling those of bagpipes.

[2] From 3 p.m. to 5 p.m.

Presently the procession stopped at the gate, and the gaudy bridal chair, elaborately decorated with carvings and small paintings in panels, glittering with gold, and silver ornamentations, and jingling with a hundred tiny bells, was brought into the courtyard and deposited in front of the main reception hall amid the vigorous playing of the two bands; the drums, cymbals and gongs vying with each other to make the most noise, which together with the explosion of firecrackers created a deafening din. In all this tumult the guests pressed forward with straining necks, eager to catch a glimpse of the bride as she alighted from the chair. All that could be seen of her, however, was a graceful figure clad in superbly embroidered red satin, for her head was hidden, according to custom, under a heavy veil. The musicians now struck up the "Bridal Song," the words of which are as follows:

"Ho, graceful little peach-tree,
Brightly thy blossoms bloom!
The bride goes to her husband;
Adorns his hall, his room.
"Ho, graceful little peach-tree,
Thy fruit abundant fall!
The bride goes to her husband;
Adorns his room, his hall.
"Ho, graceful little peach-tree,
With foliage far and wide!
The bride goes to her husband;
His household well to guide." [1]

It the meantime, Wei Ku had betaken himself off to the bridal chamber, where the first cermony is performed; the ceremony of sitting on the bed. As soon as Ch'un Lai was led into the room by her attendants, she took up her position beside Wei Ku at the edge of the bed, and, at a given signal, both sat down together. In doing this each must endeavour to sit on a portion of the garments of the other; whoever succeeds, prevents the other from rising again unless released, and, it is said, the one whose garments are sat upon will surely be held in subjection during the married life.[2] It seems that these two were reasonable beings, for

[1] From the *Shih Ching*, or Book of Poetry, edited by Confucius. The above versification is by Mr. William Jennings.

[2] A similar curious custom prevails in Persia, where on the bride's arrival at the house she takes off her outdoor dress and a little comedy is enacted in the hall when the bride and bridegroom each try to be the first to put their foot on the other's. Whichever succeeds, it is believed, will rule the house in after life.

Tolstoi says that during the wedding ceremony in Russia the officiating priest spreads a rose-coloured carpet in the church and whichever one of the bridal pair first sets foot on this carpet becomes the real head of the family. (Anna Karenina).

neither desired the upper hand which many fight for. After this, the couple publicly worshipped "Heaven and Earth" and the Ancestral Tablets. It was while worshipping "Heaven and Earth" that the bride's attendants tied the two together with a red silken cord, an act which is intended to signify that the pair are joined together for life.

Wei Ku and Ch'un Lai were now man and wife. After being relieved of her veil, it became the duty of Ch'un Lai to present herself to the company and to hand tea to every guest; thus giving everybody an opportunity to see the *Hsin Niang* and to criticise her. Ch'un Lai bore herself with becoming decorum throughout this ordeal; and the personal remarks openly indulged in about her were all most eulogistic, for the accounts of her charms and wit had not in the least been exaggerated. She moved about like a fairy on her tiny feet that they called "golden lilies," and she bowed to the assembly with dignity and ease, like the pliant bamboo swayed by a gentle wind. Her voice was soft as the cooing of the dove, and when she smiled, her mouth which resembled a ripe cherry, disclosed two rows of dainty teeth like the kernels of watermelon seeds. So refined, and so graceful was she, that all eyes were rivetted upon her in rapt admiration.

Wei Ku had cause to feel proud of his fascinating bride. The congratulations of his friends filled him with a sense of exultation such as he had never known before.

When the company had been presented with tea, and all had seen the bride, Wei Ku and Ch'un Lai retired while the banquet was served in the reception hall. All who sat down at the twenty "eight-fairy" tables[1] were sumptuously regaled. There were rare viands brought from every part of the country; delicacies from the north and from the south, and delicacies from out of the sea,—an interminable succession of savoury victuals served up in big bowls and little bowls, in tiny saucers and big platters, each one a marvellous revelation of culinary art; and the choicest wines of Shao-hsing flowed abundantly. Feasting and drinking lasted till a late hour, and everybody declared that Hsiang Chou had never before seen such a magnificent wedding, nor had ever been treated to such a grand bridal feast.

Once in the privacy of their own chamber, and away from the excitement and bustle of the day, this happy couple

[1] The ordinary square Chinese table called *Pa-hsien T'ai* which seats two persons on each side. Said to have been first used by the "Eight fairies" of Taoism, viz., Chung-li Ch'üan, Chang Kuo-lao, Lü Tung-pin, Ts'ao Kuo-chiu, Li T'ieh-kuai, Han Hsiang-tzŭ, Lan Ts'ai-ho and Ho Hsien-ku; the last two are females.

at last could look at each other and speak without reserve. Though there had been no previous love-making between them, no courtship of any kind, they both realized that they had been brought together in fulfilment of their destiny; and they were glad of it, for each had long held the other in the highest esteem. Love sprang up spontaneously in their hearts on the foundation of this mutual esteem, and grew into a superstructure fit to withstand the buffetings of the roughest weather and the vicissitudes of fickle fortune; for esteem is the most solid groundwork that love can rest upon.

Wei Ku took his wife fondly by the hand and drew her gently towards him. "Does it not seem strange to you," he asked, that we two should have been reserved for each other in this wonderful way?

"It does indeed," she replied. "It seems that we have come together in obedience to the will of heaven. My uncle always said that I should marry the right man in time."

"Your uncle!" exclaimed Wei Ku in surprise, "who is he?"

"Well," said Ch'un Lai with a smile, "the Prefect then, for he is not really my father. He is my uncle, my father's brother, and he adopted me when I was quite a little child, after an accident that nearly cost me my life."

"I never knew that," declared Wei Ku, more surprised than ever. "You must tell me all about it."

"Of course, you didn't know. It's such a long time ago, and it didn't happen here."

Ch'un Lai then related her story in a touching manner. "We were not always well off," she began, "indeed, they tell me that once we were very poor. My father died before my birth, and my mother followed him when I was about a year old. I was then left on the hands of my old nurse, who took me away to her home. She lived in Sungkiang where she kept a little *tou-fu* shop. The poor old soul did her best, and was quite fond of me; she's dead now, alas! how proud she would be to-day.

One day, when I was about two years old, a madman rushed into the shop:—he must have been mad, for he lifted a heavy iron scoop and struck me a furious blow on the head for no reason whatever. Happily, the old woman who held me in her arms drew back in time, and avoided the full force of the blow which glanced off my forehead, but left a nasty cut. I was stunned, and bled profusely. My old nurse screamed; the neighbours ran about in great excitement and everybody thought I was dead, but I recovered. It was after that that my dear old uncle came and took me away. He has been wonderfully kind to me,

and I have to thank him for everything. He has treated me as his own daughter, and vows that I brought him good luck, for things have prospered with him ever since. Look! this is where I was struck," she exclaimed suddenly as she pushed aside a pretty pearl ornament that dangled coquettishly over her forehead to hide the scar. "I always cover it with something because it's rather disfiguring."

Wei Ku stared in blank amazement. The emotions that swept over him like a mountainous wave made him gasp for breath. He knew he was responsible for that scar. The scene in that dingy quarter at Sungkiang he had vainly tried to forget; it now returned to him with startling vividness. He had lived under the shadow of a crime; had played the part of an honest man when the guilt of a cowardly murder was ever before his eyes. But, after all these years, when it was to be least expected, and on his wedding day too, his supposed victim stands before him in the person of his wife, and tells him there had been no murder. The guilt that had haunted him like a spectre, and filled his conscience with unrelenting remorse, was driven from him for ever by his wife's simple story. What a load fell from his shoulders.

Ch'un Lai, not understanding her husband's silence, asked him dejectedly, "Do you repent having married me, Wei Ku?"

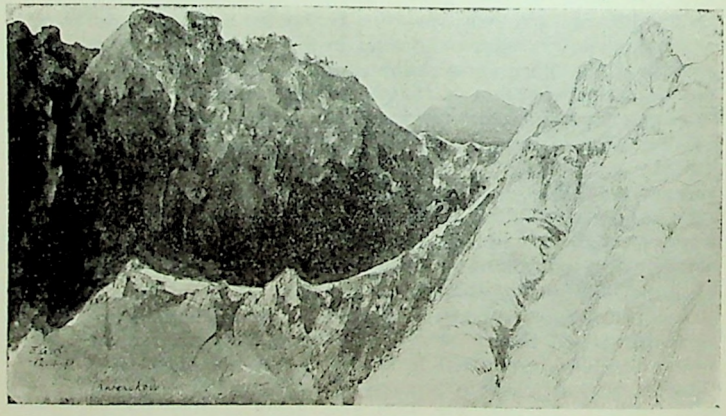
"No, my priceless jewel," he murmured, "no indeed! You have crowned my life; you have changed me from a miserable villain to the honest man that I have tried to be. I am thankful, *oh, so thankful*, that you were spared!"

As he gave this gentle answer, and reflected how inscrutable are the ways of the Gods, he seemed to hear a thousand spirit voices shouting in his ears those memorable words of the old man in the moonlight: "*What must be, must be: you cannot escape that which the Gods have ordained for you!*" and simultaneously there rose up before him a vision of a distant lonely scene where in the dazzling palpitating moonlight, sat an old man with gleaming silvery hair. And the face of the old man slowly turned towards him, and as it did so, its solemn expression suddenly changed to one of pleased recognition, for the old man's eyes sparkled with merriment and he rubbed his hands and chuckled to himself. Then he shook his head reprovingly, and Wei Ku heard him say: "You foolish mortals, can you ever escape the decrees of Fate!" . . . And ever since, the Chinese have called their match-makers *Yüeh-hsia lao-jên*, "old people who appear in the moonlight."

# THE HIGHWAYS AND BYWAYS OF KWEICHOW

EMILY G. KEMP

Kweichow is not only one of the most beautiful of China's surpassingly beautiful provinces, but also one of the most interesting from various points of view, ethnographical, geological, botanical, etc. I am too ignorant of such subjects to attempt anything beyond a careful description of things seen and heard, accompanied by sketches which may help to render the description more intelligible. Since my return to England I have vainly sought for information at all the learned centres with regard to geology, ethnography and its cognate subjects, etc., but everywhere have been met by the same reply to my questions—"we have never seen anything like this before." Shortly before setting out on our journey we had a last talk with the late Dr. Morrison, and he congratulated us warmly on our decision to visit Kweichow, and make it the special goal of our travels: he said he considered it quite one of the most beautiful and interesting provinces.



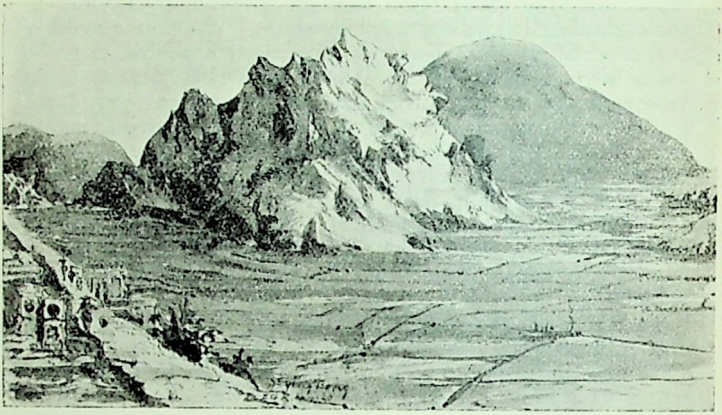
Mountain Scenery.

The party consisted of my niece (Dr. Edwards of Taiyuan fu), myself, an interpreter from Peking, and a cook, who proved an admirable servant; we picked him up at Yünnanfu at the last moment. We were advised to approach Kweichow from the west, and it gave me the opportunity of travelling by a fresh route through Yunnan, by railway to the capital and then eastward by chair. We were agreeably surprised to get permission for this, as it appeared that the roads were infested with robbers, who had just captured various missionaries, but a military escort was considered (quite correctly, as we proved) a guarantee for our safety from molestation. We had on more than one occasion painful evidence of the presence of robbers on the road, where summary justice had been taken on them.

We left Yunnanfu March 27, 1920, by the ordinary route *viâ* Malong, Kütsingfu, Ping Yi. We rose to an altitude of 6,200 ft., passing through magnificent mountain scenery, and the air was laden with the scent of jasmine, daphne, roses, large white sweet-scented rhododendron, clematis montana, and numbers of different kinds of ferns. All the hedges were bursting into bloom and birds singing and sun shining, when we crossed the frontier at the top of a pass into Kweichow through a most dilapidated archway. On the Yunnan side of it there are guardian lions with scales and dust carved on them, to indicate that wind and rain rule in Yunnan, while the lions on the Kweichow side of the archway have only scales on them, indicating that rain rules in Kweichow, a truth which was almost daily our experience from the very hour that we entered the province.

There was a little village at the summit of the pass, and on the further side of it a gateway in a wall admitted us to a steep rocky pathway leading down a glorious valley, a truly worthy entrance into the rose garden of the world. From that day, April 3, till we left the province, a month later, we revelled in the beauty of the vegetation, and I counted no less than twenty-three varieties of wild roses, most of them very sweet-scented, the majority of them being white briar roses of different kinds. No doubt there were other varieties not yet in bloom, for we were fully early. There were several different varieties of azaleas, iris, and rhododendrons, and we saw many flowering trees (such as the catalpa bungei) and shrubs, many of which were quite unknown to us. Above the village where we spent the first night in Kweichow was a crag, on which was a Buddhist monastery, whence we looked down on the tree tops surrounding it and saw a wealth of white feathery blossom as delicate as snow flakes. From this time on we found that

nearly all the cultivable land was used for growing opium poppy, the cultivation of which we were told was greatly on the increase. What had evidently been formerly rice fields was now poppy, and it is no wonder that the people look so poverty-stricken.



The second stage after crossing the border was peculiarly interesting, because we passed such strange shaped hills: there was a whole series of round, low mounds, like pudding basins, in contrast to the lofty jagged mountains which we had just crossed, and in the midst was a curious tumbled heap, looking as if some colossal earth worms had ejected it from the plain (*see* Sketch 1). Sir A. Hosie says that there is another row of these rounded hills about ten miles to the south: they run east and west.—("On the Trail of the Opium Poppy"—Vol. II, p. 111. I am indebted to him for the names of trees). Other curious hills we saw at this time were remarkably like those in old Chinese pictures, which one had always supposed to be conventional forms.

We had been warned to take a liberal supply of provisions with us, owing to the extreme poverty of the country, and the fact that it is so little visited by travellers that no provision is made for them, so we took one coolie load, but it proved much more than we required. Certainly the villages looked miserably poor, and in the markets there were only things of singularly little value for sale. We saw in most of them small groups of tribespeople—not mixing much with the cheerful Chinese, but sullen-looking and aloof, bartering their scanty produce of eggs, fowls, pigs and vegetables. Bunches of azalea, too, they had brought in

from the hills, and they found a ready sale, as the Chinese eat the blossom raw. The tribesmen, we were told, do not live among the Chinese, but come to the markets from the isolation of their mountain haunts. We were specially anxious to see as many as possible, so we had written in advance, and the missionaries kindly summoned them to special meetings at the two main centres of their work in this part of the province, and we saw altogether over a hundred men, women and children in the one and over two hundred in the other, belonging to various tribes.



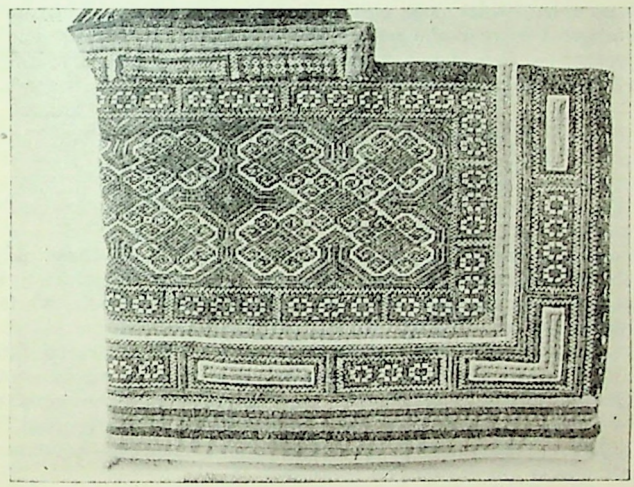
The first important town to which we came was Anshunfu—very picturesque, with its bridged waterways, carved stone parapets and overhanging trees. Mr. Slichter

of the C.I.M. kindly entertained us there, and that became our starting point for visiting the aborigines. Directly you leave the city you strike away from the main road and climb up and up among the hills. We were nearly twelve hours reaching our destination and only passed through one village, while rarely did we see a tiny hamlet or isolated house, and very little cultivation. An accident to one of my carrying poles was a matter for some concern under the circumstances, but by great good fortune it happened close to a farm house and the farmer was able to provide us with a pole which he was good enough to part with. As we were waiting here a tribeswoman came along wearing a singular head-dress, with a flat oar-shaped projection behind. Although Mr. Slichter had lived and worked for years amongst the tribespeople, he had not either seen or heard of this tribe, and it seems certain there are a large number of tribes whose names even are unknown, not only to foreigners but also to the Chinese of the very provinces where they live, so completely do they live apart. They have been driven back at intervals all through the centuries and their lands taken from them, so that they are always at feud with the Chinese, who despise them on account of their low morality and their illiteracy. The meanest Chinese coolie will not for any amount of pay carry a Miao woman in a travelling chair, and the basis of this refusal is a question of morals.

To return to our journey: after several hours' travelling we came to a river, which was the boundary beyond which the foreigner was for many many years not allowed to go, because of the hostility felt by the tribespeople against all strangers. As the Chinese have been fighting against them at least 2,700 years (according to historical records), this is hardly a matter for surprise, and although they are nominally no longer independent, in reality they are far from obeying their Chinese masters. The last fight they made less than fifty years ago, when the slaughter was great on both sides. As we looked down upon the swirling river from the heights above, we felt as if that were the Rubicon: it was certainly an astonishing change to spend the ensuing time amongst such different people, as different as passing from one European country to another.

After a long hot climb we came to a village where a fair was going on, and Mr. Slichter succeeded (with some difficulty) in getting a little water boiled to make tea for us, but it was certainly scant measure and was a great contrast with a Chinese village, where boiling water can always be had. We pursued our journey upward and ever upward, till we saw the village of Tenten nestling on a steep hill

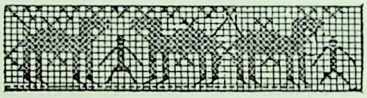
side and a charming, laughing group of Miao boys and girls, dressed in red, white and blue came running down the path to welcome us. A greater contrast to the sullen-looking tribes people we had seen elsewhere it would be hard to imagine. But these were converts, and friends therefore of the missionaries' friends, and we felt rather like Darwin, who was relieved to find the missionaries had preceded him among the savage natives of the islands in the Pacific. Certainly these Ta Wha Miao were quite attractive, with their smiling faces, gay picturesque clothes, and cleanliness of appearance; they did vast credit to their teachers. They are called Great Flowery Miao, because the designs of their embroidered clothes are rather large—especially so in contrast to the designs of the Little Flowery Miao, whose embroidery



is of the finest and most perfect kind imaginable, and remarkably beautiful both in design and in colour, with subtly introduced touches of spring green into a quiet harmony of brown, black, white and yellow. In a quarter of a square inch of cross-stitch you have nine rows, and they are as exactly accurate as if ruled. They use also chain stitch and other kinds of stitches. To heighten the values of the delicate design there are long rows of different-coloured superimposed pieces of material, sometimes as many as eight, in the following order, orange, red, white—or orange, green, red, bright blue, indigo, orange, red, white. Especially

these last three colours were used in conjunction; sometimes as a sort of small panel of appliqué work in the midst of cross-stitch patterns.

It is most interesting to note the complete contrast in design between the work of the tribespeople and of the Chinese. The latter is exclusively naturalistic (except possibly in the case of stroke stitch on grass cloth or linen), more so in fact than that of any other people and includes the widest possible range of subject. The inexhaustible fertility of the Chinese imagination is shewn in their treatment of landscape, seascape, life in all its many forms, the unseen world, human and demoniac passion; everything depicted by the needle is instinct with vitality. The tribespeople, on the other hand, depict nothing naturalistic: all their designs are geometric and (as the photo bears witness) of no mean order, nor elementary in character. The only attempt I have come across to depict life is entirely rudimentary: it is a string of animals and men alternately, done in the very finest cross stitch.



They are so small and inconspicuous that they only become apparent on close examination: my illustration is the same size as the embroidery, which is done in red, white, blue, black and yellow on a black ground.

The material on which it is worked is a pretty fine hempen native-made cloth, and it takes two years to complete the making of any of their garments. The general material worn is remarkably like the Hessian cloth used in kitchens at home, only it is more closely woven—a coarse, yellowish-whitish hempen material.

The Little Flowery Miao we met further north at Tatingfu. The Ta Wha Miaos not only have bolder, simpler designs, but fewer colours, and larger and fewer kinds of stitches, not cross stitch: the colours used are mainly scarlet and dark blue. The material on which they work is the coarse whitish cloth above-mentioned, and some of the design is stencilled on a finer material sewn on to the ground, and again worked over with coarse woollen thread. They also use broad outlines of superimposed coloured cloth, but not so well appliquéed as that of the Little Flowery Miao.

I succeeded in purchasing a partly-worked piece of embroidery from one of the Ta Wha men, while his wife

was away, though he evinced some anxiety as to what she would say on finding out what he had done when she returned home. The Miao women seem very strong and independent, and I can fancy she might have a heavy hand! Also they are thoroughly feminine in their love of clothes, and many of them make quite an elaborate wardrobe, and when they are going to a festival of any sort will carry as much as forty pounds weight of clothes, so as to have a variety of costume. They swing their short kilts with all the swagger of a Highlander, and although they are so short and sturdy their fine carriage lends them a certain attractive air.

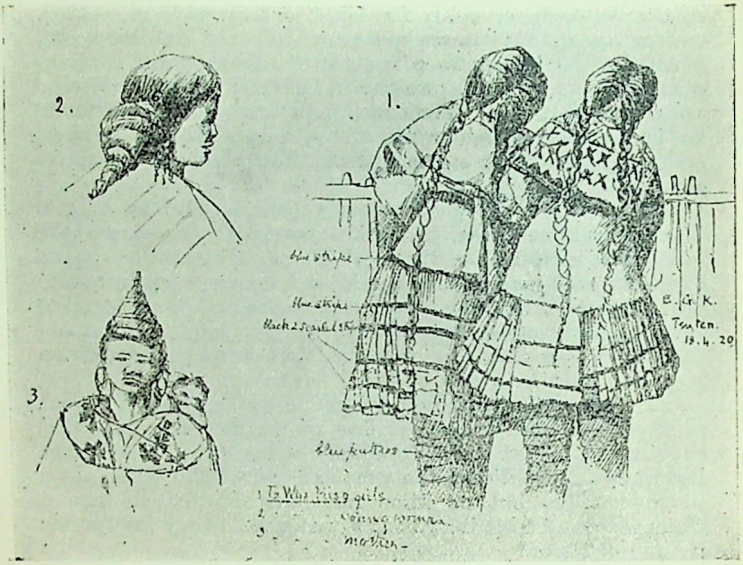
The women cling tenaciously (one is glad to see) to their distinctive dress, but not infrequently the men take to Chinese clothes, and the local Chinese dialects are spoken by many of them, so that the Miao language may in course of time be entirely lost. Unless someone makes an accurate written study of it very soon it will probably become impossible to do this, the more so that there is no written language known in any of the Miao tribes.

Formerly they had no personal names and kept no count of their age: probably it is due to western influence that they have adopted them, especially at baptism. Sometimes the Chinese would take the women as wives and settle down in their tribe, but no Miao man was allowed to take a Chinese wife. This information was given to my interpreter by one of them.

We made careful notes as to height, and as there were about a hundred gathered from the district for Sunday services, we came to the conclusion that the average height of the men was about 5 ft. and that of the women rather less, probably about an inch less. As a rule they wear no shoes or sandals; but some of the wealthier ones had prettily embroidered sandals, with an embroidered band along the outer side of the foot and fastened across the instep with a scarlet thread. The Miaos of both sexes wear stout puttees wound round and round their legs till they look like pillars: they are usually dyed blue. Sometimes the unprotected feet of the girls get the skin cracked or torn with the stones on their rough mountain paths, and they think nothing of sewing them up with needle and thread.

The hair-dressing of the Miao deserves some attention. Their coarse black hair is very abundant, and while they are girls it is plaited in two long plaits, hanging from close behind the ears to well below the waist. When a girl marries she has her hair coiled into a long horn, which stands out just above and in a line with the shoulder. When

she becomes a proud mother the hair is twisted into a lofty horn rising straight up from the crown of the head like a pyramid.




The men wear the same kind of embroideries as the women, and a sort of long loose garment falling below the knees, girded in at the waist. Their upper garment has loose sleeves looped up about the elbow with ornamental braid which they make on primitive little looms. Round their heads they wind cloth turbanwise. In their clothes the Miao seem to have the same appreciation of beauty as the Chinese, but their hovels are quite devoid of it, we were told. They live on the simplest food, nothing but flour, cooked before grinding, which they mix with water into a kind of porridge and eat twice a day: this with some vegetables, or wild herbs gathered on the hill sides is their staple food. When Mr. Slichter had given them a message from us saying how pleased we were to visit their country, they replied that they much regretted that their poverty prevented them from offering us hospitality. They have never shewn any trading instincts, and are by nature purely agriculturalists and warriors.

None of the many Miao tribes have as yet been found to have any written language, and the spoken is apparently very limited in range of thought. It has no word to represent happiness, joy, gaiety; which may be accounted for by the dull apathetic character to which I have already referred. Their adoption of the Christian religion appears to have stimulated them to a cheerfulness previously unknown, and which certainly was a marked characteristic of the community with whom we spent two days at Tenten. Nothing of a material nature was given them by the mission, and they all brought their provisions with them in bags on their backs, and we gave them nothing.

My interpreter made a list of names of other Miao tribes in this part of the province, which he got from a native evangelist, as follows:—

Wu Chian Miao
Chuan Miao (=River Miao)
Fu Tu Miao
Han Miao
Pei Chun Miao (they wear aprons on their backs)
Ta Hsiang Miao (they wear broad sleeves)
Hsiao Hsiang Miao (they wear small sleeves)
Ching Miao (they were green clothes)

Ching (a different character from the above) they wear large combs

Yi Chun Miao (they wear their clothes tucked up into their belts).

They call themselves Miao Family, as the Chinese call themselves Han Family.

Another set of tribes tabulated by my interpreter belong to the Yi Family; the Tu Mu is the most powerful of these tribes:—

Tu Mu
White Yi
Black Yi
Yi Tze
Tü Noo
Chian Moo Ke Noo
Hung Ke Noo
Hua Ke Noo
Pai Ke Noo
Chuan Ching
Tsai Chia Tze
Hua Chung Chia
Yu Chung Chia
Hei Lung Chia
Pai Lung Chia

There are other tribes belonging neither to the Miao nor Yi families. The Nan-ching-ren are so named after a place, probably Nanking, from whence they say they originally came. They much resemble the I-chia, but differ slightly in language and customs: they also call themselves Lang-chia-tze.

Some of these tribes are quite small: in fact we were told that the one called "West of the River Tribe" numbered no more than six villages. The tribes seem to keep quite distinct, however, but if peace once reigns between them the barrier of inter-marriage may tend to get broken down. The Chinese have always held them in such strong contempt, not only on account of their illiteracy but also on account of their lack of morals, that up to the present time they have not been absorbed to any large extent among the Chinese, and they have kept their own customs singularly unaffected by their neighbours. In former times no Chinese ever lived among the Miao, nor had they any friendly intercourse with them, the more so that Chinese children were not infrequently stolen by the tribesmen. Nowadays they are in much closer touch, and Sir A. Hosie in his recent book "On the Trail of the Opium Poppy" describes how he had a meal in a Miao hut in the neighbourhood of Kwei Yang where formerly there was a large colony of Miao, but now scarcely any are left: they were very harshly dealt with by the Chinese. The strongest of the tribes is the Han Miao or Shwei Hsi Miao.

Although nominally under Chinese rule, they are practically autonomous. They have no temples or altars, and their religious beliefs are frankly animistic: their creed might be summed up in one sentence—"I believe in evil spirits, necromancy, and ancestor worship." The only sacrifices they offer are to the dead and to evil spirits, and S. R. Clarke in his interesting book "Among the Tribes," after working among them for fifteen years, saw no other worship and does not think they have any belief in a Supreme Being (p. 62). They associate forests with religion and no doubt connect trees with evil spirits, or possibly look on them as the abode of the dead.

They have periodical festivals where music and dancing take place, but it appears to have no religious basis. The songs and playing of long fifes seem to be only used for amorous purposes, so that the songs are hardly suitable for translation. Sexual morality (in our sense of the word) is unknown to them, hence the inevitable resultant disease is widespread.

The Flowery Miao are scarcely ever to be seen away from their own haunts, or on the highroads; so that should they be so met, it will almost certainly be the case that they are on the way to a Christian service, and for that they will travel forty or fifty li. They have no commercial interests, and cultivate all they need for food or dress. In times of scarcity and bad harvests many die of want, as

was the case the year before last. The women do all the work, and are proportionately strong. They rent their land from the Chinese to a large extent, and with the recrudescence of opium poppy growing, are compelled to cultivate a certain proportion of the land with poppy. This of course has aggravated the dearth and the Miao Christians have been severely persecuted when they refused to do it, even to the extent of being turned off the land. Another cause of trouble has been their refusal to propitiate the spirits who control the crops. There is not much land suitable for cultivation, as far as we saw, for it is amazingly mountainous and there is little water. From the summit of the hill above Tenten, to which we scramhled up a most precipitous trackless bluff, one can count no less than fourteen ranges of hills—the height of the hill was 5,100 ft.

Our friends had had a nasty experience in climbing it a fortnight earlier. Mr. S. cut a stout stick for his wife from a tree, and after a short time she noticed that it made her hand very black. Soon after she began to feel terrible pains in the head, lost her sight, and became very ill indeed. The cause of it was that the stick had been cut from a varnish tree, and it is so poisonous that it sometimes causes death. Mrs. S. was very ill for a week, and when we arrived her hands were still swollen and covered with sores, so that she could only just begin to use them. The varnish trees (Rhus vernicifera) grow all through this district, and itinerant tappers travel round to hire their services to the owners of the trees, as the varnish is of commercial value. Another interesting plant much seen in these parts is the spindle cactus, used for hedges to enclose gardens, and even in so out of the way a village as Tenten the coir palm is grown.

We had some difficulty on leaving Tenten to find anyone able to guide us across the mountains to Tating, and the path was not only precipitous and rough, but also the lanes were so narrow and the hedges so overhanging, that it was no easy matter to get the chairs through them, without their being torn to pieces. Our interpreter had requested permission to exchange the three-bearer mountain chair with which I provided him for a "paper box," and certainly it was sadly unsuitable to withstand the tangle of thorns and brambles through which it had to be dragged! I was brushing off the twigs that had caught on my coat, when I noticed that one was a stick insect. We found it decidedly preferable to walk, and thoroughly enjoyed the glorious scenery up hill and down dale, the air scented with roses and sweetbriar.

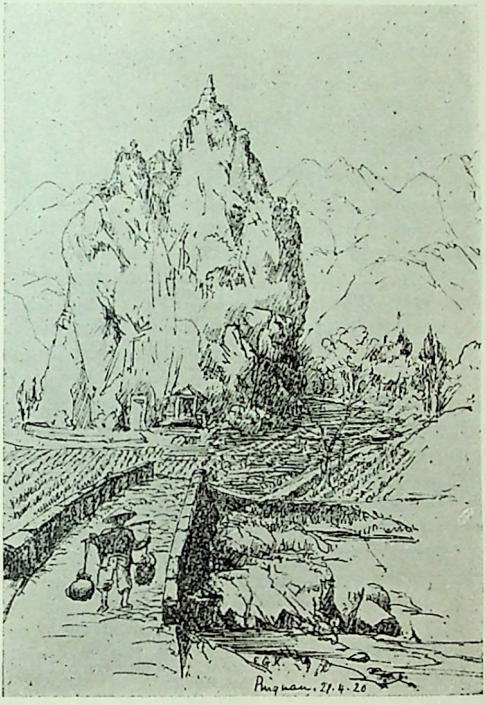
and the ground carpeted with mauve-coloured orchids and primulas.

We very soon lost our way, and there was no one to be seen in all the wide landscape to set us right. We wandered on for hours till we came to a little hamlet and found a pottery in full swing. With much persuasion and the promise of a good tip, we barely succeeded in coaxing a boy to shew us the way to the village of I-mei, where we proposed spending the night, and we set off again in more cheerful mood. It seems hardly credible that after some two hours travelling, he admitted he didn't know the way and suggested that the fields in which we had halted were the village! Fortunately there were some women working in them, and they told us it was some distance away and they were very dubious as to our getting any accommodation, even should we succeed in finding the place in the dark, for the sun was setting. A comfortable-looking farmhouse was within sight, so we sent to enquire if they could take us in, and they proved friendly folk and offered us one of their living rooms, while the rest of the company was accommodated in sundry outhouses. It stood in a tiny valley, watered by a charming stream, up which we had come; countless wagtails and other small birds had beguiled us with their pleasant chatter, for it could hardly be called song.

At the farm we naturally found poultry and a sufficient supply of food for our escort, and it was quite interesting to see the relative comfort in which these people lived. Of course the live stock are on very intimate terms with their owners, and the cat rather resented our intrusion and hurried about in the middle of the night to see what we were doing. We tried to shoo her away, and than heard a reproachful voice from the other side of the partition gently calling, "Mimi, Mimi"; upon which the cat quickly sidled away to her master.

Next day we were up betimes, and our host said his white-haired brother would act as our guide. These two old gentlemen still wore attenuated queues, almost the only ones we saw on our journey. We found the whole family kindly, and interested in their strange visitors: no other European had ever been in their little valley, I feel sure. We gave the lady a cake of soap, which was evidently a thing she had never seen before. We had a long climb up a glorious mountain pass, named "Climbing to the Heavens," the air scented with magnolia, roses and other delicious shrubs, and when we came to the town of Pingüan, a stage of some fourteen miles, we decided to stay there, for it was such

an attractive and clean-looking place, with varnished walls and little squares of glass among the paper windows. Such unwonted visitors naturally received no little attention from the inhabitants, but from time to time our man came like a whirlwind and scattered the chaff. Our hostess brought us camellias and peonies as an excuse for consulting the doctor about her cough.



The next day we started early, and as we left the town crossed a bridge and saw a typical bit of landscape, which could be seen nowhere but in China. Immediately in front of us were flat verdant fields, and at a distance of perhaps a quarter of a mile rose abruptly out of the earth a crag, its base adorned by various shrines, and high above a temple in a cleft of the rock and a pagoda on its loftiest peak. The Chinese never fail to use any picturesque and unusual feature of the landscape for purposes of worship; but the shrines seem somewhat neglected, except where there is

pressing danger to incite the worshippers to devotion. The crops in the district were practically nothing but opium poppies.

An eight-hour stage brought us to the village of Ch'i-tien, were the inn was poorer than usual and our tiny room faced the street, so that we had a large and interested audience gazing at us all the time. The small fry soon discovered a place of observation which was quite unique: there was a hiatus at the bottom of the woodwork of the wall about a yard long and six inches deep, and by lying with their faces flat on the ground they could get a fair view of our doings. The row of bright eyes and gleaming teeth was quite uncanny. The temperature was 66, so that we felt the lack of air particularly trying. During the day we had passed most attractive-looking newly-built houses in lath and plaster. The ornamental windows in their gable ends were different from any we had yet seen.

Next day, April 22, we travelled through most miserable-looking villages, with almost naked inhabitants, wearing the filthiest rags I have ever seen. The degraded look of the people was very striking. All the cultivable land was covered with opium poppy. There is surface coal in great abundance, and the inhabitants have only to shovel it up and make it into cakes mixed with a little earth and water; so they have an easy source of revenue close at hand. Along the roads and at the entrance to every village are wayside shrines, the latter have generally a god and goddess sitting side by side; but in this neighbourhood we noticed a good many shrines without images. They had inscriptions instead, such as "The only true God from ancient to present times." They looked usually very neglected, and one hardly ever saw a newly-erected one.

Our next stopping place was Ch'a Tsang, were the inn was embellished with a highly decorated wall, facing the guest rooms. There was a large parti-coloured mosaic at the top, made out of broken crockery in the usual Chinese style, below which were two hares rampant in stucco, supporting a shield between them: they are flanked by ornamental plants in pots. It was interesting to find so elaborate a decoration in quite a humble inn, but that is one of the charms of being on the road, even in the byways of China.

Next day we reached Tatingfu, where we had already written to ask the missionaries in charge to summon as many different tribespeople as they could for the week end, and they assembled in good numbers from a radius of about forty miles. They have a flourishing school at Tating, where the

boys are taught Chinese as well as the ordinary elements of education, and about forty students varying in age from about ten to twenty had come along the winding path to meet us some two miles outside the town. They had gathered magnificent deep red rhododendron heads, which with their blue robes formed a gay picture. They all wear Chinese dress in the school, though they come from various tribes, as it is more convenient in the city, which is of course Chinese. Miss Welzel rode out to meet us, and certainly it was a very cordial as well as picturesque welcome that we received. They walked back to the city in single file, passing through a handsome haiphong.

The city stands high up among the hills (altitude 5,100 feet), and is continually shrouded in mists, which come down like a thick blanket, blotting out all the surrounding mountains. Only one day in four does the sun penetrate it, and then perhaps only for a few minutes. In the days we were there, April 23 to 26, we did not once see the outlines of the mountains, and we were considered very fortunate in arriving there in sunshine.

The city is surrounded by a wall, and is thoroughly Chinese. Formerly they had great trouble with the neighbouring tribespeople, but they say they have much fewer disagreements since the missionaries have made friends with the tribes, and there seems to be no difficulty about their coming in considerable numbers to the mission premises, where they stay for the week end. The majority of those we saw were the *Wooden Combs* (Ching Miao); but there were also *Lichias*—people of six villages only, and who are not to be found anywhere else but in this district; *Little Flowery Miaos* (Hsiao Hua Miao) and I-chia, a tribe of very different quality from any of the Miao and much taller. The Wooden Combs are so-called because both men and women wear long hair rolled up on the top of the head and fastened with a large wooden comb. These are mostly plain and unvarnished, but I have a very pretty one painted in various colours and quite a good design, which was given as a present to one of the ladies. They are entirely unlike the Chinese physically—have large noses, rather Semitic.

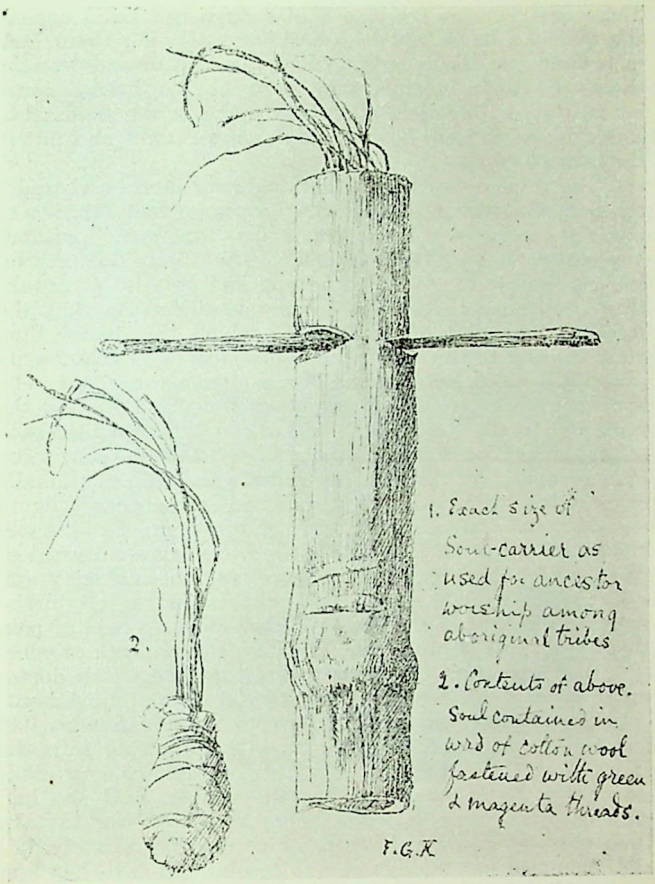
The men wear a thickly-folded white band round the head, covering most of the forehead. Their clothes are for the most part white, with a touch of blue in the design of the waist band for instance, and a pocket slung in front. They wear long loose garments, not trousers. The women also dress in blue and white, with occasionally a touch of red in the skirts. The predominating colour of the women's clothes is dark blue. The girls wear their upper garment



open down to the waist, but married women wear a kind of felt apron suspended from just above the breast. This felt is made by beating wool till it becomes a solid mass. The cloth of which the other part of the dress is composed has a shiny surface (due to heating) almost like sateen. They all wear thick puttees, generally white in colour, and short kilted embroidered skirts, just coming below the knee: they wear no head covering, except occasionally a bit of red twisted into the hair.

The men were persuaded to play an instrument made of pipes which sounded not unlike the bagpipe, but without the drone, and they also danced to it. The steps were rather stealthy, alternating with rapid pirouetting and sinking almost to the ground on one bent leg and shooting out the other straight in front. They are great huntsmen and heavy drinkers.

The Wooden Combs are ancestor worshippers like the Chinese, and we had the good fortune to receive three dooty-




poussas (this is spelt phonetically, as I have not the remotest idea what the spelling ought to be), namely sections of bamboo, each containing a soul, wrapped in cotton wool and fastened up with a thread: a wooden pin running cross-wise through the bamboo prevents the soul being drawn out by the tiny bunch of grass which finishes off the soul-carrier.[1]

[1] The Nosu or Lolo have the same thing and fasten one or more souls up in a basket or "lolo" (hence their name by the Chinese), which is sometimes kept in a house, or a tree, or a rock.

Those dootypoussas are placed in a large box fixed against the wall of a house and with a shrine enclosing them, and more than one family may join at this shrine and worship there. At their funerals they burn buffalo horns, cows' bones, etc., on a sort of altar they make in the fields; but I was unable to learn how the souls were caught and put in the bamboo cases.

The witch doctor has a great hold over them, and trades on their superstition shamelessly, getting wine, tobacco or corn by means of what is called his "daemon," without apparently stealing them himself. The witch doctor uses snake poison to injure or kill people, and only he can make them well again! He also induces madness, so that the madman may fling off his clothes, which the doctor then picks up and carries off! A curious story was told by an eyewitness about the building of a house in the country by two stone masons. They began quarrelling, and one left the work unfinished: the other remarked, "I shall get him back before evening," but the onlookers refused to believe it. The eyewitness saw him go off to the hillside and collect a bundle of grass and straw, which he fashioned into a man's figure and then cast spells on it, after which he returned to his job. Before he ended his day's work the other man returned in great haste, dripping with perspiration, to apologise and continue his work. He explained that after he left in the morning, he became so ill and suffered such agonies of pain that he felt sure he would die if he didn't come back at once.

It is a matter of common belief that the witch doctor never has any children, and that this is a divine punishment.

Miss Welzel was asked to go to a woman who had poisoned herself by taking opium. On enquiring into the case she was told that there was no quarrel or any other reason for the suicide, but that the woman said she had seen daemons come into the house who told her to take two ounces of opium in brandy, which she immediately did, and then told her family: it was too late to save her life, she died a few minutes after Miss Welzel's arrival. There is a universal belief in evil spirits and in witchcraft.

The I-chia are a tribe of great antiquity, and show virile and intellectual qualities that promise well for future development, should they leave their old isolation and get drawn into the stream of present-day Chinese progress. They are tall and well-built and quite unlike the Chinese in appearance and carriage. Naturally the open air life of all the tribesmen gives them a freer gait, and the absence of etiquette and formality shows itself in all their movements: the poise of the head among all these aborigines struck me

as indicative of an independent spirit (*see* sketch). They live under a patriarchal system, and unlike the other tribes they have priests though not temples. The priests have tents divided into two parts, of which one is holy and the other holiest. Their sacrifices have to be of flawless creatures—cows and fowls. Their sorcerers are men who wield great power, and it is a hereditary profession: the sorcerer must wear a special kind of hat when he is engaged in divination, without it he is powerless: and he has special books with movable disks super-imposed one on the other for casting horoscopes. These books are handed down from generation to generation, and nowadays are printed. Such books were brought by a Christianized sorcerer to be burnt, but the missionary asked leave to keep them instead, explaining their historical value. The accompanying illustration is



taken from one of these priceless old MSS. describing the creation and the deluge. It is written on a brittle kind of paper, extremely worn and fragile, and the leaves are fastened together with twisted strips of paper, acting as a string. This is a peculiarly Chinese method of binding, such as you may see students practising any day in class to keep their notes together. The colour of the paper is brown, the characters black, and the illustrations are painted in several shades of yellow and brown, forming a harmonious whole. The upper circle, containing a bird, is the moon, and the lower circle, containing a beast, is the earth. The script

I have compared as carefully as I could with pages of MS. published by Colborne Baker in 1882, belonging to Lolo tribes, and find no correspondence between them. But I had the good fortune, when I was at Swatow a couple of months later, to be able to submit this book and some leaves of an even earlier period to a learned Chinese scholar, who was greatly interested to see them. He took them in his hands with devout reverence and care, as if they were of priceless value. He said that he had seen this kind of thing before, but it was extremely rare and valuable. He told me exactly where it came from, and when I asked if it were some hundreds of years old, he said "much older than that" (referring to the separate leaves, which my friend had generously given me out of a number collected in a hide-bound volume). With regard to the language, he said that some of the characters were the same as the Chinese script of three thousand years ago, pointing out the character for the moon as an evidence of this.

To return to the I-Chias and their customs. They appear to be on much the same level morally as the neighbouring tribes, and have big carouses at times on the open mountain slopes. A man desirous to enter into relationship with a girl will watch his opportunity for seeing her alone and giving as a signal a wide sweeping movement of the arm: if she acquiesces she will go to the carouse. The carouses do not take place at stated intervals, but a party of young men will go off with the girls in groups of twenty or thirty, and sit round a big fire, singing their amorous ditties. Behind them lie a goodly store of weapons in case the parents of other friends of the girls should attack them. In such a case if the attacking party prove successful, the revellers would be stripped naked.

The custom of the Little Flowery Miao is somewhat similar. Twice a year the men make music outside the houses where the girls live, and those who please go with them to the hills for a carouse. Once a year the men choose their girls, and the other time the girls choose their men. The girls usually marry about fifteen or sixteen, and if they happen to be poor they go to the mother-in-law's house very young. The I-chias are extraordinarily fond of having law-suits, especially about daughters-in-law.

Our kind hostesses, Miss Rabe and Miss Welzel have got an extraordinarily intimate knowledge of these people due to their care for them in health and in sickness, a knowledge which can only be obtained by visiting them in their lonely mountain fastnesses, over break-neck passes and perpendicular paths. As Consul Bourne very justly remarks

in a report about these aborigines—"before these tribes could be scientifically assigned by ethnologists they must be reduced to order among themselves, and the best hope of such a change lies in the work being done amongst them by such people as these indomitable ladies."

I took a craniometer out with me in hopes of finding someone both willing and competent to make use of it in getting data for the anthropologists at home, and was glad to find such a person in Miss Welzel, who can take skull measurements, etc., without raising any feeling of mistrust among them while engaged in her medical work. One of her patients, a girl of twenty-four, was examined by Dr. Edwards, who found her suffering from such serious heart trouble that anyone so ill here would hardly walk from one room to another, but she had come some twenty-three miles, and was going to walk that distance back again. This province is unfortunately almost without medical missions, the only hospital to which we came being closed during the absence on furlough of its one and only doctor.

In concluding my notes on the tribespeople, I should like to indicate what appears to be the striking contrast between them and the Chinese as to their general characteristics: they are warlike, frank, lawless, primitive, independent, open-hearted, generous, opposed to trading and to city life: some are great riders, but we never saw one on horseback; that may be due to their poverty, and we heard of no rich ones. Amongst the Chinese at Tating on the other hand, we heard of some possessing country houses and sometimes we passed well-to-do-looking homesteads on our journey to Kweiyang, which may well have belonged to wealthy people.

We left Tating by the same road as we entered it, for the first fifteen miles, and by dint of rather long stages succeeded in reaching Kweiyang on the fifth day. While on the journey we came to a fine five-span bridge with a gateway at each end and decorative carved stonework, but alas it was in so ruinous a condition that it probably no longer exists. It is one of the most disappointing things in China that nothing is kept in repair, and yet they are such past masters in the art when forced to do it for reasons of safety or economy. The roads were very bad, and the constant wet weather made them incredibly slippery and muddy. It was impossible to follow our usual plan of lunching outside a village while our men went forward into it for their meal, so our chairs were set down close together in the street of a prosperous village, and the soldiers drew a cordon at a discreet distance round us, beyond which an

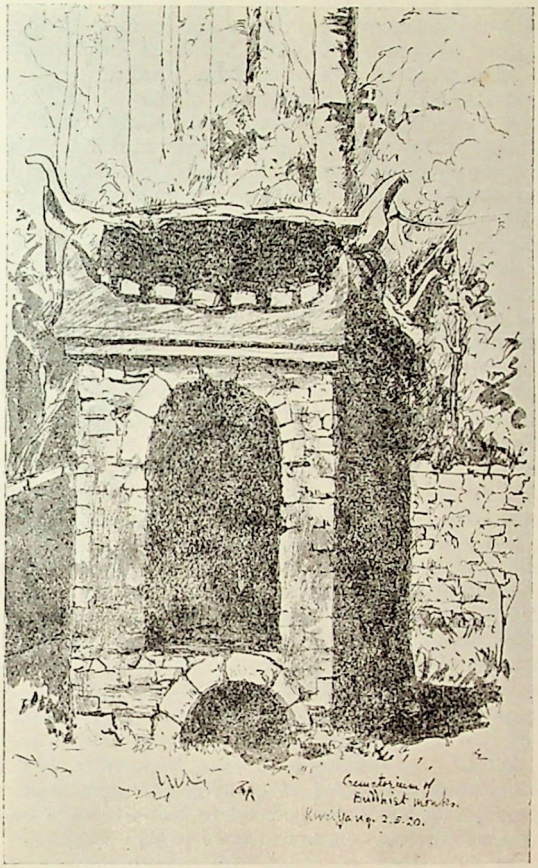
interested crowd watched every mouthful with absorbed attention. Our cook brought a fine, live "wild chicken" (*i.e.* pheasant), which sat in the basket at the back of my chair.

On the outskirts of Lan-ni-kon, which was reached on the second day, we saw people gathering nettles, their hands being protected by thick gloves. We were glad to get into a better inn than had been our experience for some time, and to get our clothes dried by means of a brazier, as we had walked up and down a very long hill in pouring rain, owing to the stage being long and arduous—sixty miles in two days.

Next day was misty, and soon after we started there was a steep stone stairway down the face of a cliff to be negotiated, the steps being covered with slippery mud and numbers of pack animals making their way down, slithering and sliding in a precarious way. The scene was magnificent —masses of roses hanging in long festoons from the rocks, and the narrow verdant plain far below with the shining river, Ya-chieh-ho, flowing along it. There were flowering trees full of snowy blossom, catalpa, orange, azalea, iris, a wealth of scent as well as colour; the village gardens were hedged with spindle cactus. We had passed a variety of trees since leaving Tating—poplars, pomegranate, catalpa, besides hawthorn, sweetbriar and honeysuckle. At the river's edge was a likin station, and we saw the mail bags waiting to be ferried across. It is astonishing to see them all carried so regularly by runners to every part of this neglected province. The likin office had a good motto up, inviting people to advance the country's trade, but how can it be done as long as they have such roads? They require a Governor like Yen Hsi Shan (the Tuchun of Shansi) in Kewichow; what a garden of wealth and beauty might not be made out of it!

We passed over a fifteen-span bridge next day in very good condition. The roads improved and the cultivation of opium poppy grew less as we neared the capital, and other things, such as vegetables, seemed to be a good deal grown in its place. Kweiyang is a fine town (population 100,000) with most picturesque surroundings. One road leading to it had a succession of no less than twenty-seven memorial arches, mostly put up to the memory of good mothers or widows, I believe.

We visited a Buddhist monastery in the neighbourhood, where there is a crematorium for burning the dead bodies of the monks and an adjoining stone-paved cemetery, where their ashes are deposited in handsome stone monuments.



We saw a monk going round genuflecting before each and burning incense in proportion apprently to the importance of the deceased. This is done always twice a day. Buddhism seems to be much more prevalent than Taoism or Confucianism in Kweichow. All the notable shrines in caves and important temples that we visited on the roads were Buddhist, yet it is said that no Miao has ever been known to adopt this faith.

Our hospitable friends Mr. and Mrs. Pike made all arrangements not only for our stay, but also Mr. Pike took our

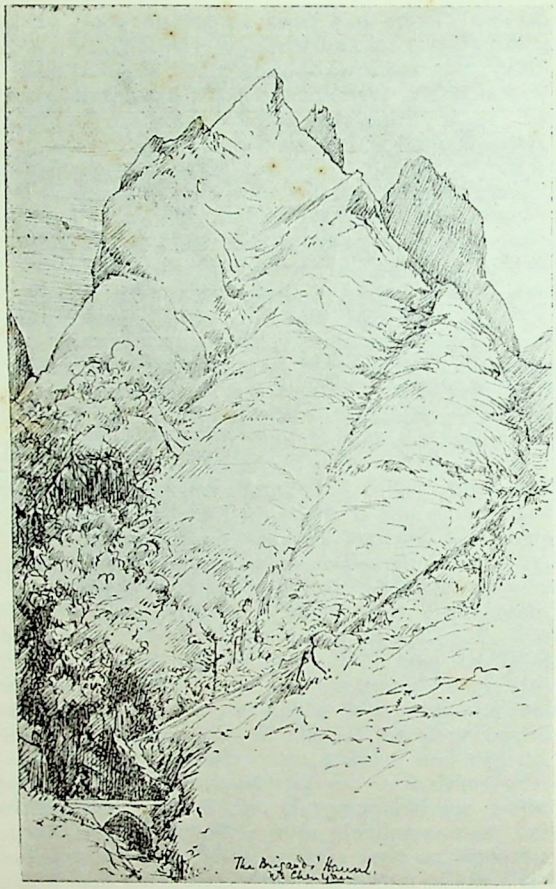
interpreter to see the Governor (who at this time was not accessible to strangers) in order to get permission to pursue our journey eastwards. The roads were in a dangerous condition on account of robbers and he absolutely vetoed our going to Panghai, the headquarters of the C.I.M. for work among the Black Miao, whom we particularly wished to see. He promised however to supply us with a military guard of twenty men to escort us direct to Chen Yuen—an eight days' journey—whence we could pursue our journey into the next province by boat.

We made the acquaintance of Mr. Liu, Postal Commissioner for the province, to whom we were greatly indebted for having made the most admirable financial arrangements for us, should we fall into the hands of robbers. His thoughtfulness and courtesy I shall not soon forget. He took us to see a wonderful Buddhist temple on a wooded crag overlooking the city. Below us were slopes covered with thousand of graves, and he had spent a long afternoon once studying the headstones to see if any were old: not one did he find dating back more than eighty years. As we returned to the city in the glowing sunset the road was thronged with people taking a stroll, flying huge kites, etc., quite like a Saturday afternoon at home.

We visited the silk shops, which are well stocked and have certain attractive goods peculiar to this province, which is noted for its wild silk. Lack of time prevented our doing any other shopping, but it was evident that we might have found much to please us, for we passed through busy streets as we left the city, crossing a fine bridge. There are big tanneries and also an Agricultural College. Some hours later we saw a plantation belonging to the college adjoining the high road. It is doing good work, especially with regard to afforestation, a matter of great importance from which this province is particularly fitted to benefit, as it has such valuable and uncommon trees native to it. There are many beautiful pine trees, especially the *Cunninghamia; Liquidambar formosana*, from which the tea chests are made; the *Rhus vernicifera* (the varnish tree), the *Boehmeria nivea*, of which grass cloth is made, which is so universally used in China and for which there would be a market in Europe and America if it were imported there not merely in the form of embroidered goods; the *Gleditschia sinensis*, of which the pods are sold in the market for use as soap; *Sapum sebiferum*, the vegetable tallow tree; the *Aleurites fordii*, wood oil tree; the *Sapindus puskerossi*, paper mulberry, from which is made a thin tough paper; the *Broussonetia*, and

many others. There has been as yet no book written on the singularly beautiful and varied vegetation of the province, and I envy the man who undertakes such a task. Our coolies saw how we were always gathering flowers, and they used to bring anything that caught their eye to put in the various receptacles we tied up in our chairs to receive them, so that often by the end of the day we were enshrined in a perfect bower of ferns and flowers. One of the most brilliant flowers was a cassia—canary-yellow coloured, of which the blossom stood up erect like torches from the prickly stem: it is used as a hedge on account of its prickliness. Then there was a sweet-scented orange blossom, agle sepiaria, with curious divided leaf, and the pretty akebia lobata with its male and female blossoms. The hedges were a continual joy to us, with their scented loveliness of roses, and sweet-briar and honeysuckle. There are strawberries, raspberries and blackberries growing by the roadside: the strawberries are sometimes poisonous, but we found them merely tasteless.

We set off from Kweiyang, accompanied by thirty armed soldiers (some of those we had had previously were not armed, and few had any ammunition even when they carried rifles) and three policemen under the command of a captain, who certainly was a pattern of inefficiency and slovenliness, his puttees usually wreathed loosely round his fat calves. He kept no discipline, and when we neared the most dangerous part of the road he had a chair, so as to be thoroughly rested before a possible attack! The men carried with them a banner, with which they go into battle, and we had a little flag to set outside the inns where we stayed at night: the soldiers were a noisy cheerful crew and rather spoilt the comfort of our journey, but probably saved us from having our belongings looted, if from nothing worse. We heard from a reliable source that there had been not a few murders on that road recently, and were told that two men had been killed shortly after we had passed a certain spot. We saw the openings of caverns in the hills at various places, and one was said to be able to contain two thousand men and to have been used by the Miao. They have a series of beacon turrets on the hill tops, of which we saw a large number. We crossed many bridges, varying considerably in architecture and design—one a curious twisted shape, crossing a narrow valley and leading to a long flight of stone steps up a steep hillside. This was near Weng Ch'eng Ch'iao; just outside this town is a fine five-arched bridge, roofed in, and containing quite a number of coffins. Indigo is much grown in the neighbourhood.



We visited a Buddhist monastery, through which we passed into a stalactite cavern where by dint of a little human assistance the stalactites had been transformed into worshipable figures. A cascade just outside springs out of the ground, this is a curious feature of many of the rivulets in Kweichow, they suddenly appear out of the ground and equally suddenly disappear.. At one point I heard a loud roaring noise, and on enquiry found that it was the sound of a stream suddenly plunging into the bowels of the earth. Next day we visited another cavern, which has a sub-

terranean passage up to a monastery perched amongst the rocks a hundred feet above it, and with the most enchanting stream flowing out of the cavern.

Everywhere the country was a blaze of poppy flowers, rose red, violet, puce, purple and white. The growth of it is frankly encouraged and the price, which had risen to six dollars per ounce has now dropped to forty cents, and with this bumper harvest will probably fall to twenty cents. Immense fortunes are being made out of it by some of the officials.

In the neighbourhood of Ta Feng Ting we saw many Black Miao, who certainly have a fine carriage and look very smart in their sombre dress, all black, including head-dress, and adorned with very dark-coloured embroideries. They wear large silver necklets and the men wear a single silver ring in the left ear. In photos of the various Miao tribes a very erroneous impression is given of their complexion, making it appear almost black. Those we saw were for the most part hardly darker than the Chinese, but tanned of course with the constant exposure of an open air life. It is often supposed that photography is of superior value to pen or brush work, because it has a mechanical accuracy; but for that very reason it is the more dangerous, because it frequently gives a totally wrong impression, as for instance with regard to the height of mountains.

Before reaching Hsinchow we came to a fine suspension bridge formed of iron chains, 50 ft. long and 15 ft. broad, built into solid stone masonry at each end and with carved stone elephants ornamenting the pedestals at one end. A curious feature of this day's travel was the fine stone walls by the road side, built, it is said, by the Black Miao, but the use of which is not quite apparent.

Before reaching Sha-p'ing we came to a noted cave with a remarkable figure of Kwanyin on a pedestal, enclosed in a kind of bamboo cage. There were smaller figures in the stalactite walls and a black, seated god, which is supposed to cure any pain, by the patient rubbing him on the spot where he feels a pain. From the town of Sha-p'ing it is possible to go by river down to Chen Yuen through a fine gorge, but it seemed better to us to go by road, and I should have been sorry to miss the fine approach over a pass, from which you look down a narrow vista to the valley some thousand feet below.

We spent some days at Chen Yuen, which looks as if it were in a complete cul de sac of precipitous mountains, the end of which is closed by a fine crag, against which are several temples most strikingly built up, the face of the

rock and connected by stone staircases. The views from them over the town and up the valley are exceptionally fine, and some of the wood carvings contained in them are as beautiful as any I have seen in Chinese temples. The river winds down the valley like a jade-coloured ribbon, dotted with white sails and seems to lose itself below the cliff, then turns at right angles through a narrow gorge, and is so shallow that the boats have to travel backward down stream for a considerable distance: because the rudder would be liable to strike on the rocky river bed and is therefore removed.

At Chen Yuen we were hospitably entertained by Mr. and Mrs. Davies of the C.I.M., who made arrangements for us to go by boat down the Yüan river into Hunan. Owing to the opium smuggling trade it was not easy to get a boat at a reasonable figure, and we were afraid lest the boatman should make use of the fact that our luggage was so small to take in some of the drug on his own account. However an agreement was come to and we started after three days spent very pleasantly exploring the neighbourhood and sketching. It was a pleasant climb up the mountain side to a shrine, whence the tocsin sounds, when there is a fire in the town below. The city wall starts from the edge of a precipice, by which the heavenly powers are said to guard the city on that side: the wall runs along the mountain top for some distance and then drops down to the western side of the town till it comes to the river. We were glad to get rid of our military escort here, and to pay off our chair bearers and coolies. The price per coolie for the eight days from Kweiyang was three dollars fifty cents, and six months later the price would have been double. Things are going from bad to worse, and Kweichow certainly needs someone with a strong hand to take up its government. The roads are in a shocking condition, which makes travelling much more irksome than need be. Highway robbery seems universal and puts a stop to most of the trade, opium smoking is demoralising the youth of the province and the cultivation of opium is everywhere on the increase. The province which is full of mineral wealth is practically profitless and education is at a standstill.

What a contrast between the last town where we stayed in Kweichow, Chen Yuen, and the first town we stayed at in Hunan, Changteh! The former dirty and dead alive, the latter clean, prosperous, pulsating with new energies, educational, social, industrial, etc., under the beneficent rule of General Feng, withdrawn, alas! shortly afterwards. All progress in China to-day appears to hang on *Individuals*.

Strong men like General Feng and Governor Yen Hsi Shan are needed everywhere, and they are not lacking, only unfortunately many of them are not yet in their right places. May the day soon dawn when China's sons raise her to a place worthy of her glorious past!

[NOTE.—The pictures unfortunately fail to convey the great beauty of the original sketches done in colour by Miss E. G. Kemp.—*Ed.*]

# CHRIST IN THE "LI TAI SHÊN HSIEN T'UNG CHIEN"

E. T. C. WERNER,
*H.B.M. Consul, Foochow (retired).*

The slow progress made by Christianity in its earlier stages precludes surprise at the scarcity of references to it or its author (disregarding for the nonce the probability of Christ's cousin, John, being its real founder) in the pre-modern literature of Far Eastern countries. The low estimation in which "barbarian" religions were held must also have militated to some extent against liberal treatment in literary works. In Chinese literature these references are confined, as far as I know, to a fairly large number of allusions of various lengths in the literature chiefly of the Ming Period, notably in the works of Hsü Kuang-Ch'i (徐光啓), a Prime Minister who lived A.D. 1562-1634 and was noted as a convert to Christianity (what interest was then shown being of course the result of the revival of Roman Catholic influence); but in the *Li tai shên hsien t'ung chien* (歷代神仙通鑑) there occurs a summarized narration of the traditional account of the life of Christ which is of special interest and has not, I believe, hitherto been translated. This work, as is generally known, dates from the middle of the seventeenth century. Its author was Hsieh Ta-hsün (薛大訓). It consists of biographies of gods, saints, and sages, chiefly, though not exclusively, Taoist, and is copiously illustrated. My copy, from which I take the subjoined account of the life of Christ, is an edition revised by Chang Chi-tsung (張繼宗) and Huang Chang-lun (黃掌綸) in the reign of K'ang Hsi (A.D. 1662-1723), when Christianity was officially tolerated and generally popular.

I translate the passage from the Chinese text as follows:—

"The people of the Far Western nations say that the distance from their countries to China is about 97,000 *li* (32,333 miles). The journey takes three years. One first arrives at Hsi Ch'iang (西羌) [the country of the Western

Ch'iang tribes], north of Ssŭch'uan and south of Kansu. At the beginning of their history there was a virgin whose name was Mary (Ma-li-ya 瑪 利 亞). In the year *hsin-yu* (辛 酉), *i.e.*, the first year of Yüan-shih (元 始) of the Western or Former Han dynasty (A.D. 1), the angel named Gabriel (Chia-pi-o-êrh 嘉 俾 阨 爾) announced to her, saying: 'God has specially chosen you to be his mother.' After a time she did truly conceive and he [Christ] was born. She was very much delighted, reverently wrapped him in a long garment [swaddling clothes], and put him in a manger. All the host of angels made music in the air. Forty days after [his birth] Mary presented him to the Divine Lord Pa-tê-lê (罷 德 勒) [*i.e.*, *Pater*, God the Father, the first person of the Holy Trinity: *Pater*, *Filius*, *Spiritus*], and he was given the name of Jesus (Yeh-su 耶 穌).

When Jesus was twelve years of age he went with his mother to visit the Holy Temple [at Jerusalem]. On the way home they lost each other. She was very much distressed; but after three days and nights she found him in the temple, sitting with the elders and sages and discussing the theory of Heaven's Lord [the Deity]. He was very glad to see his mother, went back with her, and served her filially and respectfully.

When he was thirty years old, he bade farewell to his mother and travelled about. He preached in Judæa and did many saintly works. But the rich men and the authorities of that country were very proud and evil; they hated the people siding with Jesus, and conspired to kill him.

One of his disciples, Judas (Ju-ta-ssŭ 茹 答 斯) by name, was a man of avaricious nature, and, sensing the general opinion of his compatriots [the Jews], in the depth of night led the multitude [to where he was], and they captured and bound him and sent him to Caiaphas (Ya-na-ssŭ 亞 納 斯 [*sic*]), Judas receiving a sum of money as a reward. In the judgment-hall of Pilate (Pi-la-to 比 辣 多) he was stripped, bound to a stone pillar, and beaten with more than five thousand four hundred stripes. His whole body was severely wounded. He did not make any protest, but behaved like a lamb. Then the evil crowd plaited a crown of thorns, and put it upon his head; and they put on him a scarlet robe, and worshipped him as a king. They made a large, heavy cross, and compelled him to carry it. He was very much oppressed with its weight. They nailed his hands and feet to the cross; and gave him vinegar [lit., vinegar and gall] to drink. When he was dead the sun was darkened, the earth quaked, and the rocks were rent asunder. He was only thirty-three years of age. But after

three days he rose again. His body was very refulgent. First he went to see his mother to comfort her.

After forty days, when he was about to ascend to heaven, he personally instructed his disciples, one hundred and twenty in number, saying: 'Go ye and teach all nations, baptizing them with holy water, washing away their sins, and receiving them into the religion.' Having finished issuing his commands, he went up to heaven, accompanied by all the host of the ancient saints.

Ten days later, an angel descended to receive his mother. She was promoted to the ninth [highest] rank, and became the Mother Queen of heaven and earth, and the protecting sovereign of all the people in the world. His disciples preached his doctrine in all directions."

This passage, evidently derived from Roman Catholic sources, is interesting chiefly because of the anthropomorphic character given to God the Father, Pa-tê-lê (the Latin *Pater*) in the sentence relating the presentation in the temple. The crudeness of the idea in the author's mind would seem to be indicated by the evident supposition that the first person of the Holy Trinity was present in the temple to receive the child at the ceremonial offering. The priest (whose name is unknown) mentioned in the Bible is not referred to.

Still more interesting than the quoted narrative is the original picture included in the series of illustrations in the first volume of the work. This picture represents the first person of the Holy Trinity blessing with his hand the infant Jesus, who is *tso i*, bowing, as a child to a father in the orthodox Chinese fashion. It will be noticed that the scenery (tree, asphodel, etc.) are typically Taoist, the sense of elevation being well brought out, and that the artist's knowledge or imagination has not been equal to depicting the figures in the costume of the country with which they are more intimately associated, both being clothed in Chinese dress.

The picture (though fanciful and somewhat fantastic, but perhaps not more so than many of the European mediæval representations) may, without fear of contradiction, be regarded as adding another to the portraits existing in Western countries of the first two persons of the Holy Trinity. There can be no doubt as to the identity of the persons represented in the picture, for the names are printed above each in the upper margin of the Chinese work.

The above statement must not, however, be taken as indicating that I include in the other portraits the one which, several years ago, Professor H. A. Giles published



GOD THE FATHER (PA-TÊ-LÈ) AND JESUS (YEH-SU)
(from the *Li tai shên hsien t'ung chien*).

in his *Introduction to the History of Chinese Pictorial Art* as representing "Christ and two Nestorian priests." In his *Adversaria Sinica* Professor Giles has been at great pains to uphold his contention; but, though with no wish to revive the controversy, I find it impossible to agree with his view; for the following reasons.

Any portrait of Christ must of course represent a man less than thirty-three years of age; and there is no record showing that Christ was partially bald. The top of the skull distinctly shows the protuberance on the crown of the head (*ushṇīsha*) so characteristic of portraits and images of the Buddha, in some more pronounced, in others less. None of the portraits of Christ I have seen represent him, the Nazarene, with anything but a thick head of hair. A glance

through that fascinating work, *The Christ Face in Art*, shows this quite convincingly. But a point generally overlooked is that Christ's hair was invariably parted down the centre after the fashion of the Nazarites. This is not the case in Professor Giles's alleged portrait of Christ; nor does the short, curly under-beard resemble the beard of Christ, though it does resemble that shown in portraits of the Buddha. The Chinese work from which I have taken the accompanying picture contains also one in which the three figures of Buddha, Lao Tzŭ, and Confucius are represented (with the names printed above each in the upper margin), and that of Buddha resembles the "Christ" in Professor Giles's picture very strikingly. Lao Tzŭ and Confucius are also unmistakably like his "Nestorian priests."

It is unlikely that the alleged picture of Christ is wholly imaginary, that is, drawn by the artist from his own conception to illustrate some text he had been reading or some idea which had come to him. But if so, it was at least unfortunate, his intention being to represent Christ and two Nestorian priests, that he should have depicted one figure so like Buddha in countenance, dress, earrings, bare feet and shoulder, and two others so like Confucius and Lao Tzŭ (with the scroll), and have added besides a motto so identified with Chinese philosophy, instead of one which would unequivocably mean the "three in one" of the Christian Trinity. If the picture is a copy, it contains essential points of resemblance to Buddhist originals, and omits essential points of resemblance to known portraits of Christ; and would therefore give good ground for the belief that the figure in the foreground is intended to represent not Christ, but Buddha.

Some further questions suggest themselves. If one of the "Nestorian priests" was kneeling (before, according to Professor Giles, his "toe-points were touched in"), where are his lower legs? It will hardly be contended that they would be altogether invisible or were erased when the toe-points were touched in. What object can there have been in mutilating the picture, and then only in this one point (or rather these "two little toe-points"), except to bring the priest down on his knees to Professor Giles's theory? If one priest is kneeling in the presence of Christ, we would expect the other to be kneeling also. Would the "Nestorian priest" be kneeling and blessing at the same time? Is there, in fact, anything to show that these two "priests" are Nestorian?

The most satisfactory explanation of the picture seems to me to be somewhat as follows. It is a representation of Buddha, Lao Tzŭ, and Confucius. Buddha is given pre-

cedence of place out of ceremonial deference, because his religion is foreign to China and he occupies in the picture the position of a "guest" or "stranger" in China; Lao Tzŭ is placed in front of Confucius, either because the picture is by a Taoist artist or for the reason given below; and Confucius is listening approvingly to the exposition of a statement or doctrine his agreement with which is shown by the pleased expression of countenance. Lao Tzŭ is not kneeling, but standing and holding up his hand not in benediction, but in the act of expounding either his *Tao* in general or the convergence in essence of three seemingly divergent doctrines (*han san wei i*): when they come to the Ultimate (*T'ai Chi*) the three are seen to coalesce into one, or to be essentially the same—"by different roads arrive at the same destination," or "three teachings but one Way"—or is pressing this point especially on the attention of Buddha. As he is presented in this act of expounding, he could not well be placed in the background of the picture, but in any case, according to native explanations, he and Confucius are here as "brother to brother" without any thought of rivalry or precedence.

If it be replied that this is "mere guess-work," it at least seems to meet the case better than the somewhat bizarre guess "Christ and two Nestorian priests." My interpretation at any rate has the emphatic approval of all the Chinese literati whom I have consulted (none of whom could rightly be described by Professor Giles's epithet "ignorant"), and so far I have not met with a single one who will admit that the picture is intended to represent any other persons than Buddha, Lao Tzŭ, and Confucius. Whilst the view that it represents Christ and two Nestorian priests has met with disagreement (in some cases even with sarcasm) on the part of most of the Western scholars who have dealt with the question, it has always, in my experience, met with firm (and frequently hilarious) rejection (especially the idea that the little toe-points have been "touched in") on the part of native scholars.

# A TRIP TO HUA KANG

人日遊花埭

*From the Chinese of Li Ta-shao*

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W. J. B. FLETCHER

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Floats rolling in light waves just crisping in green
Our love-laden barge through the riverside scene.
With New Year's late wassail inspirited we
Set out on a journey both boundless and free,
Our footsteps, see! enter Egeria's cave—
Yet this not the country where Helen should be—
At joys, of the fishers with rapture we rave,
Whom skimming the river like sea-gulls we see.
In gardens of paradise take we our fill;
And circling the stove the rich wassail bowl share.
The breath of Love's Spring seems to wander here still:
The twilight of sunset is sending me—where?
Our vessel seems bowered in Cupid's slim darts.
In beds of fresh flowers, oh! how madly we roll!
At its common clay blushing the peony starts
To feel how much sweeter the white jasmine's soul!

# THE SONG OF A SKIRT

貧　女

*From the Chinese of Ch'in T'ao-yü*

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W. J. B. FLETCHER

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I, cottage-born, have never known
　　Silk clothes or perfumes sweet.
To mate me in some happy match
　　There lacks occasion meet.
I am not one who only cares
　　For pleasure and for song.
At her who has no dowry
　　The world looks hard and long.
But with my nimble fingers
　　My needle's sleight I play;
Nor care to trim mine eyebrows
　　As long as others may.
Year in, year out, the silk I draw
　　With weariness and care,
For others making bridal robes—
　　That I shall never wear.

# REVIEWS OF RECENT BOOKS.

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**A Tour in Mongolia.** By Mrs. Beatrix Bulstrode. Methuen & Co., Ltd., London.

This lively account of two attempts to reach Urga made in 1913 should not suffer because of the over-emphasis laid on its importance by the publishers' note and the "Times" correspondent's introduction. The authoress endured the inevitable discomforts of her journeying with sufficient courage and records its incidents, rarely serious as these were, with cheery good nature. The photographs that illustrate the volume are many and interesting, especially to the untravelled public in China or elsewhere. It must be confessed that the former half of this rather imposing volume proved somewhat trivial; but from page 120 onward the reader becomes considerably interested. The ceremonies and sports before the Hutukhtu are as worthy of record as they are graphically recounted; the horrors of the Urga prison in 1913 were indeed incredibly abominable. Mrs. Bulstrode writes with vigour about the hats and clothes of the Mongols and their dwellings and she was duly impressed by their famous fierce dogs. She is to be congratulated on refraining from political dissertations which would, owing to the belated publication of her work, have been more than usually out of place in such a story.

A map of "Mongolia" graces the inner face of the cover. The fact that it includes the Yellow Sea and the Altai Mountains, Kokonor and Krasnoyorsk, adds no doubt to its value to the general reader who can with a little diligence trace Mrs. Bulstrode's course on her two sallies from Peking.

The "Chinese proverbs" that head many of the chapters are mostly unfamiliar to this reviewer, where they do recall genuine proverbs, and in one case, a saying of the Sage's, the translator must have taken undue liberties with the text.

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**Commercial Handbook of China.** Volume II. By Julean Arnold, American Commercial Attaché in China. Published by the Department of Commerce at Washington, 1920.

Notwithstanding the number and variety of books and reports that have been written on "Things Chinese" in recent years the general knowledge of the average British and American citizen concerning

present day conditions in China is of the most meagre description. He thinks vaguely of China as a far off country that produces tea and silk and pagodas, a land where devastating floods and famines alternate with civil wars, brigandage on a large scale and the holding of missionaries to ransom.

To such as these and to all who are interested in this great and unknown country the volume under review can be strongly recommended as a concise and authoritative work of reference on all matters on which they may require information, more especially if their interest in China is of a business nature. Here they will find, conveniently arranged, a digest of Chinese history, an outline of the Chinese system of government, detailed information regarding the conditions under which citizens of the United States reside and carry on their business in China: notes on the Chinese postal system, railway, shipping, currency and banking, an account of China's natural resources and industries, her foreign trade and much valuable advice to those who contemplate starting business in China. Nothing seems to have been forgotten by the painstaking author and his contributors, whose survey of China ranges from the Boxer Rebellion to the boy scout movement, from Chambers of Commerce to chickens, and from Vocational Education to vaccination. The volume is primarily intended for the use of Americans but in accordance with the sound policy of the American Department of Commerce of publishing information of general interest concerning foreign countries, it may be consulted with equal interest and profit by all English-speaking people. In this connection, attention may be drawn to one small omission, doubtless inadvertent on the part of the author. On page 405 when discussing the desirability of providing business men with facilities for the study of Chinese no mention is made of the excellent language school maintained by the British Chamber of Commerce in Shanghai, whose classes are open to Americans as well as British.

The handbook contains a good map, some interesting illustrations and detailed index which makes reference to its contents a simple matter. It may be purchased for the ridiculously small sum of forty gold cents. H. H. F.

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A Manual of Chinese Metaphor. Being a selection of typical Chinese Metaphors, with explanatory Notes and Indices. By C. A. S. Williams, Acting Assistant Chinese Secretary of the Inspectorate General of Customs and Professor in Customs Practise, Samples, and Treaties at the Customs College, Peking; Member of the Royal Asiatic Society N.C.B. Published by Order of the

Inspector General of Customs by the Statistical Department of the Inspectorate General. Printed by the Commercial Press, Limited, Shanghai. Price : $4.00

This volume is a welcome addition to the books of reference which should find a place on the shelves of all those who aspire to a comprehension of Chinese mentality—those who know the language and those who do not. As Mr. Williams, in his preface, truly remarks "Figurative description has been reduced to a fine art by the Chinese," and further "The language is exceptionally rich in metaphor, which is most commonly expressed in terms of four characters—and it is by analysis of the metaphor that I have attempted to illustrate the formation of Chinese ideas in ancient times, their evolution, and their adaptation to modern use. I have accordingly divided a number of typical metaphors, for purposes of examination, into classes representing the common objects of Chinese life, and I recommend their careful study and comparison, as a means towards the attainment of a more accurate appreciation of the spirit of the language, and the mode of thought of the people—a decided advantage in official, business, or friendly intercourse."

There can be no two opinions as to the value of such comprehension and Mr. Williams has certainly placed a valuable key in the hands of the student. The arrangement, in Dictionary form, is excellent and every possible assistance is given by means of various indices as; a Classified Table of Subjects, a Chinese Bibliography and "table showing the ratio in which the metaphors occur in the various branches of literature, followed by a detailed list of the books concerned, supported by references to the metaphors quoted"; a Chinese Index; and an English Index.

More valuable still for the purposes of metaphorical analysis, is the system of cross references adopted by Mr. Williams. It is possible by aid of this to follow the evolution of an idea, and to realize the logical sequence of Chinese thought, the manner in which natural objects continually lend themselves to the expression of man's emotions and affairs, vide "Cotton 1" cross reference to "Glue 2" and many other examples.

It is more difficult to understand what purpose is served by the mere entry of a phrase, with no translation, note, or explanation, under different headings. This adds greatly to the bulk of the book, is irritating to the reader, and, as the Manual only pretends to submit a "typical selection of metaphors," seems superfluous. For instance under "shadow" there are ten entries, in five of these the phrase and transliteration only are given and for explanation the reader is referred to other headings as "Sand 2, Pole 1, Wind 19, Footprint 3,

Wind 23," under these the phrase and transliteration appear again, accompanied by translation, application, and note. If Mr. Williams even suggested that the collection were complete there might be some reason for such meticulous entry, but he expressly states; "I had originally collected a larger number of aphorisms than those given herein, but I eliminated a good many as being of insufficient importance or lesser frequency of usage, and the reminder now published may be considered to be a fairly representative collection, or at any rate a good foundation for the average student to work upon"; while many phrases in every day use as : 醉生夢死 Tsui Shêng Mêng Sŭ, with only as much sense as a drunken or dreaming man, said of a very foolish person; and 出生入死 Chu Shêng Ju Ssŭ, Go out from life, enter death, are omitted therefore such double entries are unnecessary. In any case as useful a purpose would be served and much space saved, if instead of printing the Chinese phrase twice the cross references were amalgamated and printed in one line, in English only, as; "See, Sand 2, Pole 1, etc., etc."

The historical and explanatory notes are of exceptional interest and value in showing the sources from which sayings have sprung, and one could wish that in a second edition these should be added to. On the other hand there seems no reason for inserting the analysis of a handful of characters, as ox, horse, various numerals, rat, snake, etc., etc. No subject is more fascinating than the study of the origin of characters but in a Manual of Metaphor, when only two or three, as it were, can be touched upon, to do so gives the book a haphazard air, one that it does not deserve.

An interesting amplification to the volume would be a short table, or an addition to the existing "Classified Table of Subjects" giving the number of entries under each class; this would be extremly illuminating as it would show the main lines in which the imaginative thought of the Chinese runs, and would show clearly the intense love of Nature, and the acute powers of observation possessed by this least understood of Nations. The greater number of metaphors have to do with the emotions, and with the forces of Nature. Thus, under Heart, we find thirty-seven entries, under Heaven thirty, Wind twenty-seven, Moon fourteen, whereas in the majority of cases there are but three to five.

No review would be complete which did not mention a few of these sayings which make the Chinese language so picturesque, though choice is difficult; "*The heart of a rosy* (*naked*) *child*," Childish simplicity, Innocence, the explanatory note to these aphorism runs :— The Chinese believe the heart is the seat of the intellect and the emotions, and is pierced by a number of "eyes which pass right

through. In physical and mental health these passages are supposed to be clear." "*A heart like tangled hemp.*" Confused in mind. "*To long for the wind and pounce on the shadows.*" Unrealities, False rumours. To speak at random. "*To chat of Heaven and discuss Earth.*" To speak of all manner of things, Loquacious. "*To follow the compass and tread in the square.*" To act strictly in accordance with etiquette. Justness of life and actions. Well behaved, etc., etc., etc.

The dedication of this delightful volume, which is strongly recommended to all interested in China, is to Sir Francis Aglen, K.B.E., Inspector General, Maritime Customs Service, China, and the apt quotation, a Tui Tzŭ, which faces the Title page reads "If one would understand the affairs of to-day and of the ancient times, one must study five cart-loads of books!" As this piece of advice seems difficult of accomplishment in these days of breathless living we must be grateful to Mr. Williams for having himself applied the saying and for having condensed for us, and presented in so attractive a form, the fruit of his studies. F. A.

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**The Trade and Administration of China.** By H. B. Morse. 3rd and Revised Edition. Kelly & Walsh, Limited, Shanghai.

The first edition was published in 1908 and reviewed in our 1909 Journal. Many changes have happened since then, some of which have been noticed in this volume.

We should like to congratulate the author on the success of his work. It deserved success, but things don't always get their deserts. It is satisfactory to know that those who are interested in China have recognised the merits of this valuable record. The call for a third edition is the lot of only a few books. It shows that this is a book which people must have. A look at the Contents will at once show that the matters treated are of great interest to all who are concerned with China. Here we have a Sketch of Chinese History; The Imperial and Republican Governments; Revenue and Expenditure; The Currency; Weights and Measures; Extraterritoriality; The Provinces and Treaty Ports; Foreign and Internal Trade; Opium Inspectorate of Customs; The Post Office; Railway; Appendices, etc.

These titles show at once that the book covers all the important elements of a country's administration. Further each subject is so amply and fully treated, and with facts forming the substance of the treatment, the reader is not under the illusion of any meretricious production nor regaled with showy generalities, but he is given

logical and detailed statements that will tax his brain and demand real study. We cannot too highly praise the contents of each chapter. The arrangement and expression are excellent and the language simple and direct. There are no unnecessary words. Notwithstanding the dryness of the subject it makes pleasant reading. Much of this is due to treatment and style.

Dr. Morse must have kept careful note books and made many investigations. We have the results of these studious explorations placed before us in a clear and succinct form. It is a book that the student of Chinese affairs must keep by him as a necessary instrument of reference.

It is a volume for the general reader on Chinese things as well as for the specialist on the subjects treated, the statistics of trade and the method of administration in particular.

Here we have the perennial question of government presented to us in a lucid way. It does us good to be reminded what a difficulty it is to govern and be governed. We don't always realize this. The successive chapters on Imperial and Republican governments show the contrast in ideas and methods. It would be unfair to the new to compare it in results with the old. The Imperial was settled and fixed for centuries; apart from occasional devastating rebellions it ran its course smoothly and on definite lines. *Compromise* was the cardinal rule and we clearly see its working in the finances of old China in the relationship between the Central and Provincial authorities. The Central government had to be satisfied with an annual, compounded sum from each province. Whether there ever existed another method in China whereby the detailed receipts of the revenue were transmitted to the Central government every year like the method in vogue under the Inland Revenue in England is unknown. Though we have the impression that Kang Hsi attempted to get some such methods, and thereby increased the revenue considerably. But considering the state of the country, its wide extent, and the primitive communications, as well as the corruptibility of the human heart, the Imperial power has always compromised and accepted a lump sum. Experience must have early taught them the advantage of this method. Even a provincial governor found it almost impossible, as the governor of Shansi once told the writer, to get a satisfactory itemised return from the various departments. "There is ample revenue," he said, "but where it goes to I failed to find out, clothed as I was with authority." How much more difficult it would be for the Central Authority to get such returns from 21 provinces is clear. And this compromise, the Farming out of the Revenue, is treated by Dr. Morse in a clear and concise manner. Even thus simplified, the

method is somewhat complicated, and in the words of Dr. Parker it "would puzzle the shrewdest firm of chartered accountants."

The Republican government is in the throes of transition. It hasn't got as far as the Imperial power in its financial arrangements yet, for the provincial authorities are inclined to pocket everything and not even prepared to *compromise* by sending a lump sum to Peking. And the poverty-stricken capital is forced to the method of embarrassing loans which threaten to bring the country to the verge of ruin.

Possibly the phase of government that most troubles the Republicans is one involving order and freedom. Order if possible, but freedom at any rate. Whether both can be won and maintained is a question. For one thing the standard of the people must be fairly high to gain such an end; and whilst the Chinese people have been trained in the past in a certain amount of democratic government,—yet it has been a self-control always under the overhanging sword of a despotic authority. And it is doubtful whether the substitution of such by ideals in the mind is yet strong enough to give them self constituted order and the freedom so much desired.

Some other questions of finances is the one of exchange and the standard of the tael. An English traveller once said that in travelling, a hundred taels would soon disappear simply by loss of exchange. These topics are luminously handled by Dr. Morse; and his description of the different natures of the tael in Shanghai alone is appalling. It makes one's head ache to try and understand it. It is a tale that has no end apparently. The method of exchange works havoc and gives endless opportunities for malpractices; and the system is undoubtedly the cause of China's weakness.

This book is written in a judicial spirit. The subjects are treated without bias and impartially. In this respect we think especially of the chapters dealing with weights and measures, extraterritoriality, and the opium question.

There is one thing about this book which we like very much. It is its happy comparisons; such as the acute contrasts between the democracy of the U. S. and China (pp. 36-37); that of the limitations of monarchy with that of England (p. 16). These and other comparisons throughout the book are stated with great perspicacity. And so is the statement regarding the word *taboo*. We don't remember ever seeing the matter so felicitously presented.

Dr. Morse shows how foreign intercourse has tended and helped to centralize authority. He traces each event in its final result towards this end. This is a very important point and often lost sight of. But here we have a relation of these unseen and often imperceptible forces

issuing, in momentous results. How far such forces have worked in the disruption of empire has not been touched upon so far as we remember. This is left to the reader to gather.

The foregoing are a few of the things that have impressed us in reading this valuable work.

It will not be out of place if a few points are mentioned in the way of adverse criticism.

(*a*) In the account of trading between Hankow and the Upper Yangtze the recent development of steam power should have been mentioned in this edition.

(*b*) The account given in page 71 of the share of Yuan Shih Kai in the revolution is very inadequate. We think that he permitted the successes of the Republicans in order to further his own deep laid schemes. This chapter has not yet been written. Sir Robert Hart is reported to have said, many years before this event, that Yuan would get the throne or lose his head. He made for the throne, and though he didn't lose his head, he yet lost his life.

(*c*) Sun Yat Sen did not resign the Presidency from any patriotic motives, but under the compulsion of Yuan Shih Kai and *force majeure*. This whole section of history is not satisfactorily treated. No mention is made of Tuan Chi Jui and the *role* he and his party played in the game.

(*d*) Nothing is said of the paper currency of private banks and cash shops, especially in the interior of China. This branch of business has figured largely in the finances of China.

(*e*) In the chapter dealing with numismatics no mention is made of the coinage of the Republic. A very full account with impressions of the tokens appeared in this Journal, the 1917 volume.

There are a few mistakes to be mentioned. On page 2 it is said that "This was overthrown B.C. 1122 by Wu Wang, the Duke of Chow." Wu Wang was never the Duke of Chow. Wu Wang's brother, Tan, was the Duke of Chow, the celebrated statesman and sage.

Page 239 Shantung is given as the "Mountains of the East" and page 246 "Shansi Mountains of the West." A more correct translation would be (the parts), "East of the Mountains" and "West of the Mountains." Hunan (p. 250) and "Hupeh" (p. 253) are correctly given in this sense.

Notable examples in recent years descriptive of the sentence "During the whole of his life he is identified with his Hsien" (p. 56) are Chang Chih Tung and Li Hung Chang who were often referred

to as Chang Nan P'i 張南皮, Li Ho Fei 李合肥 and Tuan Chi Jui as Tuan Ho Fei 段合肥.

And in conclusion the work of the Publishers, Messrs. Kelly and Walsh, Ltd., must be given high praise. Binding, paper and type are all excellent. We have only noticed one error, *Hsiaot-sung* instead of *Hsiao-tsung* (p. 162). M.

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**Who's Who in China.** Shanghai : Millard's Review.

This is a timely book for those who are interested in the politics and social life of the Chinese. It contains the portraits and short biographies of those who are trying to help China in her hour of need—and also of some who have helped themselves in the process. Uniformly only the good is spoken of them the bad is allowed to die in silence. All the faces look capable, some of them good and humane. But we wonder when they were taken. Some of them certainly not for the year of grace 1920.

The breasts of the majority are decked with many decorations and we wonder what the services rendered were in the case of many. Such a display reminds us of Oliver Twist—a bit more, Sir! Many of these men are high-browed—but judging from the present state of China these high-browed are wholly lacking in the peculiar characteristic of that class—that of Power of organization. For China is chaotic.

This is a book that will have a good circulation. It is well got up. We have noticed a few mistakes and printer's errors. Page 188 *Cadastrnl* for *Cadastral*. Page 158 is wanting and there is a duplication of pp. 157, 159, 161. We have on page 261 *Born* 1819. This must be 1879?

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**America's Aims and Asia's Aspirations.** By Patrick Gallagher. New York : The Century Co.

The Author sets out on his work with great and generous ideas. First of all he believes that "the will to be not merely just, but generous is instinctive in Americans," "our intentions have ever been honest" "we have neither selfish interest to serve nor any desire to arouse suspicion in Asia." "All the Asiatic peoples are our friends." "Friendship requires honorable concessions based upon justice and prudence." He has equally broad ideas of others. "Life is a complex thing. How difficult it is to understand others." "How vastly more difficult is it to weigh and measure the varying and contradictory moods and tenses of nations." "How dangerous to attempt snap judgments even with the aid of an unbiased mind." It is with

an equally broad mind and generous sympathies that he approaches Asia, "whose problems reach down to the roots and touch the tenderest fibres of our physical, political and spiritual life. From our belief in God to our facility in the manufacture of gunpowder Asia has been the world's teacher." An author who cherishes such a spirit as is expressed in these words must have a worthy contribution to make in dealing with the profound questions that concern the continent of Asia. The book itself fully justifies the statement.

Further in maintaining the rights of Asiatic countries he is not forgetful of present political conditions and the benefits that other countries have conferred on Asia. He says, "as to England's part in Asia, he does not hesitate to say that . . . the firm hand of British law and order has been an unquestionable boon . . . It would be impossible to conceive of a greater tragedy for India, for Asia, or for the world, than any present weakening or the withdrawal of British restraint from that ancient empire, which well repays friendly American interest and absolutely requires that stabilizing force of British sovereignty."

With regard to the author's judgment on the action of Casement, however, we think his view is biased—and may possibly have been written as a sop to the Irish. He says "If Casement was a traitor, why, so was Washington too." Most people regard Washington as an honorable rebel: but Casement struck below the fifth rib, struck at England, at France, at the world, at the cause of right, when these were in great peril. The comparison is derogatory to Washington's honour.

This American seems to be on the most friendly feeling with Japan. There is not a bitter word against that country in the whole volume. Indeed it may be said that it contains a kind of apologia for the people and their rulers. Whilst the iniquity of the 21 demands is not glossed over in any way, yet the Japanese cannot be offended, since Japan has been her worst enemy in this diplomatic blunder, and has given herself severe black eyes in the matter.

Possibly to others than Americans an alternative title, such as the "Drama of the Paris Conference" would be more attractive, and lead them to read the book all the more readily. Once the reader has begun there is no laying it down. It is a most absorbing book, as fascinating as any novel. How could it be otherwise, dealing as it does, in a most vivid way with a great epoch in the world's history: Europe lying exhausted after the great war; Monarchies in the dust; empires torn and devastated; the hearts of most bereft of some kin or dear friend. Hither to Paris came the reconstructors and healers to make peace and to help Europe to start a new life. Great names

from great countries gathered round the Council Board whilst the world looked on and waited. Great the expectations; vivid the hopes that clustered round Paris. The multitudes depended on the journalists and writers to tell them how things were proceeding. Mr. Gallagher's volume will not be the least worthy record of that historic event. It was a thrilling time and this book helps us to catch some of its spirit. In its description of places and palaces; in its portrayal of personalities; in its fastening on and describing critical moments the reader of the book is made a partaker of those stirring scenes. We follow the narrative as it describes the leading personalities of the Conference, and carry away definite impressions of one and another as they are revealed in the various phases of daily experience. Here glows for us the great love of the "Tiger" for France; the adroit diplomacy of Mr. Balfour; the personality of Lloyd George. Mr. Wilson is the tragic figure in the volume. The world expected so much from his exalted views and deep humanity. But he tried to carry too great a burden; and in attempting to reconcile conflicting opinions and attain ends that were impossible, he failed to enforce any of his great ideals. The author puts it in this way. "The English at no time tried to walk upstairs and downstairs at one and the same moment. They left such feats, impossible of performance, to Mr. Wilson." Whilst he was "unquestionably the most remarkable thinking machine the world has ever known" yet this very fact created a stubbornness, or as M. Clemenceau said, "the wooden head" which was partly the cause of his failure.

To refer to some of the details. The author has no high hopes of the Treaty of Versailles. It smells of the old corrupt diplomacy. M. Clemenceau is a celebrated cynic, and "he gave the world a cynical peace." Moreover "he hurled a huge rock into the road of Philippine independence." Mr. Gallagher looks on the Philippines as the key of the world and he very much doubts whether they are fit for independence. Indeed he thinks that the best thing is for America to hold on in the interest of the islands themselves and for the peace of the world.

The story of Shantung is fully told here. It is worth reading; and those who have already an acquaintance with it will get fresh light from these pages. Mr. Gallagher has much inside information and presents the fluctuations of the controversy from many points of view. The Appendices on this and other subjects are most valuable and offer much historical information. The author thinks that there is a peaceful solution to be found to this intricate subject. It is given on page 407 and is worth quoting :—

"The solution of the Kiaochou Controversy is an honorable, open, and above board rectification of China's frontiers. China to regain complete possession of all leases, etc., hampering her sovereignty over China proper, in return for which China shall recognize Japan's sovereignty over those parts of Manchuria necessary for a true frontier line, pay a fair price for the German public properties captured by Japan, and co-operate with British plans for the development of orderly modern government in Thibet."

That is Mr. Gallagher's solution. We wonder whether this is an inspired suggestion. Would Japan clear out wholly from Shantung? We do not think that she has any moral right whatever to the retention of Shantung; and it is the greatest blot of the Paris Conference for it to have acceded to the secret documents, wrung from China in the hour of weakness and the perils of war. This is to grant as a right in the East what was wrong in the West, and to act without a particle of principle. Documents are surely no more than scraps of paper when they are not based on justice but on diplomatic chicanery and the wielding of force over a prostrate body. There is no law in the world that recognizes the right of bandits. Why should it be introduced into politics! Mr. Lloyd George's position is illogical and unworthy. Indeed the Japanese representatives could well remain calm and smiling when they possessed such documents as they did. The fundamental question is whether the Paris Conference should not have reconsidered the value of these. At any rate they should not have bartered away the property and rights of another in settling their own affairs.

Mr. Gallagher repeats the baseless and exploded charges against missionaries in Korea, and shows an animus which is regrettable; the statements and insinuations made can be shown to be incorrect, but this review is not the place. In our opinion Chapters 5, 39 and 40 are quite unworthy of such a brilliant writer; we do not see that they can serve any good purpose, while they expose a superficiality and a prejudice which mar the book. It is mere twaddle to talk about "the rights of one nation to force its own religious beliefs down the willing throat of another nation." We do not believe that any nation is attempting to do any such thing, and it is absolutely untrue to imply that Christian missionaries are doing so. The caricature given of "Modern Christianity" will be accorded its real value when it is remembered that the writer says that he has been taught that "The Bible is the way and the life," and that he attributes to Paul one of the most famous sayings of Jesus, thus showing that he is by no means a safe guide when he ventures to express himself on Christianity.

The book is well written in the lively style of American journalism. The vocabulary and illustrations are full and flowing, though to a foreigner there are some phrases difficult to be understood. The pictures add to its interest and value. M.

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**The American Woman's Club Annual 1919-1920.**

We are constantly reminded by the daily press that American women are busy in their investigation of the culture of China. This volume forms a permanent record of their activities. It is splendidly got up and is really a worthy memorial of a good effort. It is adorned with the pictures of all the officers for the year and with a great number of the symbols in Chinese Art, which it is useful to know. There are also collotypes of some famous paintings and sculpture and pottery. And though some of these may not actually belong to the periods they are claimed to represent, yet they are of such quality as to give a good idea of the real articles of those times. An imitation is often as good as an original. It only lacks the reality of the name, that is all.

In a sense the same may be said of the volume itself. Whilst none of the work can claim to original investigation, yet this volume is of much value to the general reader. It represents much diligent toil and investigation. The "brains of others have been well sucked" and to good purpose. Here we have a mass of material, dispersed in the original over a wide field, collected by diligent students and placed before the general reader in a succinct and convenient form.

The volume is handsomely got up.

We may mention a few misprints, such as Legg for Legge; Mylie for Wylie. A Yankee on the Yangtse is not by Giles, but Gyle.

M.

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**The Arabian Prophet—a life of Mohammed from Chinese Sources.**
By Isaac Mason.

The reader of this book would do well to notice the translator's remark in the preface, that he is "not responsible for the views expressed therein, nor for the accuracy of the statements made." The student of the history of Islam who wishes as accurate a life of Mohammed as is now possible, is referred to such works as those mentioned in Dr. Zwemer's foreword. But to those who have already some knowledge of this subject, and whose wish is rather to learn something of the mental outlook of Chinese Moslems one has no hesitation in recommending this translation of Liu Chih's great work

天方至聖實錄年譜, as something that will be of interest and of value in the study of Mohammedanism in China.

The first Chapter deals with the ancestry of the prophet and with various proofs of his vast superiority to all other prophets! The reader will be interested to learn that Noah took no less than 70 persons into the Ark with him; he will also find some "quotations" for which he will search the Old and New Testaments in vain—which is a proof of the wicked unbelief and ungodly scheming of the Jews and Christians, so frequently mentioned throughout the book!

There follow two Chapters dealing at some length with the circumstances attending the birth and childhood of Mohammed. There is a distinct flavour of the "Arabian Nights" about these early chapters, and indeed about several parts of the book. Nothing of this is lost by the way in which the translator has succeeded in transfusing the taste of the Chinese into the English version.

The remainder of the book gives the story of the marriage with Khadija, the beginnings of the prophetic mission, the persecution, the flight to Medina and so on to the end in much the same way as does any life of Mohammed, the chief interest being in the Chinese-iness of the whole. Notice, for example, how true are these sons of the desert to Chinese etiquette.

The notes are instructive and necessary. As is pointed out on pp. 42 and 219, the character 佛 is misused by Liu Chih. But one has frequently heard Moslems use the expression 佛教 to include idolaters of all kinds. Attention is also drawn. (p. 196) to the fact that "Rumi" (魯密) refers very often to the eastern part of the Roman empire rather than (as has been stated by some writers) to Rome itself. Rumi or Rumu Kuoh (魯目國) often denotes what was until recently "Turkey in Europe" unto this day. One would venture to point out that in Moslem usage, 神 denotes those strange beings known to the reader of "Arabian Nights" as Djinn rather than "Spirits" or "Gods" generally.

Although some of the illustrations are reproduced from the "Chinese Recorder" and from "Islam in China," there are also a number of new ones, including five of pages from books or leaflets by Chinese Moslems.

The life is followed by three Appendices.

The first gives a Moslem tradition of the first entry of Islam into China. It is obviously largely mythical. But it is of value to the English reader, for here he has Chinese Moslem history as it is and not as it has been sifted by Western Students.

Appendix II is a new translation of the stele standing in the courtyard of the old mosque at Sian.

Appendix III will be found especially useful. It is a brief account of the beliefs of Chinese Moslems. There is first an outline of the history of the entrance of Islam into China. One would wish that a paragraph had been added to combat the false idea held by some that Mohammedanism was planted in China in the 6th, 7th and 8th Centuries and since then has grown apart from the rest of the Moslem world. There have undoubtedly been frequent additions to the number of Moslems in this land throughout the Centuries, whether of merchants, soldiers, captives or refugees, and it is probably as much due to this fact as to any inherent power in the religion itself, that Islam was not long ago swallowed up as was Nestorianism.

The remainder of this appendix consists chiefly of most useful quotations from Chinese-Moslem books illustrating their beliefs concerning God, angels, prophets, sacred books, Jesus Christ, sin, the practice of Islam, etc.

The general reader can hardly fail to be interested by the book and its quaint style. And it should certainly have a place in the library of every student of Mohammedanism in China. Even those who possess the original will find the translation useful. It gives a number of names that are not easily guessed from the Chinese Characters that represent them, notes that correct Liu Chih's Chronology, and appendices that are of considerable value.

M. E. B.

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**The Educational Directory and Year Book of China, 1921.** Shanghai : Edward Evans & Sons, Ltd.

This excellent handbook has made its annual appearance. It is quite as good if not superior to its predecessors. It contains full information on all matters pertaining to foreign education and to some extent refers also to Chinese Education under the Chinese Government. It opens with a review of the leading events in the year and affords a conspectus of important matters. This is most informing and valuable. It would have been still better if the subjects had been more definitely grouped together. An example will show what is meant by this. On one page the appointment of Mr. Scott to the Shantung bishopric is given : and the consecration of another bishop—Bishop Mosher is given a few pages further on. It would have been better if both were given consecutively. This criticism applies to other subjects too. Nevertheless the narrative is very excellent even in its present form.

The section dealing with the Universities and their courses of studies is excellent for reference. And the courses and staff of the

schools supply abundant information on the personnel and the work done. It is also possible to compare relative fees and board, and get a knowledge of the number of students in the various institutions. As one turns over the pages of the book one is struck with the vast amount of scholarship and learning in this land. For the most part these men and women have come here on pilgrimages of good will. The flower of culture is here in China doing good work—a sign of the philanthropy of the world and the goodwill of man. We cannot but look on this as a great stimulating power in China—and as we read of the medical propaganda in its efforts to alleviate the burdens of men : the new colleges for women betokening their emancipation from the yoke of illiteracy, the mind is filled with the possibilities of the effects of these great factors on the future generations of China. These betoken a new China and a new force in the world.

The long lists of schools and names are really not dry reading, but each is a burning spot destined to awaken some sleeping force and liberate it for the service of men.

The list of school and individuals is by no means complete. There is room for emendation and addition. But it is good enough and correct enough to be essential to all educators and many others. M.

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**The Pageant of Peking.** By Donald Mennie. With an Introduction by Putnam Weale. A. S. Watson & Co., Shanghai.

In a brief history of Peking dating from the time of the Khitan Tartars who more than a thousand years ago left their native Manchuria to settle in Northern China, down to the present day, Mr. Putnam Weale has traced step by step the romantic story of this wonderful City.

Perhaps in his desire for accuracy the author has sacrificed somewhat of the glamour of his subject, yet in a pithy manner he has laid before his readers a comprehensive survey of the history of Peking and he is to be congratulated on the manner in which he has condensed so vast a subject into so small a compass.

In quoting Marco Polo Mr. Putnam Weale has added greatly to the interest of his narrative, though the old Venetian traveller is far from accurate and occasionally borrows from Pliny, and paints a vivid picture of the City's glorious past.

For Mr. Mennie's plates there can be nothing but praise, and it is not too much to say that they are exquisite in conception and perfect in execution.

The perspective in the pictures of Palaces, Tombs and Bridges is excellent, every detail of carving has been brought out and given its full value as is exemplified by the picture "Sculptured base of the Stupa—Yellow Temple." Though in the architectural plates the beauty of the curved roofs of the Summer Palace, the majesty of the Drum Tower and the cold pure grandeur of the Temple of Heaven all show the hand of an artist, perhaps Mr. Mennie is at his best in his studies of nature and the natives. Very lovely in his sunlight and mist effect in the Nankou pass, the light and shade mingling with the steam of the "Midday Meal" and the atmospheric effect in the beautiful little picture "By the North Wall the wind blows full of sand." Very seductive also is the plate "When the evening shadows fall" and that of the Camels, with weary dignity, making their way to the Western Hills, but this is only to mention a few of the many beautiful photographs in the "Pageant of Peking."

Attractively bound in blue Chinese silk and mounted on the finest paper it is altogether a delightful book and should prove a welcome gift at any time. O. I.

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**Work in Tibet.** By Theo. Sörensen, Tatsinlu, Ssŭchuen.

In 1920 Mr. Sörensen gave a lecture to our Society. This is now printed with collotypes of the pictures then shown, together with inscriptions in Tibetan Script and translations. The first part too is most interesting, containing an account of the area, topography, population, government, language, religion of the country. There is also a statement of the Mission Work begun and carried on in the country or on the Border. Many will be glad to get this little book, which may be had from the author.

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**Glimpses of the Yangtse Gorges.** By Cornell Plant, The Pilot. Shanghai : Kelly & Walsh, Ltd.

Captain Plant devoted a great part of his life to studying and overcoming the dangers and difficulties which attend the navigation of the Upper Yangtse. It is fortunate that at last, just before his death, he put his great experience into a book thus leaving to posterity some of his knowledge. Mr. Plant has not only given a description of the extreme difficulties of navigating this great river, but he has also interwoven with this the legends and folklore of which there is sure always to be a large store connected with such a river as the Yangtse, with its gloomy gorges, dangerous rapids, and thrilling adventures. Stories multiply fast under such mental pressures and the daemonology of such *loci* tend to receive great attention.

There is a great development of steam power in the Upper branches now, but the best way still to see the glories and the dangers of this mighty river is to travel in a native boat—and the descriptions in this volume are seen as from the deck of a "Kwadza." This book deals with the voyage up country with Ichang as the starting place, just a 1,000 miles from the sea. Think of it! What distances! Leaving Ichang the traveller soon enters a gorge 16 miles long, "full of beautiful scenery and which will gladden the heart of a lover of nature, he is alone with the glories of nature."

"The panorama that slowly unfolds itself as the traveller sails is grand indeed. The river still and deep, flowing majestically between precipitous cliffs of which the summits at every turn are crowned with enormous and fantastic rocks or peaks, looking like the battlements of mediaeval castles, etc., whose wall-like sides—in some places covered with brushwood and vegetation—produce on a sunny day a veritable coloured kaleidoscope of glorious scenery, and yet this grand gorge is by no means the grandest of the gorges."

"At one place the river is flanked on either side by huge piles of boulders, long jagged reefs, and intervening bays of sand and rubble resembling the rugged shores of a sea coast. At the head is the Niu kan mei fei hsih—the magnificent portals of which are called Tung Ling Hsia. At their foot amidst scenery, grand, weird and wild lie the much dreaded Kang Ling Rocks." This is a sample of the fascinating things in this little volume. It is full of beautiful descriptions of a famous district. It is much illustrated by Ivon A. Donnelly, and the price is only four and a half dollars.

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**A Chinese Idol.** By Carroll Lunt. London: John Lane.

This has nothing to do with sinology or theology. It is a novel with a continuation. The continuation follows the disappearance of the two leading characters, that is to say, Neville and a young Chinese girl with whom he lived, and between whom there was such affection that he decides to make her his legal wife and blight his career. But before this comes to pass he is knocked senseless by a friend, and she is fatally stabbed. How may be seen in the book itself. After this dénouement the remaining characters continue the story.

The author may have certain ideas to present in this slightly constructed plot but they are not very clear. We do not think it is a very healthy story and it has no very great merits to atone for the smell of liquor and the presentation of the seamy side of life.

M.

**The Working Forces in Japanese Politics.** By Uichi Iwasaki, Ph.D.
**India's Demand for Transportation.** By W. E. Weld, Ph.D.
New York, Columbia University.

The Faculty of Political Science of Columbia University is doing excellent work by the publication of Studies in History. The volumes under review are XCVII and XC and form a worthy contribution to the series.

Dr. Iwasaki's book is most welcome to students of Japanese history. The period covered by it, 1867-1920, is a most important epoch. The author explains it in a most lucid way, and he lays us under great obligation by such a presentation of the course of politics in Japan. It is treated partly from the view point of sociology. Japan has made phenomenal jumps and a study of the cataclysmic forces that produced these changes should advance the knowledge of political science. It is a matter of special importance, to know how the flood of new ideas suit old institutions. It concerns the whole of Asia directly and all nations indirectly. There have been many misconceptions, such as that there was a complete revolution with the Meiji Restoration. The facts are "As a matter of fact, long established customs cannot be changed in a day. A new society is not to be begotten by the word or act of a group of statesmen. It can be won only after long and painful experience. When circumstances demand a change in the life of a people, as in the Meiji period, they demanded a change in the life of Japan; the people, following the line of least resistance, will alter their manners, but they will make the smallest alteration that the exigencies of the moment permit."

Thus, when the Japanese feudal system was destroyed in 1867 there was set up in its stead a bureaucracy that retained the spirit of the shôgunate. It is not too much to say that the political and social institutions of the new Japan were only another expression of the Tokugawa system. The rules in old Japan were as follows: (1) The emperor, court and nobles who lived in seclusion, (2) The shôgun or feudal overlord, who ruled the entire nation, (3) The daimyo or feudal lords who ruled absolutely over parts of the country, (4) The samurai or knights who formed the intellectual or fighting class. The common people had no power and took no part in the revolution and restoration. The samurai took the lead in playing the shôgun against the lords—and themselves coming out top. This accounts for much in the history of Japan and in the present troubles in China and the East to-day. The common people then were out in all these. But now they too are beginning to come in, and are making their influence felt. In time a part of the governing power will be in their

hands. How will this affect the course of events? It is an undoubted fact that the commercial, the farming and the industrial classes are wresting slowly some of the power. In time possibly the House of Commons will more and more tend to imitate the British Institution.

Another suggestive question confronts the students of history. In feudal times the shôgunate bore the brunt of popular movements; and when the samurai began the agitation that ended in the great cleaveage of 1867 the shôgunate's power was broken. The Emperor was the only one to fill the gap produced by their downfall. It is a principle in British Constitution that the monarchy should not interfere in affairs and therefore be free from popular administration. The responsibility of ministers is the cushion and buffer between the throne and the nation. It works well in England. But in Japan as long as the emperor was in seclusion the shôgunate carried the brunt of politics but now the emperor himself is placed in the fore-front. Whether it will render his position more insecure as democracy advances is a matter of doubt.

The space at our disposal forbids further treatment of this excellent work which gives a lucid account of the political conflicts of 1867-1920. It is a most useful volume.

Volume XC of the same series deals with India's Demand for Transportation. Demand is to be understood in the sense of *need*. The chapters deal with: The Economics of Transportation: Historical Sketch of the Means of Transportation: Some Effects of Past Development upon the Economic Life of the People: India's Need: Methods of Meeting the Need.

To sum up the conclusions we find that India's economic weakness lies in the inadequacy of productive enterprise; progress cannot be made without facilities of transport; in particular the needs of the villages must be met. Therefore it is urgent that a special department should be established to deal with the whole question. Motor transport should simplify the whole problem.

This is a carefully prepared case, and if the University could prepare a similar book on the needs of China it would be good. In the meantime students of Chinese economics would do well to study this work and apply it to the case of the country. The difficulties of India are like those of China, particularly in the exploitation of Native Capital. The author says, "The factories that have been started by Indians with Indian Capital and under Indian Management have usually failed. Some of them have been reorganized and have failed a second time." True there are some conspicuous exceptions.

M.

**Chinese Heart Throbs.** By Jennie V. Hughes. Introduction by Mary Stone, M.D. New York : Fleming H. Revell Company. pp. 188.

This is a book of missionary stories, written for an audience already in sympathy with missions, or at least with evangelical Christianity. Miss Hughes has a considerable degree of literary skill, and she has told her tales in a fashion that is sure to be interesting, and even captivating to the audience for which they were evidently written. It is no dispraise of the book to say that a casual reader of the stories in it would say without looking at the title page, that it must have been written by a woman and probably by a Methodist. The writer's emotions have a strong effect upon her style, and one feels that she wrote as though she were speaking aloud to a listening group of friends. Her convictions, and the joyful proclamation of them, speak out in nearly every sentence. She is a missionary, and is proud to be so; proud, too, of the evidence she can bring that the mystic element in her religious life finds so much assurance from the facts of experience. Were the Bishop of Hippo to come alive again, and to read this book, he would hail a kindred spirit; one of the company of those whose hearts are restless, until they find themselves in God.

After the excellent introduction by Dr. Stone, there are ten stories of individual Chinese, who were known to the writer. Each story would be interesting in itself, merely for the recital of facts; but the noteworthy thing about each is the reflection of the writer's faith. The meaning of experience will vary with personal conviction; but there has rarely been a scoffer who made the test of living in the company of one who was accustomed to see all things in life *sub specie aeternitatis*, who has not at least been moved to respect, and often to wonder whether the religious explanation of life does not fit the facts better than any other. The present work may not by itself accomplish such a miracle, for it is not very long; but it may help to prepare the way. At the very least, if the reader is one who counts nothing human as strange, he will follow each tale with a feeling that the human interest in it is quite enough to make it worth while. Finally there are a number of half-tone illustrations, all well done, and all directly illustrating the text. H. K. W.

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**The History of Shanghai.** By G. Lanning and S. Couling, M.A. Published for the Shanghai Municipal Council by Kelly & Walsh, Ltd., Shanghai.

This long expected work has at last begun to arrive. On the fly leaf it is given as Part I. We think this should be Vol. I. as this

present volume contains three parts. Therefore it should either be Vol. I. or Parts I-III.

Part I we do not propose to review or criticize, as it might be an introduction to Foreign Relations with China or anything else. It has no particular concern with Shanghai. A chapter on the moon would have been more pertinent, as Shanghai does directly depend on tidal influences. Owing to the lamented death of Mr. Lanning and for the reason stated previously it would be unwise to deal with this part as it should be dealt with.

The second part deals with the Cradle of Shanghai—and we thought that things were getting hot, to use a children's play phrase. We anticipated at least that we should be dealing with the baby of the Settlement. But here again disappointment met us, for the first eighteen chapters of Part II are as irrelevant to Shanghai as Part I. It is only when we come to the chapter on the Gift of the Yangtze that we begin to touch on matters that concern the history of Shanghai proper.

In justice to the author it should be said that the foregoing chapters contain a vast amount of information and in many respects make very interesting reading; but they are alien to the subject.

With this chapter (28) then, the history of Shanghai begins. It is a part and parcel of the Yangtze. We have to think then of the location of this Settlement as being, once in the dim past, a part of the sea, but in process of time the silt carried down by the Yangtze gradually filled up the watery bed and formed dry land, yet leaving abundant water courses to run through this newly formed flat, such as the Soochow creek, and the Huangpu and many other streams of smaller size all forming a complicated network of water-ways.

The great historical thing is the emergence of solid land for a standing ground for this cosmopolitan settlement of Shanghai—the great emporium of China. Mr. Lanning traces the history of the Chinese town from ancient times and its situation on the Huangpu. In early days this river was far smaller than its neighbour, the Soochow creek, which in the Tang time was 20 li wide. How the great dimunition has come about is not stated. In the name of Sung Chiang we have preserved the name Chiang, however it came about, showing that this place, at one time, was near the Chiang—and we venture to make a suggestion as a help to solve the difficulty. This is without any data to go on, it must be confessed, and therefore may be worthless. But may it not be possible that in antiquity the waters of the Yangtze were in some way connected with the channel of the Huangpu and Soochow creek thus forming a broad river of

20 li wide. Nothing else seems possible. In time, as the land was built up, the broad sheet of water was narrowed down.

In dealing with ancient Shanghai it must be pointed out that Mr. Lanning has omitted to mention the relations between countries other than Japan. For instance the Jessfield Ferry is called the Fan (梵) tu, and near by is the 梵王渡. Does not this indicate some close connection with classic India? There must be other traces about and we could wish a more thorough investigation had been made. The author is incorrect in saying that Ricci was the only foreigner named in Chinese Annals. Why! Verbiest is often mentioned in the Tung Hua Lu—and his petitions to Kang Hsi are given in that work, and it is related how he often went with Kang Hsi on his expeditions. Others are mentioned too.

The first thing that strikes one in the making of the Settlement is the difficulties that the organisers of early days encountered and the way they surmounted them. One is especially struck with the work of the British Consular Authorities. They were placed in tight places in dealing with the Chinese authorities; and very often they came into conflict with the British Superintendent of Trades, who could write "No consul had ever before assumed," etc. Very often too the Foreign Office was not altogether pliant. It didn't want to be bothered with another country. It was even difficult to get some stationery. They were economical in those days! Yet Captain Balfour and Mr. Alcock went on in spite of these difficulties, even in face of abusive letters from their own nationals. One of these wrote, "and as besides being Consul you are a 'soldier,' I need say no more than that I shall be at home this evening and have a friend in readiness." When the writer was taken up and bound over to keep the peace it is surprising to find that one of the sureties for Tls. 10,000, a big sum in those days, was Dr. Lockhart. Who could the transgressor have been? Those were strenuous days when Drs. Lockhart and Medhurst and Muirhead got far afield and into serious troubles; and when six young Englishmen who had gone out for a Sunday ramble near Canton got done to death. The story of the Battle of Muddy Flat too is well told. The foreign civilians had rough times with the Imperial Soldiers in the open country somewhere between the Bund and the top of Nanking Road. Shanghai it will be seen was a very different place in those days.

The coming into existence of the Municipality on the 11th July, 1854, at a meeting over which Mr. Alcock presided, is graphically told. But this Voluntary Association was in May 1855 dissolved by the British Government. Contemporaneously the Maritime Customs were organized. Growing trade and administrative difficulties made

the two necessary. The history is full of interest. It was not long however before the Council came into conflict with the Consular Authorities over many matters in administration.

We hear much in these days of underpaid staffs on the Council. The chapter on early finances will not create a desire in the employees of the Council for the return of those days. The first Municipal Secretary had a salary of $50 per mensem. The first Municipal Accountant was appointed at the annual salary of $500 because the auditors were unable to pass the first amateur accounts submitted to them. So we have an expert accountant at $500 a year. The doors were not crowded with applicants it may be opined. Mr. Brine the first Secretary soon gave place to Mr. MacAndrew.

The first Budget had a total of $25,000. It was severely criticized and in October 1854 a Land Renters Meeting was held and powers given to the Council to borrow $12,500 "on the best terms they can!" This was passed by 18 to 15. Evidently there was more public spirit in those days than now. Over Police Matters arose most serious difficulties ending with the swearing in of Constables who were to carry out their duty with temper and discretion. The difficulties arose over the controlling authority, the Council or Consuls, and as to the power of arming.

Shanghai seems to be notorious for smuggling now; it was in the early days the paradise of smugglers. It was a duty laid on British Consuls in those days of protecting the Chinese revenue to the best of their ability. They certainly tried to do so honestly, but their powers were not enough to cope with the many ways of illicit contraband. But they did impose heavy fines on their own nationals. That is one thing about British rule that is admirable. There is no favoritism. The Pecksniffian pharisaism of Woo Taotai is amusing. Of a British merchant who proposed to trade, the Taotai writes "The dishonesty of this merchant makes one's very hair stand on end."

In this work we find Mr. Lanning very tolerant to the peccadilloes of the Chinese. He is rather too much given that way. If it is possible he always finds extenuating circumstances or he finds that the Chinese are not so bad as other people. So with regard to officials receiving bribes he brings forth in excuse that they were not as bad as the British, and so he writes "it will be well for us to remember such facts as these, that in the England of George II, out of some £750,000 collected on wine and tobacco, only £160,000 found its way into the treasury." Consul Balfour was governed truly by a public spirit for he acted with vigour and impartially. Would that China had some such men. In this one cannot but

recall a conversation between Lord Lawrance and one of the Native Princes of India. Lord Lawrance expressed his concern over one of his officers, a very capable but rather untrustworthy man; to which the Native Prince replied, "my concern is that all mine except possibly one or two are untrustworthy."

The administration of justice was exceedingly chaotic at first. Regulations had to be drawn up and precedents established. But even these were not easily formulated as the place was without judges and lawyers. So we read that the American Commissioner Davis in 1850 had drawn up certain regulations and forms, relying entirely upon his own resources and his limited knowledge of law and forms. Nowhere was there an American lawyer or an American law book, with the exception of the statutes at (*sic*) Large and Rents Commentaries. But he and his successors continued to make regulations. It is not surprising that a jurist like Judge Thayer found many of them gravely defective. But still we must not forget the patient work of these pioneers and the way the constitution of the Settlement was gradually built up.

The chapter on the Chambers of Commerce too is instructive. Here necessity forced action. The example of the French who formed in Marseilles the first Chamber that ever existed must have helped the early merchants in their attempts in Shanghai. The present chapter only takes us as far as about 1850. Later developments will be noticed in the forthcoming volumes. The chapters on early shipping, on Trade experiences are worth reading. A comparison of the imports of 1844 and 1920 will show how trade has expanded and give some indication of the tremendous growth of Shanghai in the intervening years. It is also instructive to find how heavy were the duties imposed by the Chinese on piece goods. It is not surprising that foreign merchants are slow to allow them to have this power put in Chinese hands again. The history of Banking is somewhat rudimentary. Hongkong and Shanghai Bank had not yet come into existence. The Shansi Bankers had transactions with the Roman Empire and their bank orders, "Comparable with our cheques have been known for centuries past."

The chapter on the social life should be read by all who are inclined to grumble at life in Shanghai to-day. Those days in the fifties were rude and hard on ladies; and when we are about to instal a big organ in the Cathedral, the organ presented to Trinity Church in 1855, we should remember that it was too powerful for the building. They had shooting, riding, and fives in those days, and the Race Club was well organized. They read too, and in 1857, the Public Library was formed with Dr. Bridgman as President

and Dr. Edkins as Hon. Secretary. It was in this year too that the N.C.B.R.A.S. was inaugurated. Beef was 18 lbs. for a dollar and mutton 12 lbs. So our forefathers made the best of their circumstances and developed every side of their social life. Valuable records of Religion and Education and the Historic Hongs make good reading.

The notes and appendices supply useful information and the maps are invaluable.

The corrigenda is a long list. But some more might be added in the next edition. M.

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**My Orient Pearl.** By Charles Cotton. London: John Lane, Price: 7/6 net.

This is a sweet story of an Englishman's triumph in winning the heart of a beautiful Japanese orphan girl. She was the protege of a rather wicked half brother who destined her for a bride to an old voluptuary. By so doing he hoped for preferment in office and material gain. Both the lover and the maid went through thrilling dangers and had marvellous escapes. The amulet worked.

The Englishman spent some years in Shanghai, but has nothing good to say for the place, and until he met with the Pearl the East was an abomination to him. There is something unreal in the story particularly in the impression created of the easy way difficulties of language are overcome. Only an expert in either Chinese or Japanese could deal with the rhapsodies of the book. And he was not versed in either. But perhaps that should be forgiven in the thrilling episodes that fill the book described in language, and the charming descriptions.

M.

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**Japan.** By David Murray, Ph.D. Sixth Edition. Revised, with Supplementary Chapters, etc., by Joseph H. Longford, D.Litt. London: T. Fisher Unwin, Ltd.

This is the sixth Edition of this well known book, one of the series of *The Story of the Nations*. It gives an account of the Japanese Archipelago; the original and surviving races; myths and legends; the founding of the Empire; native culture; middle ages of Japan; Christianity in the 17th century; Japan a great Power and many other things. It is well illustrated and printed. It is certain to gain the same favour as previous editions.

China The Mysterious and Marvellous. By Victor Murdock. New York, Fleming H. Revell Co.

The desire of this visitor to China was to give a description of the country to those at home, "No man can be sure that he has given in print the impression he intended, but I have tried to get China to you just as China came to me, through my eyes, ears and nose." The reader will admit he has done this. It has many merits not the least being vivid and realistic description. It has no permanent value however, for there is no attempt to study the institutions of the Chinese and probe into their peculiar qualities and the nature of their civilization. It is simply a description of things he saw as he went up the Yangtse into Ssŭ Chúan. And so far it will be read with pleasure by those who desire to have an outside knowledge of China and the Chinese. He only saw what every traveller sees. A difference perhaps would lie in the manner of description. For here we are in the choppy sea of American slang in an unusual degree. The language too is much exaggerated, of which a good example may be had in page 45 in the account of No. 1 Boy. Some incorrect statements are made such as the age of the child ten years in page 58; and this "The Chinese will not rescue drowning persons on the Yangtse" (page 65). What then about the red boats which save hundreds every year. The author's opinion is that the doctrines of Jesus Christ and democracy are the foremost elements in the world. These must leaven East and West. If not then there is coming an industrial war which will shake the world.

It is a handsome volume well illustrated.

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Democracy and the Eastern Question. The Problem of the Far East as Demonstrated by The Great War, and Its Relation to the United States of America. By Thomas F. Millard, New York, The Century Company, 1919.

Mr. Millard in the first place is an American citizen, and in the second place has lived for over twenty years as a newspaper man in the Far East. He has put into this book his reasoned conclusions on the various problems which may be summarily comprehended under the name of "The Far Eastern Question." Others have made their contribution to the subject, but Mr. Millard was fully justified in setting forth at length his views and supporting them by such documentary evidence as has been made public. We do not expect him to be friendly towards the Japanese. He frankly admits in his preface that he cannot claim his book to be an impartial discussion of the subject. He openly takes sides against one country and for

another. You are never in doubt as to which side he espouses. Some of the facts and much of the criticism presented in his work had to be suppressed during the Great War for political and legal reasons. That time of restricted publicity having passed, the author feels free to withhold nothing that will go to prove his case. He claims also that his views are those of an overwhelming majority of foreign residents in the East.

His chapters are as follows :

1.—The Issue.
2.—The Real Character of Japan.
3.—Japan's Policy in the Great War.
4, 5, 6, 7.—China and the War.
8.—The Corruption of a Nation.
9, 10.—China and Economic Imperialism.
11.—The Open Door Policy.
12, 13.—The Siberian Question.
14.—The Solution.

There are six valuable appendices, many Notes and Treaties, Diplomatic Demands, Military Agreements, etc.

Being himself a newspaper man, he quotes Eastern journals such as the "Japan Advertiser" and the "Japan Chronicle" quite as freely as any other documentary evidence. In addition to these sources which were open to everybody, he claims to have obtained secret documents which were authentic. The result is, on the whole, a fair view of Eastern opinion.

He claims that Japan at every step wishes to tighten her hold upon China and her boundless material resources, and that the so-called Liberal party of Japan will not for generations be able to transform the militaristic enemy into a real friend of China. He considers that America, as well as other nations, is vitally interested in these questions, and that China undoubtedly has a strong case before the bar of the world's public opinion. China's appeal to the democratic nations ought to be heeded. He apparently thinks that without outside assistance China is hopelessly in the grip of the Eastern octopus.

Taking the case of China *in toto* it presents almost an ideal test to apply the principles of the Great Powers in prosecuting the War and in making the Peace. China in herself is not as difficult a problem as Russia or the Balkans, but against her will she has become the focus of an international struggle to control her or in some way to get the lion's share of advantage out of her. We conclude Mr. Millard has proved his case up to the hilt. May he not prove to be a Cassandra! This book is not very easy reading, but all friends of

humanity would do well to gird up their loins and master the facts here revealed. The use of propaganda and secret diplomacy will still continue to becloud the issues, but the matter in a nut-shell is whether might is right. We thank Mr. Millard for his able résumé of much complicated history. The angels are on his side.

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India in Transition. A study in Political Evolution, by his Highness the Aga Khan. Warner, London, 1918.

The author of this book (Aga Sultan Sir Mahomed Shah, G.C.S.I., G.C.I.E., LL.D. Cantab.) is the leader of the Indian Mohammedan community and has given long and loyal assistance to the Indian Government. Nevertheless he appears here as spokesman for a degree of independence in Indian affairs which will undoubtedly seem excessive to the more conservative student of political affairs.

It is quite impossible within the limits of a review to indicate all the proposals made but the mere mention of the inclusion of the ex-German Colony of West Africa in the Indian Empire, the federalization of India itself, the formation of an Indian Navy, and social reforms of many kinds will show how extensive a programme is put forth.

There is an impression among British people both within and outside of India that the vast majority of the Indian peoples are so unripe for self government that there is grave danger of anarchy if the paternalism of the British Raj is too much diluted. While it may be frankly admitted that it is very probable that the Briton is apt to underrate the political ability of the Oriental and is given to confusing the question of his own prestige with that of the expediency of maintaining an "overlordship" in India, this problem of Indian autonomy is one which must be dealt with very carefully. Nothing is more certain than that just as a wilful child is capable of starving itself to death, so a people swayed by mass-emotion may destroy the very basis of its prosperity. The Aga Khan does not propose that allegiance to Britain shall be given up but he certainly does contemplate an early development to a condition in which Britain is merely the protector and adviser of India. Some critics of Britain's rule in India are inclined to think that there is oppression in that country and Bolsheviki, Sinn Feiners and Hearstites would gladly see a collapse of the Indian Empire. It appears that among all these there is a gross misapprehension of the great problem of government. Rapid changes cannot be introduced without such a measure of anarchy that the promised benefits are more than annulled by the miseries of disorder. While the Aga Khan's suggestions are on the whole excellent, it is

to be feared that to develope them within a period of say less than fifty years would probably do as great harm to India as Bolshevism has done to Russia. If human foresight were capable enough, a programme of gradual improvement might be laid out for a number of years but it is doubtful whether this is really feasible.

This book will greatly interest many in China, as the problems of the latter country are not altogether dissimilar from those of India. There are a few interesting references to both China and Japan which by no means reflect the doctrines of "Pan-Asia." H. C.

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**Sva.** By Sir George C. M. Birdwood, K.C.I.E., etc. Warner, London, 1915. 12/6 net.

This is a collection of essays by a veteran Anglo-Indian who is well-known for his erudition and enthusiasm for Indian lore. The title of the book "implies that these pages are, so far as they go, part and parcel of myself." It is not, however, in any sense an autobiography but a series of expressions of opinion on many subjects.

The book opens with a fine description of the South-West Monsoon. Other essays deal with the Mahrattas, the Rajputs, Indian flora and fauna, the Muharram festival, Leprosy, the Hittites, Oriental carpets, Indian Unrest and some minor matters. Many of these are rather unreadable on account of the author's somewhat diffuse style and the encyclopaedic character of his comments, but all are valuable for reference purposes.

The question of Indian unrest is treated in a rather attractive manner. Sir George Birdwood considers that the unrest is due to bad mannered Europeans and incorrect methods of education, especially the neglect to provide a religious eirenicon between Christianity and Hinduism. Probably most educated persons who have lived in the East will agree with him but this does not really help very much. It is practically impossible to train tourists, whether from England or America, in manners; it is similarly almost impossible to provide an adequate teaching staff which can handle the religious and racial question with the sympathy and judgment that is needed. The very putting into effect of the measures which he proposes would raise a storm of criticism within and without India.

In very truth the problem of Asia's awakening is one which is rather appalling since it is almost impossible to see how it will proceed. The reaction between the East and the West will not fulfil the forecasts of the devout missionary or of the internationalist or of the theoretical sociologist or of the ardent orientalist of Sir George Birdwood's type.

The writer manages to convey a good deal of the excitement and enthusiasm to the reader. Possibly the hunting of the antelope will be best remembered. Many useful observations, regarding them, are given, and the notes as to their swiftness are scientifically useful. Their pace is astonishing and they have other habits well worth the record. "There is another wonderful provision for their life in the desert. The digestive fluids of the stomach act upon the starch of the vegetation which they eat so that it forms sufficient water for their needs. Therefore some species never drink." Our sympathies are wholly with the baby antelope, an account of whose chase is given on pp. 125-126, and it is a matter of delight that the little chap eluded his pursuers.

Mr. Andrews is inclined to make too summary statements, such as that Kublai Khan created the greatest Kingdom the world has ever seen. He destroyed but never created. He is also inclined to generalize too much. He concludes the Chinese do not understand any sport which calls for violent exercise. He forgets that the Chinese have always been hunters.

Mrs. Yvett Andrews's photographs and notes add much to the value of this excellent work. The price is gold $5.00 net.

M.

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**The New China Review for 1920.** Edited by Samuel Couling, M.A.

The second year of the revival of this important journal of sinology marks a real advance in its capture of the favor of discerning critics, and in the quality of the material which it is able to offer to those who are interested in the study of things Chinese. It is inevitable that in the history of a periodical publication the highest level cannot be maintained continuously, and when the publication, as well as the furnishing of the subject-matter, is wholly a labour of love, then adverse criticism must almost wholly be directed against those who fail to give the publication the support that the modest price of subscription affords, and to those who might, but who fail to provide matter for publication.

Certainly the company in which the young student, who may be trying his wings in these regions for the first time, and whose serious efforts will certainly be welcomed there, is enough and more than enough to satisfy him. We note such names as Giles, Parker, Laufer, Johnston, Moule, Doré, Werner, Cornaby, and others, among the contributors; if such company does not satisfy, then the critic will be hard to suit indeed. One question raises an insistent head

as we con over this list of notables; why is the proportion of missionaries so small? We have not made a comparison in detail, but we are under the strong impression that it was not so 30 and 40 years ago. Has the missionary begun to cease studying the Chinese humanities, to devote himself to the admittedly weightier matters of the law? All work and no play make Jack a dull boy. We are inclined to believe that the very end of mission work will be achieved with less facility if the worker is too busy with preaching a Gospel from the Western point of view to equip himself, by study and by writing (which maketh an exact man), to enter into the Chinese view of the world.

For interesting reading, the palm must be awarded to Mr. Johnston's "Romance of an Emperor," and the same piece would come near taking the prize for Chinese scholarship. Let it be granted that much of the writing for the year is of the heavier sort; yet it must in justice be added that the magazine never professed to attempt to furnish delights for the tired business man, and moreover, one such article as Mr. Johnston's, with its captivating style, more than repays for many pages of heavy wading.

We trust that each year will see this excellent periodical making forward strides. The editor should receive the heartiest of support, and we hope that the end of the present year will not find him obliged to make the kind of appeal which he appends to the December number of 1920. H. K. W.

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**Les Grottes de Touen-Houang.** (Mission Pelliot en Asie Centrale, série in-4), Peintures et Sculptures bouddhiques des époques de Wei, des T'ang et des Song. Par Paul Pelliot. Tomes I, II, III. Grottes 1 à 111. Paris, Librairie Paul Geuthner, 1914, 1920.

Some fifteen years ago, M. Pelliot led his expedition of discovery into Central Asia. For three years they were engaged in the collection of material which, when suitably arranged and described, was sure to be of the greatest importance to students of religions, and of all matters antiquarian pertaining to eastern and central Asia. The first volume which embodied the results of their labors was ready for publication when the war put a stop to such matters, and we have had to wait six more years. But the delay serves to emphasize the importance of the work of these French savants, and while regretting delays, we may be thankful that it is possible to have these wonders revealed to us at all.

Touen-houang (敦煌, named Tunhwang in the Postal Guide) is a hsien city, in the extreme north-west of China proper. Kansu province is, roughly speaking, bottle-shaped, with the neck pointing north-west, and Touen-houang is not far from the cork. Situated on a historic highway, it "put all the civilisations of inner Asia in communication with the Far East." Fifteen kilometers to the south-east of the town are found the Caves of the Thousand Buddhas. Within these caves (which total 171 in number), are Buddhist sanctuaries whose walls are covered with frescoes almost all of which date from some time between the fifth and the eleventh centuries A.D. The dryness of the climate and the forgetfulness of man has preserved these records of a time long past, and the evolution of Buddhist art during the period can be studied with the exceptional facility which the completeness of the record affords.

The reproductions themselves are above praise; no one accustomed to use a camera in China will fail to be moved by the statement that it was necessary to make the original pictures with plates more than two years old. Truly the results are superb, and are really worthy of the importance for the student of the subjects involved. We shall await with much impatience the later descriptive text which it is promised will deal with dates, meanings, descriptive borders, inscriptions, etc. The fact that the work is not complete makes impossible a review of the half that is under our eye; that will come more suitably when the whole is at hand. We must content ourselves with urging all who have any interest in Buddhist Art to acquire these most recent spoils of scholarly conquest. H. K. W.

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China, Japan and Korea. By J. O. P. Bland. Published by Heinemann, London.

Is there any scientific explanation of the fact which we all recognize that some people cannot live in China without an overwhelming impulse to explain this conundrum of a country to the world in general, whilst other persons eschew giving expression to their views more and more as the tale of their years of residence mounts up? For our own part all we are prepared to say on the subject is that to be as free from doubt as Confucius or Mr. J. O. P. Bland should be an incentive to instructing one's fellows.

Mr. Bland has in addition an excellent style marred by a fondness for repeating catchwords. His latest volume is lively reading and contains much commonsense, very wholesome at this period of China's history when on the solid mass of her peaceful and vast population stolidly following the ways of its primeval fathers floats a froth of

"educated" persons of whom not a few have assimilated the pharisaism which blights a nation.

With the author's scornful strictures on this froth and on the administration of the Republic one must perforce agree, though we doubt whether the trading classes have any desire to see the empire restored. We must further insist that but for the absolute rottenness of the government under Mr. Bland's idol, the Dowager, the revolution would never have succeeded, and that Yüan Shih-kai failed because he adopted the seclusion of the weakest emperors and so lost touch with public opinion, becoming in effect the slave of his immediate entourage.

A government that pursues the phantom of recovering sovereign rights while neglecting the fulfilment of obvious sovereign duties as well to its people as to the foreigner within its gates "climbs a tree to catch fish." This China would have learned by bitter experience but for the persistent glamour that envelopes home views about her and facilitates the bamboozling speeches of her envoys, Chinese and alien.

China is a land of promise and of paper reforms. Even our author's shrewdness does not always detect the sham in certain projects. What could sound more promising than a reformed currency issuing from a modern mint at Shanghai? and what more patriotic than the provisions of the necessary funds by an association of Chinese banks which thus obviates recourse to the Consortium which was to be the foreign instrument of China's regeneration? But meanwhile Sun Yat-sen and his general attack Kwangsi, though his own treasury is empty and his province recently bled white, Hunan threatens Hupei, Chekiang sets up for itself, famine has to be financed by extra duty sanctioned through the rivalry of foreign states and Peking's authority is jeered at as the servant of the northern militarists : unpaid troops are a perpetual menace, and copper coins in excess, and debased at that, rob the poorer classes.

Mr. Bland recognizes the plague of *tuchün* armies and is urgent for a genuine disarmament. He omits, however, to indicate how the cat is to be belled—that is, where disarmament is to begin and what force is to see that it is effectual. Disarmament has a soothing sound in the world to-day, but in China it would mean a ticklish job. It could not be left to each *tuchün* nor to any but an adequate military force that must unfortunately be foreign and to be just it should be simultaneous ! In fact disarmament presents as many difficulties as morphia and opium, difficulties not lessened by a tendency to divert energies to loan consolidation, trademarks, the Anglo-Japanese alliance and the like showy subjects.

And yet even such persistent good luck as events have given China cannot last for ever. Mr. Bland boasts that all his surmises as to

China have been justified; but in this book he is chary of definite prophecy and, if we remember aright, all he committed himself to was the restoration of the Empire some day—a presage that every year passed renders less likely of fulfilment. For ourselves we dread the future into which this great country is heading since even alien domination might be less harmful than domestic chaos which is surely wearing out the sympathy of China's friends.

The latter part of this volume consists of newspaper articles on Chinese, Japanese, and Korean subjects. Of these the best is on the Japan theatre. The essay on Shanghai opens with a very forced rhapsody on the superiority of the East over the West.

Despite our remarks above we hope that all will read this book which is enlivened by that omniscient tone that flatters a reader by crediting him with like knowledge. Should the reader suspect flattery, he can acquire the knowledge from the author's other works.

The illustrations are good if not too apposite. Φ

# NOTES AND QUERIES

Mr. Walter J. Clennell, H.M. Consul, Chinkiang, recently delivered a most illuminating and lengthy lecture on Mr. H. G. Wells' *Outline of History* at a Social gathering in Chinkiang. We are permitted to quote those parts in the lecture that refer to China, for insertion in the Journal.

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*Chapter 14. The Languages of Mankind.*

Here section 6, on the Chinese language, though suggestive as far as it goes, does not go nearly far enough, and might, in a later edition, be re-written and considerably expanded, with illustrations. But then, this might be said of other sections too, and, in that case, the better place for a fuller treatment of the differences of language would come later, in Chapter 18, which deals with writing.

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*Chapter 16. The First Civilization.*

I have noted two points; one to the effect that the *Chinese*, whom Wells places from the first in the *two* great river-valleys of China, probably knew nothing of the Yangtze till 800 B.C. or thereabouts, though there may have been a "Ch'u" state with Mantzu or Tibetan affinities, in what is now Hupei, somewhat earlier. Another is a warning to the reader to carefully distinguish Tsin (Chin or Dzin, 晉 the leading northern power of the 6th century B.C., later split into Wei, Han and Chao) from Ts'in (Ch'in 秦) the western power which overthrew the Chou dynasty, conquered the "warring states" and established a new, centralised Empire in the 3rd century B.C. Mr. Wells seems to be rather vague on this point.

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*Chapter 26. The Rise and Spread of Buddhism.*

Here we are in a very different world; the world of Indian meditation, poetry and art. It is very beautiful and very human when we cut down to the real story of it through the overgrowth of superstition and silly marvel tales with which credulity and

misplaced devotion have overladen it; "instead of which marvels, we have only the figure of a lonely man walking towards Benares."

This chapter on the Gospel of Gautama Buddha, I must, however, leave to you to discover, study and admire; as also its inset on the two great Chinese teachers, Laotzu and Confucius. Mr. Wells observes that all these teachings were personal and tolerant doctrines; doctrines of a Way, of a Path, of a Nobility—not doctrines requiring the segregation of their followers into a Church. To that extent they are all flatly contradictory to the jealous exclusiveness of such a faith as Judaism, with its God of Terrible Truth, who will brook no lurking belief in any magic or witchcraft or old custom, or any sacrificing to the God-King, or other trifling with the stern unity of things. So Buddhism and the other Eastern faiths, for all their beauties, had no self-cleansing power in them. They took over the idols and temples and altars of the local gods, and every disease of the corrupt religions that they sought to replace, and this, in spite of their wide range, led them to stagnation and corruption.

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*Chapter 29. The Cæsars between the Sea and the Great Plains.*

So the great opportunity of the long peace was lost, and when the evil days of the 3rd century came, and mutiny and murder replaced adoption as the usual method of succeeding to the throne, no one seemed to care very much if the barbarians from without were getting the better of the equally ungovernable legions within the empire. But all this time there was going on a stir of the Great Plains. Under the Han dynasty, which had succeeded to and consolidated the Empire founded by Shih Huang-ti, China had grown into a greater and more solid affair than Rome, and was driving the Huns and nomads west before her expansion, and the Huns were pushing the Slavs and the Germans back on to the Roman frontiers. So Mr. Wells sees it. I think he is inclined to exaggerate the greatness and solidity of that Han dynasty, China, perhaps not seeing clearly enough how in those days there was no very clear demarcation between a geographical exploration, a diplomatic embassy and a military expedition, so that such travellers as Chang Ch'ien and P'an Chao, when they visited the shores of the Caspian, even with large and well armed retinues, by no means added all the intervening stepes of Turkestan to the effective dominions of the Chinese throne. The noteworthy fact, however, is that Mr. Wells has tried to co-relate that Han History with the history of the western world; he does see that—little as either of them realised it at the time—they reacted each on the other.

*Chapter 31. Seven Centuries of Asia.*

The Western world always enjoyed the advantage of a variety of competing cultures. It consisted of separate geographical and national areas, divided from and yet brought into touch with one another by an inland sea. It progressed inland from the sea. China had only one important centre of culture, and that inland, whence civilisation spread by river valleys and found its limit at the sea coast. This topic of the stunting of China really takes us beyond our Seven Centuries, for, while it is true enough that art and poetry blossomed most exuberantly under the T'ang—the intellectual maturity of Chinese thought came later under the Sung, and the stiffening did not seriously set in till Ming times. Mr. Wells complains of the difficulty of getting adequate material for this Chinese part of his history; the fact is we have no really good, modern, general history of China in English—it is a want that badly needs supplying. We have the beginning, and we have the end, and a good deal of dryasdust "Sinology" for those who can dig it out, but very little history with the breath of life in it. Then the Chapter ends with a quite delightful excursus on the travels of Yuan Chuang the Buddhist pilgrim who wandered from China to India and back in 629 to 645, in the days of that great ruler, T'ang T'ai-tsung, who, as Mr. Wells observes, tried to get Yuan Chuang to translate Laotzu into Sanscrit for Indian readers, much as Constantine had tried to get Arius and Athanasius to settle down amicably, and with as little success.

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*Chapter 34. The Great Empire of Jengis Khan and his Successors.*

(The Age of the Land Ways) This begins with "Asia at the end of the 12th Century," where I should have liked more emphasis laid on the importance of the Confucian Renaissance of Sung times, as being as great a movement of the human mind as the earlier phases of that Renascence of Western Civilization that forms the subject of the next Chapter. This section is followed by "The Rise and Victories of the Mongols" how they swept over almost all Asia and Eastern Europe, destroying indeed but bringing all peoples together, effacing every distance and every distinction in the widest, if one of the loosest, of all the Empires to which history introduces us. Illustrative of its influence we have next "The Travels of Marco Polo"—with the re-awakening of western interest in geography, and the introduction of many new and revolutionary ideas. Then, the Ottoman Turks and Constantinople, where their presence was a side-consequence of the Mongol conquests—showing how nearly they came to pushing European civilization out into the Atlantic. Mr. Wells

then speculates on "Why the Mongols were not Christianized." They were apparently not unwilling, but the Church was in a phase of moral and intellectual insolvency. So the Mongols, though founding the Yuan Dynasty in China, the Kipchak Empire in Southern Russia, and the Ilkhan Empire in Persia, turned Buddhist, and ere long reverted to tribalism, and all the structure that they had erected perished. From its ruins rose the Tsardom of Moscow.

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| 062—In 2 | Report of the India Society, 1917-1918. | | (P) |
| 065.41—J 82 | Journal of the Department of Letters (University of Calcutta). | | (P) |
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| 948.5—Su 1.1 | Sweden Historical and Statistical Handbook. | *Guinchard, J.* | (P) |
| 951—C 63 | Histoire Generale de la Chine, 3 vols. | *Cordier, H.* | |
| 951.2—L 28 | The History of Shanghai, Part I. | *Lanning, G. and Couling, S.* | (P) |
| 951.9—C 12 | China. | *Campbell, C. W.* | |
| 951.9—G 11 | America's Aims and Asia's Aspirations. | *Gallagher, P.* | (P) |
| 951.9—G 35 | The New Map of Asia (1900-1919). | *Gibbons, H. A.* | |
| 951.9—H 88 | Chinese Heart-Throbs. | *Hughes, J. V.* | (P) |
| 951.93—M 61 | Democracy and the Eastern Question. | *Millard, T. F.* | (P) |
| 951.99—M 61 | China's Case at the Peace Conference. | *Millard, T. F.* | (P) |
| 952—Iw 1 | The Working Forces in Japanese Politics, a brief account of Political Conflicts. | *Iwasaki, U.* | (P) |
| 952—M 96 | Japan, Sixth Edition Revised by J. H. Longford. | *Murray, D.* | (P) |
| 954—W 45 | India's Demand for Transportation. | *Weld, W. E.* | (P) |
| | Sluyters' Monthly East Indian Magazine, Vol. I, Pts. 1-6. | | (P) |
| | International Trade Developer 1920. | | (P) |

# NORTH-CHINA BRANCH
# OF THE ROYAL ASIATIC SOCIETY

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## LIST OF MEMBERS, 1921

Members changing address are earnestly requested to inform the Secretary at once.

| Name | Address | Year of Election |
|---|---|---|

### HONORARY MEMBERS.

| | | |
|---|---|---|
| Ayscough, Mrs. F. ... ... ... ... | 20 Gordon Road, Shanghai ... ... | 1906 |
| Cordier, Prof. Henri ... ... ... | Ecole speciale des Languages orientales vivantes, Paris | 1885 |
| Couling, S., M.A. ... ... ... ... | 73 Chaoufoong Road, Shanghai ... | 1894 |
| De Groote, Dr. J. J. M. ... ... | Leyden, Holland ... ... ... ... | 1887 |
| Ferguson, Dr. John C. ... ... ... | Peking ... ... ... ... ... ... ... | 1895 |
| Fryer, Prof. John ... ... ... ... | University of California, Berkely, California | 1885 |
| Giles, Prof. Herbert Allen ... ... | Selwyn Gardens, Cambridge ... | 1880 |
| Hirth, Prof. F. ... ... ... ... | Columbia University, New York City | 1877 |
| Hosie, Sir Alexander ... ... ... | Foreign Office, London ... ... ... | 1877 |
| Lanman, Prof. Charles B. ... ... | Harvard University, Cambridge, Massachusetts | 1908 |
| Lockhart, Sir J. H. Stewart, K.C.M.G. | England ... ... ... ... ... ... | 1885 |
| Morse, H. B., LL.D. ... ... ... | Arden, Camberly, England ... ... | 1888 |
| Parke, Prof. E. H. ... ... ... | 14 Gambier Terrace, Liverpool ... | 1877 |
| Pelliot, Paul ... ... ... ... ... | 52 Boulevard Edgar-Quinet, XIV, Paris | 1901 |
| Putnam, Herbert ... ... ... ... | Library of Congress, Washington | 1908 |
| Sampatrao, H. H. the Prince ... | Gaekwar of Baroda, India ... ... | 1898 |
| Satow, Rt. Hon. Sir E., G.C.M.G. | Beaumont, Ottery St. Mary, Devon | 1906 |
| Warren, Sir Pelham, K.C.M.G. ... | Woodhead & Co., 44 Charing Cross, London | 1904 |

| Name | Address | Year of Election |
|---|---|---|

## CORRESPONDING MEMBERS.

| | | |
|---|---|---|
| Gardner, C. T., C.M.G. ... ... ... | Foreign Office, London ... ... ... | 1900 |
| Little, Mrs. Archibald ... ... ... | 150 St. James' Court, London ... | 1906 |
| Williams, E. T. ... ... ... ... | Washington ... ... ... ... ... | 1889 |
| Williams, Prof. F. W. ... ... | 135 Whitney Avenue, New Haven, Connecticut | 1895 |

## MEMBERS.

(*The asterisk denotes Life Membership*).

| | | |
|---|---|---|
| *Abraham, R. D. ... ... ... ... | 3G Peking Road, Shanghai ... ... | 1914 |
| Adamson, Mrs. A. Q. ... ... ... | 8 Jessfield Road, Shanghai ... ... | 1919 |
| Adlam, Miss Edith M. ... ... | 31 Wong Ka Shaw Gardens, S'hai | 1920 |
| Adolph, W. H., PH.D. ... ... ... | 3408 Wallace St., Philadelphia, Pa. U.S.A. | 1917 |
| Albertsen, K. ... ... ... ... ... | Telegraph Administration, Peking | 1920 |
| Alway, Mrs. C. ... ... ... ... | *c/o* Butterfield & Swire, Tsingtao | 1917 |
| Ancell, Rev. B. L. ... ... ... | Am. Church Mission, Yangchow ... | 1911 |
| Andersson, Dr. J. G. ... ... ... | Ta Tsao Chang, Peking ... ... ... | 1919 |
| Archer, Allan ... ... ... ... ... | British Consulate, Tsingtao, Shantung | 1915 |
| Arlington, L. C. ... ... ... ... | Chinese Post Office, Peking ... ... | 1917 |
| Arnold, Julean H. ... ... ... | American Legation, Peking ... ... | 1904 |
| Bahnson, J. J. ... ... ... ... | G. N. Telegraph Co., Shanghai ... | 1909 |
| Bahr, P. J. ... ... ... ... ... | 165A N. Szechuan Road, Shanghai | 1909 |
| Bahr, A. W. ... ... ... ... ... | Montross Gallery, 559 Fifth Avenue, New York City | 1909 |
| Bailey, J. A. ... ... ... ... ... | 89 Range Road, Shanghai ... ... | 1920 |
| Baillie, Thos. G. B.SC. ... ... ... | Elgin Road Public School, Shanghai | 1920 |
| Baldwin, Mrs. J. W. ... ... ... | 4 Ezra Road, Shanghai ... ... ... | 1920 |
| Barrie, Dr. Howard ... ... ... | 3G Peking Road, Shanghai ... ... | 1920 |
| Bartlett, W. W. ... ... ... ... | American School, Shanghai ... ... | 1921 |
| Barton, S., C.M.G. ... ... ... ... | British Legation, Peking ... ... | 1906 |
| Bates, J. A. E. ... ... ... ... | 3A Yü Yuen Road, Shanghai ... ... | 1919 |
| *Bayne, Parker M. ... ... ... ... | West China Union University, Chengtu | 1911 |
| Beaman, W. F. ... ... ... ... | 172A North Szechuen Road, S'hai | 1921 |
| *Beauvais, J. ... ... ... ... ... | Consul de France, Canton ... ... | 1900 |
| Beebe, Dr. R. C. ... ... ... ... | 5 Quinsan Gardens, Shanghai ... | 1889 |
| Belcher, H. B. ... ... ... ... | Foochow ... ... ... ... ... ... | 1917 |
| Beltchenko, A. T. ... ... ... ... | Russian Consulate, Hankow ... ... | 1918 |
| Bendixsen, N. P. ... ... ... ... | G. N. Telegraph Co., Shanghai ... | 1913 |
| *Bessell, F. L. ... ... ... ... ... | *c/o* Dr. Alderson, 34 Knight's Park, Kingston-on-Thames | 1905 |

| Name | Address | Year of Election |
|---|---|---|
| Beytagh, L. M. ... ... ... ... | Ilbert & Co., Shanghai ... ... ... | 1910 |
| Bierens de Haan, D. ... ... ... | *c/o* Holland-China Trading Co., Hankow | 1920 |
| Binet, Marcel ... ... ... ... ... | 20 The Bund, Shanghai ... ... ... | 1920 |
| Birdwood, Christopher ... ... | Ilbert & Co., Shanghai ... ... ... | 1921 |
| Billinghurst, Dr. W. B. ... ... | 14 Kiukiang Road, Shanghai... ... | 1908 |
| Black, S. ... ... ... ... ... ... | G. N. Telegraph Co., Peking ... | 1910 |
| Blackburn, A. D. ... ... ... ... | H.B.M.'s Consulate-Gen., S'hai ... | 1917 |
| Blume, W. W. ... ... ... ... | 18 Quinsan Road, Shanghai ... ... | 1921 |
| Boezi, Dr. Guido ... ... ... ... | C. M. Customs, Shanghai ... ... | 1920 |
| Bondfield, Rev. Dr. G. H. ... ... | B. and F. Bible Society, Shanghai | 1900 |
| Boode, E. P. ... ... ... ... ... | 17 Museum Road, Shanghai ... ... | 1920 |
| Borrett, Mrs. ... ... ... ... ... | 2 Avenue du Roi Albert, Shanghai | 1921 |
| Bosworth, Miss S. M. ... ... ... | 13 North Szechuen Road, Shanghai | 1919 |
| Bournonville, C. de ... ... ... | 20 The Bund, Shanghai ... ... ... | 1920 |
| Bowra, C. A. V. ... ... ... ... | Chinese Maritime Customs, Peking | 1897 |
| Bowser, Miss H. C. ... ... ... | 3 Cleveland Gardens, Ealing, London W. | 1914 |
| *Box, Rev. Ernest ... ... ... ... | Medhurst College, Shanghai ... ... | 1897 |
| Brace, Capt. A. J. ... ... ... | Y.M.C.A., Chengtu ... ... ... ... | 1921 |
| Brandt, Carl T. ... ... ... ... | *c/o* Sweetmeat Castle, Shanghai ... | 1895 |
| Brett, Mrs. J. H. ... ... ... ... | Int. Banking Co., Shanghai ... ... | 1920 |
| Brisker, M. G. ... ... ... ... | Lever Bros., The Bund, Hankow | 1921 |
| Bristow, H. B. ... ... ... ... | H. H. Bristow, British Consulate Newchwang | 1897 |
| Bristow, H. H. ... ... ... ... | British Consulate, Newchwang ... | 1909 |
| Bristow, J. A. ... ... ... ... | Standard Oil Co., Shanghai ... ... | 1914 |
| Brooke, J. T. W. ... ... ... ... | Davies & Brooke, Shanghai ... ... | 1915 |
| Browett, Harold ... ... ... ... | 22 Yuenmingyuen Road, Shanghai | 1891 |
| *Brown, Sir J. McLeavy, C.M.G. | Chinese Legation, 59 Portland Place, London, W. | 1865 |
| Brown, Thomas ... ... ... ... | La Roque, Sutton, Surrey ... ... | 1885 |
| *Bruce, Edward B. ... ... ... | 80 Wall St., New York, U.S.A. ... | 1918 |
| Bruce, Rev. J. P. ... ... ... ... | Tsingchowfu, Shantung ... ... | 1916 |
| Brune, H. Prideaux ... ... ... | British Legation, Peking ... ... | 1914 |
| Bryant, P. L. ... ... ... ... ... | 40 Avenue Dubail, Shanghai ... ... | 1917 |
| *Buckens, Dr. F. ... ... ... ... | Musée du Cinquan tenaire, Bruscelles | 1915 |
| *Buma, C. W. A. ... ... ... ... | 28 Rue Galilée, Paris (16e) ... ... | 1921 |
| Burdick, Miss S. M. ... ... ... | Baptist Mission, West Gate, S'hai | 1909 |
| Burkill, A. W. ... ... ... ... | 2 Kiukiang Road, Shanghai ... ... | 1912 |
| Burkill, Mrs. A. W. ... ... ... | 2 Kiukiang Road, Shanghai ... ... | 1912 |
| Burns, Mrs. ... ... ... ... ... | *c/o* Am. Trading Co., 319 Avenue Joffre, Shanghai | 1916 |
| Butland, C. A. ... ... ... ... | Asiatic Petroleum Co., Chinkiang | 1920 |
| Caldwell, Rev. H. R. ... ... ... | Yenping Fu, Fukien ... ... ... | 1920 |
| Cardeillac, P. ... ... ... ... ... | Russo-Asiatic Bank, Newchwang | 1920 |
| Carl, Francis A. ... ... ... ... | 3103 Eads Avenue, St. Louis, Missouri, U.S.A. | 1906 |
| *Carpenter, G. B. ... ... ... ... | Shewan Tomes & Co., Yunnan Fu | 1920 |
| Carter, J. C. ... ... ... ... ... | Mactavish & Co., Shanghai ... ... | 1912 |

| Name | Address | Year of Election |
|---|---|---|
| Casati, A. | C. M. Customs, Szemao | 1919 |
| Cassels, W. C. | British Legation, Peking | 1921 |
| Caudron, R. M. | C. P. O., Nanchang, Kiangsi | 1920 |
| Challoner, Mrs. G. F. | 224 Avenue du Roi Albert, Shanghai | 1921 |
| Chatley, Herbert | 450G Avenue Joffre, Shanghai | 1916 |
| Chatley, Herbert, D.Sc. | 450G Avenue Joffre, Shanghai | 1916 |
| Ch'ên Kuo-ch'uan | *c/o* Wan Chu Garden, Nanking | 1913 |
| Christiansen, J. P. | G. N. Telegraph Co., Peking | 1913 |
| Claiborne, Miss Elizabeth | 4 Thibet Road, Shanghai | 1908 |
| Clark, J. D. | Shanghai | 1895 |
| Clark, John W. | Shanghai | 1921 |
| *Clementi, C. | 4 Laurel Road, Wimbledon, London | 1905 |
| Clennell, W. J. | British Consulate, Chinkiang | 1921 |
| Coales, O. R. | British Consulate, Teng Yueh, Yunnan | 1906 |
| Cole, Rev. W. B. | M. E. M. Hinghwa | 1917 |
| Cooper, Miss A. B. | 25 Nanking Road, Shanghai | 1921 |
| Commijs, A. J. | Custom House, Shanghai | 1919 |
| Couling, Mrs. S. | 73 Chaoufoong Road, Shanghai | 1916 |
| *Cousland, Dr. P. B. | 16 Bluff, Yokohama, Japan | 1908 |
| Craig, A. | The University, Manilia | 1914 |
| Crofts, Geo. | *c/o* Geo. Crofts & Co., Tientsin | 1921 |
| Crow, C. | 21 Whangpoo Road, Shanghai | 1913 |
| Cupeli, M. | Shanghai | 1918 |
| Danner, Mrs. | Shanghai | 1920 |
| Danton, G. H. | New York University, New York | 1918 |
| Davey, W. J. | Shanghai Mercury, Shanghai | 1920 |
| *Davidson, R. | *c/o* Mrs. Frew, 66 Leamington Terrace, Edinburgh | 1914 |
| Davis, Dr. Noel | Municipal Offices, Shanghai | 1910 |
| Dent, V. | 203 Avenue de Roi Albert, S'hai | 1912 |
| *Deas, Stuart | Butterfield & Swire, Hankow | 1919 |
| Denham, Mrs. J. E. | Shanghai | 1919 |
| Dick, L. S. | Collins & Co., Canton Road, S'hai | 1920 |
| Dingle, Edwin J. | Far Eastern Geographical Establishment, Shanghai | 1917 |
| Dingle, Lilian M. | Box 323, B. P. O., Shanghai | 1917 |
| Dodson, Miss S. L. | St. Mary's Hall, Jessfield, S'hai | 1917 |
| Dome, Earl | Y.M.C.A., Chengtu | 1920 |
| Donald, William H. | 23 Tsungpu Hutung : East, Peking | 1911 |
| Dorsey, W. Roderick | U.S.A. Consular Service, Florence, Italy | 1911 |
| Douglas, Miss L. | 4 Quinsan Gardens, Shanghai | 1921 |
| Dovey, J. W. | Mission Book Co., Shanghai | 1918 |
| Doyle, J. E. | China Press, Shanghai | 1921 |
| Drago, G. D. | 350 Park Avenue, New York | 1918 |
| *Drake, Noah F. | Fayetteville, Arkansas | 1911 |
| *Drew, E. B. | Cambridge, Massachusetts | 1882 |
| Du Monceau, Comte L. | 123 Rue de Teuboch, Brussels, Belgium | 1909 |

| Name | Address | Year of Election |
|---|---|---|
| Edgar, Rev. J. H. ... ... ... | *c/o* China Inland Mission, Chengtu | 1910 |
| Edmondston, David C. ... ... | Hongkong and Shanghai Bank, Harbin | 1917 |
| Edmunds, Dr. C. K. ... ... ... | Canton ... ... ... ... ... ... ... | 1916 |
| Eliot, Sir Charles, K.C.M.G.... ... | British Embassy, Tokyo ... ... | 1913 |
| Ely, John A. ... ... ... ... ... | St. John's University, Shanghai ... | 1917 |
| Ely, Mrs. J. A. ... ... ... ... | St. John's University, Shanghai ... | 1917 |
| Engel, Max. M. ... ... ... ... | 105 Avenue Road, Shanghai ... ... | 1911 |
| *Eriksen, A. H. ... ... ... ... | Telegraph Dept., Ministry of Communications, Peking | 1915 |
| Essex Institute, Librarian ... ... | Salem, Massachusetts ... ... ... | 1906 |
| Evans, Edward ... ... ... ... | 2 Quinsan Road, Shanghai ... ... | 1917 |
| Evans, Joseph J. ... ... ... ... | Evans & Sons, 30 North Szechuen Road, Shanghai | 1916 |
| Exter, Bertus van ... ... ... ... | Netherlands Harbour Works, Chefoo | 1916 |
| Fardel, H. L. ... ... ... ... ... | Municipal School for Boys, S'hai | 1918 |
| Fautereau-Vassel, Mme. P. de ... | Ecole Franco-Chinois, Rue Lafayette, Shanghai | 1921 |
| *Fearn, Mrs. J. B. ... ... ... ... | 30 Route Pichon, Shanghai ... ... | 1911 |
| Ferguson, J. W. H. ... ... ... | Inspectorate General of Customs, Statistical Department, S'hai | 1910 |
| Ferguson, T. T. H. ... ... ... | C. M. Customs, Peking ... ... ... | 1900 |
| Ferrajolo, Capt. R. ... ... ... | Italian Consulate, Shanghai ... ... | 1920 |
| Firth, Miss M. ... ... ... ... | Boone Road Public School, S'hai | 1920 |
| Fischer, Emil, S. ... ... ... ... | Tientsin ... ... ... ... ... ... | 1894 |
| Fisk, G. W. ... ... ... ... ... | Kailan Mining Co., Chingwantao... | 1919 |
| Fitch, George A. ... ... ... ... | Y.M.C.A., Shanghai ... ... ... | 1921 |
| Fitch, Robert F., D.D. ... ... ... | Hangchow ... ... ... ... ... ... | 1918 |
| Flemons, Sidney ... ... ... ... | 48, Rue Amiral Bayle, Shanghai ... | 1917 |
| Fletcher, W. J. B.... ... ... ... | Nam Wu College, Canton ... ... | 1916 |
| Fox, Harry H., C.M.G. ... ... | British Consulate-General, S'hai | 1907 |
| Fraser, Sir Everard, K.C.M.G. ... | British Consul-General, Shanghai | 1907 |
| Fryer, George B. ... ... ... ... | 4 Edinburgh Road, Shanghai... ... | 1901 |
| Gage, Rev. Brownell ... ... ... | Changsha ... ... ... ... ... ... | 1915 |
| Gale, Esson M. ... ... ... ... | Chinese Salt Rev. Administration, Hankow | 1911 |
| Gardner, H. G. ... ... ... ... | *c/o* Hongkong & Shanghai Bank, 9 Gracechurch St., London, E.C. | 1906 |
| Garner, Dr. Emily ... ... ... | | 1911 |
| *Garritt, Rev. J. C. ... ... ... | Nanking ... ... ... ... ... ... | 1907 |
| Gaunt, Percy ... ... ... ... ... | S.M.C., P.W.D., Shanghai ... ... | 1921 |
| Gaunt, Rev. T. ... ... ... ... | C.M.S., Ningpo ... ... ... ... | 1921 |
| Getty, Miss Alice ... ... ... ... | 73 Avenue des Champs Elysées, Paris | 1921 |
| Ghisi, E. ... ... ... ... ... ... | Via Kuintino, Salla No. 4, Milano, Italy | 1893 |
| Gibson, H. E. ... ... ... ... ... | 12 Weihaiwei Road, Shanghai ... | 1915 |
| Gilchrist, Edward ... ... ... ... | C. M. Customs, Ningpo ... ... ... | 1918 |

| Name | Address | Year of Election |
|---|---|---|
| Giles, W. R. | P. & T. Times, Peking | 1920 |
| Gilliam, J. | *c/o* British Cigarette Co., Hankow | 1915 |
| Gillis, Captain J. H. | American Legation, Peking | 1911 |
| Gish, Rev. E. P. | Nanking | 1919 |
| Godfrey, C. H. | Municipal Offices, Shanghai | 1909 |
| Goldring, P. W. | 21 Yuen Ming Yuen Road, S'hai | 1919 |
| Goldring, Mrs. P. W. | 231 Palace Hotel, Shanghai | 1920 |
| Grant, J. B. | 11 Wayside Road, Shanghai | 1916 |
| Graves, Bp. F. R., D.D. | St. John's University, Shanghai | 1918 |
| Gray, C. Norman | 20 Nanking Road, Shanghai | 1919 |
| Grierson, R. C. | Shanghai | 1918 |
| *Grodtmann, Johans | Shanghai | 1898 |
| Grosse, V. | Bureau of Russian Affairs, S'hai | 1912 |
| Grove, F. | *c/o* Messrs. H. S. King & Co., 65 Cornhill, London, E.C. | 1915 |
| Gull, E. Manico | British Chamber of Commerce, Shanghai | 1915 |
| *Gunsberg, Baron G. de | 9 Rue Pommera (XVI), Paris | 1908 |
| Gwynne, T. H. | Directorate General of Posts, Peking | 1913 |
| Gyles, H. A. D. J. | 26 The Bund, Shanghai | 1919 |
| *Hackmann, H. | | 1903 |
| *Hall, J. C. | 49 Broadhurst Gardens, Hampstead, N.W. | 1888 |
| Hamilton, A. de C. | *c/o* P. Heath & Co., 5 Peking Road, Shanghai | 1918 |
| Hammond, Miss Louisa | A.C.M., Wusih | 1917 |
| Hampson, Cyril W. | "Shipping and Engineering," S'hai | 1920 |
| Hancock, H. T. | Standard Oil Co., Shanghai | 1914 |
| Handley-Derry, H. F. | British Consulate, Tientsin | 1903 |
| *Harding, H. I. | British Legation, Peking | 1914 |
| Hardy, Dr. W. M. | Batang, via Atentze, West China | 1912 |
| Harpur, C. | Municipal Offices, Shanghai | 1901 |
| Hawkings, W. J. | 30 Gordon Road, Shanghai | 1920 |
| Heacock, Mrs. H. E. | Shanghai | 1921 |
| Healey, Leonard C. | S.M.C. Polytechnic School, S'hai | 1913 |
| Heeren, Rev. J. J., PH.D. | Shantung Christian University, Tsinan | 1915 |
| Heidenstam, H. von | 6 Kiukiang Road, Shanghai | 1916 |
| Henke, Frederick G., PH.D. | 643 William Street, Meadville, Pennsylvania, U.S.A. | 1912 |
| Hers, Joseph | Lunghai Railway, Peking | 1907 |
| *Hildebrandt, Adolf | | 1907 |
| Hill, Dr. R. A. P. | 1 Honan Road, Shanghai | 1921 |
| Hiltner, Mrs. W. G. | 114 Dixwell Road, Shanghai | 1920 |
| Himus, Godfrey W. | Riverside Power Station, Shanghai | 1920 |
| Hinckley, F. E., PH.D. | Merchants Exchange Building, San Francisco | 1907 |
| *Hippisley, A. E. | Hongkong and Shanghai Bank, London | 1876 |
| Hobson, H. E. | Marnwood Hall, Iron Bridge, Shropshire, England | 1868 |

| Name | Address | Year of Election |
|---|---|---|
| Hodges, Mrs. F. E. ... ... ... | 118 Weihaiwei Road, Shanghai ... | 1915 |
| *Hodous, Rev. L. ... ... ... ... | Kennedy School, Hertford Conn., U.S.A. | 1913 |
| Hoettler, A. ... ... ... ... ... | 113 Avenue Edward VII, Shanghai | 1910 |
| Houghton, Charles ... ... ... | S.M.C. Health Office, Shanghai ... | 1908 |
| Howell, E. B. ... ... ... ... | 693 Great Western Road, Shanghai | 1909 |
| Hudson, Mrs. Alfred ... ... ... | Ningpo ... ... ... ... ... ... | 1909 |
| Hughes, A. J. ... ... ... ... | China United Assurance Society, Shanghai | 1909 |
| Hughes, E. R. ... ... ... ... | London Mission, Tingchow, via Amoy | 1918 |
| Hummel, A. W. ... ... ... ... | Fenchow, Shansi ... ... ... ... | 1919 |
| Hunter, Miss ... ... ... ... ... | Public School for Girls, Shanghai | 1920 |
| Huston, J. C. ... ... ... ... ... | American Legation, Hankow ... | 1917 |
| Hutson, Rev. J. ... ... ... ... | *c/o* China Inland Mission, Chengtu | 1914 |
| Hynd, R. R. ... ... ... ... ... | Hongkong & Shanghai Bank, S'hai | 1913 |
| Hynes, A. C. ... ... ... ... ... | Hongkong & Shanghai Bank, S'hai | 1919 |
| Irvine, Miss Elizabeth ... ... | 39 Arsenal Road, St. Catherine's Bridge, Shanghai | 1910 |
| Irving, D. A. ... ... ... ... ... | Asiatic Petroleum Co., Shanghai ... | 1913 |
| Irwine, Mrs. H. G. ... ... ... | 85 Yü Yuen Road, Shanghai ... ... | 1920 |
| Islef, J. P. ... ... ... ... ... | G. N. Telegraph Co., Shanghai ... | 1917 |
| Jamieson, J. W. ... ... ... ... | H.B.M. Consul-General, Canton... | 1888 |
| Jenks, Prof. J. W. ... ... ... | 13 Astor Place, New York ... ... | 1903 |
| Jensen, C. A. ... ... ... ... ... | G. N. Telegraph Co., Tientsin ... | 1918 |
| Johnson, N. T. ... ... ... ... | *c/o* Department of State, Washington, D.C. | 1912 |
| Johnston, R. F. ... ... ... ... | Peking ... ... ... ... ... ... ... | 1907 |
| Joly, P. B. ... ... ... ... ... | *c/o* Mrs. H. B. Joly, Legation Street, Seoul. | 1913 |
| Jones, G. S. ... ... ... ... ... | Brunner Mond & Co., Shanghai ... | 1920 |
| Jong, Th. de J. ... ... ... ... | Netherlands Legation, Peking ... | 1914 |
| Jorgensen, O. ... ... ... ... ... | G. N. Telegraph Co., Copenhagen, Denmark | 1913 |
| Joseph, S. M. ... ... ... ... ... | Palace Hotel, Shanghai ... ... ... | 1920 |
| *Jost, A. ... ... ... ... ... ... | Sulzer, Rudolf & Co., Shanghai ... | 1912 |
| Justesen, M. L. ... ... ... ... | *c/o* L. V. Lang, French Bund, Shanghai | 1913 |
| Karlbeck, O. ... ... ... ... ... | Peng Pu ... ... ... ... ... ... | 1914 |
| Kashiwada, T. ... ... ... ... | 1 Balfour Road, Shanghai ... ... | 1918 |
| Kellogg, C. R. ... ... ... ... | Foochow ... ... ... ... ... ... | 1919 |
| Kemp, G. S. Foster ... ... ... | Public School for Chinese, S'hai | 1908 |
| Kennett, W. B. ... ... ... ... | British Cigarette Co., Shanghai ... | 1918 |
| Kent, A. S. ... ... ... ... ... | *c/o* Chinese Post Office, Moukden | 1913 |
| *Kern, D. S. ... ... ... ... ... | C.M.M. Chengtu, Szechuen ... ... | 1912 |
| Kilner, E. ... ... ... ... ... | Municipal Offices, Shanghai ... ... | 1909 |
| King, Dr. G. E. ... ... ... ... | Lanchow, Kansu ... ... ... ... | 1919 |
| King, Louis ... ... ... ... | H.B.M's Consulate, Chengtu ... | 1911 |

| Name | Address | Year of Election |
|---|---|---|
| *Kliene, Charles, F.R.G.S. ... ... | C. M. Customs, Shanghai ... ... | 1916 |
| Klubien, J. ... ... ... ... ... | Inspectorate General of Customs, Peking | 1913 |
| Kopp, E. C. ... ... ... ... ... | Shanghai ... ... ... ... ... ... | 1919 |
| *Krebs, E. ... ... ... ... ... | | 1895 |
| Krisel, A. ... ... ... ... ... | 17 Yuenmingyuen Road, Shanghai | 1914 |
| Kulp, D. H. ... ... ... ... ... | Shanghai College, Shanghai ... ... | 1915 |
| *Kunisawa Shimbei ... ... .. | 270 Hyakunin-cho, Ohkubo, Tokyo | 1917 |
| Lacy, Rev. Dr. W. H. ... ... | 10 Woosung Road, Shanghai ... | 1909 |
| Laforest, L. ... ... ... ... ... | C. F. Tramways, Shanghai ... ... | 1917 |
| Lake, Capt., P. M. B. ... ... ... | *c/o* Jardine, Matheson & Co., Shanghai | 1916 |
| Landesen, Arthur C. von ... ... | H.I.R.M.'s Vice-Consul, Kobe ... | 1909 |
| Lanning, V. H. ... ... ... . . | *c/o* Jardine, Matheson & Co., S'hai | 1916 |
| *Latourette, K. S. ... ... ... ... | Denison University, Gronville, Ohio | 1912 |
| *Laufer, Dr. Berthold ... ... ... | Field Museum of National History, Chicago | 1901 |
| *Laver, Capt. H. E. ... ... ... | Head Street, Colchester, Essex ... | 1912 |
| Leach, W. A. B. ... ... ... ... | Municipal Offices, Shanghai ... ... | 1914 |
| Leavens, D. H. ... ... ... ... | 202 Broadway, Norwich, Conn., U.S.A. | 1917 |
| *Leavenworth, Chas. S. ... ... | 71 Howe St., New Haven, Conn., U.S.A. | 1901 |
| Leete, W. Rockwell, ... ... ... | Fenchow, Shansi ... ... ... ... | 1918 |
| Leslie, T. ... ... ... ... ... ... | 445c Honan Road, Shanghai ... ... | 1914 |
| Lester, Miss E. S. ... ... ... ... | McTyeire School, Hankow Road, Shanghai | 1919 |
| Lewis, D. J. ... ... ... ... . . | 6 Young Allen Terrace, Shanghai... | 1920 |
| Lewis, Mrs. D. J. ... ... ... . . | 6 Young Allen Terrace, Shanghai... | 1920 |
| Lewis, S. H. ... ... ... ... ... | Secretariat, S.M.C. ... ... ... ... | 1921 |
| Liddell, C. Oswald ... ... ... | Shirenewton Hall, near Chepstow, Monmouthshire | 1908 |
| *Lindsay, Dr. A. W. ... ... ... | Chengtu, Szechuen ... ... ... ... | 1910 |
| *Little, Edward S. ... ... ... ... | 30 Gordon Road, Shanghai ... ... | 1910 |
| Loehr, A. G. ... ... ... ... .. | 6 Kiukiang Road, Shanghai ... ... | 1916 |
| Lockwood, W. W. ... ... ... | 2 Barchet Road, Shanghai ... ... | 1913 |
| Lord, Rev. R. D. ... ... ... ... | Yenchowfu, Shantung ... ... ... | 1918 |
| Lord, Samuel ... ... ... ... ... | 23 Nanking Road, Shanghai ... ... | 1921 |
| Lowder, E. G. ... ... ... ... | C. M. Customs, Shanghai ... ... | 1921 |
| Lowder, Mrs. E. G. ... ... ... | 107 Bubbling Well Road, Shanghai | 1921 |
| Lucas, S. E. ... ... ... ... ... | Chartered Bank, Peking ... ... | 1906 |
| Luthy, Charles ... ... ... ... | 7 Jinkee Road, Shanghai ... ... | 1910 |
| *Luthy, Emil ... ... ... ... ... | 7 Jinkee Road, Shanghai .. ... ... | 1917 |
| *Lyall, Leonard A. ... ... ... .. | C. M. Customs, Shanghai ... ... | 1892 |
| Lyon, Dr. D. W. ... ... ... .. | 347 Madison Avenue, New York ... | 1919 |
| Mabee, Fred C. ... ... ... ... | Shanghai College, Shanghai ... ... | 1912 |
| Macbeth, Miss A. ... ... ... ... | 9 Wong Ka Shaw Gardens, S'hai | 1915 |
| MacDonell, A. M. ... ... ... ... | *c/o* P. O. Box 825, American Postal Agency, Shanghai | 1918 |
| MacGillivray, Rev. Dr. Donald | 143 N. Szechuen Road, Shanghai | 1908 |

| Name | Address | Year of Election |
|---|---|---|
| Mackinlay, Miss M. F. | 6 Annam Road, Shanghai | 1921 |
| Macleod, Dr. N. | 453 Great Western Road, Shanghai | 1915 |
| MacNair, H. F., M.A. | St. John's University, Shanghai | 1920 |
| Maguire, Mrs. C. E. | 413 Avenue Joffre, Shanghai | 1921 |
| McNulty, Rev. Henry A. | A. C. Mission, Soochow | 1918 |
| Macoun, J. H. | C. M. Customs, Nanking | 1894 |
| McRae, J. D. | Shantung Christian University, Tsinanfu, Shantung | 1910 |
| Main, Dr. Duncan | Hangchow | 1900 |
| *Marsh, Dr. E. L. | 14 Kiukiang Road, Shanghai | 1908 |
| Marshall, R. Calder | 32A Nanking Road, Shanghai | 1908 |
| Marsoulies, A. du Pac de | 67 Route Vallon, Shanghai | 1917 |
| Martin, C. H. | Russo-Asiatic Bank, Dairen | 1918 |
| Martin, Mrs. W. A. | Bridge House, Nanking | 1916 |
| *Mason, Isaac | 143 N. Szechuen Road, Shanghai | 1916 |
| Mather, B. | Yung Ching, Peking | 1918 |
| Mathieson, N. | Butterfield & Swire, Shanghai | 1915 |
| Maxwell, Dr. J. Preston | E.P.M., Yungchun Fu | 1917 |
| Maybon, Charles B. | 1195 Rue Lafayette, Shanghai | 1911 |
| *Mayers, Frederick J., F.R.G.S. | C. M. Customs, Chinkiang | 1917 |
| Mayers, Sidney F. | The British and Chinese Corporation, Ltd., Peking | 1907 |
| McEuen, K. J. | Municipal Offices, Shanghai | 1908 |
| McFarlane, Rev. A. J. | London Mission, Hanyang | 1915 |
| McInnes, Miss G. | Municipal Offices, Shanghai | 1913 |
| McNeill, Mrs. Duncan | The Chestnut, Tangbourne, England | 1915 |
| Mead, E. W. | British Legation, Peking | 1916 |
| Mell, Rudolf | Canton | 1911 |
| *Melnikoff, D. M. | Litvinoff & Co., Hankow | 1919 |
| Mencarini, J. | 1B Kiukiang Road, Shanghai | 1884 |
| Mengel, E. | Supt. Chinese Telegraphs, Yunnanfu | 1913 |
| Mennie, D. | A. S. Watson & Co., Shanghai | 1916 |
| Menzies, Rev. J. M. | Changte, Ho | 1914 |
| Merian, J. R. A. | 4 Ezra Road, Shanghai | 1921 |
| Merriman, Mrs. W. L. | 15 Ferry Road, Shanghai | 1910 |
| Merrins, Dr. E. M. | St. John's University, Shanghai | 1916 |
| Mesny, H. P. | *c/o* H. & W. Greer, Ltd., 20 Kiukiang Road, Shanghai | 1911 |
| Meyer, H. Fuge | Whangpoo Conservancy, Shanghai | 1920 |
| Mills, Edwin W. | Legation Quarter, Peking | 1920 |
| Miskin, Stanley C. | Asiatic Petroleum Co., Hankow | 1913 |
| Mitchell, Miss E. E. | 59 Range Road, Shanghai | 1921 |
| Molines, Edouard | Credit Foncier d'Extreme-Orient, Shanghai | 1920 |
| Moninger, Miss M. M. | A.P.M., Kiung Chow, Hainan | 1916 |
| *Moore, Dr. A. | Municipal Offices, Shanghai | 1913 |
| *Morgan, Rev. Evan | 143 N. Szechuen Road, Shanghai | 1909 |
| Morris, Dr. H. H. | St. Luke's Hospital, Shanghai | 1914 |
| Morriss, H. E. | 118 Route Père Robert, Shanghai | 1919 |
| *Morse, C. J. | 1825 Asbury Avenue, Evanston, Illinois | 1901 |
| Mortensen, Rev. Ralph | Kikungshan, Honan | 1920 |
| Moule, Rev. A. C. | Littlebredy, Dorchester | 1902 |

| Name | Address | Year of Election |
|---|---|---|
| Mullett, Dr. H. J. | Dental Hospital, Chengtu | 1921 |
| Munro-Faure, P. H. | *c/o* A. P. C., Hangchow | 1921 |
| Münter, L. S. | G. N. Telegraph Co., Peking | 1910 |
| Murphine, Shepley | 3E Peking Road, Shanghai | 1921 |
| Murphy, Henry K. | 4 The Bund, Shanghai | 1921 |
| Murphy, Mrs. H. K. | 4 The Bund, Shanghai | 1921 |
| Mysore University | Mysore, India | 1920 |
| Neild, Dr. F. M. | 3A Peking Road, Shanghai | 1916 |
| Newcomb, Capt. Frank | *c/o* Butterfield & Swire, S'hai | 1917 |
| Newman, Kenneth | 3C Peking Road, Shanghai | 1921 |
| Nicholson, William | Butterfield & Swire, Hongkong | 1919 |
| *Nielsen, Albert | *c/o* De-No-Fa, Christiania, Norway | 1894 |
| Nordquist, O. | C. P. O., Nanking | 1920 |
| Norman, H. C. | The China Press, Shanghai | 1912 |
| Nystrom, E. T. | Shansi University, Taiyuanfu | 1920 |
| Oakes, W. L. | W. M. S., Changsha | 1919 |
| *O'Brien-Butler, P. E. | *c/o* Foreign Office, London | 1885 |
| *Ohlmer, E. | | 1885 |
| Ollerton, J. E. | 217 Bubbling Well Road, Shanghai | 1916 |
| Ottewill, H. A. | H.B.M. Consulate, Yunnanfu | 1913 |
| Ouskouli, M. H. A. | Shanghai | 1917 |
| Paddock, Rev. B. H. | Yen Ping Fu, Foochow | 1916 |
| Pade, K. F. | G. N. Telegraph Co., Shanghai | 1920 |
| Pagh, E. K. | G. N. Telegraph Co., Shanghai | 1908 |
| *Palmer, W. M. | Salt Gabelle, Peking | 1914 |
| Papini, E. | The Oriental Press, Shanghai | 1916 |
| Parker, Rev. Dr. A. P. | Anglo-Chinese College, 19 Quinsan Road, Shanghai | 1901 |
| Parsons, E. E. | 12 Hankow Road, Shanghai | 1916 |
| Passikides, C. J. | S.M.C. Finance Dept., Shanghai | 1921 |
| Patrick, Dr. H. C. | 22 Whangpoo Road, Shanghai | 1912 |
| Pearson, C. Dearne | 69 Kiangse Road, Shanghai | 1908 |
| Peet, Alice L. | 6 Jinkee Road, Shanghai | 1918 |
| Peet, Gilbert E. | 6 Jinkee Road, Shanghai | 1918 |
| Peffer, Nathaniel | *c/o* Pacific Bank, 57th St. and Madison Avenue, New York | 1918 |
| *Peiyang University Librarian | Tientsin | 1911 |
| Penfold, F. G. | 32A Nanking Road, Shanghai | 1916 |
| Perkins, M. F. | American Consulate, Shanghai | 1914 |
| Petersen, I. C. V. | 2 Hsi Tang Tse Hu Tung, Peking | 1906 |
| *Pettus, W. B. | Y.M.C.A., Peking | 1915 |
| Phillips, H., O.B.E. | British Consulate, Foochow | 1912 |
| *Plancy, V. Collin de | 10 Square du Croisic, Paris XVc | 1877 |
| Platt, Robert | Chicago University, Chicago, Ill. | 1917 |
| Polevoy, S. A. | 20 Wogack Road, Tientsin | 1917 |
| Polk, Dr. Margaret. H. | 110 Range Road, Shanghai | 1915 |
| Porterfield, W. M. | St. John's University, Shanghai | 1920 |

| Name | Address | Year of Election |
|---|---|---|
| Pott, Rev. Dr. F. L. Hawks ... | St. John's University, Shanghai ... | 1913 |
| Pott, W. S. A. ... ... ... ... | St. John's University, Shanghai ... | 1914 |
| Pousty, F. E. ... ... ... ... ... | Ningpo ... ... ... ... ... ... | 1915 |
| Powell, J. B. ... ... ... ... ... | Millard's Review, 113 Avenue Edward VII, Shanghai | 1918 |
| Pratt, J. T., C.M.G. ... ... ... | *c/o* Foreign Office, London ... ... | 1909 |
| Pratt, R. S. ... ... ... ... ... | H.B.M.'s Consulate, Chungking ... | 1921 |
| Prentice, John ... ... ... ... | 47 Yangtszepoo Road, Shanghai ... | 1885 |
| Price, Mrs. Maurice ... ... ... | *c/o* Prof. M. Price, University of Chicago, Ill., U.S.A. | 1919 |
| *Pye, Rev. Watts O. ... ... ... | Fenchow, Shansi ... ... ... ... | 1917 |
| Quien, F. C. ... ... ... ... ... | Netherlands Harbor Works, Peking | 1913 |
| Quin, Mrs. J. ... ... ... ... ... | 3 Kiukiang Road, Shanghai ... ... | 1916 |
| Raaschou, T. ... ... ... ... ... | Danish Consul-General, Shanghai | 1912 |
| Raeburn, P. D. ... ... ... ... | C. M. Customs, Shanghai ... ... | 1916 |
| Rankin, C. W. ... ... ... ... | 18 Quinsan Road, Shanghai ... ... | 1915 |
| Rees, Rev. Dr. W. Hopkyn ... | 10 The Avenue, Barnet, Herts. ... | 1914 |
| Reinsch, Dr. Paul ... ... ... ... | | 1916 |
| Reiss, Mrs. A. ... ... ... ... | Shanghai ... ... ... ... ... ... | 1921 |
| Richert, G. ... ... ... ... ... | *c/o* A. B. Vattenbyggnadsbyran, Stockholm | 1920 |
| Ritchie, W. W. ... ... ... ... | Postal Commissioner, Harbin ... | 1907 |
| Roberts, D. ... ... ... ... ... | St. John's University, Shanghai ... | 1916 |
| Roots, Rt. Rev. L. H. ... ... ... | American Church Mission, Hankow | 1916 |
| Ros, G. ... ... ... ... ... ... | Italian Consulate-Gen., Hankow ... | 1908 |
| Rossi, Chev. G. de ... ... ... | Italian Consulate-Gen., Shanghai... | 1920 |
| Rowbotham, A. H. ... ... ... | Tsing Hua College, Peking ... ... | 1920 |
| Rowe, E. S. B. ... ... ... ... | Municipal Offices, Shanghai ... ... | 1907 |
| *Sahara, T. ... ... ... ... ... | Shanghai Mercury, Shanghai ... | 1908 |
| Sammons, Hon. T. ... ... ... | *c/o* American Consul-Gen., S'hai | 1915 |
| Sanders, Arthur H. ... ... ... | U. E. Mission, Chaling, Hunan ... | 1917 |
| Sargent, G. T. ... ... ... ... | Andersen, Meyer & Co. ... ... ... | 1917 |
| *Sarkar, Prof. B. K. ... ... ... | | 1915 |
| Sawdon, E. W. ... ... ... ... | Friends' High School, Chungking, Szechuen | 1916 |
| Sawyer, J. B. ... ... ... ... ... | U.S. Consulate-Gen., Shanghai ... | 1920 |
| *Segalen, Dr. Victor ... ... ... | 5 Cite d'Antin, Brest, France ... | 1917 |
| *Shaw, Norman ... ... ... ... | C. M. Customs, Shanghai ... ... | 1912 |
| Shearstone, T. W.... ... ... ... | 8 Museum Road, Shanghai ... ... | 1918 |
| *Shelton, Dr. A. L. ... ... ... | Batang, via Tachienlu, Sze. ... ... | 1918 |
| Shengle, J. C. ... ... ... ... | 23 Ferry Road, Shanghai ... ... | 1905 |
| Shipley, J. A. G. ... ... ... ... | 1800 Acklen Avenue, Nashville Tennessee, U.S.A. | 1911 |
| Shu, Dr. H. J. ... ... ... ... | Chinese Customs, Hankow ... ... | 1921 |
| Silsby, Rev. J. A. ... ... ... ... | Presbyterian Mission, South Gate, Shanghai | 1911 |

| Name | Address | Election Year of |
|---|---|---|
| Simpson, B. Lenox | Peking | 1907 |
| Sites, F. R. | U.S. Steel Product Co., Shanghai | 1916 |
| Skinner, Dr. A. H. | Hankow | 1919 |
| Skvortzow, B. W. | 67 Poshtovaya St., Harbin | 1918 |
| Smallbones, J. A. | S.M.C. Electricity Dept., S'hai | 1913 |
| Smith, J. Langford | British Consulate, Ichang | 1908 |
| Southcott, Mrs. | Wei-hai-wei | 1919 |
| Spiker, Clarence J. | American Legation, Peking | 1918 |
| Staheyeff, Miss T. | 100 Route Ferguson, Shanghai | 1921 |
| *Stanley, Dr. A. | Municipal Offices, Shanghai | 1905 |
| Stapleton-Cotton, W. V. | Directorate General of Posts, Peking | 1916 |
| Stedeford, E. T. A. | Blyth Hospital, Wenchow | 1919 |
| Steptoe, H. N. | H.B.M. Consulate-Gen., Chengtu | 1920 |
| Stewart, Rev. J. L. | Union University, Chengtu | 1916 |
| Stocker, E. C. | 64 Avenue Dubail, Shanghai | 1921 |
| Stockton, G. C. | 155B Dixwell Road, Shanghai | 1914 |
| Strehlneck, E. A. | 45 Haskell Road, Shanghai | 1909 |
| Stursberg, W. A. | Chinese Postal Service, Kaifeng, Honan | 1919 |
| *South Manchuria Railway Co. Library | Dairen | 1910 |
| *Suga, Capt. T. | N. K. K., Shanghai | 1919 |
| Summerskill, Miss E. R. | Victoria Nursing Home, Shanghai | 1921 |
| Sykes, E. A. | Reiss & Co., Shanghai | 1909 |
| Symons, C. J. F. Dean | The Deanery, Shanghai | 1921 |
| Tachibana, M. | 1062 Higashi-Nakano, Tokyo | 1881 |
| Talbot, R. M. | | 1915 |
| Tanner, Paul von | C. M. Customs, Soochow | 1885 |
| Tayler, A. Ll. | Arts & Crafts, Shanghai | 1915 |
| *Taylor, C. H. Brewitt | Commissioner of Customs, Mukden | 1885 |
| Teesdale, J. H. | 30 Peking Road, Shanghai | 1916 |
| Tenney, Dr. C. D. | American Legation, Peking | 1913 |
| Thellefsen, E. S. | G. N. Telegraph Co., Shanghai | 1913 |
| Thomas, J. A. T. | Shanghai | 1890 |
| Throop, M. H. | St. John's University, Shanghai | 1912 |
| Ting I-hsien | C. M. Customs, Shanghai | 1902 |
| Toller, W. Stark | *c/o* Foreign Office, London | 1907 |
| *Tochtermann, Karl | C. M. Customs, Shanghai | 1900 |
| Touche, J. D. la | C. M. Customs, Mêng Tze, Yunnan | 1911 |
| Toussaint, G. C. | French Legation, Peking | 1917 |
| *Trollope, Rt. Rev. Bishop M.N. | Seoul, Korea | 1911 |
| Tucker, G. E. | 5 Peking Road, Shanghai | 1915 |
| Tucker, Mrs. G. E. | 5 Peking Road, Shanghai | 1915 |
| Turner, Skinner, Judge | British Supreme Court for China, Shanghai | 1916 |
| Twentyman, J. R. | 24 Yuenmingyuen Road, Shanghai | 1894 |
| Tyler, W. F. | Peking | 1915 |
| Unwin, F. S. | The Angela, Victoria B. C. Canada | 1914 |

| Name | Address | Year of Election |
|---|---|---|
| Van Corback, T. B. | *c/o* A. E. Algar & Co., Shanghai | 1913 |
| Van der Woude, R. | 8 Nanyang Road, Shanghai | 1915 |
| Vauthier, Georges | 143 Avenue Dubail, Shanghai | 1921 |
| Verbert, L. | 20 The Bund, Shanghai | 1913 |
| Veryard, Robert K. | Y.M.C.A., Changsha | 1917 |
| Vizenzinovitch, Mrs. V. | 1 Kiangwan Road, Shanghai | 1914 |
| Wade, R. H. R. | C. M. Customs, Tientsin | 1918 |
| Waller, A. J. | Kelly & Walsh, Ltd., Shanghai | 1916 |
| Wang Chung-hui, Dr. | Peking | 1913 |
| Ward, Mrs. Lipsom | 36 Peking Road, Shanghai | 1920 |
| Ware, Miss Alice | 20 Kwen Ming Road, Shanghai | 1918 |
| Warren, Rev. G. G. | Wesleyan Mission, Changsha | 1909 |
| Washbrook, H. G. | 6 Shih Ta Jen Hu t'ung, Peking | 1908 |
| *Watson, Dr. P. T. | Fenchow, Shansi | 1920 |
| Weatherall, M. E. | 52 Ta Fang-chia Hu t'ung, Peking | 1919 |
| Webb, Mrs. C. H. | 21 Studley Avenue, Shanghai | 1919 |
| Webster, Rev. James | 17 Brompton Lane, Strood, Rochester, England | 1911 |
| Werner, E. T. C. | 3 Tung Huang Ch'eng Kên, Hou Mên Wei, Peking | 1915 |
| Westbrook, E. J. | Asiatic Petroleum Co., Shanghai | 1916 |
| Wheeler, Rev. W. R. | A.P.M., Hangchow | 1920 |
| White, Rev. H. W. | Yencheng, Kiangsu | 1915 |
| White, Miss Laura M. | 30 Kinnear Road, Shanghai | 1916 |
| White, Rt. Rev. Wm. C. | Anglican Bishop of Honan, Kaifengfu | 1913 |
| Whitehead, Miss Edith | *c/o* A.P.C., Tsingtao | 1921 |
| Wilde, Mrs. H. R. | 15 Ferry Road, Shanghai | 1915 |
| Wilden, H. A. | French Consulate, Rue du Consulat, Shanghai | 1917 |
| Wilhelm, Rev. Dr. Richard | Tsingtau | 1910 |
| Wilkinson, E. S. | P.O. Box, No. 41, Yokohama | 1911 |
| Wilkinson, F. E., C.M.G. | British Consulate-Gen., Mukden | 1909 |
| Wilkinson, H. P. | *c/o* Sir H. S. Wilkinson, Moneysbanere, Tohermore Co., Derry, Ireland | 1909 |
| *Williams, C. A. S. | Inspectorate General of Customs, Peking | 1919 |
| Williams, Capt. C. C. | *c/o* Butterfield & Swire, Shanghai | 1918 |
| Williams, S. J. | S.M.C. Finance Dept., Shanghai | 1920 |
| Wilbur, Mrs. H. A. | 124 Dixwell Road, Shanghai | 1920 |
| Wilson, Mrs. Geo. C. | *c/o* A.P.C., The Bund, Shanghai | 1921 |
| Wilson, R. E. | 6 Jinkee Road, Shanghai | 1918 |
| Witt, Miss E. N. | 16 Queensborough Terr., Hyde Park, London, W. | 1912 |
| Woets, J. | Credit foncier d'Extreme-Orient, Peking | 1919 |
| Wood, A. G. | Gibb, Livingston & Co., Shanghai | 1879 |
| Wood, Mrs. Edwin | 19 Medhurst Road, Shanghai | 1921 |
| Woodward, A. M. Tracy, F.R.G.S., F.R.N.S. | 312 Avenue Joffre, Shanghai | 1921 |

| Name | Address | Year of Election |
|---|---|---|
| Wright, Rev. H. K. ... ... ... | 143 North Szechuan Rd., Shanghai | 1919 |
| *Wright, S. F. ... ... ... ... ... | *c/o* C. M. Customs, Peking ... ... | 1916 |
| *Wu Lien-teh, Dr. ... ... ... ... | Plague Prevention Service, Harbin | 1913 |
| Wu Ting-fang, Dr. ... ... ... | 3 Gordon Road, Shanghai ... ... | 1913 |
| Yamasaki, K. ... ... ... ... ... | Japanese Consulate-General, S'hai | 1921 |
| Yard, Rev. J. M. ... ... ... ... | M.E.M., Chengtu ... ... ... ... | 1920 |
| Yates, Smith ... ... ... ... ... | 8 Nanking Road, Shanghai ... ... | 1920 |
| Yokoyama, R. ... ... ... ... | Tokyo Mercantile Agency, S'hai | 1918 |
| Young, R. C. ... ... ... ... ... | Municipal Offices, Shanghai ... ... | 1912 |
| Zwemer, Rev. Samuel M., D.D., F.R.G.S. | 14 Sharia Abou el Sebaa, Cairo ... | 1917 |

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