JOURNAL OF THE

NORTH-CHINA BRANCH

OF THE

ROYAL ASIATIC SOCIETY

VOLUME XLIX—1918

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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:—

SHANGHAI, HONGKONG, YOKOHAMA & SINGAPORE:
KELLY & WALSH, LIMITED.
LONDON: KEGAN PAUL, TRENCH, TRÜBNER & CO., LD.
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.

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.

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 1918

VOL. XLIX.



SHANGHAI:
KELLY & WALSH, LIMITED.

OFFICERS FOR 1918-1919.

President	Sir E. D. H. Fraser, K.C.M.G.
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PROCEEDINGS

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society was held on Friday, June 13th, 1918, at the Society's hall, when Sir Everard Fraser, H.M. Consul-General, presided over a small attendance supported by Dr. A. Stanley and the Rev. I. Mason, Hon. Secretary.

The Chairman commented upon the smallness of the meeting and remarked that in its way it was a compliment as showing that the members were satisfied with the manner in which the affairs of the Society were being managed. The finances of the Society were in a satisfactory condition and he was pleased to note that in spite of the terrible circumstances afflicting the world the Society had done quite well.

The Honorary Librarian's Report.

Mrs. C. D. MaGrath read the librarian's report which was as follows:—In the absence of the honorary librarian, I have the honour to present the annual report as hon. assistant librarian of the North China Branch of the Royal Asiatic Society. The work of the library has continued uninterrupted, with nothing eventful to mark the year. Students of Asiatic subjects have taken advantage of the library to pursue their work, finding the quiet room an excellent place in which to study. Owing to the unusual conditions prevailing, the output of books on Far Eastern subjects has been small, therefore few new books have been acquired, either by purchase or donation. However, we have had an important work on art *Memoires concernant l'Asie*

Orientale, in two volumes, procured and presented to us through the courtesy of Prof. Maybon. We have purchased for reference the *New Atlas and Commercial Gazetteer of China*, compiled by the Far Eastern Geographical establishment. This work has been put upon the table and found useful by visitors, who frequently consult it.

The Shanghai members are availing themselves of the library, drawing more books this year than in any same length of time.

We continue to send books to non-resident members and it is gratifying to receive letters expressing appreciation of the privilege. The Hon. Secretary, Mr. Mason, has had all the back numbers of the Journal, which for many years have found refuge in Messrs. Kelly and Walsh's godown, removed to our own premises where they are covered by insurance. We have greatly missed our honorary librarian, Mrs. F. Ayscough, who passed the winter in America. The library staff remains the same.

The Chairman voiced the thanks of the Society to Mrs. MaGrath for her services during the past year and expressed regret that she would no longer be able to act as their assistant librarian as she was leaving for America.

The Honorary Editor's Report.

The Rev. Evan Morgan, the editor of the Journal, said the publication would not be so voluminous as in previous years. He detailed some of the features it would contain, making special mention of Captain Laver's paper. Read with imagination it was a fascinating article. Unfortunately the Captain had omitted his addresses to the cats for their barbaric behaviour to the birds that visited the ship.

The Honorary Treasurer's Report.

The Hon. Treasurer's report showed that the income for the year had been $6,040 and the balance at the end of the year was $1,723, which Mr. Mason, who read it, pointed out would be reduced by bills yet to be met.

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

In Account with the Honorary Treasurer of the Society.

CASH ACCOUNT, JUNE 1ST, 1917, TO MAY 31ST, 1918.

RECEIPTS.		
Balance at Credit 31st May, 1917		$1,553.05
Subscriptions of Members :—		
Annual	$2,006.74	
Life	250.00	
		2,256.74
Municipal Grants :—		
International	$1,378.85	
French	136.61	
		1,515.46
Interest on Debentures :—		
Mackenzie & Co., Ltd.	$ 57.85	
Shanghai Waterworks Co., Ltd.	33.15	
Shanghai Municipal Council	15.21	
		106.21
Rent for Lecture Hall		255.00
Sale of Stewart Lockhart Coin book		144.90
Sale of Journal		209.39
		$6,040.75

Audited and found correct,
(*Signed*). A. FERGUSSON.

Shanghai, June 7th, 1918.

EXPENDITURE.		
Interest Paid		$ 34.48
Journal		1,457.59
Library		378.75
Salaries		880.00
Stationery		85.48
Postage		31.81
Public Meetings		200.30
Building Maintenance		155.76
Building Improvements		212.11
Taxes		235.50
Furniture		23.10
Insurance		138.70
Purchase of Debentures (Life Membership Reserve Fund)		449.32
Sundries		33.77
Cash held by Secretary	$ 200.00	
Balance at Credit, 31st May 1918 with H. & S. B. C.	1,523.08	
		1,723.08
		$6,040.75

(*Signed*). R. R. HYND,
Hon. Treasurer,
Royal Asiatic Society, North China Branch.

The Honorary Curator's Report.

Dr. Stanley, the curator, then read his report, which was as follows: —

The Museum collection has been satisfactorily maintained. The bird and mammal collections have been thoroughly overhauled and the cases are now fast sealed against our insect enemies until next winter.

Some useful additions have been made, notably a pair of that incredibly beautiful bird, the Sumatran Bee Eater, from Fokien province; a fine specimen of the Black Bear, a Serow (also known as the "Precipice Donkey") and a pair of Blue Sheep from Tibet. The skins of these Tibetan specimens were sent by the Rev. H. A. Baker and have recently been prepared and converted into more or less life-like specimens in the Museum.

Special mention should also be made of a small collection of crustaceans and molluscs from the Taihu Lake, Soochow and Shanghai, made and presented by Mr. Annandale, Director of the recently instituted Indian Zoological Survey. One of these crustaceans, dredged from the bottom of the Whangpoo, proved to be a new species, the *Leander annandalei*. Another new species of crustacean, the *Rhynchoplax introversus*, is remarkable in that this species of this marine genus was obtained in the fresh waters of the Taihu Lake and may be a survival of the time when it was part of the sea. These specimens have been described by Mr. Stanley Kemp in the records of the Indian Museum, Vol. XIII, Parts IV and V, 1917. It is gratifying to be able to record that our Museum was able to be of some slight assistance to Dr. Annandale when in Shanghai and to acknowledge the benefits our Museum has subsequently received by this association with the Indian Museum.

A very useful and necessary addition has been the acquisition of some thousands of specimens of insects collected throughout the summer in Fukien by the Museum Collector. An educational exhibit is in the course of preparation showing the main features of each order of insects on a series of boards, which are intended to be of special use

for schools by demonstrating zoological classification in an easy and practical way.

The special work in connexion with the reptiles and amphibians of China has been continued and a satisfactory addition to the collection has been made during the year. Frogs from all parts of China are especially wanted during the present year, so as to complete so far as possible their geographical distribution.

Duplicates of birds, reptiles, amphibia, insects, etc., are available for disposal by exchange or sale.

The list of acquisitions to the Museum during the year under review, which is appended to this report shows the happy state that our friends are increasing, and to these our heartiest thanks are given.

MUSEUM ACQUISITIONS.

From June 1, 1917, to May 31, 1918.

	Presented by
Moths (12), and other insects (3), collected at sea	Capt. H. E. Laver
Millipede from Hangchow	F. F. Ferris, Esq.
Batocera lineolata, Fragments of meteorite from disintegrated upper layer of granite	E. Luthy, Esq.
Oligodon sp.? from Foochow	W. O. Lloyd, Esq.
'Sand Saucers' (egg ribbon of necklace shell mollusc), from Chefoo	Dr. Geo. A. Huntley
Xylotrupes dichotoma from Pootung	Mr. Fairhurst
Tropidonotus tigrinus from Sorai	Dr. R. E. Mills
Eggs of Attacus selene and Attacus atlas from Shanghai	Brian Stanley
Arge geei and spine locusts (4), from Soochow	Prof. Gist Gee
Wolframite from Diamond Mountain, Korea	Miss H. C. Bowser
Wasp nests	Yuan Chang
Hornet from Shanghai	O. L. Ilbert, Esq.
Hydrophis fasciatus, Chersydrus granulatus, Enhydris hardwickii, Naia tripudians, Tachydromus sexlineatus, Lygosoma indicum, Rana pileata, Rana nigrovittata (3), Microhyla butleri (2), Microhyla pulchra (2); from Bangkok	Dr. Malcolm Watson
Eremias argus from Korea	Dr. Ralph E. Mills
Zameni mucosus from Batang	Dr. W. M. Hardy
Ursus tibetanus macneilli, Capricornis argyrochestes, Ovis nahura (2), squirrel, toads (2), snakes (2), mice (2), Indian cuckoo, owl, woodcock (2), small birds (2), Scolopax rusticulata (2), Pericrotus roseus, Cuculus micropterus; from Batang	Rev. H. A. Baker
Ardea cinerea from Shanghai	Jno. Cock, Esq.
Phasianus soemmeringii from Kobe	V. H. Lanning, Esq.

Thaumalea picta from Ichang	J. E. Bell, Esq.
Botaurus stellaris from Wuhu	D. MacGregor, Esq.
Aquila chrysaetus from Hangchow	Dr. Main
Lepidolite from Rhodesia and snake from Hongkong	Dr. Heanley
Ground Beetle (*carabidae*) from Anking	Rev. R. Young
Gallinaga megala from Manchuria (midwinter)	K. H. Lindholm, Esq.
Hoemalopis oscularis from Hangchow Bay	Wakeford Cox, Esq.
Melania cancellata, Modiola lacustris, Corbicula sandai, Anadonta woodiana, Stenothyra decapitata, Limnaea elessini, Potamon denticulatum, Leander modestus, Palaemon asperulus, P. nipponensis; from Taihu. Vivipara capillorum from Soochow and Lesarma dehaanii Caradina denticulata (sub-species sinensis, nilotica and gracilipes) from Shanghai	Dr. Annandale
Lesarma dehaanii from Shanghai	Dr. Stanley
Phasianus versicolor	V. H. Lanning, Esq.
Phasianus soemmeringii	J. P. Christiansen, Esq.
Tringa subminuta, Dendrocopus cabansi; from Chinkiang	Capt. Purton
Cyclemys flavomarginata (3), from Shanghai, Platysternum megacephalum from Foochow	Purchased
Attacus selene from Shanghai, Basalt cast with enclosed loose pebble from Chungking	R. E. Neale, Esq.
Hydrosaurus salvator, Tropidonotus stolatus (2), Tropidonotus piscator (2), Zamenis korros (3), Liolepis reevesii (3), Naia Naia atra; from Hoihow	C. Talbot Bowring, Esq.
Alligator sinensis, from Wuhu	Mrs. R. N. Macleod
Coluber taeniurus (3), Bufo vulgaris (2), Rana limnocharis, Rana esculenta (10); from Suining, Szechuan	Dr. W. H. Davidson
Merops sumatranus (2), Podicipes nigricollis, Herodias eulophates (3), Perdrix daurica (2), Ampelis garrulus (2), Sterna sinensis (2), Some thousands of specimens of coleoptera, orthoptera, neuroptera, hemiptera, hymenoptera and mollusca from Fokien	Collected

ARTHUR STANLEY,
Honorary Curator.

The Honorary Secretary's Report.

Mr. Mason then read the Hon. Secretary's report, which was as follows:—

The Council has met eight times during the year for the transaction of business of the Society. Once more we are able to report gratifying additions to our membership, no less than 54 new members having been elected. Our regulations

require the public announcement of the names, which are as follows:—

Mr. and Mrs. E. J. Dingle, Mrs. Alway, Sidney Flemons, F. J. Mayers, S. B. Stevenson, A. G. Loehr, N. P. Matzokin, L. Laforest, S. M. Zwemer, L. C. Arlington, G. C. Toussaint, A. P. Marsoulies, G. W. P. King, A. H. Sanders, S. A. Polevoi, C. Brooke, Miss E. E. Newbery, M. Cupelli, Miss Y. G. Cambiagi, D. H. Leavens, R. E. Neale, J. D. Hogg, E. R. Hughes, N. Pfeffer, H. B. Belcher, W. B. Kennet, G. E. Peet, Miss A. L. Peet, B. Mather, R. Yokoyama, J. M. Rogers, R. D. Lord, T. W. Shearstone, E. S. Bennett, Edwin Gilchrist, G. H. Danton, R. J. Hardstaff, R. H. R. Wade, H. L. Fardel, J. W. Dovey, A. L. Shelton, A. M. Macdonell, H. A. McNulty, C. H. Martin, C. A. Jensen, A. C. Hamilton, C. Ghiselin, Bishop Graves, C. J. Spiker, J. B. Powell, R. F. Fitch, Miss A. Ware and I. R. Green.

By resignations we have lost 15 members, and three deaths have been reported, viz.: Mr. A. S. Wilson, Mr. S. Rayner, and Prof. E. Chavannes.

Prof. Chavannes was one of our Hon. Members, connected with the Society for nearly 30 years. The list of Hon. Members is strengthened by the addition of Mr. S. Couling, M.A., who is so well known for his past work for the Society, and more recently by the publication of his valuable *Encyclopaedia Sinica*.

The usual pruning of the list of members by removal of defaulters has resulted in further reducing our list by twenty-four names.

The present membership is 515 a net gain of 12 over last year. Ten public meetings have been held during the season, all well attended and in some cases there was not sufficient room for those who came; the problem of increased accommodation is one which must soon claim the attention of the Society. The Papers read, and Lectures given, before the Society were as follows:—

"The Boundary Provinces of Western China," by Mr. E. C. Wilton.

"Notes on Popular Chinese Superstition," by Mrs. F. Ayscough.

"River Problems of China," by Dr. H. Chatley, M.I.C.E.

"Jerusalem," by Prof. A. H. Sayce, LL.D.

"Chinese Puzzledom," by Mr. Charles Kliene, F.R.G.S.

"Some Leaves from a Consul's Note-book," by Mr. H. H. Fox, C.M.G.

"A Case of Ritualism," by the Rev. Evan Morgan.

"The Early Malays and their Neighbours," by Judge C. S. Lobingier.

"Some Physical Features of China," by Dr. C. K. Edmunds.

"The Forbidden Cities of Arabia," by Dr. S. M. Zwemer, F.R.G.S.

The general expenses have risen during the year, notwithstanding which the Hon. Treasurer's statement may be considered satisfactory. It should, however, be mentioned that bills due for payment immediately after this annual meeting, will very largely reduce the present balance in hand.

Members are again reminded of the very favourable rates at which they can purchase back numbers of the Journal, if ordered through the Secretary.

Election of Officers.

The report and accounts having been adopted, a vote of thanks was passed to the Council for their services during the past year, after which the following officers were elected:—

President.—Sir E. D. H. Fraser, K.C.M.G.; Vice-Presidents—A. Stanley, M.D., the Rev. Timothy Richard, D. LITT.; Curator of Museum—A. Stanley, M.D.; Librarian Mrs. F. Ayscough; Hon. Treasurer—Mr. R. R. Hynd; Editor of the Journal—the Rev. Evan Morgan; Councillors—H.E. V. Grosse, Mr. H. A. Wilden, J. C. Ferguson, PH.D., Mr. G. Lanning, Mr. C. B. Maybon, the Rev. F. L. Hawks Pott, D.D.; Secretary—Mr. Isaac Mason.


DRAINAGE PLAN OF CHINA
BASIN OF LIAO RIVER
AREA 75,000 SQ. GEO. MILES
BASIN OF LAN RIVER
AREA 41,000 SQ. GEO. MILES
BASIN OF PEI YANG RIVER
AREA 3500 SQ. GEO. MILES
BASIN OF HAI RIVER
AREA 65,000 SQ. GEO. MILES
BASIN OF YELLOW RIVER
AREA 305,000 SQ. GEO. MILES
BASIN OF HWAI RIVER
AREA 50,000 SQ. GEO. MILES
BASIN OF YANG TZE RIVER
AREA 521,000 SQ. GEO. MILES
BASIN OF CHIEN TANG RIVER
AREA 17,000 SQ. GEO. MILES
BASIN OF MIN RIVER
AREA 18,000 SQ. GEO. MILES
BASIN OF WEST RIVER
AREA 105,000 SQ. GEO. MILES
BASIN OF RED RIVER
AREA 58,000 SQ. GEO. MILES
CANAL
GEOGRAPHICAL MILES
STATUTE MILES
KILOMETRES
COMPILED FROM WHANGPOO CONSERVANCY RECORDS

RIVER PROBLEMS IN CHINA*

HERBERT CHATLEY,
D.SC. (ENGR.) LOND., M.INST.C.E.IRE.
Engineering Department, Whangpoo Conservancy Board.

The increasing attention which is being given to conservancy problems in China owing to the paramount necessity of enabling certain of the treaty ports to be accessible to modern deep draught ships and the disasters which have occurred from time immemorial from the bursting from restraint of the Huang Ho, the Huai, the Hsi Kiang, the Pei Ho and the Grand Canal serve as a ready excuse for speaking of the general question of water control in China. Much information of a technical character has been accumulated by the different Conservancy Institutions and other public bodies but it has not been co-ordinated and the majority of this is not accessible or intelligible to the untechnical man.

The map, information and date contained below are chiefly derived from the library and records of the Whangpoo Conservancy Board, and I have obtained permission from the Engineer-in-Chief of the Board to make use of these records of his office for this brief resumé of some of the problems which are crying aloud to be solved.

The matter can be considered from several points of view:

(1) Irrigation and water-supply; (2) Navigation; (3) Flood protection; (4) Power production.

There are few countries in the world which can boast so much concentration of the drainage. The whole of China proper and more (excepting a few small coastal areas) discharges to the sea through seven channels from North to South, as follows:

*Read before the Society December 6th, 1917.

(1) The Liao River; (2) The Hai Ho; (3) The Huang Ho; (4) The Yangtse River—including the Whangpoo; (5) The Min River; (6) The West River; (7) The Red River.

The map shows the basins of these streams.

One of the most important features about Chinese Rivers is the fact that the low flat areas ("deltas") which they have built up at their mouths by the denudation of the high land in which they and their tributaries rise, are subject to almost annual inundation.

This is due to the concentration of the rainfall in China within the summer months so that the channels which are sufficient to carry away the water during, say, ten months of the year cannot hold the temporarily enormously swollen volume during the other two months. In prehistoric periods such annual inundations served to build up the plains by the silt deposited and undoubtedly had man not appeared the land would have steadily risen until the level became so high that flooding would be exceptional. It would seem therefore that these plains are geologically speaking young and that the agriculturist found it necessary to use the bulk of these areas before nature had completed them. Hence from the earliest period in China's history we find levees or dykes being employed to keep the rivers within their normal bounds and it seems probable that the requirements of humanity will compel this course to be perpetually adopted. This has the somewhat curious result that it accelerates the growth of the coast so that the past and present operatons of the hydraulic engineer in China are actually enlarging the territory at a greater rate than would naturally occur. The question of inadequate channel occurs in a peculiarly aggravated form in the Yellow River which will be referred to later.

In this connection it may be mentioned that there is a long standing controversy as to the respective merits of dykes and dredging.

The latter is of course the process of excavating mechanically the bed of a stream. It is claimed for the dyke on the one hand that by restraining the waters within one comparatively narrow area they are compelled to scour out a deep channel which will not deteriorate. On the other hand it is asserted that judicious excavation of the bed will so guide the flowing water that they will naturally deepen the excavation and lower the flood level, while it is alleged against the dyke system that the channel and flood level will gradually rise so that the dykes will be eventually overtipped. In actual fact it seems that the conditions are so complex that there is no absolute advantage in favour of

the one method as compared with the other, and the immediate protection, simplicity and lack of difficulty which dyke construction gives weigh heavily to its credit.

The chief difficulty in China in the dyke question is that in order to get the maximum area of land the dykes are placed so close to the winter channel that the cross section between the dykes in the flood season is barely sufficient. The difficulty of protecting the dykes when the deep channel cuts a loop towards them is also serious, and the advantage of laying out river training works in smooth curves has not been appreciated. Some consideration should also be given to the enormous amount of energy, expense and co-ordination required to build and maintain a system of dykes which taken altogether probably exceeds in bulk all the railway embankments in the world.

Still another factor in the problem is the fact that while it is desired to shut out the water during the flood period, it is necessary to be able to admit prescribed quantities of water for agricultural purposes throughout the growing season. Furthermore in such places as are possible the high economy of water transport has led to the utilization of every possible water course for navigation and the construction of numerous canals. In this province of Kiangsu alone there are over five thousand miles of canals.

Inland navigation has been developed in China to an extent which is almost without parallel in history and at the present moment comparatively frail vessels successfully ply through rapids in gorges in the Yangtse, Han and West Rivers which few European watermen could care to tackle.

Finally we come to the question of foreign trade and its corollary, the mechanically propelled ship. Experience shows that it is the highest economy to carry cargoes in the largest possible ships both in the sea and in the inland waters. The interior waterways of China are mostly shallow, especially during the winter and the harbours are in most cases obstructed by bars, which are serious hindrances to large steamers.

Add to all this the fact that the rapidly growing industrial development of the world will sooner or later influence China towards the exploitation of her very considerable sources of water power in the mountains and it will be seen that China's rivers present some problems of the highest importance and interest.

We will therefore proceed to consider the principal rivers and give some idea of what are or may be the features to be noticed.

The Red River.

This stream debouches in French Indo-China but has a large part of the watershed in Yunnan. There are three large branches which unite just above Hanoi. Floods occur not infrequently and it is understood that the French Government has under consideration definite conservancy and protective measures.

The West River.

Owing to severe floods in 1914 (followed by worse in 1915) the Board of Conservancy Works of Kwangtung was created and investigation work started.

Much detail on the subject of this river is given in the Engineer-in-Chief, Captain Olivecrona's Report No. 1 entitled "The West River Survey of 1915" (Board of Conservancy Works of Kwangtung).

The catchment area is some 131,274 sq. miles. The total length is about 1,112 miles (301 miles in Yunnan, 230 miles in the Kweichow-Kwangsi border, 385 miles in Kuangsi and 196 miles in Kwangtung), of which the last 87 miles lies in the delta. At Wuchow a change of level of 21 feet occurred in 24 hours in 1914.

The dykes are repeatedly breached and in some places overtopped by the flood waters.

Dykes from 10 to 30 feet high protected the plain and the conclusion has been reached that it is impracticable to lower the flood levels, all that can be done is to supplement, reconstruct or strengthen and maintain these dykes under a proper system of co-ordinated supervision and maintenance.

The Min River.

The urgent problem here is to improve the accessibility of the city of Foochow. At present foreign ships even of moderate draught can only reach Pagoda Anchorage, some 8¾ miles below Foochow. Above this the river abounds in shoals. Even at spring tides there is only about 12 feet through depth. A regulation scheme is contemplated there which will undoubtedly improve the conditions by guiding the water into a constant and narrower channel.

The Yangtse Kiang (including the Siang and Whangpoo).

This enormous river drains some three-quarters of a million square miles of country, discharges three million cubic feet per second in time of full flood and is navigable

in summer for fairly large steamers for 600 miles from its mouth.

The hydraulic problems of this river are numerous. The following are the most important:—

(1) Improvement of the navigational conditions in the torrential gorges between Chungking and Ichang.

(2) The protection from floods of the alluvial areas near the river especially at:

(*a*) the mouth of the Siang River where an immense lake, the Tungting, swells and shrinks with the Yangtse.

(*b*) the mouth of the Kan River, where a similar lake, the Poyang, exists.

(*c*) between Tatung and Taipingfu, where a group of variable lakes exists.

(*d*) in the Estuary below Kiangyin where excessive tidal waves rise above the level of the land.

(3) The control of the shifting channels which impede navigation between Hankow and Woosung and threaten the existence of Chinkiang as a port.

(4) The regulation of the Whangpoo and improvement of the approaches to Shanghai, the largest harbour of Central and North China.

外交部藏書

It is well known how the indefatigable energy of Mr. Archibald Little succeeded in overcoming the difficulties of the *passage of the gorges* by steam. Immense steam power and great navigational skill is required. The passage consists of alternate comparatively calm extremely deep reaches separated by narrower shallow rocky rapids over which even very small junks require 20 or more trackers. Many lives are lost annually and the mails are lost to the extent of an appreciable percentage. Doubtless money put into winding engines and removal of bad places by blasting would alleviate some of the worst features.

A railway has been surveyed along the gorges and is considered feasible economically but there can be little doubt that an improvement of the navigational conditions would be of great benefit. The water gradient from Chungking to Ichang is 1.2 feet per mile, and in the parts of the channel where it is free from rock bars, the maximum velocity does not often exceed 7 feet per second.

The *protection of the alluvial lands* from flood is entirely managed by dykes and there can be little doubt that great improvements could be made by the introduction of a completely co-ordinated system and more scientific locating and maintenance of the dykes. Telegraphic warnings of the approach of heavy freshets would also be of great service.

The question of training works near Hankow and Kiukiang has been mooted. The chief difficulty is the tendency to form several channels instead of one, the depth in each being too little. Some 20 miles of works would be required at each place.

The *problem of Chinkiang* is one which threatens the extinction of the port. The loop which the river makes at this point is advancing down stream cutting away the north bank opposite Chinkiang and forming a shoal on the convex side in front of the wharves. In twelve years the north bank has been eroded to a depth of 4,000 feet and the shoal is developing to correspond. Remedial measures, such as the construction of long groynes projecting from the north bank, are urgently necessary.

Re the *Whangpoo Regulation* the several reports of the Board give full information. A full account of the Yangtse Estuary and the problems to be solved is contained in the "Report on the Yangtse Estuary," issued by Mr. von Heidenstam in August, 1916.

Probably the most important problem in connection with the Yangtse is the question of the outer bar. The Yangtse enters the sea through three large channels, the North Branch, the North Channel and the South Channel. Between the first two lies Tsungming Island and between the second two a chain of small islands and the Tungsha banks. The latter will undoubtedly form a considerable island in course of time. Shipping uses both the North and South Channels but there is a bar in the former a few miles west of Woosung over which there is only about 12 feet of water at lowest low water and the passage is moreover tortuous and continually changing. Hence the South Channel is the principal route. Between the Tungsha Flats and the South Channel a bridge of hard mud rise in the bed of the Yangtse. The saddle of this bridge is termed the Fairy Flats and lies only some 16 feet below the lowest low water level. The tides rise from 8 to 16 feet above this level so that the depth at high water is from 24 to 32 feet. Thus even with the greatest tidal depth the large vessels which ply on the Atlantic could not enter the Yangtse. There is no other place nearer than Tsingtao in the North and Hongkong in the South which can offer anchorage and inland communication so that it is absolutely necessary for something to be done.

If and when the Yangtse bar has been improved, large vessels wish to discharge to Shanghai a further problem arises. The Whangpoo will at very low water only admit 24 feet draught and at lowest high waters about 30 feet.

The Yangtse outside Woosung is too exposed for convenient unloading by lighters and in any case this process is a slow and inefficient one. Consequently the question of further improving the Whangpoo comes up for discussion.

Naval architects confidently expect draught of 40 feet to become usual in a few years and it is becoming a serious problem how China can be maintained in connection with the trans-Pacific Ocean services.

The Yellow River (including the Huai and Grand Canal).

The great plain of North China consists almost, if not entirely, of the delta of the Yellow River. After passing the southernmost part of the Shansi plateau (a spur of the Mongolian Plateau) its course is no longer defined or obstructed by any high land except the mountains of Shantung. The latter was in earlier days undoubtedly an island and the Yellow River delta formed fanwise from Kai-feng-fu eastwards. It so happens that the general mass of China has not been submerged under the sea since the middle of the Secondary geological epoch (at least fifty million years) and during a large part of this time there have been dry regions to the North from which sand has been carried by the wind. Hence it happens that Shensi and Shansi both possess great thickness of this air-borne sand or loess and the tributaries of the Yellow Rivers are steadily carving it out. The water of the stream is therefore unprecedently heavily charged with silt and great quantities are also forced along the bottom as mud. Along a course either north or south of Shantung the fall to the sea is about the same, 1 in 5,000, which is a very large gradient for a big river. The muddy bottom steadily works forward and raises the channel. When the river is swollen by the summer rains the water level rises high above the surrounding land. Near the sea in the old bed south of Shantung the bottom of the channel is higher than the adjacent land. Dykes alone protect the country but as at present arranged can do little more than postpone the trouble. Some idea of the uniqueness of the river is given when it is noticed that it has no tributaries for some 300 miles from its mouth. The only water connections are to irrigation and navigation canals which are controlled by sluiceways and serve during high level periods to draw off water.

The migrations of the Yellow River extending from Tientsin to Chinkiang have built up the plain but there are several other drainage channels, especially the Huai to the

south and the Wei to the north. The former drains the eastern side of the Honan hills and the former the south east part of Shansi. Both are subject to violent fluctuations of level by reason of the summer intensity of the rainfall and the rapid descent from their sources to the plain and this has been aggravated by deforestation. In addition to this, however, the Yellow River has formerly usurped their old channels and raised their beds so much that the Huai has been forced into a system of lakes and, via the Grand Canal, into the Yangtse, and the Wei has been forced into the Hai Ho at Tientsin.

The Huai, owing to its inadequate means of discharge, is almost annually flooding large areas of agricultural land.

As is well known the American Red Cross Society has advised on the problem of the Huai, and it is considered that by the joint improvement of the Grand Canal, construction of channels and the proper control of the lake reservoirs that some 2½ million mow of land can be reclaimed.

The Grand Canal consists of four sections:

(1) Hangchow to Chinkiang on the Yangtse.
(2) Yangchow on the Yangtse to the Yellow River.
(3) The Yellow River to Tientsin.
(4) Tientsin to Tungchow.

The first and fourth sections have no relation to the Yellow River.

The second section is fed by the River and also by the west running rivers from the Shantung mountains. There are some overflow weirs which allow surplus water to run to the sea but these are not sufficient. The current towards the Yangtse is very considerable. From Tsing Kiang Pu where it crosses the old bed of the Yellow River to the Yellow River the control of the water is uncertain.

The third section, from the Yellow River to Lin Tsing Chou is similarly defective, but from the last named place to Tientsin the canal is really the Wei River and runs normally except in so far as it may be swollen by rain or overfilled by the Yellow River. The latter seems to have happened this last year.

The canal was orginally built for the transport of tribute rice. Seeing that all contributions to the Central Government can be more conveniently sent by sea or rail, it has ceased to serve its ostensible purpose and the Government is no longer strongly interested in it. Nevertheless it must be conserved for two reasons:

First, it is a valuable means of water communication which can be made much more so.

Second, it controls the discharge of the Wei and Huai rivers which will suffer if it is too long neglected.

The Hai Ho.

The publications of the Hai Ho Conservancy Board give considerable information on the subject of the Hai Ho Hinterland.

The arrangement of the rivers in the neighbourhood of Tientsin is very unusual and repeatedly leads to difficulties. The common channel from Tientsin to the sea is termed the Hai Ho but immediately above Tientsin a number of streams meet.

Proceeding from the south clockwise there are as follows:—

(1) The Nan Yun Ho or Grand Canal, which is really the Wei River. This has a large tributary—the Liu Chang Ho—and so receives the drainage of a large part of southern Chihli and a part of south-east Shansi.

(2) The Hsi Ho, which has several branches leading from the Wu Tai Shan region in Shansi and the Pao Ting Fu area of Chihli.

(3) The Hun Ho, which drains the rim of the Mongolian plateau from beyond Tatung fu to Kalgan.

(4) The Pei Yun Ho, or Northern Grand Canal. This is a high level canal fed by the Chao Pai Ho, which drains the mountains north of Peking. The natural outflow of this river appears to be to the Pei Tang Ho through the town of Lu Tai east of Tientsin, but by means of dykes the water has been diverted into the Pei Yun Ho so that it passes Tungchow and enters the Hai just above Tientsin.

Both the Pei Yun Ho and the Nan Yun Ho are provided with overflows towards the east. A year or two ago the Chao Pai Ho broke away some miles above Tungchow and it was considered advisable by the Chinese Authorities to permanently divert the waters of the Chao Pai Ho away from the Hai Ho, but as this river is the only one which can be relied on to scour out the Hai, the Hai Ho Conservancy arranged for construction of a dam (with an overflow) at the breach.

The Hun River has a very large run-off but the water is heavily charged with silt and this tends to steadily choke the navigable channel unless the water from the other streams dilutes it.

The recent floods originated principally in the Wei and Hsi rivers but it is more usual for the Hun to be the cause of trouble. Floods occur almost annually at Yangtsun which is near the junction of the Hun River with the Pei Yun Ho. It is perfectly certain that an impossible state of things is developing at Tientsin. The problem is just now under consideration but it calls for immediate and wise action.

The Liao.

This river which rises in the Manchurian slopes of the Mongolian plateau is also liable to violent freshets which flood the lower parts and in addition has at its mouth a bar which affects Newchwang. A conservancy board has been formed for the lower river in 1914.

By closing a bayou or lateral outlets an improvement has been made and work is now going on.

Procedure.

Having thus rather briefly described some problems in connection with China's rivers, it is desirable to say something of the procedure by which any steps for improvement must be taken. Expert knowledge of general principles and past practice is required, together with all available information as to the conditions of the problem. Contrary to a widely held belief this aspect of the matter is not so difficult. The serious side of the question is the presentation of a scheme which is sufficiently extensive to properly cope with the problem and at the same time rests on a sound financial basis. It appears to the writer that almost all China's difficulties arise from lack of co-ordination. Even in her present unfavourable financial position there would be no serious handicap if a strong and wise government existed. This is mentioned in connection wth river control because of the extraordinay degree to which even one river may affect many public bodies. For example, the question of Tientsin affects the farmers over an area of over 100,000 square miles, it affects the strategic position of the capital and the whole of the present railway communications with Europe. It concerns the governors of four provinces and the welfare of three different government railways. It touches on the very delicate question of foreign control of Chinese state possessions and affects the shipping interests of Shanghai, Hongkong and Japan. In spite of all this interrelation it is very doubtful how really sufficient money can be raised to radically change the situation.

These questions of national politics cannot, however, be considered at great length on this occasion, and we may proceed to discuss how the engineer proceeds to study a river problem. There is one binding rule, *viz.*: The river must be considered as an organic whole.

First of all the whole of the area from which the river receivers water must be surveyed so that the area served by the various branches and gradients in the valleys may be known.

Secondly, rainfall observations for a number of years at many evenly distributed points over the whole area are required.

Thirdly, accurate plan and soundings of the main channel and levels of the immediately adjacent country must be prepared. In the case of flat country these levels should extend over the whole surface. Thus in the case of the Yellow River it is urgently necessary to know the levels all over the Great Plain.

Fourth: Measurements of current velocity and in the lower parts of tides and tidal currents must be made.

With these particulars it can be estimated without great inaccuracy that sectional area is required and if improvements can be made by deepening the bed. From a judicious consideration of all the facts certain lines are then laid down to which the river can reasonably be expected to conform and works are designed which will develop tendencies towards these lines. Speaking generally sharp curves and abrupt changes of width or section should be removed and the width should be regulated to diminish at a uniform rate as the river is ascended, projections and hollows being eliminated. By means of long jetties the channel can be kept narrow out into deep water and in this way bars can be removed or reduced and by projecting spurs or hard facing the cutting away of a convex can be stopped.

In China speaking generally the dyke question is the most serious and the points to be decided are as follows:—

(1) How high and broad the dykes should be.
(2) How far they should be placed from the main channel.
(3) Where overflow weirs and other connections should be made.
(4) What system is employed for maintenance.

In addition there is the question of training works to prevent loops from reaching the dykes and in cases such as the Yellow River the provision of silt settling areas.

Questions of dredging in conjunction with dykes are also important. In those cases where a stream has several

channels and is losing its force, dredging in one will frequently help since the water runs in the direction of least resistance, or to speak more correctly the velocity always tends to a maximum.

Power Production.

Although China possesses great stores of coal all parts are not equally favoured and it is certainly only a matter of time before the power possibilities of her rainfall and mountains are utilized industrially. At the present time this power is already being used to a very considerable degree for rice hulling mills. In every one of the valleys in the lower parts of Yangtse there will be found dams holding the stream up 5 or 6 feet. From above the dam a flume runs to a water wheel which drives a series of tilt hammers and the latter beat on the rice. Speaking generally the results are absurdly disproportionate to the means employed and many a young Chinese engineer might do worse than design improved forms of water wheel for his family village. Due regard must, however, be had to the materials obtainable and the limitations of the artizans available.

Undershot water wheels deriving their power from the current alone, without a dam, are also to be seen but we may broadly say that hydraulic power is quite inefficiently used.

By the construction of massive high dams in suitable positions numerous large power stations could be established. The energy so obtained converted into electricity could be sent by cable to an industrial centre or employed on the spot for the production of chemicals. It should be remarked in this connection that all those materials popularly known as chemicals are, as it were, electrified matter and derive their value from the fact that they can be kept in a state of raised potentiality for a considerable time under proper conditions. In Scandinavia it has been found worth while to devote the bulk of the hydraulic energy not required for lighting and power to the fixation of nitrogen. Compounds of nitrogen are essential factors to the development of life and some are therefore excellent fertilizers. There is also a great demand for them in the manufacture of explosives. If a scheme for preparation of nitrates could be worked in connection with Chinese agriculture, it would seem excellent but the financial aspect of the matter would have to be worked out, and the fact that the Chinese farmer has also devised a fairly good system of fertilizing must not be neglected. As for export the question of freight must also be considered.

SOME NOTES ON LAND-BIRDS,

INCLUDING ALSO GENERAL REMARKS ON THE BIRDS OBSERVED AT SEA ON THE COAST OF CHINA IN 1916.

H. E. LAVER.

These notes refer principally to Land-birds which I have seen at sea during this year—frequently both land-birds and insects have been meet with when at a considerable distance from land. I have also noted the sea-birds when present—these represent but few species—and as many sea birds take several years to reach maturity, no doubt I have been occasionally wrong in naming these, especially when in immature dress.

After all it is frequently very difficult to be absolutely certain in naming the gulls or petrels, the view one gets is more often than not, only a fleeting one, as the birds fly past, and as their whole appearance changes as the bird grows to maturity, one is often in doubt as to the species.

It will be noticed that in some voyages, few birds have been observed, I usually note all I have seen, but much depends on the season and whether the ship went North or South at the right time. And with sea-birds the scarcity or otherwise of food will govern their movements also. The notes will be found to include several trips to Saigon, across to the Philippine Islands and to Java.

Few opportunities offer for special remarks on the natural history of life met with at sea, because the ship is seldom stationary, with the exception of such as when birds follow the ship; most other objects are lost to view almost as soon as they are seen.

March 29th.—Chefoo to Swatow. Light variable winds, misty overcast weather. Calm sea. Being 6 miles east of Tung Yung Islands, one small hawk was seen close to the ship.

March 30th.—Light variable winds and overcast. When off Chapel Island numbers of swallows were met with, hawking for flies over the sea.

April 10th.—Swatow to Hankow. A moderate gale from N.W.; misty and foggy. Between Bonham Pass and the Bell buoy, the weather then moderating, a few pied wagtail came on board; occasionally small flocks of duck from six to ten together, were passed, sometimes on the wing, but frequently at rest on the water. Last night the call of plover, flying close over head, lasted on and off for several hours.

April 21st.—Wuhu to Canton. When passing Tungsha Light vessel a great number of swallows hawking for insects, these remained until dark. Also, saw a sandpiper and a bird which I thought to be the pigmy curlew (T Subarquata) and one small hawk. The wind a light N.W. breeze and misty rain.

April 22nd.—Off Hieshan Islands. Light easterly winds and a dense fog. A few swallows near the ship at day break. An eastern golden plover (C. Dominicus) came on board and remained long enough for me to identify. Also, saw another plover which, however, I was unable to identify.

April 23rd.—Lat. 26-00' N., Long. 120-50' E. Variable airs and foggy. Several swallows and a sparrow hawk—this last was bent on mischief, but I did not see it get any bird; one other land bird also seen. One petrel (unknown) also seen in the distance. This evening being off Tung Yung several small fin back whales—but I could not see their heads; fog very dense just now. Many swallows came to rest in the ship evidently lost in the fog. Saw a black plumaged petrel.

April 24th.—Off Chapel Island. Calm. A dense fog. Many swallows round the ship since daylight, possibly some of our visitors of yesterday; by 9 a.m. they had all left. Off Breaker Point at nightfall where many more swallows came on board. A few dolphin seen here.

May 3rd.—Hong Kong to Saigon. Moderate easterly winds and fine. Steering a course to pass 35 miles to the westward of the Paracels. After leaving Hongkong until Gap Rock was passed, swallows were continually seen hawking for flies amongst the Islands, in fact a few remained with us until sunset. Saw a few flying fish occasionally—rather small ones.

May 4th.—Lat. 18-55' N., Long. 111-31' E. Moderate easterly winds and fine. Again plenty of swallows around since sunrise—the only land-birds seen. Numbers of gannet (immature) chasing shoals of fish. As flying fish were numerous, I expect it was these that they were after. Some gulf weed seen.

May 5th.—At noon Kulao Rae Island bore S.W. distant 5 miles. Variable winds and thick misty rain. One land-bird seen, also several swallows. This afternoon passed through patches of plankton—very large patches of a light straw colour—"whales food." Saw one ocean bird with black and white plumage resting on a piece of wood. Flying fish very numerous.

May 7th.—Off the entrance to Saigon River. Heavy rain and thunder squalls. Saw a school of dolphin which I was unable to identify. And it is difficult to describe such animals, more than half submerged in the water; but they were strangers to me. Here a few swallows came round the ship, various other land birds and many paddy birds were seen, all close to.

May 16th.—Saigon to Hongkong. Light southerly winds and showery. When passing Cape Taiwan about 4 p.m. numbers of jelly fish were met with and a few light yellow coloured crabs swimming on the surface.

May 17th.—Approaching Cape Padaran. Large patches of plankton, straw colour; when passing through this a strong smell of ozone present. Later when passing Three Kings' Islets a brownish paddy bird was seen.

May 18th.—Plenty of gulf-weed was met with throughout the day.

May 19th.—Lat. 17-47′ N., Long. 110-50′ E. A moderate S.W. monsoon and overcast. A few gannet (immature) were seen yesterday and to-day. A dove came to rest, head white, back and wings reddish brown with black collar behind.

May 20th.—Lat. 20-52′ N., Long. 113-20′ E. A moderate monsoon and overcast. Three more doves about, like that of yesterday. A pair of black plumaged birds, white rump and long tails. A pair of egret (A. Coromanda) kept flying close to the ship for some hours. Flying fish plentiful, many of large size. Before sunset dragon flies and moths came on board.

May 26th.—Hongkong to Saigon. Calm and fine clear weather. Left here at noon and nothing was seen until the ship was some 20 miles or more South of Gap Rock. When we passed a few shoals of fish close to the surface. Not a bird of any kind was met with.

May 27th.—Lat. 18-55′ N., Long. 111-41′ E. Calm and fine. In the morning passed a few streaky patches of plankton, light straw colour, stretching N.W. and S. E.; medusae plentiful, and such remained all day. The sea being without a ripple I could see well under water, once I saw a small and peculiar fish wriggle away and one large

brown coloured swimming crab. Flying fish in plenty mostly small ones. Three birds which I thought to be petrel, a light brown colour, a little white in each wing when flying. A few immature gannet; and of insects one dragon fly.

May 28th.—Lat. 15-11′ N., Long. 109-25′ E. Calm and very fine clear weather. A few gannet occasionally, generally all brown—and might be immature. Plenty of gulf weed here, a fact I neglected to notice last trip. On one bunch of weed I saw a small turtle about 18 inches long, this was having a rest but scuttled off in a hurry as the ship passed too close, but he did not go far and I could see him waiting just below the surface. Plankton of a light straw colour, somewhat like sawdust, abundant, as were also medusae. Saw one petrel, sooty black, straight tail. Flying fish scarce all day.

May 29th.—7.40 a.m. off Davaich Head. A few gannet seen, immature I think. Also saw a bird about the size of a pigeon with similiar flight, flying in from sea to the land, then distant three miles; general colour brown, wings I may say were short and rounded in form. Off Cape Padaran there were plenty of terns. Gulf weed occasionally since daylight.

June 4th.—Saigon to Hongkong. Light S.W. monsoon and fine weather. At entrance to the Saigon river—Cape St. James, when dropping the Pilot—a small school of dolphin, general colour a light grey, none of a darker colour, nor had they any special markings, only, an occasional one much lighter in hue was seen. Approaching the Britto Shoal saw a land-bird, colour a light buff brown, a short neck with whitish ring round, wings short and rounded, tail long, with a very rook-like flight. A few gannet chasing shoals of flying fish.

June 5th.—When passing Davaich Head (which was distant 5 miles), various seeds and wrack washed from the land, some gulf weed occasionally, and flying fish were plentiful. Not a bird seen all day. At night passed through large coloured patches caused by plankton, but this was not phosphorescent.

June 6th.—Kuloa Rai, N. 53° W.—distant 20 miles. Moderate S.E. winds and fine. Early this morning passed through a few large patches of "whales food," the plankton of last night probably. Some gulf weed seen. Towards sunset four birds were seen. A pair of booby, possibly (S leucogastra) the brown booby; and a pair of small terns or gulls—resembling in part the Kittiwake gull more than anything else, but it was not close enough to distinguish the colour of its bill or legs.

June 7th.—Lat. 19-00′ N., Long. 111-59′ E. A moderate S.W. monsoon and fine weather. A few ocean birds seen; general colour sooty black, but they kept a great way off and I am not able to guess what they were. A few booby present as yesterday. Since sailing from Saigon there has been a cricket in my room, this starts calling at night and maintains the noise without a rest until daylight. I have got accustomed to him now.

June 16th.—Hongkong to Saigon. Calm and fine clear weather. Passing though the Islands to Gap Rock not a bird was to be seen, only an occasional flying fish. After we had passed the Rock plenty of "whales food" of a light straw colour, in long streaky patches. The general direction of which was east and west.

June 17th.—Lat. 19-23′ N., Long. 112-14′ E. Moderate S. E. winds and showery. A dove (colour reddish brown) flew past this morning. Flying fish plentiful and plankton seen occasionally. Later, found the dove sitting on the stoke hole ventilator. A good view of which shows the neck and head plumbeous grey, sharply separated from the colour of the back by a black collar round the hind neck. Back wings and breast of a uniform rufous brown, tail rump and primaries blackish, under tail and vent dirty white. Bill and legs black. Possibly the red turtle dove (T tranguebaricus). Several booby, all fully matured birds, seen chasing shoals of flying fish these remaining in sight until dark.

June 18th.—Lat. 16-38′ N., Long. 110-10′ E. A moderate S.W. monsoon and very fine weather. At sunrise more booby seen. Head, back and upper parts of wings and tail, and under parts of primaries, sooty brown; belly, vent and under parts of tail, white; bill yellow, legs not seen, tail cuneate—possibly the brown booby (S leucogastra). These birds were following the shoals of flying fish, though these last were but seldom seen. At noon Lat. 16-06′ N., Long. 109-58′ E. Very many terns here. Appears larger than the common tern. Black cap, back and upper part of wings French grey, white margins to wings but tips black; neck, under parts of wings and tail, white; bill yellow; legs not seen; tail forked. A dove similiar to that seen yesterday came on board but soon flew away. This afternoon a school of dolphin, which may be the Indian bottle nosed dolphin, these played around the ship for an hour or longer and afforded the Chinese some amusement. The tern have remained throughout the day. I often heard their harsh cry and now and again one would drop like a shot into the sea, seldom coming up without something in its bill.

June 19th.—Approaching Cape Varella; a moderate S.W. monsoon and fine. Saw several tern the same species as those of yesterday. Gulf weed appears to-day. Flying fish appear plentiful. After passing Cape Varella, no more birds were seen, also flying fish failed to appear.

June 20th.—Off Kega Point. Moderate westerly winds and fine. Passed several sea snakes, general ground colour a light yellow having a black dorsal stripe from head to tail, with black bars across the back, belly indistinctly seen, but appeared to be plumbeous. Length about 2 feet 6 inches to 3 feet. Tail compressed flat. I also saw a small school of dolphin swimming in pairs, having a dorsal fin, general colour of back and upper parts, ashy grey, belly not seen. Medusae were plentiful.

June 26th.—Saigon to Cebu. Light southerly airs and very fine. After passing Cape St. James and holding a course for Kega Point I noticed a few butterflies of various kinds, some nearly all yellow, others were rather large and handsomely coloured, also a few white moths seen. The funnel guys and rigging are covered with spiders' webs in long threads, this has been done since leaving the River. We have many mosquitos but these came on board before sailing.

June 27th.—Lat. 11-24′ N., Long. 110-10′ E. A moderate S.W. monsoon and fine clear weather. Nothing seen until noon at above position. When flying fish began to be plentiful; gulf weed and plankton present. This evening I saw a booby the only bird seen to-day.

June 28th.—Lat. 12-36′ N., Long. 113-36′ E. A moderate S.W. monsoon and fine. An occasional booby appears, there are either two kinds, or they are fully matured and immature birds. Flying fish plentiful at times, many of large size. Gulf weed has been present all day. Plankton seen in patches like grains of seed, brown coloured.

June 29th.—Lat. 13-08′ N., Long. 117-43′ E. Easterly winds and fine. An occasional booby seen during the day. Also another large bird, general colour brown, with short rounded wings, a sea-bird of some kind about the size of a booby, but I was unable to identify it. Flying fish plentiful at times and many large ones. Also gulf weed and plankton present.

June 30th.—Lat. 12-44′ N., Long. 120-41′ E. Light S.E. airs and fine. Coasting along Mindoro Island; with the exception of a very few flying fish and some plankton, nothing else was seen all day.

July 1st.—Nogas Island was passed at daylight, being 2 miles distant. Calm and exceptionally fine weather, fly-

ing fish and plankton seem general; one sea snake, yellow-black back with black bars; also a saw-fish was seen.

July 8th.—Cebu to Ilo Ilo by the southern route. When some 40 miles from Cebu, passing down Bohol Strait, keeping close to the coast of Cebu, saw several schools, 8 to 10 in each, of some small whale, general colour plumbeous black; head blunt and rounded; dorsal fin, rounded and not falcate. These whales lay huddled together on the surface, occasionally swimming if the ship passed too close. I am unable to identify them, except they were G seiboldi.

July 13th.—Ilo Ilo to Ningpo. Left port at sunset last night, and passing through the Islands but little was seen. A few shoals of flying fish rose occasionally and included both large and small fry. And a few booby—general colour brown.

July 14th.—Being 16 miles off Kapones Island. Light northerly airs and very fine. Flying fish rose up now and again. And a few boobies—brown coloured birds. A small school of whale were passed, these lying asleep close together; my attention was attracted to them by seeing something glisten in the sunlight. A closer examination showed some to be piebald others nearly pure cream white, dorsal fins were black in some and with others it was only partly black; the dorsal fin was also extremely long, narrow and falcate. Head rounded and blunt. Length about 10 feet. The dorsal on account of its length was most distinct. Mostly these were black, but piebald fins were seen in either piebald or pure white animals. I did not see a pure white dorsal fin.

July 15th.—Lat. 19-12′ N., Long. 118-58′ E. Light N.N.W. airs and calms. Very fine and clear. At daybreak a few brown plumaged booby following the shoals of fish. Flying fish plentiful amongst which I saw a few of large size. Most of the shoals were composed of very small fry. A dark coloured butterfly flew on board this afternoon. Later saw quite a number of booby, upper parts dusky brown, under parts white. These were mostly seen bunched together on the surface and flying away if the ship approached too close. I saw an enormous shoal of very small flying fish rise up, they were peculiar, in the manner in which they rose very high into the air, and then falling nearly vertically almost directly afterwards. As I had my binoculars in my hand at the time I had a good view, in fact they were not very far away, so that there can be no question that they were flying fish. This shoal must have contained very many thousands, it was in fact the very largest shoal of flying fish I have ever seen. Passed through many tidal rips and a strong smell of ozone present this evening, very little gulf weed seen to-day.

July 16th.—Lat. 22-52′ N., Long. 117-40′ E. Light N.W. airs and very fine. Very few flying fish seen to-day. Passed several shoals of other species of fish close to the surface. Plankton, the colour and appearance of paddy in long streakes met with as we get into soundings. A strong smell of ozone present. Saw a pair of small whale this afternoon. Towards sunset flying fish became more numerous.

July 17th.—Passing 6 miles off Turnabout Island. Light southerly airs and very fine. At daylight a brown petrel seen, but this does not approach closely nor follow the ship, so I could not get a distinct view of it nor note it more in detail. Later quite a number of sooty brown or blackish petrel, tail slightly forked. A smaller bird than that seen earlier in the day. All of these followed in the ship's wake. I think it is probable that they are Swinhoe's petrel. Of course the sun playing on the wings of birds causes a different shade, so that at one time, one bird will seen to be quite black and another bird close by will look sooty brown. So that on the wing they are difficult to identify. This flock of petrel remained with us until nightfall.

July 18th.—10 miles to the East of Hieshan Island. Light airs and very fine clear weather. Plankton and Medusae were plentiful to-day, the former in long streaky patches, colour and form somewhat like paddy. One dragon fly came off. No flying fish seen. This afternoon when passing to the eastward of Kueshan Islands gulls (L canus) were seen for the first time this trip, these followed in the wake until Wenchow Island was reached, where they left. And occasionally swallows hawking over the sea were also met with. After closing the land dragon flies became plentiful.

July 26th.—Shanghai to Hongkong. Light variable airs from N.E.; very fine weather. Patahekok Island being west 7 miles distant. A few gulls hereabouts. All L canus as far as I could tell. Medusae also met with. When 2 miles off Heachu Island a few terns (S sinensis) seen flying out to sea. A fair number of boobies fishing in the vicinity.

July 27th.—Passing 6½ miles to the eastward of Tung Yung Island. N.E. airs and very fine. Last night numbers of moths came on board, they were about the size and appearance of clothes moths. An occasional flying fish seen here. When passing Alligator Rock, a large rorqual (B musculus) cruised round the ship for half an hour, dorsal fin small, general colour a light ashy-grey. Once it came within 100 yards of the ship, length might be about fifty feet or more. Several petrel—sooty brown—tail straight.

Medusae plentiful at times. Approaching Turnabout Island a good number of dragon flies around. I noticed that no other flying fish were seen besides those met with earlier in the day.

July 28th.—Approaching the Brothers Rocks, it was calm and fine not a ripple on the sea. Hundreds of small moths came on board here, larger than those of yesterday. Great numbers on board, the surface of the sea being dotted all over with these insects. A pair of sooty brown petrel, tail straight, and several boobies were seen. A newly sawn plank was passed, covered with greenish yellow coloured crabs. Medusae and plankton plentiful. Dragon flies appear towards noon, when the sun had warmed the air. The moths came on board continously all day, from sunrise to sunset, during which time the ship has altered her position fully 100 miles to the westward.

August 2nd.—Hong Kong to Hungay. A moderate S.W. monsoon. Between the Taya Islands and Mofu Hill on the coast of Hainan, plankton appears plentiful, and flying fish frequently seen. An occasional tern singly or in pairs (S anaestheta) were met with always on the wing and fishing. Also I saw a pair of paddy birds.

August 8th.—Entering Hainan Straits from the westward, off Cape Kami. A light S.W. monsoon. A few swifts were seen, also, a tern which I could not identify. And again, when passing Hainan Head at the Eastern Entrance, more swifts were seen and a few tern (S anaestheta). Plankton appears plentiful amongst which I thought I saw several sea-urchin. A deal of very brown coloured gulf weed also present, and dragon flies came on board during the day more especially at the Eastern Entrance.

August 9th.—Having N.E. Head Tamkan Island N. 27° W. distant 11 miles. Light variable airs and fine. There is but little to remark upon to-day, excepting that I have not seen any flying fish this trip. At night the sea very phosphorescent and a strong smell of ozone.

August 10th.—Off Swatow Bar. Calm and fine. This morning there is a strong small of ozone in the air, whether caused by the plankton or from the shore, I don't know. A gull (L canus), and, when passing Double Island, several pairs of white dolphins were seen.

August 15th.—Swatow to Shanghai. Calm with passing fog bank. By Sugar Loaf Pass I saw a few gulls and a tern or two. These remained only across the Bar to Bill Island. After which only an occasional gull was seen until passing Three Chimney Bluff, where gulls and terns were again seen.

Here some dragon flies came round the ship but a dense fog coming on until up to Thunder Head prevented anything else being seen. Of Thunder Head the sea greatly discoloured by plankton, which extended some distance below the surface. A calm sea enabled a good view of conditions under water. This evening when passing 4 miles east of Chapel Island several small flocks of some sea-bird were seen. I have never identified these yet, as I have never been able to get a good view so that I could describe them.

August 16th.—Between Turnabout and Tung Yung Islands. A moderate S.W. monsoon. Cloudy but fine. Flying fish were to be seen occasionally. I also saw a petrel, it passed close to, but I was unable to get my binoculars on to it in time. Colour generally blackish, but there was some white about it, tail straight. And it appeared to be a new species to me. Detached shore weed seen in long streaky patches marking the extent of the tide. At noon when nearing Tung Yung Island I saw a good many dragon flies, which remained round the ship until sunset. I saw a small flock of sea-birds like those of yesterday. Flying fish were not seen after passing Tung Yung. Before sunset I saw an albatross in the distance.

August 17th.—Bullock Harbour. Typhoon; wind N. to N.E. (7). A hard gale all day, moderating somewhat at sunset. I heard a land-bird calling at 7 p.m.

August 19th.—Left Bullock at 5 a.m. Gale moderating wind N. (5-6). Heavy rain squalls. A pair of swallows were seen at the Eastern Entrance. Passing through Shetung Pass one gull (L canus) and one albatross (D albatrus) were seen, this last was flying close into the land, which I was surprised to see. I also saw a flock of terns, possibly the common tern, but the weather was too wet to use my binoculars with advantage. Also, I noted another tern, with blackish wings and back, underparts white. After leaving the Pass nothing further was seen until nearly sunset, when a few boobies were met with chasing shoals of fish. At night a moth flew into the chart-room. The sea was very phosphorescent at night.

August 20th.—Being 6 miles east of Patahekok. Moderate N.E. gale (5-6); fine and clear. A few common terns were seen, sometimes at rest on the water, or hawking for food.

August 21st.—Off Block House Buoy. A small kingfisher rests on board and several small tern were seen.

August 24th.—Shanghai to Haichow. Wind North (3); very fine and clear. Approaching Pingtau Island. A few common terns seen flying round and busily feeding; great

numbers of a small wasp-like fly, body back and yellow rings, also a few moths came on board. After anchoring 3 miles north of Kingshan Island some gulls (L canus), and towards sunset, a few swifts hawking for flies close to the water. These stayed until dark.

August 26th.—At anchor 5 miles west of Tsin Shang Rocks (Haichow) Wind E.S.E. (6); a fresh gale overcast and squally. I stayed here one day and noted the following birds. A few gulls mostly (L canus)—both mature and immature; there were several much larger gulls having a slow crowlike manner of flying, which I am inclined to think were skua, but on considering further they did not agree to the description, without they were immature. Another thing these never associated together or with other gulls. Their bill was larger and horn colour with a black tip, plumage generally a speckled brown, under wings and belly white. There were also two species of terns, one the common tern (S fluviatilies) and the other may have been (S fulginosa) or the Panayan tern (S anaesthata). Of petrel some eight or ten birds, generally several together either on the wing feeding or at rest on the water. Their colour a brownish black, the tail slightly forked, which makes me think that they were Swinhoe's petrel. Towards sunset most of the birds had left, though I still saw a few gulls and petrel around till dark. Also one swift with a white rump, possibly C pacificus, this was hawking for flies close to the ship and though after sunset it made no attempt to fly ashore the land being some 15 miles distant. And this bird remained until it was too dark to distinguish it longer. After dark the cat caught a shrike (L cristatus) and later I heard several more shrikes call as they settled on the rigging.

August 27th.—At anchor 2-6 miles North of Kaishan Island, wind S.E. (3); fair weather. The ship reached this anchorage soon after daylight and remained here until the 7th September. To-day I have only seen one common gull (L canus) and a pair of Swinhoe's petrel. Large and small varieties of dragon flies have been abundant, and several species of flies; a few moths were seen towards sunset.

August 28th.—No birds seen all day. But numbers of dragon flies and various insects, particularly when nearing sunset.

August 29th.—Wind N.E. (4); overcast and showery. A pair of white rumped swifts (S pacificus) hawking for flies close by—but flies were scarce on board all day. Three gulls were seen, all different, one (L canus), and one with the heavy crow-like flight, a larger bird than the other two,

having very dark plumage. Of land birds—a kingfisher (A bengalensis) and a shrike. I also saw another land-bird of the size of a pigeon, but resembling a kingfisher, too far off to see properly what it was. An occasional moth was also seen.

August 30th.—N.E. (4-5); overcast and heavy rain mostly all day. Caught a moth. A small flock of Swinhoe's petrel near by, some hawking for food others at rest on the water. Several land-birds were seen but none stayed long enough for me to identify. A few insects came on board and flies once more became a pest.

August 31st.—Calm and fine. At daylight the cat caught a large bat and was greatly surprised to see its mouse fly away when attempting to play with it. Many hundreds of moths flew on board last night, the ship was covered with them, and they were no doubt the cause of the bat's appearance. Up to now I have only seen one butterfly, which I caught. Altogether we had four different species of moths. And several small land-birds were seen. At sunset a pair of terns seen.

September 1st.—Calm and fine. No fresh moths came off last night, but several kinds of dragon flies and a couple of bees were seen to-day. Also, saw a large flocks of birds, probably the common tern, and one small land-bird.

September 2nd.—Calm and fine. Several species of land-birds were noted as they flew past, none coming to rest on board. Also, a pair of swifts. Several gulls (L canus) come and go, and a few petrels occasionally seen—these last too distant to identify. A land-bird was caught by the cat, but a handful of feathers was all I saw of it. I saw a very large bat this evening, quite the largest I have seen in China.

September 3rd.—Overcast—plenty of rain all night. Clearing this morning after 10 a.m. Last night the ship was infested with small aphides or flies. At daylight a few swifts seen hawking round the ship and some dragon flies. An occasional small land-bird flies off, none appear to rest on board. After dark a few more land-birds, calling as they circle round the electric light. One from its note, must have been a large bird, many insects on board to-night.

September 4th.—Wind N.E. (4-5); freshening, sky overcast. To-day an occasional petrel—possibly Swinhoe's, and during the day I noted several bees, moths and dragon flies. To-night I heard several land-birds calling, but though quite close, I did not seen any.

September 5th.—Moderate N.E. winds, overcast with rain. Many moths came on board last night: as I found plenty around at daybreak. Also, I saw several land-birds,

I identified a shrike; my boy caught a pintailed snipe (G stenura) in poor condition, and exhausted. Several swifts were seen—and petrel, always too far away to describe—excepting generally of a blackish colour. I see an occasional black plumaged gull immature from size, appearance and flight remainded me of a skua. I think however, that this must be a black-backed gull, I cannot recollect having met with this species before. This afternoon a great number of land-birds came on board, amongst which were many finches, I think, and a small kingfisher, and though the cat caught several, they were all too mutilated before I saw them. I heard land-birds calling as they flew past up to 9 p.m. And in my room were many mosquitoes, but on the lower deck none.

September 6th.—A moderate N.E. (4) wind and fine, the rain having cleared away at last. Several gulls—immature—sooty brown, but not as dark as the gull seen yesterday. Still, as these are about the same size, I think they are all the same species. A few petrel feeding, just astern, colour sooty black, tail straight. Several small land-birds have been on board all day, but left towards sunset. And I saw one swallow. After dark I heard land-birds calling occasionally as they flew past or round the ship, and some I think came to rest. Attracted by the ship's lights most probably.

September 7th.—Light easterly airs and fine. Now and again I see a land-bird, mostly some kind of finch. Locusts came on board during the night, and moths, beetles and a bee or two since sunrise. An immature gull, general colour brown, bill horn colour, and a few Swinhoe's petrels. We sailed to-day for the Yangtse and the few birds that were seen to-day, very shortly left us, as we got under weigh.

September 8th.—At daybreak. Lat. 34-00′ N., Long. 122-45′ E. Calm and a dense fog. Many land-birds seen round the ship or resting on board, amongst which I noticed a woodcock and a few shrikes. Also a kingfisher rather larger than A bengalensis, so far as I could see, it being very foggy. It had a black cap, whitish breast and green back, but the light was too bad to distinguish further features. We passed through a considerable amount of weed this forenoon, probably some, if not most, is gulf weed. At 9.30 the fog lifted, when all the land-birds immediately left. No sea birds in view. Noon Lat. 33-23′ N., Long. 122-46′ E. Moderate southerly winds and hazy. Nothing further was seen until sunset. When four swallows in a bunch, flew in from sea and passed going to the S.W.

September 9th.—North Saddle Island, south about 15 miles. At daybreak I heard several land-birds fly past, later when light enough, a number of swallows were seen, and when nearing the Fairway Buoy several sooty petrel follow in our wake as far as Tangsha Light vessel. Also, some swallows, these hawking close about until the ship anchored off Woosung.

September 26th.—Hankow to Swatow. Wind N.E. (4-5); overcast sky and some rain. When North of Steep Island the sea was very phosphorescent. After passing Steep Island about 9 p.m. I heard a flock of sandpipers whistling as they passed close by overhead.

September 27th.—Being midway between Hieshan Island and Heachu. Wind N.E. (4); overcast but fine. A very rough sea and greatly discoloured. Before 8 a.m. I saw one black petrel flying some distance ahead. And one land-bird, a bunting I think, flew round the ship a few times, then it left us.

September 28th.—Approaching the Season Channel. A strong N.E. monsoon. Several moths came on board but it is hard to say where they came from. Also one tern seen, but unable to identify this. Having Kwing Island S.W. distant 8 miles. A grey wagtail (M melanope) came on board remaining until dark. To-night the sea was phosphorescent.

September 29th.—Dodd Island N.W. 14 miles. Fresh N.E. monsoon—fine weather. One grey wagtail seen at daylight, and may be the same bird that was seen yesterday. A petrel blackish brown was seen some distance away. Throughout the day plankton present greatly discolouring the sea, forming long streaky patches, of a yellowish colour. Some seaweed also seen. No flying fish have been seen this trip.

October 4th-5th.—Swatow to Hongkong. Fresh N.E. monsoon; very fine. A sparrow came on board at Swatow and remained on the ship until arrival in Hongkong. Before sunrise several land-birds were seen, one was about the size of a dove but had a long tail: it was still too dark to see more than the outline of the birds, and they had all gone before sunrise. Medusae very plentiful all the trip.

October 11th.—Hongkong to Tsingtau and Newchwang. We left port at 7 a.m. on the 8th instant. Met a strong N.E. monsoon and fine clear weather. Nothing seen until on the 10th instant when entering the Southern Entrance to Haitan Strait, a few gulls (L canus) put in an appearance, and medusae were seen. Owing to the N.E. gale I anchored in the strait all night. This morning after clearing the

Northern Entrance one common tern was seen. When about four miles from the White Dogs, the weather now was thick with misty rain, so that I could not see further than 1½ miles. A flock of some kind of small birds,—finches I think, flew round the ship and attempted to rest, but the wind was too strong and soon carried them to leeward and out of sight. Consequently I did not get a good view of these. Later after passing the White Dogs I saw a black petrel; the weather being still misty, I could not note any special feature. One moth came on board here, but was blown overboard almost as soon as I saw it. Then I saw a small flock of some duck-like bird, but though I recognise that these are to be met with from here to the Gulf of Pechili, I have never got a good enough view to describe their special features.

October 12th.—Being 3 miles east of Peshan Island. A fresh northerly wind and rough sea. One gull (L canus) follows in the ship's wake all the forenoon. This afternoon when off Crate Island, the ship being 1 mile to the eastward, a large hawk, possibly a goshawk, flew past, but of course one is seldom sure if correct in naming a bird seen only for a few minutes, and by the time I had got my binoculars to view it was out of range, going in the direction of the land to the west.

October 13th.—Being north of Steep Island Pass. A fresh northerly wind and fair. Not until we were through the Pass was any bird seen to-day, and now 11 a.m. I see half a dozen gulls following in our wake. These remained two hours and disappeared as quickly as they come. Passing through the Cairnsmore Channel at the Northern End I saw one gannett—immature—fishing on the edge of the tidal stream. Here a few very large rufous coloured medusae were seen.

October 14th.—Lat. 33-05′ N., Long. 122-50′ E. Light northerly airs and very fine clear weather. Last night the cat caught a dove, but would not let me take it away, and being dark I could not see very well, but it was probably the common Chinese turtle dove (T Orientalis). Since daylight several species of land-birds have been on board, but up to the present I have been unable to get a good view. One however appears to be some kind of fly-catcher, and amongst the others is a finch or two. Being now in Lat. 34-00′ N., Long. 122-47′ E. The wind having just shifted to the N.W. (4); sky overcast and dull with a few drops of rain. A small flock of land birds, flying low, close to the water, passed ahead of the ship; it was now getting dark but I thought they were swallows. A pair of grey wagtail came to rest

and remained as well as several other small land-birds, which I could not identify as the light was failing. A kestrel also hovered round trying to find some sheltered place to rest, but was disturbed by the cat. After dark I found that the cat had caught a bird and eaten it in my room, covering everything most liberally with feathers. Later the cat brought in another bird, which though greatly mutilated appeared to be a wagtail, possibly one of the grey wagtail seen earlier in the evening.

October 15th.—Approaching Chen-lien-tau off Tsingtau. A strong N.W. (5-6) wind all night, but now moderates, fine and clear. I saw one small land-bird, a wagtail, and several flocks of duck, from 20 to 30 birds in each flock, these were all larger birds than mallard, but too far away to identify. One mature gannett and a few gulls follow in our wake until anchored off Tsingtau. And then some half dozen gulls (L Canus) remained astern watching for offal.

October 18th.—Tsingtau to Newchwang. Light S.E. airs and fine, the atmosphere is full of dust. I saw a gull at rest on the water, too far away to identify, yet I do not think it was a common one. Nothing particular was seen until approaching Surveyor Island; passing two and a half miles north of this, many small land-birds were seen amongst which were half a dozen swallows, which kept together in one flock hawking round the ship for flies. None of the birds remained with us for long, not over half an hour. A hawk, which I think was a kestrel, hovered round the ship for some time, and left when the swallows did. No doubt this was the reason for the birds going elsewhere. These birds were difficult to identify, being so continually on the go, but amongst them I noticed two species of wagtail, and one of these was the grey-wagtail, I fancy. After dark a few moths came on board but I was unable to catch any of them.

October 19th.—Lat. 37-50′ N., Long. 122-15′ E. Light N.E. winds and fine. Air very clear. Several land birds at different times. A finch of some kind, not unlike a chaffinch at the first glance but differs considerably after a good view. And a pair of pigeon, possibly (T Orientalis). Later this evening the cat caught one of the finches, it was rather mauled when I had succeeded in getting it, and a part description would not be of much assistance.

October 25th.—Approaching Newchwang Bar. Light N.W. airs and fine. Many small land-birds flew on board, but as I was very busy, I had no opportunity to give sufficient attention to determine what they were. On proceeding up the river Liao a few flocks of duck or guillemot were met with.

October 29th.—Chefoo to Swatow. Wind N.E. (4-5); fine. Lat. 35-37′ N., Long. 123-01′ E. Last night the sea was phosphorescent, otherwise to-day has been a blank.

October 31st.—Lat. 29-02′ N., Long. 122-40′ E. N.E. wind and misty rain, at 8 a.m. wind shifts to N.W. strong; continuous thick misty rain. At daylight a pigeon on board. Later several other small birds were seen, one small wren-like bird, but the gale increasing I think that they were blown to sea. Moths of various kinds seen since daylight, but the wind blows them away to leeward as fast as they appear.

November 1st.—Tung Yung west 18 miles distant, wind N.N.E. strong monsoon—squally and overcast. Several land birds were seen this morning, one finch-like bird, general colour greenish yellow, a brown black cap, wings brownish green with several white spots. A pair of martins—colour brownish black all over. A bird similiar in appearance to a thrush in size and manner of flight, colour speckled brown breast, rather a short bill and longish tail. Several other birds were seen but of none did I get a very good view, misty weather fogs the binoculars, so that they are no great help. Some moths were seen at daylight, I fancy that these came on board last night—I could not catch any. Noon Lat. 26-17′ N., Long. 120-40′ E. Similiar weather. Several more land-birds appeared this afternoon, a pigeon and a few small birds of various kinds, but being misty I could not see very clearly what these were. Medusae occasionally, and when approaching Turnabout this evening the sea was discoloured by ruddy patches due to plankton.

November 2nd.—Off Chapel Island—distant 4 miles. A strong N.E. monsoon, fine and clear weather. One small land-bird and a gull were seen but unable to identify either. When rounding the south end of Nanioa Island, I saw several terns, brownish black; and a few gulls.

November 3rd.—Swatow Bar. A few gulls (L canus) and many common terns. After entering the river white dolphin appear, usually in pairs. Many of these are marked by large black patches on their sides.

November 7th.—Swatow to Shanghai. Leaving Swatow, when passing Stick-up Rock, many black terns hereabouts and resting on the Rock. These may be noddy terns. I often see these here and the rock is covered with guano from the number of sea birds which rest there. These are also occasionally met with on the wing between Cape Good Hope and Three Chimney Bluff. However, it is seldom that you can get a good view close to of these terns.

November 9th.—In Haitan Strait. N.E. monsoon; strong. All yesterday I only saw one or two gulls. To-day I have seen a few gulls, never more than three or four at one time, which were all (L canus) as far as I can tell, in mature and immature plumage. And several of a large species of tern, having tips of wings black; and a curlew flew past. Further north, off Matsu, a land-bird pays a visit, somewhat like a thrush, it being about the same in size, general colour an olive green with a white streak over the eye. Bill greenish yellow, with a somewhat forked tail. Flight a few rapid beats, then its wings were held half closed to its sides, and a few more beats and so on, the wings had rounded tips. A pair of swallows were also seen hereabouts.

November 10th.—Bullock Harbour—at 10.30 a.m. A fresh N.E. monsoon, fine and very clear. When passing through here a pair of crows flew past, also several other land-birds, of gulls two kinds, one of which (L canus). The others I could not identify. These follow in our wake. Medusae seen occasionally. When approaching Taluk Island I saw four ducks fly in from seaward towards the mainland.

November 11th.—Nearing Tung Ting Island. Wind W.N.W. a strong breeze but very fine. The only bird seen before noon was one pigeon. This tries to rest on board but cannot find a sheltered place. Later a few gulls (L canus) follow astern.

November 15th.—Shanghai to Hongkong. Wind N.N.E. a strong monsoon, and cloudy. Patchekok Island bearing W.N.W. 15 miles distant. One pigeon flew round the ship a few times, the land being plainly visible at the time, and one goose was seen circling round the ship in an aimless manner, as if lost: also several gulls, immature I think, bill greenish yellow, black tip, mottled plumage, and are possibly herring gull. Their flight is slower than that of the common gull. Just before dark a small bird somewhat like a chaffinch came on board but it was then too dark to note its colour properly.

November 16th.—Approaching Turnabout Island N.E. (5); strong monsoon and cloudy. Several large gulls like those seen yesterday, there are now both mature and immature birds in view. Then there is another gull, perhaps immature, rather a longish white tail with a deep black band on the margin. A small land-bird made its appearance just at dark, so that I could not note its colour. At this time we were approaching Dodd Island which was distant 20 miles to the westward.

November 17th.—Abeam of Lamock Island N.S.W. distant 10 miles. Wind N.N.E. (5); monsoon moderating. Some kind of wagtail flew on board, but did not remain very long. A gull with deep black margin to its tail was seen—the same kind as yesterday. The sea being very rough plankton has not been seen.

November 21st.—Hongkong to Saigon. Wind E.N.E. (5); very fine. Left Hongkong at 4 p.m. A great number of locusts on board, whilst in the harbour, and medusae plentiful. The only birds seen when passing through the Islands to Gap Rock were a few boobies—brownish colour—and one small land-bird was also seen.

November 22nd.—Lat. 19-10′ N., Long. 112-00′ E. Wind N.E.N. (5). Fresh breeze, overcast and thick misty rain all day. Several moths were seen to fly past, which must have come from the mainland or Hainan Island. I also heard one land-bird but did not see it.

November 23rd.—Lat. 17-00′ N., Long. 110-25′ E. Our position at daybreak. Wind N.E.N. Fresh breeze and thick misty rain. A flying fish was seen, the first this trip, also it was the only one I saw all day. At noon Lat. 16-02′ N. Long. 109-30′ E. Similiar weather. A pest of flies fills every room in the ship and I saw one hornet. Towards sunset one booby was seen.

November 24th.—Cape Varella S. 84° W. 7 miles distant at 5.40 a.m., winds moderate W.N.W. and fine. A gull (L Canus) immature follows astern. Between Davaich Head and Cape Padaran a large yellow butterfly and a dragon fly came on board.

November 25th.—Passing Cape St. James. Light N.W. winds and cloudy. I saw one tern, and a few insects are met with on the wing hereabouts.

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Voyage from Saigon to Tjilatjap via Batavia, Carimata Straits, Java Sea and Sunda Straits, round the South Coast of Java. Returning through Bali Strait, Java Sea and Macassar Strait, calling at Sebattik in British North Borneo then to Basilan Straits and direct route through the Philippine Islands to Hong Kong.

December 2nd.—Left Saigon for Batavia on the 30th November. A very strong N.E. monsoon, generally fine, but occasional squalls of rain. A rough sea throughout until the Natuna Islands were passed. When in Lat. 9-30′ N., Long. 107-22′ E. in the evening of the 30th November, a pair of swallows were seen. Since then nothing has been seen until to-day the 2nd of December, position at noon Lat. 4-02 N., Long. 108-44 E. When midway between

North and South Natuna Islands I saw a tern, a large bird, head and neck white but spotted with French grey spots, belly white, wings white with brownish tips. This evening a booby, brown head neck and upper parts, white under, bill light yellow, feet greenish, possibly (S leucogastra). This bird tried to rest on board but there was too much wind for comfort; these few birds have been the only ones seen since our departure from Saigon.

December 3rd.—Lat. 0-46′ N., Long. 108-13′ E. Wind northerly (4), overcast with heavy rain squalls at times. Approaching Direction Island a few boobies (S leucogastra) following shoals of fish. I saw a small shoal of dolphin, only the back and dorsal fins seen—colour a deep black, and this evening I saw a frigate bird. (F equila) soaring round the ship. It is always a pleasure to watch these birds flying, there being no other bird in my opinion that can equal the flight of a frigate bird.

December 4th.—At anchor 2 miles north of Serutu Island in Carimata Straits. Fog and torrential rains, variable wind from north. Several moths were seen, also a few pairs of paddy birds (brownish olive colour). These last flying towards the Island: but when the rain came on, they flew round the ship. Boobies (S leucogastra) also seen occasionally; owing to the rain the birds had to pass very close to be seen at all. Plankton present also gulf weed and other sea weed, pieces of wood covered with barnacles also floate past, the current setting E.S.E. ½ to ¾ knot per hour. A sample of the bottom which I got off the anchor when it was weighed was a stiff blue mud, containing shells whole and in fragments, pieces of coral and sand. One solitary frigate bird sailed round the ship, coming quite close at times— a beautiful and interesting sight.

December 5th.—Lat. 4-32′ S., Long. 108-28′ E. Wind west (3), continuous rain all day. All day nothing was seen excepting a few pieces of gulf weed and some plankton. This evening I caught a moth in my room.

December 6th.—Lat. 5-52′ S., Long. 106-51′ E. Similiar weather; westerly wind and continuous rain. Several frigate birds were seen and these accompanied the ship all day. A large tern, black cap and French grey wings, and several moths were seen to fly past. A land bird, possibly some kind of finch also flew past chirping loudly, and a sea bird brownish black, like some small tern. These were flying low over the sea looking for food; owing to the rain I could not use binoculars, consequently I could not get sufficient details to identify any of the birds. Gulf weed and plankton, stems of old banana trees, palm leaves and

sticks, passed all day long. Also a few sea-snakes, and as is usual with these reptiles, they were lying any how on the surface, one very large snake was lying belly uppermost with head and tail hanging down at right angles—this was not dead as I at first thought as he put himself the right way up when we passed; and a large fish, like a tunny leapt out of the water several times.

December 7th.—At anchor in Batavia Roads. Heavy rains. A peculiar beetle came on board at night. A kind of fire-fly—the light being emitted from a cream coloured band on its belly close to the vent.

December 8th.—Batavia to Tjilatjap—variable winds and squally. When passing Payang Islet, I saw a flock of frigate birds hovering and fishing over a shoal of fish. Shoals of fish plentiful at times. Medusae and plankton present, also, gulf weed and various pieces of wood, leaves and other odds and ends float past. Off St. Nicholas Point I saw a large land-bird somewhat like a swift, plumage a steel blue, a few terns seen here and plenty of pumice in the Straits of Sunda.

December 9th.—Passing 6 miles South of Genteng Point (on the South Coast of Java). Tropic birds were met with and were the first seen this trip. These were, the red tailed tropic bird—the general plumage of a roseate tinge—and red tail (P rubricanda). A few large flying fish having two sets of wing-like fins were also noticed for the first time. Generally I think these kind of flying fish, fly more horizontally than the smaller species, as the small ones fly at the angle with which they left the water 45 to 60 degrees about. But of course it much depends on the way or angle with which they start into the air. Before sunset being about 3¾ miles from the coast, a moth and one dragon fly hover round the ship. And a booby was disturbed, this so heavily weighted with fish that it could only fly with difficulty. An occasional piece of gulf weed and pumice seen. There being considerable surface current noticeable.

December 21st.—Tjilatjap to Hongkong—*via* Bali Strait, etc. Lat. 8-26′ S., Long. 111-16′ E. Light easterly airs, very fine. A few frigate birds and tropic birds were seen, but nothing else all day.

December 22nd.—Approaching Balambangan Peninsula—light easterly airs, very fine and clear, smooth sea. Several frigate birds; occasionally a flying fish jumps out, and I saw a bunch of four duck-like birds flying out to sea, but too distant to be able to identify. At present all life is scarce. However, closing the Peninsula, to haul up for Bali Strait a lot of drift-wood and gulf weed was seen and

shoals of fish appeared numerous; these shoals were at times greatly disturbed when chased by larger fish or tunny. Some schools of dolphin: and a whale jumped out several times. After rounding the Peninsula, plankton like grains of paddy, a dark straw colour, in very extensive patches at times; at others, the sea being smooth, it could be seen like grains of paddy broadcast to a considerable depth. And as the ship got closer to Tanjong Pakem at the entrance to the narrows terns in flocks were met with, being otherwise busy, I could not afford time to observe these closely, but there appeared to be two species. Frigate birds and terns were hovering and fishing together. And I saw another sea bird more like a puffin having short and pointed wings, with a rapid flight full of twists and turns, of these I saw only six all in one flock. At the Northern Entrance to Bali Strait a swallow was hawking over the ship, insects being plentiful and various kinds of butterflies, some of which were a yellowish white all over. Between Bali and Sapudi Straits. At night phosphorescent light was seen at a considerable depth, none however close to the surface.

December 23rd.—Lat. 5-58′ S., Long. 115-10′ E. Wind N.N.E. (3); very fine. The cat caught some kind of rail at daylight and though cruelly mauled I was able to note its features generally. Colour—a light brown with darker bars on belly and legs, a dark cap and a lighter streak over the eyes; bill, upper olive brown, under greenish yellow; eyes and tail destroyed; legs olive green; claws brownish. During the day we passed many pieces of timber, tree tops and leaves. Frigate birds were often seen at rest on the pieces of wood. And some flying fish were seen, these were all the smaller kind and not so dark as those seen on the South Coast of Java. Common house flies plentiful all day and towards sunset when fully 30 miles distant from Mata Siri quite a lot of dragon flies and a few moths appeared.

December 24th.—At 11 a.m. Lari Larian Coral Reef N. 56′ W. 2½ miles. Wind N.W. (3), very fine and clear; sea smooth. As soon as daylight came in frigate birds and flocks of a large species of tern were seen together, chasing the shoals of fish, of which there seemed to be plenty. Large flocks of boobies with over a hundred birds in a flock, these also chasing shoals of fish but never in company with other birds. A school of some kind of whale, somewhat like a grampus, but passing at too great a distance I was unable to make these out distinctly. There are two kinds of boobies, those seen earlier were a larger bird than the small brown booby which last is seen occasionally. Several moths in the early morning. Plankton present in

the form of long streaky patches, very like paddy in form and colour, extending N.E. and S.W., and occasional pieces of gulf weed, nuts and seeds and pieces of trees float by. When about 12 miles to the eastward of the Reef but few birds. Most of the birds had left and few were seen after this. At daylight I saw one or two flying fish.

December 25th.—Lat. 0-51' S., Long. 118-50' E. Light westerly winds showery at first, later overcast but fine. A swallow remains on board all day, taking short flights occasionally, twice I caught it in my room, so far as I know it escaped the cats and flew away as night came on. The land near Cape Meng Kalibat being in sight: in the distance I saw a large flock of booby following shoals of fish. Plankton present throughout the day, and on the edge of a tidal current large patches of gulf weed, trees, and leaves, etc. On many of the pieces of drift wood I saw a species of tern, plumage a dark leaden colour, with black tips to its wings, usually they flew off as the ship got close. At night some phosphorescence.

December 26th.—Passing 3 miles east of Muaras Reef. Light N.W. airs and very fine. Large flocks of a small white tern following shoals of fish. As we passed the shoals, large fish, which appeared to be black in the distance, leaped out now and again. In shape these fish were short and almost oval. Whether these were chasing the flying fish, or merely in company with these in the shoal and were themselves being chased by still larger fish I don't know, but their oval form did not appear suited to fast or rapid movements. I did not however, see any larger fish. A pair of brown booby flew by just before night, at which time flying fish were present in large shoals. To-night the sea was phosphorescent, but not remarkably so, and between 8 and 9 p.m. there was a very strong smell of ozone.

December 27th.—The Approaches to Sebuku Bay. Wind westerly (4); very heavy rain earlier but clearing up at 10 a.m. Here I saw very many tunny-like fish, very large ones, these frequently leap out, sometimes to re-enter by a good header, at other times they just fell into the water broadside, making a great splash.

At first but few flying fish to be seen, but when approaching Cowie Bay these became more plentiful, but none were seen in the bay itself. Frigate birds singly or in pairs were common throughout the day, more numerous off Darby Reef. A peculiar thing about the flying fish was that some shoals would be entirely composed of very small fish, other shoals would have full grown only. Large and small fish not being seen mixed in any one shoal.

December 28th.—Approaching Darby Reef, after having been to Sebattik. Light westerly airs and fine. Again many shoals of flying fish, each formed of large or small fish as noticed yesterday. A few frigate birds here, and three terns resting on a piece of drift wood. On the edge of tidal current there was a good deal of drift wood and cut logs. The ship has many insects mostly some kind of beetle, which came on board at the wharf last night. Booby also hereabouts and one tropic bird.

December 29th.—Lat. 4-5′ N., Long. 120-51′ E. (Time 9.20 a.m.) Wind S.W. to Southerly, and clear. Last night off Sebuku Passage very heavy tide rips causing a rough sea. A moderate amount of phosphorescence here. Nothing seen all day until the evening when a few booby appeared, and small shoals of flying fish.

December 30th.—Approaching Basilan Strait. Light N.E. winds very fine and clear. Early this morning when passing Cape Matanal we passed through a patch of phosphorescent light, about one acre in extent, which emitted one enormous and brilliant glow at intervals of one second, the pulsation was most regular. The sea was generally phosphorescent all night but only seen when disturbed by the vessel's bow wave or by tidal rips. Passing Samboanga several swallows were to be seen hawking round the ship. Here flies again made themselves felt. A few terns were seen, sometimes at rest on a piece of drift wood, but all too far away to describe or identify. Many shoals of fish were seen in Basilan Strait but no flying fish until we were at the Western Entrance, when a few appeared. Here also a very large white fish about 10 feet long jumped out several times, possibly a shark or sword fish. To-night a booby flies around looking for quarters for the night, but could not find a quiet spot so eventually left. Several species of insects, beetles and moths came on board whilst in the Strait, but I did not succeed in catching any.

December 31st.—At 9 a.m. Nogas Point bore East 2 miles. Wind easterly (3-4); very fine. Only a few flying fish seen, and during the day some dragon flies and beetles came on board remaining until dark.

January 1st, 1917.—At 8.30 a.m. Cape Kalivite N. 60 E. 2½ miles. Light N.E. winds and very fine. A few flying fish seen since daylight. When nearing Cabra Island I had a fine view of a white-breasted sea eagle (H leucogastra) which hovered round for a short time and then flew towards the land. This evening when off Kapones a large flock of boobies passed ahead, mostly full grown birds but I saw a few immature birds amongst them, they were

following shoals of flying fish, which have been plentiful since passing Cabra.

January 2nd.—Lat. 16-47′ N., Long. 118-43′ E. Moderate northerly wind and fine. Two boobies and a flying fish seen.

January 3rd.—Lat. 18-51′ N., Long. 117-05′ E. A strong N.E. (6) monsoon, fine. A rough sea. Flying fish fairly numerous throughout the day.

January 4th.—Lat. 20-45′ N., Long. 115-27′ E. A strong N.E. (7) monsoon, very squally with rain, sea very rough. Only an occasional flying fish seen.

ANIMISTIC ELEMENTS IN MOSLEM PRAYER.*

SAMUEL M. ZWEMER, F.R.G.S.

Islam, as is well known, has not only borrowed many beliefs and practices from Judaism and Christianity but grew up in the midst of Arabian paganism and retained pagan elements and superstitions prevalent in Mecca at the time.

The Moslem creed of six articles especially in its demonology and eschatology shows these pagan sources. The ritual also is not free from old animistic practices; witness the pilgrimage to Mecca which with all its grotesque ceremonies is simply the old Arabian idolatory in a badly fitting monotheistic dress. We find pagan elements also in their rules for fasting and in the magical use of the confession.

This paper, however, deals only with one part of the subject namely the pagan or animistic practices connected with Moslem prayer. The subject was examined in one aspect by A. J. Wensinck † although Nöldeke had already made a valuable contribution in one of his essays. Further study of the sources given and long experience in many Moslem lands have led to the following observations and conclusions on the subject.

. . .

In the preparation for the five daily prayers especially in the process of ablution—the object of the Moslem seems to be to free himself from everything that has connection with supernatural powers or demons as opposed to the worship of the one true God. That is the reason for its supreme importance. Wensinck tells us that these beliefs have little or nothing to do with bodily purity as such, but are intended to free the worshipper from the presence or the influence of evil spirits. It is this demonic pollution which must be removed. In two traditions from Muslim we read, "Said the Prophet: 'If any of you wakens up from sleep

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*Read before the Society May 30, 1918.

†*Der Islam*, Band IV, Animisme und Daemonenglaube.

then let him blow his nose three times. For the devil spends the night in a man's nostrils.' " And again: "Said Omar ibn el-Khitab (may God have mercy on him) 'A certain man performed ablution but left a dry spot on his foot. When the Prophet of God saw it he said: "Go back and wash better," then he returned and came back to prayer. Said the Prophet of God: 'If a Moslem servant of God performs the ablution when he washes his face every sin which his face has committed is taken away by it with the water or with the last drop of the water. And when he washes his hands, the sins of his hands are taken away with the water or with the last drop of the water. And when he washes his feet all the sins which his feet have committed are taken away with the water or with the last drop of water until he becomes pure from sin altogether.' " Goldziher has shown in one of his essays that according to Semitic conception water drives away demons. According to Bokhari the washings before prayer should always begin on the right side of the body and not the left. Another tradition gives the value of the hairs of the Prophet when they fell in the washing-vessel. The Prophet used to wash his feet when he wore sandals by simply passing his hand over the outside of the sandals; the object, therefore, cannot have been to cleanse impurity but to ward off demons. Another tradition is given as follows: according to Abd-el-Rahman, a man came to Omar ibn el Khattab and said, "I am in a state of impurity and cannot find water." Ammar ben Yasir said to Omar ibn el Khattab, "Do you remember the day that you and I travelled together. You did not make your prayers, but I rolled myself in the sand and prayed. When I told the Prophet of this, he said, 'That was enough,' and so saying he took some earth in his hands, *blew on it* and then rubbed his face and hands with it."* Abd-el-Rahman was witness when 'Amar said to Omar,' "We were in a detachment and we were in a state of impurity, etc. . . . " and he uses the words: "*he spat on his hands*" instead of "he breathed.†

These two traditions from Bokhari also show the value ascribed to the animistic custom of blowing and spitting.

There are a number of traditions regarding spitting in a mosque. It must never be done in front of anyone, nor to the right hand but to the left.§ According to Annas

* †*Les Traditions de Bokhari*, by O. Houdas : p. 126.

§Bokhari : chap, 33. *Cf. Muslim*, Vol. I : 207—Arabic edition; "No one must enter or approach a mosque if he has eaten onion, or garlic, because the angels hate the smell as much as human beings do."—*Muslim* : Vol. I : 210.

ibn Malek, to spit in a mosque is a sin: one may expiate it by wiping up the spittle. Again, in entering a mosque one must put the right foot forward first for fear of evil consequences. In the same way we are told that a man who was carrying arrows in his hand entered a mosque, and the Prophet cried: "Hold them by the point." The only reason for this command, as is shown by its connection, is that the points of the arrows or other sharp instruments might arouse Jinn or damage the value of prayer. We also find traditions concerning such Animistic practices as crossing the fingers or the limbs at the time of prayer.

In regard to the ritual ablution (*ghasl*), after certain natural functions Wensinck remarks—"Das Geschlechtsleben stand in semitischen Heidentum unter den Schutze gewisser Götter und war ihnen somit geweiht. Die männlichen und weiblichen Prostituierten bei den Pälastinichen und babylonischen Heiligtumern sind ja bekamnt genug. Ich brauche darüber kein wort ze verlieren. Weil nun der betreffende Gott für den Monotheismus Dämon geworden ist, so ist auch sein Kult, das Geschlechtsleben, den Monotheismus dämonisch." There are many traditions which assert a close relationship between sleep and the presence of Jinn. It is during sleep that the soul, according to animistic belief, leaves the body. Therefore, one must waken those who sleep, gently, lest the soul be prevented from returning. Not only during sleep but during illness demons are present; and in Egypt it is considered unfortunate for anyone who is ceremonially unclean to approach a patient suffering from ophthalmia.

The Moslem when he prays is required, according to tradition, to cover his head, especially the back part of the skull. This according to Wensinck is also due to animistic belief; for evil spirits enter the body by this way. Goldziher has shown that the name given to this part of the body (*al qafa*) has a close relation to the kind of poetry called *Qafiya*, which originally meant a poem to wound the skull, or in other words, an imprecatory poem. It is therefore for the dread of evil powers which might enter the mind that the head must be covered during prayer. References are found to this practice both in Moslem tradition and in the Talmud, on which they are based. Again it is noteworthy that those places which are ritually unclean are considered the habitation of demons, such as closets, baths, etc.

According to tradition a Moslem cannot perform his prayer without a *Sutra* or some object placed between himself and the *Kibla* in order, as tradition says, "that nothing may harm him by passing in between." Of this custom we

speak later. The call of the *Muezzin* according to Al-Bokhari drives away the demons and Satan.* No one dares to recite the Koran, which is a holy book, without first repeating the words, 'I take refuge in God against Satan the accursed.' We may add to all this what Mittwoch has shown in his book *Zur Entstehungsgeschichte des islamischen Gebets und Kultus*, that the *Takbir* itself (that is the cry Allahû Akbar, God is greater), one of the elements of daily prayer, is a cry against demons. The raising of the hands during prayer and the movement of the forefinger is perhaps also to ward off the spirits of the air,† or it may have a connection with the *Qanut*. Others say that the spreading out or the stretching forth of the fingers and arms is to prevent any idol or thing of blasphemy being hidden between the fingers or under the arm-pits, a ruse used formerly by the unbelievers and discovered by the Angel Gabriel.

Among the Arabs before the time of Mohammed and among Moslems to-day, sneezing, especially during prayer, is an ominous sign and should be accompanied by a pious ejaculation. This also is clearly animistic. Among the tribes of Malaysia the general belief is that when one sneezes, the soul leaves the body. At the close of the prayer, as is well-known, the worshipper salutes the two angels on his right and left shoulders. When one sneezes one should say, "I ask forgiveness of God"; when one yawns, however, the breath (soul) passes inward and one says, "Praise be to God."

Not only the preparations for prayer and prayer itself but the times‡ of prayer have a distinct connection with the animistic belief. The noon-day prayer is never held at high noon but a short time *after* the sun reaches the meridian. Wensinck points out that this is due to the belief that the sun-god is really a demon and must not be worshipped by the monotheist. According to al-Bukhari the Prophet postponed the noon-day prayer until after high noon for "the

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*Bokhari : *Kitab al Adhan* : Section iv.

†I am told by my sheikh from al-Azhar that according to Moslem tradition it is bad luck (*Makruh*) to drink water or any liquid while one is standing. If, however, one is compelled to drink standing one should move his big toe rapidly as this will ward off all harm. We find here the same superstitious custom of warding off evil spirits by moving the first toe up and down as that of the finger at the end of the ritual prayer.

‡Prayer is forbidden at three particular periods : at high noon because the devil is then in the ascendant; when the sun is rising because it rises between the horns of the devil, when the sun is at the setting because it sets between the horns of the devil. (*Ibn Maja* : Vol. i, p. 195).

greatest heat of the day belongs to the heat of hell." Nor is it permitted to pray shortly after sunrise for "the sun rises between the horns of the devil." According to Abû-Horaira and Abdallah ibn 'Omar, the prophet of God said: "When it is excessively hot wait until it is cool to make your prayers, for intense heat comes from hell."

Abu-Dzarr said: The muezzin of the Prophet had called for the noon-prayer. "Wait until it is cooler, wait until it is cooler, or wait . . . " said the Prophet. Then he added: "Great heat is of hell: so when it is excessively hot, wait until it is cool then make your prayers." Abou-Dzarr* adds: "And we waited until we saw the shadow declining."

But the most interesting thing of all is the tradition regarding the *Sutra*. The word means something that covers or protects; from what is it a protection and why is it used? The Commentaries do not explain what the *Sutra* really means but it is very clearly a protection against demons, as is shown by the traditions given.†

According to Ibn Omar, on the feast day (when the fast was broken) the Messenger of God gave him an order when he went out to bring him a stick and to stick it before him and it was before this stick that he made his prayers, while the faithful were ranged behind him. He did the same thing when he travelled and it is from this that the emirs took the custom. Other authorities say the *Sutra* of the Prophet was the short spear or the camel-saddle, or his camel when kneeling.‡

A curious tradition is given by Abu Dawud on the authority of Ibn Abbas who said, "I think the Apostle of God said, 'If one of you prays without a *sutra* (a thing set up by a praying person) before him, his prayer is apt to be annulled by a dog, or an ass, or a pig, or a Jew, or a Magi, or a menstruating woman; if they pass before him they ought to be punished on that account, with the pelting of stones.' " §

Abu-Johaifa said: "The Prophet went out during the heat of the day and when he came to El-Batha and prayed two rake's for the noon-prayer and the evening prayer, he stuck a pike before him and made his ablutions. The faithful washed themselves with the rest of the water.‖

Al-Bokhari translated by Houdas, (Paris 1903) p. 190.

†See *Muslim*: vol. i, pp. 190, 193, 194 and *Zarkani*: Com. on *al-Muwatta*: vol. i, p. 283.

‡*Ibn Maja*: vol. i, p. 156, lines 10-12.

§Ad-Damiri's *Hayat Al-Hayawan*: vol. i, p. 708.

‖ *Les Traductions Bokhari*, Houdas. p. 179.

The following tradition is most important as it shows what the *Sutra* originally meant. The reference to the demon is animistic: "Abu Salih es-Sam'an said: 'I saw Abu Said el-Khodri one Friday make his prayers before something that separated him from the crowd. A young man of the Bni Abu Mo'ait trying to pass before him, Abu Said gave him a push full on the chest. The young man looked round for another way out and not finding any, he returned. Abu Said pushed him back still more violently. The young man cursed him and then went and told Merwan of Abu Said's conduct. The latter at his moment entered and Merwan said to him. "What is the matter with you, O Abu Said, that you thus treat one of your own religion?" "I have heard the Prophet pronounce these words," Answered Abu Said, 'When one of you prays, let him place something before him which will separate him from the public, and if anyone tries to pass between turn him away and if he refuse to leave let him use force, *for it is a demon.*' "* Muslim adds:† "If any of you pray do not allow any one to pass between himself and the *Sutra* for it protects from the demons."

The *Sutra* or object placed before the one in prayer is usually some object such as a stone or a stick placed at a certain distance from the one praying: *i.e.* about one foot beyond where his head would touch the ground. It is also a sign that none must pass before him, but never used except by men of mature years and serious mind, and then only in open or public places, never in a room or housetop. If stones are used they must never be less than three, otherwise it would seem as if the stone were the object of worship.

There are cases in which passing before one at prayer is counted as sin either to the pray-er or to the one passing, *i.e.*:

(*a*) If he who prays is obliged to pray in the public way, and there is no other way of passing except before him, there is sin neither to pray-er or to the passer-by.

(*b*) If he who prays chooses a public place in preference to one less exposed and one passes in front of him, who could as easily have gone behind, sin is accounted to both of them.

(*c*) If he who prays chooses a public place in preference to one less exposed and the one who passes has no choice but to go in front of him sin is accounted to him who prays.

**Les Traductions Bokhari*, Houdas. p. 181.
†*Muslim* : vol. i, p. 193.

(*d*) If he who prays chooses an unexposed place and some one deliberately passes in front when there is space behind, sin is accounted to the passer-by and not to him who prays.

"The practices among the Shiah Moslems differ in some respects from those of the Sunnis," says Miss Holliday of Tabriz, Persia. "A Shiah about to pray takes his place looking toward the Kibla at Mecca; if he be a strict Moslem he lays before him nearest the Kibla and where he can put his forehead upon it, the *Muhr* which is indispensable. It generally consists of earth from Kerbela, compressed into a small tablet and bearing Arabic inscriptions; it is various in shape. If one has not this object, he can use a common stone, a piece of wood or a clod of earth; in the baths they keep small pieces of wood for the convenience of worshippers. With regard to wood, they say all the trees in the world came from heaven and their life is directly from God so they are holy objects. The Kerbela talismans are called "turbat," as being made from holy earth from the tomb city of the Imam Hussain. On the side nearest him of the *muhr* the worshipper lays a small pocket comb, then next to himself the rosary.

After prayer, they point the right forefinger first in the direction of the Kibla, saluting Mohammed as the *Son of Abdullah* and the Imam Hussain 'grandson of the Prophet, son of Fatima,' then to the east saluting Imam Riza as the *Gareeb*, or stranger, at Meshhed in Khorassan, then to the west, saluting the Imam Mehdi, as the *Sahibi-zaman* or Lord of the Age. The back is to the north; this looks like sun-worship."

Among the customs which are forbidden during prayer is that of crossing or closing the fingers. They should be held widely spread apart. We have the following tradition in *Ibn Maja*:* "Said the Prophet: 'Do not put your fingers close together during prayer. It is also forbidden to cover the mouth during prayer.' " Another tradition reads that the Apostle of God saw a man who had crossed his fingers during prayer or joined them close together; he approached him and make him spread his fingers.†

That the yawning, to which reference was made, has connection with spirits and demons is evident from a tradition given in the same paragraph, namely: "If any of you yawn let him put his hand upon his mouth for verily the devil is laughing at him."

*Vol. i, p. 158.
†Vol. i, p. 158.

The Moslem lives constantly in dread of evil spirits as is shown by many traditions regarding the prayer ritual. For example, we read in the *Sunnan* of Ibn Maja* that Mohammed forbade prayer being made on or near watering places of camels because camels were created by devils. It is an old superstition that Satan had a hand in the creattion of the camel; the explanation is given in the commentators. We are solemnly told that the fingers must be spread so as to afford no nestling place for evil demons and that therefore the method of washing the hands (*Takhlil*) consists in rubbing the outspread fingers of both hands between each other. (*Ibn Maja*, Vol. i, p. 158; *Nasai*, Vol. i, pp. 30, 173, 186-7). The last reference is particularly important as it shows that Mohammed inculcated the practice of moving the first finger during prayer.† Undoubtedly the practice of combing the hair with the fingers outspread (*Takhlil esh-Sha'ar*) to which al-Bukhari refers (Vol. i, p. 51) has a similar significance. Some of the sects do not spread the fingers of the right hand during prayer but make a special effort to spread out those of the left. This may be because the left hand is used for ablutions and therefore is specially apt to be infected by demonic influence.

We give further reference to all these practices as recorded in a standard work on tradition, the *Sunnan* of An-Nasai.‡

The niche in a mosque that shows the direction to which prayer is made called the *Mihrab*, i.e. "the place of fighting," or rather, the instrument by which we fight the demons. There are many traditions concerning Mohammed's struggle with *afrits* and *Jinn* in a mosque. The most

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*Vol. i, p. 134.

†*Takhlil* is not only used of the fingers but of the toes as well, there also demons lurk. (*See* Sha'arani's *Lawa'ih al Anwar fi tabakat al Ahjar*, p. 26).

‡That in prayer there should be no gaps in the ranks of the worshippers lest Satan come between. *Nasai*: vol. i, p. 131.

That one should blow the nostrils three times when awakening so as to drive away the devil. *Ibid.*, vol. i, p. 27.

The Prophet forbade sleep in bath-rooms because they are the abode of devils. *Ibid.*, vol. i, p. 15.

The Prophet forbade facing the Kibla when fulfilling a call of nature for fear of Satan. *Ibid.*, vol. i, p. 15.

The separation of the fingers (p. 30): the fingers of the right hand should be closed tight during prayer and of the left hand spread out, but the forefinger should remain straight. *Ibid.*, vol. i, p. 186.

The forefinger should be bent when giving witness. *Ibid.*, p. 187.

The fingers should be moved. *Ibid.*, p. 187.

To turn the head around during prayer is caused by the devil. *Ibid.*, vol. i, p. 177.

interesting one is given in Muslim (vol. i, p. 204): "Said the Apostle of God (on him be prayers and peace), 'A certain demon of the Jinn attacked me yesterday in order to stop my prayers. But, verily, God gave me victory over him. I was about to tie him to the side of a pillar of the pillars of the Mosque so that ye might get up in the morning and behold him, all of you, when I remembered the prayer of my brother Solomon: "O Lord, forgive me and give me a dominion such as no one ever had," and after that God set the demon free.'" The *Mihrab* in a mosque, I am told, takes the place of the *Sutra* outside of a mosque and serves the same purpose.

The forming of ranks in Moslem prayers as they face the *Mihrab*, is most important and therefore they are extremely careful of it. There are many traditions in this respect which can only have relation to belief in *Jinn*. For example, not only must the worshippers stand in a row, but in a mosque it is considered most important to stand so close together that nothing can possibly pass between. They stand ready like soldiers in massed-formation. Here is the tradition:

Anas states that the Prophet said: "Observe your ranks, for I can see you from behind my back." "Each one of us," he adds, "put his shoulder in touch with his neighbour's and his foot with that of his neighbour."* We must add to this another superstition in prayer, it is bad luck to pray on the left hand of the Imam: Ibn-'Abbas said: "On a certain night I made my prayers together with the Prophet. As I was placing myself on his left, the Messenger of God taking hold of me by the back of my head, placed me on his right. After having made our prayers, he lay down and rested until the muezzin came to look for him. Then he got up and made his prayers *without making his ablutions*."†

We have already spoken of the lifting of the hands in prayer. This is an important matter for discussion in all works of *Fiqh*.

In the prayer called *Qunut*, which takes place during and as part of the morning prayer (*Salat*), the hands are raised in magical fashion. Goldziher believes the original signification of this was a curse or imprecation on the enemy, such was the custom of the Arabs. The Prophet cursed his enemies in this way. So did also the early Caliphs. In Lane's Dictionary (Art. *Qunut*) we find the

*Houdas' *Bukhari* (French Trans.) p. 243; See also *Nasai*: vol. i, p. 173 & 186-7.

† Houdas' *Bukhari* (French Trans.) p. 244.

present prayer given as follows: "O God, verily we beg of Thee aid, and we beg of Thee forgiveness. And we believe in Thee and we rely on Thee, and we laud Thee well, and we will not be unthankful to Thee for Thy favor, and we cast off and forsake him who disobeys Thee: O God, Thee we worship and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves; and we are quick in working for Thee and in serving Thee; we hope for Thy mercy, and we dread Thy punishment; *verily (or may) Thy punishment overtake the unbelievers.*" It is said of the Prophet that he stood during a whole month after the prayer of daybreak cursing the tribes of Rial and Dhukwan. We read in *Al-Muwatta* (Vol.i, p. 216) that at the time of the *Qunut* they used to curse their enemies the unbelievers in the month of Ramadhan. Later on this custom was modified or explained away. (*See* Bukhari). Bukhari even wrote a book on the subject as to when the hands might be lifted in prayer.

There is no doubt regarding the origin of the *Qunut* prayer. We read in Yusuf as Safti in his commentary on *Ibn Turki*, a well-known book on *Fiqh* (p. 157): "The reason for the legislation concerning the *Qunut* is as follows. One day there came to the Prophet certain unbelievers who pretended that they had become Moslems and asked him that he would give them aid from among his Companions as a troop against their enemies. So he granted them seventy men from among the Companions; when they departed with them, however, they took them out to the desert and killing them threw them into the well Mayrah. This became known to the Prophet and he mistrusted them and was filled with wrath and began to curse them saying: "O God, curse Ra'ala and Lahyan and Beni Dhakwan because they mocked God and his Apostle. O God, cause to come down upon them a famine like in the days of Joseph and help el-Walid ibn el-Walid and the weak company of Mecca." Then Gabriel came down to him and told him to keep quiet saying, "God did not send you a reviler and a curser but verily he sent you as a mercy. He did not send you as a punishment. The affair does not concern you; for God will either forgive them or punish them. They are the transgressors." Then he taught him the *Qunut* aforementioned." *i.e.* the prayer now used.

In spite of the assertion of God's unity there are many other things connected with Moslem prayer which show pagan magic such as the power through certain words and gestures to influence the Almighty. These practices were prevalent before Islam. Professor Goldziher mentions the

custom of incantation (*Manashada*) similar to that practiced by the heathen *Kahins*. By certain leaders in the early days of Islam—it was said "If so and so would adjure anything upon God he would doubtless obtain it."

Not only in formal prayer (*Salat*) but also in the *Du'a* (petition) there are magical practices, especially in the prayer for eclipse by the raising of the hands. We are told in Bukhari that on one occasion the Prophet while praying for rain raised his hands so high that one could see the white skin of his arm-pits! In the case of *Du'a* therefore, the *Kibla* is said to be heaven itself and not Mecca.

Another gesture used in *Du'a* is the stroking of the face, or of the body with the hands. This custom is borrowed from the Prophet and has also magical effect. At the time of his death the Prophet put his hands in water and washed his face with them, repeating the creed.

Goldziher refers especially to magical elements in the prayer for rain,* and against eclipses of the sun or moon. These, like excessive drought, were explained and combatted by the pagan Arabs in a superstitious manner. Mohammed forbade them to recognize in such phenomena anything more than special manifestations of the omnipotence of the Creator, and ordained in this case also certain ritual prayers, to be continued as long as the eclipse lasted.

No Mohammedan questions for a moment that the omnipotence of God reveals itself in these eclipses—indeed no doctrine is more popular than that of the omnipotence of God and predestination—yet in the ranks of the people all kinds of superstitions prevail in regard to such phenomena. In these temporary obscurations of sun and moon they discern the action of malignant spirits and do not regard the performance of a simple service of prayer as a sufficient protection. "In Acheh, as in other Mohammedan countries, these prayers are left to the representatives of religion, the *teungkus* and *leube's* while the people of the *gampong* keep up a mighty uproar beating the great drum of the meunasah, and firing off guns and sometimes even cannons in order to frighten away the enemies of the sun and moon. Various sorts of *ratebs* are also held in order to relieve the suffering heavenly body."†

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*See Bukhari who gives certain chapters on magical formulas to be used on this occasion. Certain of the companions of the Prophet were celebrated as rain-makers.

†Hurgronje's *The Achenese*, pp. 285-6.

In Algeria the usual posture used in prayer for rain is standing only with the elbows bent and palms turned upwards. Prayers for rain must only be done out of doors and with old clothes on, the *burnous* being worn inside out to express distress and need.

For eclipse of the sun a long prayer is made standing with hands down at the side, fingers extended, then a long prayer while the hands are bent on knees. These two positions are repeated with prayer.

In Yemen, at the first of the year, if there is a drought five cows are brought to a special mosque and each one in turn is driven around the mosque three times by a huge crowd of young men, who constantly pray or recite the Koran. In case of an eclipse water is put in large trays in the open air and the people peer into this water searching for the moon's reflection but this prayer also has been forgotten.

In 1917 there was a total eclipse of the moon visible in Egypt. As might well be expected the eclipse greatly excited the Egyptian masses, who were very much impressed by the fact that it coincided with Ramadan and the war. Pans and drums as well as other noise-making appliances were beaten by them as long as the phenomenon was visible, and even after its disappearance, many servants refused to go to sleep on the roofs.

Among the Turkish Moslems there is a superstition regarding the value of "rain stones" called *Yada Rashi*, or in Persian *Sangi Yada*. This superstition dates from before their conversion to Islam but still persists and spread to Morocco. In Tlemcen the Moslems in time of drought gather 70,000 peebles which are put in seventy sacks; during the night they repeat the Koran prayers over everyone of these pebbles after which the bags are emptied into the *wady* with the hope of rain.*

This service of prayer is also occasionally held in Java, under the name *istika;* but a more popular method of rain-making is "giving the cat a bath," which is sometimes accompanied by small processions and other ceremonies. "In Acheh, so far as I am aware," says Dr. Snouck Hurgronje, " the actual custom no longer survives, though it has left traces of its former existence in sundry popular expressions. 'It is very dry; we must give the cat a bath and then we shall get rain' say the padi-planters when their harvest threatens to fail through drought."

*Goldziher in the *Nöldeke Festschrift, Zauber Elemente im Islamischen Gebet,* p. 316.

"In Tunis and Tripoli," Major Treamarne tells us, "if there is no rain, and the crops are being ruined, the Arabs go in procession outside the city with drums and flags, and pray for rain, and, according to Haj Ali, cows are made to urinate and the roofs of houses are wetted with water by the Arabs and Hausas with them as a means of bringing down rain. But if there is no result the negroes are summoned to use their magic."

"In Northern Nigeria, amongst the Magazawa of Gobir, the rain was made to fall and to cease in the following manner, according to Haj Ali. The rain-makers were nine in number and would go round with wooden clubs to a *tsamiya* (tamarind) or a *ganje* (rubber) tree near the gate of the town, and sacrifice a black bull, the blood being allowed to flow into the roots. Then four pots of *giya* (beer) were brought, and were drunk by the rain-makers. After this, the eldest of the nine (*Mai-Shibko*) would rise, put on the hide and call out: "You Youths, You Youths, You Youths, ask the man (Allah) to send down water for us, tell the Owner of the Heavens that men are dying here, ask him to spit upon us." The eight others would rise and stand around the old man, and call out in a loud voice what they had been told to say, and add: "If you do not send the rain we will kill this old man. We are true to you, see, we have sacrificed a bull to you." Then brandishing their weapons in the air, they would continue: "If you do not send down the rain we will throw up our clubs at you."*

Regarding prayers for rain offered up by the Mohammedans in China we glean the following from the *Revue du Monde Musulman*. (Vol. 26; 89, article by G. Cordier): "A procession is formed headed by the *ahong*, or priest, carrying three objects which I will here describe:

(1) A sack filled with 7,000 stones, very clean and which have been gathered from the bed of some river near by. These may be said to represent a sort of rosary as ten prayers are repeated over each stone.

(2) A sword of the shape employed in the mosques but without a sheath. On the handle of this sword is inscribed the words *pao-kien*, i.e. the "precious sword," and in Arabic the creed. This sword is made of wood and is covered with inscriptions in Arabic characters and carried in a case made of yellow linen.

(3) A tablet made of brass. The Chinese call it *Chao p'ai*, that is to say the "Tablet that is planted." The

The Ban of the Bori : pp. 185, 189.

Moslems call it *t'ong P'ai*, "Tablet of brass," and in Arabic *lukh nahas*. This tablet is also covered with Arabic inscriptions.

Forty-four flags covered with quotations from the Koran are also carried in these processions, and as they march prayers are chanted. Arriving at Hei-long-t'an, the source of the black dragon, the procession halts near the basin called *Etang du dragon*. There a Moslem beats the water with the sword while the prayers are continued.

This done an *ahong* holding the brass tablet gets into the water and throws it in so as to make a fish come out (others say a water snake). When this is caught they place it in some water taken from the same source and carry it back to the mosque and is kept there until the rain comes down. When this happens it is taken back to the basin where it is again thrown in.*

In conclusion we may here give four of the short final chapters of the Koran that are used at the time of the five daily prayers and which contain allusions to animistic and pagan practices current in Arabia before Islam. It is true that the beautiful opening chapter of the Koran with its lofty theism and the chapter of the Forenoon with its pathetic reference to Mohammed's childhood are frequently on Moslem lips. So also is the chapter of the Unity (112). But what thoughts a Moslem has when he repeats the following chapters, if he understands the words, we may learn from the commentaries. After reading what they tell us there remains little doubt that paganism entered Islam by the door of the *Quran*!

"In the name of the merciful and compassionate God.

Verily, we sent it down on the Night of Power!

And what shall make thee know what the Night of Power is?—the Night of Power is better than a thousand months!

The angles and the spirits descend therein, by the permission of their Lord with every bidding.

Peace it is until rising of the dawn!"†

. . .

*"A few days ago," writes Miss H. E. Levermore of Tsinchow, "the Moslems had a rain procession,—a thing rarely known with them. It is said once before they had one, and the informer significantly adds, 'and they revolted just after.' In this procession there was no noise, great order and devotion being observed. The Moslems walked the streets, carrying incense and reading their incantations. Two chairs containing Moslem sacred books were carried, whilst the priests had open Arabic Korans in their hands."

†The *Qur'an*—Part II. Translated by E. H. Palmer. Suras 97, 100, 113, 114.

"In the name of the merciful and compassionate God.
By the snorting chargers!
And those who strike fire with their hoofs!
And those who make incursions in the morning,
And raise up dust therein.
And cleave through a host therein!
Verily, man is to his Lord ungrateful; and, verily, he is a witness of that.
Verily, he is keen in his love of good.
Does he not know when the tombs are exposed, and what is in the breasts is brought to light?
Verily, thy Lord upon that day indeed is well aware."*

. . .

"In the name of the merciful and compassionate God.
Say, 'I seek refuge in the Lord of the daybreak, from the evil of what He has created; and from the evil of the night when it cometh on; and from the evil of the blowers upon knots; and from the evil of the envious when he envies.' "†

. . .

"Say, 'I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperer, who slinks off, who whispers into the hearts of men!—from jinns and men.' "‡

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* † ‡ The *Qur'an*—Part II. Translated by E. H. Palmer. Suras 97, 100, 113, 114.

THE EIGHT IMMORTALS OF THE TAOIST RELIGION*

PETER C. LING.

Prefatory Remarks.

It is a well-established fact that the Chinese, of all the existing races of the human family, constitute the most ancient nation on earth, having an historic existence of no less than four thousand years. In an old people like this, it is not wonderful to find an almost incredible amount of myths, legends, and traditions. China is a land abounding in legendary accounts which time immemorial has hatched into shape. The majority of these are so obscured by hazy antiquity, that it is futile to search into their genuineness from an historical point of view. In such circumstances it is wise to rest content with what tradition has to say, or what vulgar literature has to yield, without persisting on their historical accuracy.

It is in this spirit that we are to make a quest into the lives of the Eight Immortals, commonly known as the Eight Genii of the Taoist religion in China. That they being men once, and yet were immortal, points infallibly to the conclusion that they are creations or rather accretions wrought by ages of time.

The writer of the present treatise has made a thorough attempt to investigate into the veritable lives of the so-called Eight Genii, and has thus far obtained only a meagre knowledge of them. Some dozen Taoist priests have been consulted; but they unanimously show a reticence with regard to the actual lives of these beings. What they can furnish is only the names of the "Immortal Eight," the belief that they were very happy beings, living a visionary, ecstatic life in some region, preferably the high mountains or some isolated island beyond the reach of man, or a vague

*Mr. H. E. Hobson (late Commissioner of Customs) occasionally offers the students of St. John's University a prize for the best essay on some given subject. Last year Mr. P. C. Ling's essay on the Eight Immortals gained it. Mr. Ling is an undergraduate of the University.—Ed.

description of the personal appearance of one or two of the more prominent of the Eight, or perhaps incidents in the lives of the Eight which are so popular. It would almost surprise one to think that the Taoist priests themselves should be ignorant of the patriarchal personages in their religion, whose names are so well-known and the belief in whose real existence constitutes one of the most fundamental tenets of the religion. And yet, this is a fact. No Christian minister can be found ignorant of the lives of St. Ignatius, or St. Augustine or other patriarchs of the Church. The fact that the Taoist priests know nothing authentic of the lives of the Eight Immortals clearly indicates that historic accounts of them are wanting, and that they are a creation of tradition, and so long as tradition holds ground in men's minds, there is no need for searching and preserving the true accounts.

Failing to get information from the priestly source, the present treatise depends more or less on extracts from books. Many books have been referred to, especially works on the Chinese, and on the religions of the Chinese. According to the *Tz'ŭ Yüan's* 辭源 they are not mentioned in all the books on genii or in the most voluminous of the Chinese historical records.

The work that gives comparatively long accounts of the lives of the Eight Immortals is Emperor Kang-hsi's *Encyclopedia*. This work of ten large volumes quotes the authority of *The Supplementary Lives of the Genii* 續仙傳 in dealing with most of the lives of the Eight Genii. It is interesting to note that among the numerous treatises on genii alone in Chinese such as 搜神記, 十洲記, 神仙傳, 湘山野錄, 雲笈七籤 and others, practically nothing is said of the Eight Genii, and yet they are the most popular of the legion of genii, and at the same time, supreme in this order of super-human beings.

Other books that tell the stories of the Eight at some length are William Frederick Mayer's *The Chinese Reader's Manual*, and Dr. Herbert A. Giles' *Chinese Biographical Dictionary*. There is one other book which formed the principal source of information to the writer: *A Mission to the East of the Eight Genii, with pictures* 繡像八仙東遊記.* It was secured in Foochow, one of the commercial centres of the coastal provinces of China, and exists in the form of two small handy volumes. They contain about forty-five pages, each with about nine hundred characters. Here, we at once see a work of not less than 40,000

*Edited by 閩江吳元泰著

characters takes up the narrative of the Eight Genii while it is almost impossible to trace anything in all the other works. This undoubtedly shows that even the contents of this book, *A Mission of the Eight Genii to the East* can scarcely be true so far as historical accuracy is concerned. We cannot help admitting that a great deal of this book is fictitious and that the miraculous feats and mysterious encounters ascribed to the Eight Genii are the inventions of imagination.* Nevertheless, it contains accounts of the Immortals in an eclectic form. The traditional narratives are interwoven with fictitious elements which the author deemed worthy of such noble and supernatural characters as the Immortal Eight. For the purpose of the present treatise, only those traditional narratives will be given, while the fictitious elements that savour of present imagination are eliminated.

The subject will be treated in the following pages in three sections. Section I will take up a general discussion of the rise and development of the belief of genii in the Taoist religion, their characteristics and habitations, and some theoretical problems concerning them. Section II will confine itself to the narration of the lives of the Eight, individually. Section III will deal with the Eight Genii as a whole, together with some incidents of the group that are popular in the land.

The romanizations of the names of the Eight Immortals are according to Dr. Giles in his *Chinese Biographical Dictionary*.

I.

"Taoism embraces the primeval religion of China, and all the intellectual tendencies which did not find satisfaction in Confucianism. To these belong the various experiments in natural philosophy, and in connection with them the belief in the possibility of overcoming death by means of the elixir of immortality. By this, man enters on everlasting life, leads a higher existence above the range of material laws, in beautiful grottoes, on the sacred mountains, or on the islands of the blessed, and so on. It is worthy of note that such a belief, which bears some faint resemblance to the Christian belief of the Resurrection, should have found acceptance from the earliest to most recent times among the sober minds of the Chinese. There is a record of the names of thousands of people who are supposed to have reached this condition of immortality, and the life history of many of

*Assisted by 社友陵雲龍校.

these is preserved. It has even been asserted that more than 100,000 had reached this goal."*

These are the words of Dr. Faber who ranks foremost among eminent Chinese scholars. "They contain in a nutshell, all that are essential in the belief of an immortal existence, as embodied in the genii; and show in what important relation this belief stands to the Taoist religion."

While we admit that the idea of genii existence was the sole contibution of Taoism, it is well for us to investigate as to the time when the idea took its incipience. Confucius was conspicuously silent on the question of death and the future. Once, being asked about the state of man after death, he gave the reply: "Not knowing life, how can we know death?" But it is interesting to note that neither was this idea contemplated by Lao-tzû the reputed founder of the Taoist religion. All that we know of this miraculous personage is that he wrote the *Tao Te Ching* a philosophical treatise of 5,000 characters.

The idea really germinated after Lao-tzû. "Instead of limiting itself to the mysticism of its master, and pursuing his reasonable speculation, it gave itself up, at an early date, to the magical side of Chinese philosophy and practice. . . . Even in Chuang-tzû, and still more so in his supposed predecessor, Lieh-tzû, we find elements of the bizarre, men who could walk through the solid rock, leap down terrifying precipices unharmed, pass through fire unsinged, travel thousands of miles through the air, absenting themselves for many days, such men did not die, but were translated and so on. Whether they intended their statements to be accepted literally, or metaphysically, we know not. At least we know that subsequent generations took them literally, and for hundreds of years, nay, even to the present day, men have sought the elixir of immortality, and the philosopher's stone."†

The earliest historical intimation we can find treating of the magic of ever-continuing life was in Shih Hwang Ti of the Ts'in Dynasty which flourished in the latter part of the third century, B.C. This emperor, having been crowned by success after a Napoleonic career of conquest, sought to dominate over his empire for ever, by taking some elixir of immortality. At this opportune moment, Taoist professors found a favourable time for publishing their art, in order to gain royal reward. Among these was one Hsü Shih 徐市 who memorialized the emperor, asking for permission to

* J. Dyer Ball : *Things Chinese.*
† W. E. Soothill : *The Three Religions of China.*

make a quest for the elixir of immortality of the genii who dwelt in the three spiritual mountains of Feng-lai 蓬萊 Fang-chang 方丈 and Ying-chow 瀛洲 in the Yellow Sea. Hence an expedition of several thousand boys and maidens was sent out for this purpose, but they never reached their destination though they were said to have come in sight of these wonderful islands. Here we see a great expedition being undertaken to look for the elixir of eternal life for the emperor, showing that the idea of immortality had already inflamed the minds of men for this exquisite possession.

Coming to the Han Dynasty, the Taoists found an enthusiastic patron in the person of Wu Ti 140-86 B.C. Like Ts'in Shih Hwang this Emperor was a great conqueror, and a great search was made for the genii and for the philosopher's stone. From this time forth the country was in a more or less feverish state of search for the pills of immortality which were supposed to be mysteriously extracted from some unknown substance. Many were the zealous applicants who banished themselves from society, and entered into the deep mountains and dreary regions in search of the immortal dose. And many were reported to have been successful and actually attained immortality.

The classical Chinese literature, that is the thirteen canonical classics, and the standard Chinese History prior to this period, do not contain even the word genii (仙) but beginning from this period books on genii began to multiply; and we have a whole legion of men who have entered upon this state of existence. Let us now see some of the characteristics attributed to these supernatural beings, and the place of their habitation.

The name of genii is a figurative term for happiness. No doubt they are absolutely free from the trammels and limitations of this world of matter. They are not influenced by the forces at work on earth, but they can still have communication with men therein. As will be seen later in the lives of the Eight Genii, they very often mixed with men and carried on benevolent works. They are tutelary deities, good spirits, and merciful benefactors of humanity.

They possess wonderful art and perform enviable feats of might. They drive in chariots of cloud; they are enveloped in effulgent glory; they partake of the blessing of the heavenly peach; they mount on the fleeting dragon or downy stork, and travel thousands of miles a day; they dwell in palaces of pearls and jadestones, and sleep in shady and exhilarating grottoes. One important characteristic ascribed to them is the power of transfiguration. In their frequent visitations to the earth, they take human forms, and are

often depicted as equipped with a fan, or a brush, or a gourd of immortal pills or some other miraculous stuff.

It is well worth noticing that the way by which a man passes from the earthly existence to the genii existence is singularly simple. Etymologically, a genius is one who enters the mountain (仙＝入山). The genii are men who have entered upon an ascetic life living in the mountains. The *Tz'û yûan* 辭源 says, in definition of the word "genii," that the Taoists attain immortality by abstention from food, and mystic contemplation. In so doing, they abandon all thoughts of the world, and become imperturbable. And then, comes the transmigration to the superhuman existence, unlimited by space, and force.

However lofty may be the ideals attached to this immortal life, the genii never transcend the atmospheric universe. They surmount the clouds, or transfigure as they please, but they have always geographical locations as to their abodes. It is impossible to locate the Buddhist Nirvana, or the Christian Paradise, but the Taoist genii are always represented as living in some regions within the Chinese dominion, but these places are inaccessible to ordinary men. Thus they dwell in the "golden isles of the blest," in "Yuen-chow 元州 where grows the herb of immortality" 五芝草; in the "Kwen-lung mountains 崑崙山 where there are halls of emerald, and apartments of jade stones." We also find the statement that "the fourth happy land is the Eastern Abode of the genii, the fifth happy land is the Western abode of the genii, and both of them belong to the Tai-chow prefecture 台州黃巖縣."

Not only do genii dwell upon the earth, but also their personal appearance is humanistic. They are represented as wearing garbs of ordinary men and women, but most of them are distinguished by some peculiar traits or gaits. By these, and by the wonderful power they possess, they can be recognised whenever they make their appearance.

Having discussed the question to this point, it is necessary to spend some time on the more important theories regarding the genii. Whether the genii possess corporeal constitutions or not is the problem we wish to enter into. One naturally asks, do the men who have passed from the limited existence into the genii existence, carry away their physical body with them? Do they enter upon this new life leaving their corpses after death? Or do they transform into the immortal life carrying away with them flesh and bones?

The first of the two theories admits that they do not possess corporeal existence. The aspirants, after a period

of asceticism, die like ordinary men. Through what is known as the "dissolution of the corpse 尸解" the soul or the spirit, phoenix-like rises into immortality. Henceforth they become genii and frequent the mountain habitations. When they have special missions on earth, they resume human form with material equipments. But essentially they are immaterial, an existence not dissmiliar from the Hebrew conception of the angels. In fact they have many of the qualities attributed to angels. This theory is affirmed by the chief of the Eight Immortals Li-Tieh Kwai, 李鐵拐 who was supposed to have died, and his body to have been cremated by his disciple.

This idea of immortality, however, is of more remote origin than Taoism itself. As early as the twentieth century B.C., we have accounts of emperors making sacrifices to their deceased ancestors whose spirits were supposed to be among them, controlling their welfare. But they were never represented as having any of the magical elements which later accrued to the theory due to Taoist influence. The Taoists took up the idea and elaborated it, and made the decided contribution of the spirits of genii being able to return to the world, and to appear in the forms they used to wear, and to do wondrous works.

The second theory maintains that the genii do carry away their physical body with them. In the Chinese language, the genii are those who ever exist without getting old, 神仙不老. It is the same body, blood and flesh which passes into the immortal state. A certain miraculous metamorphosis has taken place in the body as the result of quaffing the mysterious draught, or swallowing the herbaceous pills, and it never becomes old. The genii are men or women alike a thousand years after their getting immortality with the same physique and facial expressions and countenance. In fact they are always represented as comely looking, robust in health, and having the complexion of an infant. Though their body is matter or matter metamorphosed, yet they can rise above the clouds and wander without limitation. Here is much resemblance between the genii and the Christian belief of the risen Christ. Becoming genii is a kind of resurrection carrying away the flesh spiritualized. This theory is confirmed by the tradition that Hwang Ti, the reputed first historical emperor of China 2697 B.C. ascended to heaven in human form on a dragon at a place called Ting-Hu 鼎湖 at the foot of the Ching mountains 荊山.* Taoist books on genii abound in accounts of persons who

* Tzû Yüan.

passed into the immortal state in this manner. A parallel to such belief is found in the Hebrew traditions of Enoch and Elijah, both of whom having ascended to heaven with their physical body.

We will now take up the narration of the Eight Immortals of the Taoists, the most popular of the hierarchy of genii of that religion. In general, the belief in genii existed in the Ts'in Dynasty two centuries B.C. In course of time it flourished. The height of its popularity was reached in the Yuan Dynasty 1206-1368 A.D. According to Chao Yih 趙翼 in his book 陵餘叢考 the legend relating to the Eight Immortal personages as constituting a defined assemblage of immortalised beings is traceable to no higher antiquity than the period of this dynasty, although some, if not all of the members of this group had been previously celebrated, and venerated as genii.*

The names of the Eight Immortals are as follow:

1. Li T'ieh-kuai 李鐵拐
2. Chung Li-Ch'üan 鐘離權
3. Lan Ts'ai-ho 藍采和
4. Chang Kuo 張果
5. Ho Hsien-ku 何仙姑
6. Lü Yen 呂巖
7. Han Hsiang Tzû 韓湘子
8. Ts'ao Kuo-chiu 曹國舅

II.

The order of the Eight Immortals will be dealt with in this treatise according to *A Mission of the Eight Genii to the East, with pictures*, which forms the basis of the narrative of the writer. Others have given a different order which may be due to their regard for the Chinese mode of arranging orders by official career and seniority in age. Hence Chung Li-Ch'üan, a great general is first, Chang Kuo-lao, the oldest, comes next; Han Hsiang-tzû and Lan Tsai-ho are younger than the rest; while Ho Hsien-ku, the youngest and a female, comes last. The order given in *A Mission of the Eight Genii to the East*, according to the times of their entering immortality seems to be more reasonable.

1. Li T'ieh-kuai 李鐵拐.

The Chief of the category of the Eight Genii was really named Li Yuan, Tieh-Kuai being his pseudonym which he named Li Yuan 李玄, T'ieh-Kuai being his pseudonym which he assumed during his wanderings. No precise period is assigned to his existence upon earth, though one tradition placed him in the Yuan dynasty. He is represented to have

*W. F. Mayers: *The Chinese Reader's Manual.*

been of commanding stature and dignified mien with an extraordinary constitution. From his youth, he devoted himself to the study of the Taoist lore, and to the acquisition of the "Golden pills," without any regard for domestic affairs. He was so saturated with the Taoist contempt of the *vanitas vanitatum* and the ambitions of the world, that he determined to lead a life of aceticism, (修 道 is the Taoist term). He secluded himself in a mountain dale, in a cavern having a door of stones. Another tradition says he was in a certain mountain for 40 years learning the secret of immortality. He sat on a mat of reeds and practised training his animus 服 氣 練 形 for years, often forgetting food and sleep. One day the thought struck him that he might consult Lao-tzû 老 子, his namesake who was the supreme of the genii 仙 祖, living in Hua Shan 華 山. He then placed himself under the instruction of Lao-tzû who occasionally descended to earth and at times used to summon his pupil to interviews with him in the celestial spheres. In one of his discourses he said, "The essence of the Tao is unfathomable, the extremity of the Tao is indescribable. Without Tao everything is void. Preserve your spirit and quiet your form. Be pure, be clean. Trouble not your form, disturb not your essence. Abuse not your nature, and suspend all your anxieties. In this manner can you attain to immortality." T'ieh-kuai was highly enlightened by the teaching; all his mundane thoughts dissolved like ice; and he bowed low in gratitude. He also made obeisance to Wan-ch'iu 宛 邱 who was with Lao-tzû, and who informed him that his name was already registered in the roll of the Immortals and that he need only keep up rigid training to reach the perfect state before long.

One day, Lao-tzû, accompanied by Wan-ch'iu visited Tieh-kai's cavern, and bade him to escort him on a journey to the countries of Hsi-yü 西 域. At the time appointed, Tieh-kuai committed his material body to the charge of his disciple Yang 楊 徒 while his spirit travelled with Lao-tzû through the air. He left to Yang injunctions to cremate his body in seven days in case his spirit did not return to it by that time.

Now it came to pass that after six days of faithful watch Yang was obliged to quit his charge in the evening of the sixth day, owing to the serious sickness of his mother. Hurrying to the death-bed of his mother, he cremated his master's body before the seventh day had expired.

When Tieh-kuai returned on the seventh day, having visited Feng-lai 蓬 萊 Fang-chang 方 丈 and the thirty-six heavenly caves 三 十 六 洞 天 where dwell the genii, and other places, he found that his body was gone and what was

left of him was only a handful of ashes. Then occurred the strange incident, that his spirit entered the body of a lame and crooked beggar, who had just expired, and in this shape the ascetic, now an Immortal, continued his existence, supporting his halting foot-steps with an iron staff; and this is the meaning of his pseudonym Tieh-kuai, *i.e.* "iron staff."

Tieh-kuai's first act of benevolence was to revive the mother of Yang his negligent disciple. Leaning on the iron staff, and carrying a gourd on his back, he came to Yang's house, where the people were preparing the funeral. He offered the dose contained in his gourd, which on being poured into the corpse's mouth, revived the woman. Then he made himself known and giving Yang another pill, vanished in a gust of wind. Two hundred years later, he brought his disciple up to heaven also.

We are told that Tieh-kuai often appeared on earth. Once he became an old man with a gourd slung over his shoulder and sold drugs in the market place of Ju-nan 汝南. There were no cases of illness which could not be remedied by his medicine. He hung a bottle on the wall, and at night jumped into it, coming out again the following day.

Another time he tried to transmigrate 超度 a watchman into the immortal state. In the person of a pauper he was associated with poor men, not with men of high estate. He walked into a glaring furnace and bade the watchman to follow. The latter was afraid of the demoniacal action, and did not follow. Then he told him to tread on a bamboo leaf on the river, saying it was a boat in which he would be carried away safely. Again the watchman hesitated, whereon T'ieh-kuai said to him that his earthly cares 凡念 were too great to carry him to immortality, and leapt into the bamboo leaf himself. Henceforth, he devoted his energy to securing and directing seven other persons who were worthy of the category of the Eight Genii, being Chung Li-ch'üan, Ho Hsien-ku and others.

2. Chung Li-chüan 鐘離權.

Chüan was his cognomen, his literary appellation was 寂道 and his pseudonyms were 和合子 and 王陽子 and 雲房先生. He lived in Yentai 燕台 in the time of the Han dynasty. His father was a tetrarch 列侯, hence he was of noble lineage. "At his birth, a strange light shone in the house, which was taken as a sign for the future wonderful career of the new-born infant. His physiognomy indicated a strange career too, having a round pate, broad forehead, thick ears, long eye-brows, deep eyes, red nose, square mouth, high cheeks, and scarlet lips. His arms at

birth were as long as those of a three years old infant, and he did not cry nor eat for seven days." When grown up, he became a general, and soon rose high in the royal favour.

Now it was a military campaign against one of the Mongolian tribes 吐蕃 which brought about his change of official life to that of an ascetic. He was placed in command of 500,000 troops and advanced to meet the invaders. It is not necessary to recount the battles and details of the campaign here. He was at first successful. While the battle was raging, Li T'ieh-kuai happened to pass by, mounted on the clouds. He mused to himself, "behold there is Chung-li who by right ought to be transmigrated now, and transcend the cosmos 超凡 But he is slow of understanding, and is bent on acquiring honours, and fame. Suppose he should be completely triumphant, he would be raised to higher official ranks, and would be too much absorbed in worldly lust, and thus prevented from attaining to Tao. I will now turn the tide of victory, make him discomfited, and take refuge in a lonely place, then he will avoid folly, enter into understanding 出迷入覺 and ascend the realm of the genii."

He transformed himself therefore into an old man, and alighted before the camp of the crestfallen, foreign general, to whom he disclosed the strategem whereby he could rout Chung's army, and the battle was resumed.

In the struggle that followed, Chung was utterly defeated, and escaped with one horse. In his state of destitution in the wilderness, and in his desperation of spirit, he met a foreign monk, to whom he addressed himself and asked for direction. The monk led him several miles to the hamlet belonging to 東華先生.

Here, Chung-li met with the hospitality of this old man, who advised him to relinquish ambitions. Chung-li, meanwhile, found him agreeable, and desired to be taught the secret of life.

Thenceforth, Chung-li learned to train his life in the "three-peak mountain." There was at the time a great famine and many were the victims. One of Chung-li's works was to transmute the baser metals, copper and pewter, into silver by amalgamating them with some mysterious drug. This treasure he distributed among the poor, and thousands of lives were thus saved.

One day he was meditating alone at a place called 雲水之紫金四講峰. All of a sudden the stone wall rent asunder, with a loud sound, and a jade casket was seen in it. It was opened and found to contain secret information as to how to become an Immortal.

Chung-li practised, according to the formulae. Suddenly his apartment was filled with clouds of diverse colours, music struck up, and a celestial stork called to him to ride away to the region of immortality. Thenceforth he became an Immortal, and we will later see how he transmigrated Lü Tung-ping to this order.

According to Mayers, Chung Li-Chüan was the first and greatest in the category of the Eight Immortals, said to have lived during the Chow Dynasty when he attained to possession of the elixir of immortality. He appeared from time to time thereafter on earth as the Messenger of Heaven.

3. Lan Ts'ai-ho 藍采和

This character has much been disputed about as regards sex. According to Mayers, he is usually reputed to have been a female. It is stated that she wandered about in a tattered blue gown, with one foot shoe-less, wearing in summer an inner garment of wadded stuff, and in winter sleeping midst snow and ice. In this guise the weird being begged a livelihood in the streets, waving a wand aloft and chanting a doggerel verse denunciatory of fleeting life, and its delusive pleasures. *

The popular belief seems to show that only one of the Eight was a woman, that is Ho Hsien-ku. Lan is always represented as a stripling of about sixteen, bearing a basket of fruits. According to *A Mission of the Genii to the East*, he was the Red-footed Great Genius 赤脚大仙 incarnated. Though he was a man, he could not understand how to be a man, (that, perhaps is the reason why he has been supposed to be a woman). He led a wandering life, carrying a musical instrument of wood 拍板, being two pieces of wood connected by a string of more than three feet in length. When drunk, he would rave like a lunatic uttering extempore rhymes, any money he got he strung together, and either gave it to the poor or spent it in liquor at the public-house. He was often seen, but he never grew old. One day he was drinking with Li T'ieh-kuai at 漾梁 and they conversed about Tao. Suddenly music was heard in the air and surmounting a white stork he ascended on high. Twelve ballads of Lan Tsai-ho are preserved in this work. A translation of the second of these will give a glimpse into the nature of all.

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*W. F. Mayers : *The Chinese Reader's Manual.*

"Ye men of the world!
Now are ye born, and soon ye die.
Yesterday, ye were twice eight,
And your valour puffed from your breast.
To-day ye are as seventy years' old,
Looking feebly and without strength.
Ye are like flowers of the spring day,
Which blossom in the morning, but fade in the evening."

In the 搜神記 is preserved the following ballad.

"I, Lan Ts'ai-ho, sing while I ramble.
What is it in the world?
The ruddy face is even like a spring plant,
The fleeting time is even like a shuttle.
The ancients passed by in confusion, without returning,
The moderns come by in ever increasing numbers,
In the morning they ride on the royal phoenix until sunset,
In the evening white mists are seen in the mulberry fields."

4. Chang Kuo 張果.

This is the old man of the category and has the epithet of "old" 老 attached to his name. He lived in the reign of Yüan Tsung of the Tang dynasty. Nothing is known of his earliest life except that he became a hermit in 恒州中條山. There he received instructions from Wan Ch'iu 宛邱 and Tieh-kuai concerning Tao.

Hearing of the fame of this recluse the Empress Wu Hou sent to invite him to court, but when her messenger arrived he was already dead. Ere long he was once more seen alive, and in 723 A.D. the Emperor Ming Huang despatched another messenger to fetch him, but in the presence of the latter his spirit was exhaled. The messenger therefore, burned incense before him and declared the intention of the emperor. Then he revived, but the messenger did not dare to urge him to go. A third despatch was sent bearing an autograph letter from the Emperor, and seeing the sincerity of the men, he accompanied them to the Capital. He entertained the Emperor with a variety of magical tricks, such as rendering himself invisible, drinking off a cup of aconite, and felling birds or flowers by pointing at them. He refused the hand of an Imperial princess, and also declined to have his portrait placed in the Hall of Worthies 集賢院. He was allowed to return to his seclusion with an

honorary appointment in the "Imperial Banqueting Court."* and with the title of 通玄先生 in allusion to his supernatural powers. About A.D. 740 the Emperor once more summoned him to Court but the messenger had scarcely reached the sage when he expired, or, as the Taoists assert, entered on immortality, without suffering bodily dissolution, thus supporting the second theory concerning immortality. The Emperor erected in his honour a fane, which he entitled 棲霞觀, and offered him sacrifices.

His life being very erratic the narration of his wanderings is of great interest. His constant companion as well as carrier was a white mule. He rode facing backwards, and within the limits of a single day could cover a distance of thousands of miles. When he halted he folded the mule up and hid it away in his wallet, as a sheet of paper. When again he required its services he squirted water upon the packet from his mouth, and the beast at once resumed its proper shape and trotted away.

It is rather strange what such an old ascetic could have to do with matrimonial happiness and fertility of the bride, but here is the account about him. "Chang-kuo . . . sitting on a donkey, offers also a descendant to the newly married couple, and a picture representing him is often found in the nuptial chamber."† Perhaps this is due to the belief that since he was a performer of wonderful feats of necromancy, he could also be interested in the mystery of production, although he himself never encouraged it in his lifetime.

5. Ho Hsien-ku 何仙姑.

That the Madonna should occupy a place of veneration in the Christian Church is not at all strange compared with the fact that Ho Hsien-ku should take rank with the others as an immortal. In the Taoist cult, women never occupy prominent positions, and no system of female asceticism is developed. Monasticism and conventualism were the contributions of Buddhism, and nuns are by no means Taoists, but rather Buddhists. Indeed, nothing is known of female Taoists who however are many, no doubt leading segregated lives. Even some of them are very fervent seekers after the elixir of immortality, no less so than men, but seclusion in the mountains, living the life of the men recluse, and in independent quest for the immortal herb would be

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* Chinese name of the office 銀青光祿大夫

† Henry Doré, S.J. : *Recherches sur les Superstitions en Chine.*

gross violation of feminine propriety, and sheer ignominy. Much more would this be the case with virgins in the bloom of youth.

However it may be, the Taoists do venerate Ho Hsien-ku as one of the Immortals. She is said to have been the daughter of one Ho-So 何 某 a man of Tseng-Cheng, 增城縣 near Canton. At the instant of her birth, six hairs were seen growing on the crown of her head. When fourteen years old she dreamed that a spirit gave her instructions in the art of obtaining immortality to achieve which she was to eat the powder of mother-of-pearl 雲母粉. The advice was followed, and she actually discovered that her body became light and ethereal. Hence she strongly insisted on celibacy. One day she was met by Tieh-kuai and Tsai-ho who delivered to her the secret of becoming an immortal. Her days were thenceforth passed in solitary wanderings among the hills where she passed to and fro as though endowed with wings, like Mercury of Greek mythology, returning to her home at night with the herbs she gathered during her pilgrimages. On being interrogated as to her doings, she told her mother she had only been communing with the female genii of the mountainous regions. She gradually renounced the use of the ordinary food of mortals; and the fame of her wondrous mode of life, having reached the Empress 武后, that sovereign summoned her to the Court; but while journeying thither, she suddenly disappeared from mortal view like Elijah on his way to Jericho. She is said to have been seen once more in A.D. 750 天生九年 floating upon a cloud of many colours in the temple of Ma Ku 麻姑壇. Again, some years later 大歷中 she was revealed to human sight in the city of Canton at 小石樓. The magistrate 高昱 was an eye-witness of this, and he memorialized the throne about it.

Dr. Giles agrees with another tradition saying that she was a native of 零陵 in Hunan. Lu Tung-pin 呂洞賓 gave her one of the peaches of immortality, of which she ate one half, and from that time forth required no more food. She is represented as an extremely beautiful maiden bearing a lotus flower, the flower of open-heartedness.

6. Lu Yen 呂巖.

His literary appellation was Tung-pin 洞賓 while 純陽子 was his pseudonym. He was born in A.D. 755 (Tang dynasty) 貞元十四年 in 浦州永樂縣. Like Chung Li-Chüan, he was of official ancestry. "When his mother conceived him, a strange perfume filled the room, and celestial music was struck up whilst a white stork flew

into her bed from the sky, and vanished. At his birth, he was of very extraordinary physique, with the neck of the stork, back of the monkey, trunk of the tiger, and cheeks of the dragon. His phoenix-eyes curved upwards, and his eye-brows were thick. His shoulders were broad, his nose was rounded. His complexion was yellowish white, and near his left eye-brow there was a black mole. When very young, he was precocious, and could memorize ten thousand words daily. His language was extemporaneously literary, and he was eight feet two inches tall. He wore a kerchief on his head 華陽巾 and his garb was brown in colour. On the whole he was handsome like a virgin, and was not married at twenty."

We may well surmise his early career as a successful scholar. He graduated as Chin-shih 進士 corresponding roughly with the doctorate. At this juncture traditions vary. One says that "he held office as magistrate of the district of Teh-hwa (in modern Kiang-si) and there he encountered, it is said, the immortalized Chung-li Chüan among the recesses of the Lu Shan 廬山 and was instructed by him in the mysteries of alchemy and the magic formula of the elixir of life." It is related (in another legend obviously borrowed from a Buddhist prototype) that when the mystic being declared to him who he was, saying "I am 雲房先生." Lü Yen expressed an ardent desire to fulfil the mission of converting his fellowmen to the true belief, but was preliminarily exposed to a series of ten temptations, all of which he successfully overcame; and hereupon he was invested with the formulas of magic and a sword of supernatural power, with which he traversed the Empire, slaying tigers and dragons like St. George of the Britons, and ridding the earth of divers kinds of evil, during a period of upwards of four hundred years.

Another tradition recorded by Dr. Giles holds that his official career was not successful; and owing to the disquietude of his age he took his family to 廬山 and there became a recluse. Then he fell in with the genius Chung-li Chüan who taught him the secrets of Taoism, and at fifty he attained to immortality.

It was at the "Stork's Peak" 鶴嶺 in Lu Shan that Chung-li discoursed on the "five grades of genii," and the "three categories of merits." On being asked whether it is possible to become a genius Chun-li answered, "if you train yourself you will become one. If you do not, you will become a devil." Thus under the tutelage of Chung-li he finally attained to immortality and has always been known as one of the most prominent of the patriarchs of the Taoist sect.

In order to fulfil his promise, made to Chung-li that he would endeavour to convert his fellow men to the true belief, he came to Yoh Yang 岳陽 in the guise of an oil seller, thinking that he would transmigrate all those who did not ask for additional weight to the oil purchased. During one entire year he met customers who were selfish, and extortionate, and only one dame who was honest and did not ask for more than her due. Then he came to her house, and finding that there was a well in the courtyard he threw a few grains of rice into it. The water miraculously turned into wine which the old dame sold and amassed much wealth therefrom.

He also killed a dragon which had done much damage, and declined compensation. He transmigrated many who were really of good heart, and did other magical performances.

In the twelfth century, temples were erected in his honour and were dedicated to his worship under the designation 妙通眞人 which he had made his own. He is also called Lü Tsu 呂祖 or the patriarch Lü, under which designation he is for some obscure reason, worshipped by the fraternity of barbers.

The following excerpt from Doré's *Recherches sur les Superstitions en Chine*, is also interesting. "At other times, we find Lü Tung-pin and Kwan-kung 關公 bearing in their arms a male child. This is an assurance that the new home will be blessed with numerous progeny, reckoning amongst them literati and remarkable state officials. It is indeed a well-known fact that Lu Tung-pin is one of the Immortals honoured by the literati, and that Kwan-kung combines in his person, the titles of god of war and patron of literature."

Lü Yen was also skilful in fencing, and is always represented as carrying on the back a sword, which also was useful in his magical deeds.

7. Han Hsiang-tzû 韓湘子.

The last word "Tzû" does not belong properly to his name, and a similar case is seen in Li Tieh-kuai sometimes called Tieh-kuai Tzû; and his literary appellation is 清夫. He was nephew of the great Han Yü 韓愈 and a man "of an idle and harum-scarum disposition." No earthly lust or pleasure could attract and divert him, and he became an ardent votary of transcendental study. His scholarly uncle urged him to the study of Confucian literature, and

was greatly affronted when he protested that what he studied was in no wise different.

One day he went out in quest of a master, and casually met Lü Yen, whom he followed after renouncing his home-folk. They came to the region where the genii's peach was abundant. He fell down from the peach tree and expired; but that very moment he ascended to the sky as an Immortal without suffering material dissolution.

Now he desired to make a proselyte of his former persecutor, his stern uncle, and to transmigrate him. Since he could not be moved by persuation, which Hsiang-tzû well knew, he resorted to magic. It so happened that a drought prevailed in the realm, and Wen-kung 文公, his uncle, was ordered by the throne to invoke heaven to send down rain. However, he failed and was on the point of forfeiting his official rank. Hsiang-tzû was courteous enough to seize this opportunity and in the person of a Taoist priest, he posted a placard announcing that he had a store of rain and snow for sale. The news was brought to the despairing 文公 who immediately sent him to invocate for rain. He ascended the platform and performed his art. In a short while snow began to fall. The cynical 文公 suspected the effect, and thought it was due to his own prayer. Whereupon the Taoist said that the snow was uniformly three feet in thickness which was found to be correct. This incident slightly modified his intolerant spirit towards the Taoist practice.

Some time later, Wen-kung celebrated his birthday. Guests and relatives thronged the house, and were in high jubilation, when Hsiang-tzû returned. He too, tendered his congratulations. In order to show that his years of wandering were not spent in vain, he produced some verses in which he spoke of flowers blossoming instantaneously. "What!" cried the dignified old man, "Can you produce flowers in defiance of the laws of nature?" Thereupon Hsiang-tzû took a little earth and put it under a basin, and after a short interval he raised the basin, and disclosed a flower with two buds, on the leaves of which was written in gold characters, a couplet:

"The clouds intercept (the way) on the Tsing mountain,
Where is your house? 雲橫秦嶺家何在
The snow blocks up the Lan Gate and the horse cannot proceed" 雪擁藍關馬不前

The couplet referred to Wen-kung's exile, and to his admonishing 憲宗 for receiving Buddha's skeleton. But Hsiang-tzû did not explain the meaning, saying, "You will understand this by and by, it is not meet for me to divulge the heavenly design." Later on when Wen-kung was on

his way to his place of banishment which was Chao-chow (潮州 in Kwang-tung Province) his nephew suddenly appeared to him and asked if he remembered the verses in the flowers. By a strange coincidence the rigour of the climate was exactly as described in the couplet, there being a snow storm which blocked the way of the unfortunate outcast. The uncle and nephew then lodged at the Lan Gate for the night, while the prophet discoursed on Taoism, and the way to enter Immortality. On the ensuing day, Han Hsiang presented to his uncle a gourd full of pills, which he said would keep him even in the coldest weather. Han Yü enquired if he might again see him, but he replied he could not tell, and then he departed and disappeared.

8. Ts'ao Kuo-chiu 曹國舅.

The seven supernatural beings, having all attained to immortality were one day feasting in the celestial Utopia. In the midst of their carousing, Tieh-kuai, who had always been the leader and spokesman, thus declared: "We are seven here, and have occupied seven of the eight grottoes of the Upper Spheres. If we get one more to complete the category that would be capital. Have any of you an idea of nominating one, worthy of the vacancy? I have heard that Empress Ts'ao has a younger brother whose disposition resembles that of a genii. He, I think, deserves to join our ranks." Then Chung-li answered, "Well, I will some day try to tempt him. If he is really of a mystic disposition and his conduct agrees with Tao, I can easily bring about his transmigration." The motion was approved and carried. This was the reason why the Eighth Immortal was Ts'ao Kuo-chiu.

Now Ts'ao Kuo-chiu was the younger brother of the Empress 曹太后 of the Sung Dynasty. His brother Tsao Er 曹二 was a man of detestable character. Trusting to royal relationship he indulged in debauchery and roguish conduct. He robbed the commoners of their property and women of their virtue. This of course highly affronted Kuo-chiu who was a man of exemplary character himself. At first he advised him, then rebuked him, but only made an enemy rather than a convert of him. Thus Kuo Chiu said in his expostulation with his brother: "It is the law of nature that good doers prosper whilst evil-doers perish, and there is no change in it. Our present riches and dignity are due to the accumulated merits of our ancestors. Your crimes are big enough to bring about your downfall. Although you may escape the penalty of the law you can never elude the net of heaven

which is invisible but present everywhere. When that moment comes to pass in which the family is scattered, and the body is sent to perdition, you may not even 'bring a yellow dog out of the east gate.' I am ashamed of it; I am afraid of it." Thereupon he dispensed with all his wealth in the form of alms to the poor, also he took farewell leave of his family and friends, put on his Taoist garb, and alone spent the rest of his life in the mountains. In the course of a few years, during which time he trained his spirit, and purified his nature 修心練性 his heart became identified with Tao, and his body vanished with his spirit. Once he was visited by Chung and Tung-pin, who asked him what he was about. He answered that he had no other intention than to cultivate the Tao. The two visitors said "where is Tao?" He replied by pointing to the sky. Again they enquired saying, "where is the sky?" He pointed to his heart, and Chung-li smiled and said, "the heart is heaven, and heaven is the Tao. You know the origin of things." He was then introduced into the Class of the Immortals.

The 搜神記 supplies another tradition which will be related in passing. Ts'ao was the son of the Prime Minister, and brother of the Empress. From his childhood he had been handsome, and of a taciturn nature, and was favoured by the Emperor and the royal Consort. One day he begged to be allowed to become a priest. This was granted with a gold medal from the emperor as a keep-sake. On reaching the bank of the Yellow River, he was unable to pay his fare, and he gave the ferryman his gold medal instead. This was observed by Lü Sung-yen (Lu Yen) who took him to be a disciple and he entered immortality.

IV.

It has been observed that the Eight Immortals as a group were not mentioned earlier than the Yüan 元 Dynasty; and when mentioned it was in connection with a drama, entitled "The Eight Immortals' celebration of Si-wang-mu's 西王母 birthday." The words run as follows:—

The super-human beings were one day discussing how they might do honour to Si-wang-mu or elsewhere called Chin-mu 金母 on her birthday, she being chief of the female genii or spirits as Lao-tzû was lord of the male ones. It was agreed that a scroll should be their present, and at the suggestion of Lü Yen they decided to have it written by Lao-tzû. But it was quite a problem how to persuade the Lao-kung 老公 to condescend to attend to this task; and Tieh-kuai, who was his former disciple, was entrusted

with the commission, accompanied by the other seven. Fortunately old Lao-kung was pleased to oblige them, though at the moment of interview he was not in a particularly good humour, owing to the news just brought to him that his writings had been pirated on earth. Lao-kung was kind enough to compose a couplet of 76 characters for them also. Then the Eight returned mounted on clouds and manufactured a scroll of rare beauty. It was made of a piece of self-existing silk, the stars were used for setting the characters; and the rainbow was cut into decorating tassels. The scroll was made to the exact size of Wang-mu's hall, and was presented to her by the immortal acolytes 仙童 together with the immortal peach and nectar.

Now the celebration of this celestial matron's birthday was indeed a glorious event. All the Buddhas, and Yü-huang 玉皇 and all the spirits and genii were present, each bearing the best of gifts that could be secured. The Immortal Eight decked in the most luxuriant of their apparel, made their appearance amidst high rejoicing and warm welcome. The old dame was especially pleased with the gift of the Eight, owing to its incomparable brilliancy and its fabulous value, and entertained them in her private park. Oh, it was a place of enchantment! Strange flowers bloomed luxuriantly, and wonderful herbs grew promiscuously. Rare birds fluttered in confusion, and intelligent beasts raced for the amusement of the guests. The immortal peach, 蟠桃 of a peculiar species was just ripe, and was hanging from every tree. This peach was so rare, that it bore fruit only once in three thousand years. Besides there was strange fragrance filling the air, dulcet music, wonderful bowers and pavilions, and towering pagodas, all these added to the voluptuousness of the entertainment.

In order to show special and marked respect for the Immortal Eight, Wang-mu appointed her five daughters to wait upon them in the gardens. They were of extraordinary beauty, and in the sumptuous feast in which the eight participated, they did their utmost to persuade them to take wine, which is a token of a high honour. A compliment was paid by Wang-mu in asking Lao Ts'ai-ho to give a dancing solo 踏歌 in which as has been stated he was specially dexterous, and he danced and sang causing great applause and laughter from the spectators. At last, the Immortal acolytes brought in a great dish of peaches, for the celestials were not ignorant of the digestive value of the dessert, and each took two. Unawaredly they got thoroughly intoxicated and after a long period of high glee, they took leave of Wang-mu and her daughters and departed.

One other familiar allusion has been attributed to the Immortals Eight, that is their crossing of the Eastern Sea 八仙過海. Every Chinese boy is acquainted with the tradition that they did, and let us see how it was accomplished. Lü Yen was the instigator of the excursion, being represented as the most merry and pleasure-seeking of the Eight. He was seconded by Tieh-kuai and Chung-li and they started on their expedition. The purpose of the trip was simply sight-seeing, such as the mirage and other wonders of the sea, which were not seen in the celestial spheres.

They travelled on the clouds as they were wont to do. But Tung-pin's versatility again prompted him to devise a novel means of locomotion; and he said thus to his comrades, "Travelling on the clouds does not at all reveal the power of us genii. Let us try to throw something on to the sea, and tread upon it, and pass in that manner to show our infinite ability."

This being agreed to, Tieh-kuai threw his staff, and scudded over the waves rapidly. Chung-li used his brush, Chang-kuo his paper mule, Tung-pin his sword, Hsiang-tzû his flower basket, Hsien-ku her lotus flowers, and Ts'ai-ho his musical instrument. Now it happened that Ts'ai-ho's instrument was espied by the Crown Prince of the Eastern Sea, being son of the dragon king there, and it provoked his greed to try and steal it from Ts'ai-ho, and imprison him. The injury was never to be put up with by the wonder-working Immortals, and a war ensued, in which the Dragon king was utterly routed.

So far, let it suffice to say, that the Eight Immortals continued their exploits of this nature for an incalculable time; and as stated in the prefatory remark, the present essay will not enter much into the more fictitious elements of the tradition. Besides *A Mission of the Eight Genii to the East*, there are three other books by the same author, entitled *To the West*, *To the South*, and *To the North*. What is dealt with in them is very much Buddhistic in style intermixed with Taoist influences.

As already stated, the appellation "Eight Immortals" is a figurative term for happiness. In fact the number "eight" is lucky owing to its association with this tradition, and persons or things good, or eight in number, are graced accordingly. Thus we note reverence for "The Eight Genii table" 八仙桌, "Eight Genii bridge" 八仙橋, "Eight Genii vermicelli" 八仙麵, "The Eight Genii of the Wine Cup" 飲中八仙 (celebrated wine-bibbers, of the Tang dynasty, to whom Tu Fu 杜甫 in his poems gave this designation).

The Eight Immortals form a popular object for the artist's brush also, especially the scene of their crossing the Eastern Sea. Earthern dolls shaped as the Eight Immortals are very common in the artist's studio too. Children delight to have these dolls, since their lives are worthy of emulation. "Carved specimens of the Eight Genii are also sometimes found . . . in which the natural twistings of the roots or fibres of shrubs and plants have been utilised with skilful touches here and there to heighten the effect."* Creeping plants also are often seen twisted into the forms of Eight Genii, and mounted on frameworks of wire, and are objects of admiration, in fact, the theme of the Eight Immortals enters into almost any kind of aesthetic and fancy work. These all go to show the immense popularity accorded by the Chinese people to them, and in them, we see the embodiment of the ideas of perfect but imaginary happiness which possess the minds of the Chinese people.

NOTE.—An illustrated article by W. Perceval Yetts, in *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. XLVIII, pp. 773-820 should be consulted.—ED.

* J. Dyer Ball : *Things Chinese.*

A CHAPTER OF FOLKLORE

1.—THE KITE FESTIVAL IN FOOCHOW, CHINA.

LEWIS HODOUS, D.D.

On the ninth day of the ninth month occurs the kite festival. By the seventh month the kites begin to appear in the shops and on the hills. They increase in number and variety until the ninth day of the ninth month when the hills in Foochow swarm with men and boys flying kites. There are all sorts of kites, bird kites, round kites, oblong kites with two planes and a space between them. There are kites which make a sound as the wind blows through them. There are kites with tails and without tails. Some fly several kites from one string. At night they hang lanterns from them and the kites look like the stars. The kites have on them the characters for sun, moon and star. Old and young enjoy the sport together. Those who have no kites stand by and look on. Some vie one with another trying to have their kites fly as high as possible. Others try to get their kite across the cord of another kite and pull the opponent down. This is called hooking a kite. Many families take their dinner with them and spend the day picnicing on the hillsides.

On this day the shops prepare large cakes called *dung-iong gui*. They are round, glue like, stickly masses about a foot in diameter and two inches thick. On them are peanuts and dates. Little flags of various colors are stuck into them. They have nine layers and are often called the nine layer cakes. These nine layers represent the ninth day of the ninth month. The cakes are cut into small pieces which are sold for a few cash apiece.

This festival is popular all over China, though it is not celebrated everywhere in the same way. In the morning of this day an offering is made to the ancestors. This is quite general throughout China. Other practices, however,

are not so uniform. At Chuanchow in the southern part of Fuhkien, "On the ninth day the people go up on the hills and fly kites. This they call warding off public calamity." (*History of Fuhkien*). In Kienning Fu, "they steam rice-flour making five colored cakes with nine layers. These they present to each other. They drink hellebore wine." (*History of Kienning*). In Shaowu "they drink hellebore wine and call it escaping evil. The scholars and officials with baskets of wine ascend the hills. Relatives present each other with fish and wine." (*History of Fuhkien*).

In Formosa, "the boys make kites resembling the sparrow-hawk or streamers in the temples, or the eight diagrams. They vie with one another on the heights. As the wind wafts the kites up or down they call it victory or defeat. At night some hang lanterns on the kites and in the distance they look like stars." (*History of Formosa*). Similar customs obtain in all parts of China.

The popular explanation of this festival is found in the work *Ching Chu Shih Chi* (written 502-555 A.D.) which quotes another work called the *Hsü Ch'ai Hsieh Chi* written about the same time. The story is as follows: "Hwang Ching of Yu Nan followed Fei Ch'ang Fang in his journeys abroad for the purpose of study. Fei Ch'ang Fang lived about the fourth century A.D. and was noted for his magic cures. Ch'ang Fang said to Huan Ching: 'On the ninth day of the ninth month Yu Nan will have a great calamity. Very urgently you should order your family to weave small bags filled with hellebore and hang them on their arms and ascend the hills and drink aster wine. In this way you will escape calamity.' Ching followed his advice and the whole family climbed the hill. At night when they returned they saw that the chickens, cows, and goats had met a violent death at one time. When Ch'ang Fang heard of this he said that the animals died in place of the members of the family. The present custom of the ninth day of ascending the hills and drinking wine and the women wearing bags with hellebore had its origin in this occurrence."

It is quite evident that this story did not originate the festival, but that the festival is responsible for the story. On the face of it, it is very unlikely that a little family affair should be the cause of a festival observed in all parts of China. There is a strong probability that the festival was observed long before the day of Ch'ang Fang. In fact we have a literary effusion on the festival by the emperor Wen Ti of the Wei dynasty (220-227 A.D.).

The popular story, however, contains the germ of the explanation of this festival. According to the story the

purpose was to escape evil by fleeing to the hills, wearing hellebore in little bags, and drinking wine. In the ninth month in northern and north-central China, where the festival originated, the frost destroys all vegetation. The insects crawl into their holes. Only a few plants like the aster and hellebore survive. *Yin*, the power of death and destruction begins to reign. *Yang*, the power of life, is almost vanquished. The ancient Chinese were familiar with the fact that the frost first touches the lowlands. The ninth day was selected because nine is odd and is endued with the *Yang* principle, the principle of life. The people drank aster wine. The aster must contain a large quantity of the *yang* principle because it is unaffected by the frosts. The hellebore likewise was regarded as containing the male principle. The people climbed the hills to come into touch with the *Yang* principle above.

That this is not mere theory we can readily see by looking at our sources. The *Yih Ching* gives a clue to the explanation. The diagram for the ninth month is one whole line over five divided lines as follows: ䷖ The explanation of this by the great commentator Chu Hi (1130-1200) is: "The diagram Pao means to fall down. The five *yin* below are about to spring forth. The one *yang* line above means that the *yang* principle is about to be exhausted. The *yin* principle flourishing luxuriantly and the *yang* principle becoming exhausted, this is the diagram of the ninth month." The *Book of Poetry* has a line saying: "In the ninth month all beings retire and the frost comes." Huai Nan Tzu (died B.C. 122) says: "The third month of autumn (*i.e.* the ninth month) the vapors of earth are not stored up. They are gathered up. These vapors destroy the hundred insects. They cause some to creep into their holes and live quietly and shut their doors. The azure maid comes out and causes frost and snow to descend." The commentary explains that the azure maid is a goddess of heaven, the daughter of the azure Emperor and that she rules frost and snow.

The *Shuo Wen* (121 A.D.) explains the character *Shu* which denotes the ninth month as follows: "*Shu* means destruction. In the ninth month the *yang* vapors dwindle away, the myriad of beings are completed. The *yang* goes down entering into the earth."

The books of the Tsin dynasty 265-419 A.D. speak in a similar strain. "The sign for the ninth month is *Shu*. *Shu* means decay. It means that at this time all beings fade and decay. . . . The name of the musical note of the ninth month is *wu-she*. *Wu She* means to go out.

The meaning is that the *yang* vapors ascend and the myriad of beings are gathered together and stored up and they will not come out again."

These passages make it quite clear that the Chinese have considered the vapors of the ninth month to be very dangerous and to be warded off. We shall see how they have attempted to escape these vapors. According to the *Feng T'u Chi*, "During the Han dynasty on the ninth day of the ninth month the people drank aster wine and in this way they warded off evil." This work further says: "The people regard this day as very important. They pluck calyxes of hellebore and insert them into the hair. They say that thereby they ward off evil vapors and resist the first cold."

The *Ching Ch'u Sui Shih Che* (502-555 A.D.) says: "On the ninth day of the ninth month all the people scatter in the country and drink and feast." The commentary on the above work (589-618 A.D.) says, "I do not know in what dynasty the feasting on the ninth day of the ninth month had its beginning. However, it has not been altered from the Han to the Sung dynasty. At present the people of the north also celebrate this festival. They wear hellebore, eat dumplings, drink aster wine saying that it causes men to live to a great age. In recent dynasties all the people feast, spreading the feast in towers."

According to the *Meng Hua Lu* written during the Sung dynasty (960-1278), "In the T'ang dynasty (618-905 A.D.) the people of the capital went outside the city walls and ascended the heights. Each steamed cakes of flour. Into them they stuck small flags cut out of paper. They presented to one another dumplings made of rice and chopped beef, goat and pork, and also cakes and fruits."

This festival was not only observed in China, but was celebrated by the tribes living to the north and west of China proper. The Liao dynasty (907-1168 A.D.) established in the Liaotung peninsula observed the following customs on the ninth day of the ninth month. "The officials of the north and south came to the royal tent in the morning and followed the royal chariot to the enclosed camp to receive tea. The emperor ascended the throne leading the officials who took their places in groups before the throne. Proper officials presented aster wine to all as they knelt. When they received the wine they bowed twice. The wine was presented three times. They made a courtesy with their hands and arose.

According to the history of this Liao dynasty we read: "The son of heaven led the host of officials and the heads

of the various nationalities in the empire on the ninth day of the ninth month to shoot at the tiger. Those who hit the tiger a few times were considered as losing and were punished by being compelled to give a feast. When the shooting was ended they selected a high tent on high ground and presented aster wine to the frontier officials and the Chinese officials. Rabbits' liver was made into pickled meat and deer's liver was made into sauce. They made hellebore into powder and sprinkled it on the door and thereby made an offering to ward off evil. In the language of the country the day was called *Pi-li-ch'ih-li.*"

The Kin Tartars (1115-1234 A.D.) observed the day as we shall see from the following extract: "The Kin Tartars followed the customs of the Liao dynasty. On the ninth day of the ninth month they performed the ceremony of worshipping Heaven outside the capital city. The ceremony was as follows: 'They hollowed out a piece of wood making a platter in the shape of a boat. They painted it red. On it they drew clouds and a crane (the emblem of old age). They made a stand five or six feet high and placed the platter on it. On the platter they presented food. They gathered the members of the clan and worshipped. If the occasion was an especial one they built a tower in the court of Ch'ang Wu and made that the place of worshipping Heaven.' "

A book called *Tsun Sheng Pa Chien* written during the Ming dynasty gives an interesting custom. "On the ninth day of the ninth month at day-light place one layer of cake on the brows of the boys and girls and pray as follows: 'May the hundred affairs of the children all be high. This pray three times.' "

The weather of the ninth day is watched because it determines the weather of other days of the year. The *Nung Cheng Chuan Shu*, written in the early part of the seventeenth century by Seu Kwang K'e, the disciple and associate of the Jesuit missionaries, makes the following prognostication. "If it is clear on the ninth day of the ninth month then the day of the winter solstice, the first day of the year, the fifteenth day of the first month, the *ching ming* day (festival of the tombs) will all be clear. If it rains on this day, then it will rain on these days."

As to the flying of kites, it is probably an old diversion in China. According to K'ang Hi's dictionary Han Fei Tsze (3rd century B.C.) in his *Yu Ching* said that Mo Tzu (4th and 5th century B.C.) made a kite of wood and after three years he made it fly." The kite was used by general Han Sin (died B.C. 196) who aided Liu Pan in conquering

She Hwang Ti. This general wanted to know how far the palace E Iong was from his camp so that he might know how long to make his tunnel. He did this by flying a kite. At other times the kite was used in war to send messages.

According to Professor J. J. M. de Groot in his *Les Fêtes Annuelles ê Emoui* the ascending of the hills and the flying of kites was added to the festival of the ninth day of the ninth month in the seventh century A.D. In this century the literary examinations were reorganized and the celebration of the kite flying took place after the results of the examination were announced.

The kite was imported to the west from China. Strutt in his *Sports and Pastimes of the People of England* says that the earliest mention of the kite is found in a French-English dictionary of the year 1690. The English paper kite is an exact translation of the Chinese Chih-Yuan. The German "fliegender Drache" and the French "cerf-volant" suggest the Chinese origin. (See J. J. M. de Groot *Fetes Annuelles*, p. 536).

The work *Hsü Po Wu Chi* written in the middle of the twelfth century A.D. suggests another origin of the kite and its use. It says "At present people take advantage of the wind to fly the kite. The kite flies upward tied to a string. The small children gaze at it with mouth wide open and thereby the fever in their bodies is dissipated." For all these reasons kite-flying is popular, but especially because it is good sport for young and old. The trip to the hills fills the lungs with good air and no doubt enables the denizens of the odoriferous streets of China to obtain a new lease on life. After all, the ancients were not so very far wrong in their practice, though we may consider their theory puerile. Like many other practices backed up with poor theories it worked and fitted into their general philosophy of life.

II.—ON A METHOD OF DIVINATION PRACTISED AT FOOCHOW.

H. L. HARDING.

The rites described in the following pages were witnessed at Foochow in December, 1912. The writer has not, unfortunately, sufficient technical knowledge to enable him to use the correct English words in describing much of what he saw; nor does he venture to pronounce as to the condition of the medium at the time of vaticination, whether it was one of hypnotism or not.

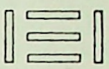
The method of divination in question is locally known as *p'a tong*, in mandarin *ta t'ung* (打童), and is performed by two persons, the "T'ung-t'ou," who is always a "tao-shih," (that is, sorcerer or mesmerizer, not a Taoist priest) and the "t'ung-tzu" or medium, of whose body the spirit invoked takes possession, and from whose lips the divine advice or information is given. In the instance which came under my observation the t'ung-t'ou was a man of about 45 years of age, of rather striking features which suggested a certain strength of will; he was clearly, however, an opium smoker. The t'ung-tzu was a thin, nervy fellow of about 25.

To begin with, a tablet in the room was arranged as an altar; candles, incense bowls, a plate of dried fruits representing offerings, three cups of tea and three cups of wine were arranged about a piece of yellow paper on which was written the name of the deity to be invoked: 屏山祖殿大聖王神位 (*i.e.* 齊天大聖 or 孫猴 or 唔空). The T'ung-t'ou also wrote a number of magic diagrams (畫符) on yellow paper, these being similar to many of those reproduced in the Siccawei publication *Superstitions en Chine*. The t'ung-tzû carefully washed his face and hands and donned a pair of red trousers, fastened by a red belt; his upper garments he also took off, but left them over his shoulders for warmth until they fell off owing to his movements when "possessed."

The first thing done to invoke the deity was the burning of incense by the t'ung-t'ou, while repeating an incantation; he then gave a long low whistle, followed by a loud clap of

the hands. Returning to the table he lit at a candle one of the yellow papers on which a magic diagram had been drawn, then extinguished it at a cup containing water. After performing magic passes over and towards the cup with his hands, he gave another long whistle, followed by several claps with the hands.

Placing five strips of yellow paper on the floor (each about the size of a man's foot, and arranged as shown in the diagram), on the far side of the table or altar, he burnt a number of yellow paper diagrams over them; then recited an incantation accompanied by passes of the hands and legs towards the paper strips, and ended by further clapping of the hands.



The t'ung-tzu then took up a position standing on the two outside strips of yellow paper, while he held several incense sticks in his clasped hands.

During the next ten minutes the t'ung-tzu remained motionless while the t'ung-t'ou performed various rites in order to cause the spirit invoked to enter his body. Alternately standing before, behind and on one or other side of the t'ung-tzu, he made passes with his hands holding incense sticks, which being the movements they would make when writing a magic diagram. Interspersed with these passes were "flicks" of the t'ung-t'ou's fingers in the direction of the t'ung-tzu. The writer was informed that the object of this was to sprinkle him with the water in which the t'ung-t'ou had extinguished the burning paper with the diagram, and in which he had afterwards dipped his fingers. At times also the t'ung-t'ou moved round the room waving burning diagrams, then threw them into the air when nearly extinguished, clapping his hands loudly on, or close to, the burning embers.

The next fifteen minutes were occupied by an invocation read at the "altar" from a secret manuscript book, which was stated to consist of talismans and incantations used in the magic art of communication with the supernatural, but we were not permitted to see it. During the invocation the reader stopped two or three times, moving round the room and making passes towards the t'ung-tzu. Towards the end of this time the latter began to sway slightly from side to side, at the same time bending slowly backwards.

His swaying then became more and more violent until, after some passes and a slap by the t'ung-t'ou, he straightened himself and remained steady for a moment. Then he started to sway backwards and forwards, and while doing so uttered two or three stertorous breaths. Raising

his elbows with clasped hands still holding the bunch of incense sticks, he then began to move his arms at first slowly, then rapidly, up and down, his head at the same time moving more and more rapidly from side to side; while making these movements he uttered two or three sounds which may be compared to the "yap" of a small dog. Throwing away the incense sticks, he rested for a moment, then swung his arms alternately from side to side, striking his breast with a loud thud each time; all this to the accompaniment of snorts, "barks," and low roars like those of a wild beast.

Becoming apparently more excited, he began to stamp, at first with one foot, then with both; then to jump up and down, then round in a circle, then appeared to faint or lean powerless in the arms of an attendant. While jumping both feet left the ground and struck it again simultaneously. After passes made over him by the t'ung-t'ou the jumping was resumed, to be followed by another "faint." Altogether he "fainted" four times, on the last two occasions apparently requiring to be aroused by burning yellow paper in close proximity to his feet. After recovering from the fourth "faint" he jumped two or three times round the room, his arms assuming the attitude often seen in the figures of door gods at Chinese temple gates; the right arm uplifted, the left bent in front of the breast. He was then led to sit on a stool; from this time on he assumed the attitude and movements believed by the Chinese to be characteristic of a deity, while his voice was that of a Chinese stage hero. He first of all said: "The God is here! what do you wish to ask?" A bundle of incense sticks was given to him by a Chinese who was also witnessing the ceremonies, bowing as he stepped forward; the latter afterwards mentioned that strictly speaking he should have offered the incense sticks on his knees.

A number of questions were then put by those present: such as, where A. was likely to be transferred; when B. was likely to have a son; whether it would be better for C. to remain at Foochow or to take up a position in the Ministry of Communications at Peking; and when D. would be married. The last two questions were answered; the spirit, as the t'ung-tzu was now alleged to have become, declaring that such matters did not concern him, but that he must ask another divinity. Each time that a question was asked of him he made sounds which might be described as "clucks" —such as a Chinese makes when speaking to an animal,— and which were intended to signify that the spirit did not appreciate being worried by such trifles. During the whole

series of questions the would-be spirit waved the bundle of incense sticks which had been given to him back and forth like a fan; at times placing the whole bunch of sticks (there must have been a dozen or twenty of them) into his mouth and holding them thus between his lips for half a minute. When he took them out they were still burning, and his features endeavoured to show that he liked the flavour.

During the whole time of his possession the eyes of the t'ung-tzu were all but closed, generally only the whites of the eyes being visible. At times it could be seen that the eyeballs were turned to the left, at times to the right; they never looked straight in front. He occasionally made a sort of click with his teeth.

At the close the t'ung-t'ou was informed that there was nothing more to ask of the "Prince," who might retire. The t'ung-tzu then did another dance, or series of jumps round the room, followed by a "faint." A few passes apparently sufficed to bring him to, and the séance was at an end.

III.—NOTE ON THE TU T'IEN HUI (都天會) HELD AT CHINKIANG ON THE 31ST MAY, 1917.

H. A. OTTEWILL.

The Tu-t'ien hui consists of a procession in honour of the Tu t'ien pu-sa. It used to be held every year. Accounts differ as to the last occasion on which it was celebrated. Some say six and others eight years ago. It appears to have varied in extent and magnificence. The celebration this year is said have been the largest for sixteen years, and yet the number of spirits invoked and chairs in the procession did not exceed half those brought forward on previous occasions. Although belief in the favourable intervention of the numerous gods and goddesses in the Chinese pantheon is decaying, and must necessarily decay, before the materialistic influence of Western science and knowledge, many generations must elapse before it ceases to play an active part in the thoughts and life of the people. Even when forms and ceremonies connected with these beliefs have passed away into the limbo of forgotten usages, traces will be found which will lead back to long-forgotten customs and habits of thought.

It seems permissible to give an account of one occasion where deities are honoured while these customs and habits of thought have not yet lost their full influence and preserve it for reference by those curious to learn the ways of thought of our Chinese fellow-citizens.

The procession in honour of the Tu t'ien p'u-sa consisted of various parts, and more than one god was honoured. The fête began at an early hour in the morning. The various cortèges passed to and fro along the main streets, where broad enough, till sunset. Probably four thousand men took an active part in the procession. The cost was met out of funds belonging to the Tu t'ien Guild, which were subscribed to by merchants and merchant bodies in proportion to their incomes. It is said that a small sum is put aside out of each sale and contributed to the funds. The expenditure on the present occasion amounted to fifteen or

twenty thousand dollars ($15,000 or $20,000). On famous occasions in the past the total is said to have been as much as $50,000. All the beggars and unemployed were gathered in and received payment for their work. One consequence was the absence of beggars and disorderly characters. The good behaviour of the crowds which gathered from the surrounding towns and villages was very noticeable.

The Tu t'ien pu-sa does not appear in any foreign book of reference to which I have had access. Processions in his honour have always taken place during the fourth moon. No particular date is assigned for them; the day appears to be chosen by the elders of the Guild.

Owing to the long-continued drought and fear that the ground would be too hard to plant rice, the rumour was spread that the deity was affronted at the lack of respect shewn to him by the non-observance of the ceremony of a procession in his honour, and showed his resentment by withholding the rain. The remedy was obviously to remove the cause, and placate the deity by holding the procession. The lack of rain was held to be the cause of the large amount of sickness prevalent, scarlet fever, diphtheria, and such like. The special gods which control diseases were honoured at the same time. Other genii holding offices in the hierarchy which controls rain and the transport of rice, and also gods bringing blessings desired by the people received their share and took their place in the general celebration.

The notice in the Chronicles of the Tantu (Chinkiang) Magistracy (Tan-t'u Hsien Chih) (丹徒縣志) which deals with the Tu t'ien Pu-sa is to the effect that in early days a temple in his honour stood to the left of the Lieh-ti 烈帝 temple, below the Ting Shih hill (鼎石). During the reign of the last Emperor of the Ming Dynasty, Ch'ung Chêng (崇禎) a priest named Jo-mei (若昧) built a new temple to the east of the hill on the bank of the Grand Canal. In recognition of the god's services in making water plentiful and the rice to grow abundantly the Emperor Ch'ien Lung in the sixtieth year of his reign bestowed on him the title of "The Spirit which bestows" (靈貺). The Emperor Chia Ch'ing added the title of "He who facilitates the passage of rice and protects from flood" (襄漕助順顯佑安瀾), and ordered festivals in his honour to be held in the spring and autumn. Later the Emperor Hsien Fêng added a title of "The Spirit which protects" (靈佑). The temple was destroyed by the T'ai ping rebels. After General Fêng Tzu-ts'ai (馮子材) had relieved Chinkiang, his force was surrounded by rebels. Mysterious lights appeared on the hill above the temple where no man was. The rebels were

terrified and fled. General Fêng, who afterwards became T'i-tu at Canton, reported the benevolent intervention of the god to the Emperor who finally bestowed the title of "Displaying majesty" (彰威). The temple was rebuilt at the beginning of the reign of the Emperor T'ung Chih. The Chronicle ends by stating that it is a popular superstition that the god was a man named Chang (張) who lived in the T'ang dynasty.

The above account led me to think that the spirit worshipped was probably a rain god in the early days of the history of the place, perhaps when barbarians occupied the land before its conquest by the Chinese, and that the Chinese have adopted him, and given him a name and a history.

The Rev. D. W. Richardson of the American Presbyterian Mission here has, however, informed me that he is a god of transport rather than of rain. There are temples in his honour at Tsingkiangpu and at a small town south of Tsingkiangpu, at Nanking and Taichow. The temples at the latter two places appear out of place as the god is supposed to have honours only along the Grand Canal. There is also a Tu-t'ien temple at Haimenting, referred to below.

Mr. Richardson has identified the man named Chang mentioned in the Chronicles of the Tantu Magistracy with Chang Hsün(張巡). An account of this worthy is given in Professor Giles' *Chinese Biographical Dictionary*. He lived A.D. 709-757, and was a great scholar in addition to being a great warrior. After a heroic defence of Sui-yang (睢陽) he was killed by An Lu-shan's son.

It is stated that during the siege of Sui-yang the enemy poisoned the well at which his soldiers drew their water. Chang Hsün having learned this drank the well dry himself with the result that he became different from other men, his countenance changing to purple.

According to the Shang Yu Lu (尙友錄) he was canonized as Governor of Yangchow, on the Grand Canal. Yangchow Ta Tutu (揚州大都督), and the inhabitants dedicated a temple to him.

The Tu-t'ien Pusa has two assistants whose names are given as Dukes of the Southern and of the Lightning Countries respectively (南國公) and (雷國公).

Two other gods connected with water honoured in the procession were Chiang Kung (蔣公) and Yen Kung (晏公). The former is unidentified. The other is described in Père Doré's *Recherches sur les Superstitions en Chine*, page 920, as "The Protector of Sailors."

The fourth water god was Yang Ssû Chiang Chun (楊四將軍). One of his functions appears to have been facilitating the passages of tribute rice along the Grand Canal. His headquarters are stated to have been at Tsing-kiang-p'u in Northern Kiangsu. Chinkiang being the connecting link between the two portions of the Canal north and south of the River Yangtze, the worship of the god would naturally be brought here. Père Doré's *Recherches sur les Superstitions en Chine*, Volume II, page 655, gives some additional details.

It is stated that Yang Ssû Chiang Chun was in his life-time a Director General of Grain Transport, and on his death he was promoted to be a god by the Emperor. A certain wind and appearance of waves indicated his impending coming. He appeared in the form of a snake about eighteen inches long, green in colour and with piercing eyes. When sailors on the rice boats saw him swimming in the water, they produced a large tray and invited him to take his place on it. The spirit was friendly and not afraid of men. The tray was put on the bank of the Canal, and the snake curled itself up in the centre. A message was hastily sent to the Director General of Rice Transport, who came in his official chair. He kotowed to the spirit. The latter was taken on his tray and placed on the official's seat in the chair and carried in state to the Dragon Temple attended by the Director General. The tray was placed on the altar. Candles were lit. The spirit in its snake form would wind itself round one of the candles and look at the flame. It was very fond of music, and the programme of the troupe of musicians was offered to him as to an honoured guest at entertainments. The spirit would place his head on the piece to be played. On its termination the programme was again submitted, and he again selected some special item. When he wished to depart he was escorted in state to the Canal and disappeared again in its waters. It is stated that the permission of the four dragon kings and of the Emperor was given before the spirit was allowed to appear, and that the boatmen who were notorious for their turbulence were very docile when there was any likelihood of the manifestation coming amongst them.

Forty and fifty years ago these manifestations were very common, but the stoppage of grain transport by the Canal has largely killed the cult.

The next two gods were Su Pao Ssû and Lieh Pao Ssû (速報司) (列報司). The first is stated to be a messenger to the Jade Emperor (Yü Huang) (玉皇) and the latter his recorder in his heaven. The history of the Jade Emperor

is fully discussed by Père Doré in *Recherches sur les Superstitions en Chine*, Volume II, page 468.

The local earth god of Chinkiang (都土地菩薩) naturally had his place in the procession, and also the god of riches (財神) and the stellar god of longevity (長壽星). The two latter are discussed by Père Doré in *Recherches sur les Superstitions en Chine*, Volume II, pages 965 and 966.

In view of the prevalence of disease which was locally attributed to want of rain three spirits were appeased by being granted their places in the procession. They were:— the goddess of smallpox, Tou-shen-p'u-sa (痘神菩薩) or Hua-shen-p'u-sa (花神菩薩), the god of scarlet fever, Sha-shen-p'u-sa (痧神) and the god which cures the marks of smallpox, Ma-shen-p'u-sa (痲神). See Père Doré, *Recherches sur les Superstitions en Chine*, Volume II, pages 748 and 749.

The plan of a hall dedicated to the god of riches in the temple called the Tu t'ien miao (都天廟) at Hai-men-t'ing, given by Père Doré on page 1039 of his *Recherches sur les Superstitions en Chine* who places the image of the god of riches holding an ingot in his hand in the central place of honour (福德財神). On the right is the sun god (太陽帝君). and on the left Yen kuang (眼光), the smallpox goddess (痘神) and the scarlet fever god (痧神).

On other occasions numerous other gods have appeared in the procession but were passed over this time. Amongst those omitted were:—

The City god, Ch'eng Huang (城皇). Celebrations in his honour are held in the third, seventh and tenth moons. The valorous Marshal Liu (劉猛將軍), who affords protection against locusts. See *Recherches sur les Superstitions en Chine*, Volume II, page 937. San-mao (三茅). They are evil gods who frighten children at temples. A former Governor of Suchow, named T'ang Pin (湯斌) did away with his image at Suchow, but the god appears to be much feared. See *Recherches sur les Superstitions en Chine*, Volume II, page 671.

There were several side shows in the procession. The one which attracted most attention was a burlesque on the well-known story of Chung Ku'ei (鍾馗). *Recherches*, Volume II, page 852. During the T'ang dynasty he went to the Capital for the triennial examination. The examiners were filled with disgust at the mediocrity of the compositions submitted to them, until they read the happy phrases and balanced periods which adorned his essay. The writer of the paper was the only one who could be designated Chuang

yuan. Unfortunately he was a fright to look at, and his face was hideous. (Compare the story of Ku'ei Hsing (魁星) *Recherches*, Volume II, page 45). The Emperor dismissed him without a position. The deathblow to his hopes caused him to commit suicide. His ghost saw a malaria devil going about his wicked way. The ghost swallowed the devil. The story breaks off abruptly, and continues with the irrelevent facts that Chung Ku'ei had an unmarried sister, and his soul returned to arrange a marriage for her which was successfully accomplished. In the procession were four men dressed in old-fashioned robes with their faces painted green and black with blotches and sores, they wore beards and were the embodiments of ugliness, amongst whom Chung Ku'ei was marked by long pheasant's feathers, the others being his friends. They rode donkeys in front of a bridal chair in which sat a beggar man dressed as a bride. Two men dressed as women attendants followed in open chairs.

It is said that the personator of the bride receives from five to ten dollars a day for his services, and that the reason for this large payment is that he will die in the course of a year. It seems possible that the part of the story relating to the woman may refer to some custom now forgotten whereby a girl was given in marriage to a malaria spirit, and she was killed after the ceremony, whatever its nature, was completed.

Another side show consisted of a living water buffalo, and structure covered with a buffalo hide to represent another. They were conducted by a man wielding a branch of weeping willow. I am told that it was a rain charm of some kind, as was the side show consisting of figures of three Chinese lions, a male, a female, and a little one. The latter was contributed by the Lighter Guild.

Two figures of dragons generally appear in the procession, but were dispensed with on this occasion.

A curious feature was the carrying about of valuable jade and other curiosities. The ornaments tied to their stands were arranged in three tiers over a basket. The baskets were carried at both ends of a carrying pole by one man. The carrying poles were richly carved. The carrier was surrounded by a number of very respectable Chinese gentlemen who waved triangular white flags with a red border, and so passed along through the crowed of on-lookers. There were several such groups passing to and fro throughout the day. There is no doubt about the genuineness and value of the ornaments thus displayed. I was told that they were supplied by the curio-dealers at Yangchow.

As a happy coincidence, though in the minds of the Chinese as a fortunate result of the procession and celebration, the drought broke a week later, and the rain longed for by all fell.

家神

IV.—THE DOMESTIC ALTAR.

JAMES HUTSON.

[Mr. Hutson has made an exhaustive study of Chinese life in the province of Ssû Ch'uan. He says, "the first requisite of a worker in Chinese is a knowledge of the language and a knowledge of the people. Both are difficult to get." He has been collecting data for many years and his notes cover most of the ground. He has classified all these and one short section is now printed in the Journal.

As is well known practices that are universal differ in detail in different parts. This chapter will help those interested in the subject to compare the practices current in Ssû Ch'uan and other places with those recorded by Le P. Henri Doré in *Recherches sur les Superstitions en Chine*.—EDITOR.]

家龕香火 *The Domestic Altar.*—It is also called the 神龕 or 神櫃 spirit niche. On the top part is an incense pot and below in the notch the large 土地 is situated. This cupboard is the last thing to leave the house when a removal is taking place, and as long as it remains, the owner thereof still claims to be in possession; when he removes the cupboard he invites the domestic gods to follow him, this is called 請家神. The colloquial for worshipping the domestic gods is 供家神.

天地君親師 *The Heaven and Earth Tablet.*—This tablet is dedicated to Heaven, Earth, Emperor, Ancestors and Teachers. It is said that this tablet had its origin in the Emperor 四子燕王. That before this man became Emperor he was being pursued by soldiers who sought to take his life. Some people who favoured his becoming emperor stopped him and asked him to write a tablet for the family altar, and he wrote the above five characters with the following explanation 天地有覆載之恩. 君王有践土之恩. 父母有養育之恩 師長有教育之恩, that is "Earth has a supporting and Heaven a covering grace; emperors have the land-giving grace; parents have the nurturing and rearing grace; teachers have the teaching and exhorting grace." It is also said that 漢班超 (who subjugated the western boundaries of Kansu 甘肅 and kept it in peace for 18 years) when leaving the district wrote these five characters

as a tablet for the domestic altar. Both of these men belong to the Han dynasty 漢朝, and both stories may be equally true of different parts, but the former version is most generally believed. The writing of a family altar tablet is a very important matter with some people. The wisest and most learned man is invited to write it, he puts on his best official robes and blows his breath on the pencil thus giving life to the pencil and tablet.

門中歷代高曾遠祖位. This is the ancient ancestral tablet, which has largely been ousted by the tablet to Heaven and Earth. Some scholars still use this tablet, reckoning that Heaven and Earth can only be worshipped by the emperor. This tablet is only written to the three generations next to the living head of the family; but in all 18 generations are included, that is nine deceased, and nine yet unborn. The following are the deceased nine generations:

鼻祖 1.—Nose ancestor, that is the first ancestor. This comes from the idea that when a child is born, the nose is born first.
遠祖 2.—Distant ancestor.
太祖 3.—Great ancestor.
烈祖 4.—The first of the second three division ancestor.
天祖 5.—Heavenly ancestor.
高祖 6.—The high ancestor.
曾祖 7.—The great grandfather.
祖公 8.—The deceased grandfather.
顯考 9.—The deceased father (whom he has seen).

The following is a list of the nine generations yet unborn for whom prayer is continually made:—

耳孫 The ear progeny, it is said that in birth the ear is the last to be born.
雲孫 Seen as clouds in the distance.
勑孫 Still his progeny.
昴孫 Lasting progeny.
來孫 The spirits of ancestor come again.
玄孫 The great great grandson.
曾孫 The great grandson.
祀孫 The grandson (of the deceased head).
男 The son of the present living head.

In all, there are these eighteen generations who come within the range of the ancestral altar; when there are more than nine generations of deceased ancestors, the remainder are known as 裔孫. On important occasions when it is necessary to include all the nine progenitors, and the nine descendants, it is not uncommon to find the 鼻祖 represents the ancestors, and 耳孫 posterity. So in ancestral worship prayer is made to the departed heads of the family for a

continuation of the family line in an unbroken succession. This is spoken of as 香爐灰不斷, to perpetuate the ashes in the incense urn. No greater insult can be given than to take the family incense urn and empty it out; for fear of this many old people will not allow their family altar to be touched by any one. To obtain sons women take long pilgrimages to shrines to pray for them. A man on changing his residence invokes the spirits of the deceased ancestors to go with him. Everything pertaining to idoltary may be given up easily, but ancestor worship only with great difficulty. Some who have pretended to be without a family altar have in reality been worshipping their ancestors in a secluded part of the house. This is the kernel of the religion of the Chinese people, and the fear of the displeasure of the departed ancestors is very real, and no expense is spared that their spirits may rest in peace.

The idea of transmigration or rather rotation of souls seems to be found in this altar, and the 排行 of the family seems to bear this out. Most families have only sixteen family names but some have thirty-two, and a few twenty-four; when these have run their course the round begins afresh, and the spirits of the ancestors are probably believed to do the same. The furniture of the chief room of the house does not belong to any individual member of the family, but is attached to the family altar, and is the general property of the family. The saying has it 堂屋椅子輪流轉自有媳婦做婆時. The furniture of the chief room passes from generation to generation, just as the daughter in law soon becomes the grandmother.

The following tablet to the three religions, ancestors, and the god of wealth it not uncommon, and takes the place of the Heaven and Earth tablet in some homes.

(1).— 上三教 *The upper three religions.*—The Confucius tablet 儒教孔聖; The Taoist Sage 道教老君; The Buddhist ancestor 釋教牟尼.

(2).— 中三教 *The middle three religions.*—The god of literature 文昌帝君; The god of war 銀閎大帝; The god of hsuen t'ien 玄天上帝, which is Liu Chang Seng 劉長孫.

(3).—下三教 *The lower three religions.*—The god of medicine 藥王菩薩; The goddess of mercy 觀音大士; The god of cattle 牛王菩薩.

Besides the above there is written on this tablet an inscription to the ancestors as follows, 歷代昭穆. To the ancestors distant and near. Also a tablet to the 四官財神 The god of wealth of the four seasons of the year.

三品三元三官大帝. This is the Taoist trinity, an idol or tablet situated on the outer left hand side of the door

on entering the house. When worshipping this the worshipper bows toward the outside as he is supposed to be worshipping Heaven. The most common form of this idol is a painting about one foot high and the same in width.

The Taoist trinity in its particularised form is written:—

1.—上元一品賜福天官紫微大帝；2.—中元二品赦罪地官清虛大帝；3.—下元三品解厄水官洞陰大帝.

1.—The chief person is the giver of happiness, god and governor of the Royal Star. 2.—The second person is the forgiver of sins, pure and invisible, a governor of Earth. 3.—The third person is the reliever of distress, god and governor of Hades.

The Taoist trinity, as written by scholars and put outside their doors is 萬靈什方眞宰. 天地位焉. It is the omnipotent one.

The first two characters of the first form, comes from Taoism, the second two from Buddhism, and have been put together by Confucianism.

竈神 *The Kitchen God.*— 九天東廚司命竈王府君定福夫人. The universal god of the kitchen, who preserves the lives of the family from starvation, and poisoning. This god is said to be a husband and wife, and when the husband ascends to Heaven which he does on the 24th* of each month to make a monthly report, the wife acts as his deputy in his absence. He goes up to heaven on the 24th of the last moon to make a yearly report of family doings to the heavenly Emperor; before he goes away, incense is offered on his altar, and sugar candy 竈糖 is given him to gain his favour and get a good report when he ascends. The kitchen god is said to have originally been Sü ren she 燧人氏, the Chinese Prometheus, who taught the Chinese how to get fire. This belief dates back almost to the mythological period, before the time of Süen üen 軒轅. At that time fire was produced by driving a drill into certain kinds of wood at fixed seasons, and when the drill was withdrawn fire belched from the aperture. The kinds of wood used at the various seasons were as follows:—

In Spring from the elm and willow trees 春取榆柳之火. In Summer from the date and apricot trees 夏取棗杏之火. In late Summer from quercus or silk worm oak 夏季取桑柘之火. In Autumn from the gardenia and rosewood trees 秋取槐檀之火. In Winter from the oak and horn-beam trees 冬取柞栝之火.

The kitchen god has been styled the lord of the house. He has two assistants, one the stick gatherer 撥柴童子, the

*In many parts the day is the 23rd—Ed.

other the water carrier 運水郎君. He is chiefly worshipped in his notch in the kitchen, but is occasionally worshipped in the chief room of the house. He takes special care of the domestic animals, such as chickens, dogs, cats, and sometimes a picture of these animals is put up just below his shrine. In the kitchen fire nothing dirty is allowed to be burned for fear of offending him, and neither dog nor cow's flesh is allowed to be cooked in his pot for the same reason. No quarrels are allowed in the kitchen for fear he hears and reports. The saying runs as follows:—

廚登牛犬穢氣觸我我必降災
一家吵鬧使我不安我必降災

"If in the kitchen the smell of dog or cows annoys me,
I will send calamity.
If the family quarrels in my presence making me uncomfortable I will send calamity."

本宅供奉長生土地,瑞應夫人 *The Domestic Law.* The first style refers to the husband and the second to his wife. This is the domestic precinct god of long life, and good luck, the husband seeing to the long life, and the wife to the good luck of the household. His particular day is the 7th of the 7th moon when special offerings are laid upon his shrine. His place in the house is just below the Heaven and Earth tablet. It is said that the precinct god is the 中霤神 or something akin to the Roman penates or household gods. If the family worship a 壇神 or altar of lemuria (shades), then that spirit looks after the animals; but if there is no altar to the lemuria in the house this duty falls to the lot of the kitchen and precinct gods. Very often if a child gets sick or the pig takes the measles, then an offering is made to the precinct god. He has two slaves; one is called the 招財童子 and the other 進寶郎君. The names 招財 and 進寶 are often given to dogs, and indicates that the dog is a lucky animal. Hence the saying 來狗主富 when a dog comes he governs the wealth of the household.

壇神 T'AN SHEN. THE ALTAR OF THE LEMURIA OR GHOSTS.

正一玄皇會上趙侯聖祖. The Spirit of the lemuria altar is believed to have been named Chao 趙 and the following scrolls seems to give his history 昔日南陽爲太守, 今朝西蜀作壇神.

Formerly he was a prefect in Nan Yang 南陽 in Kiang Nan 江南, Now he is the god of the lemuria in Western Ssûchuan.

This altar is situated in the left hand corner of the chief room of the house. Some shrines are fixtures while others are movable, and often take the form of a hollow stone in which incense is burned. This is mostly used by the wealthy and the superstitious. Every three or five years the ceremony of tranquillising takes place; for particulars see under sorcery and more particularly under the heading 靖壇.

安神 *To Pacify the Family Altar.*—This is done after a family has changed into a new dwelling, or anything unlucky has happened in the house. This is the work of the 火居道 or married Taoist sorcerer.

供天 *To Worship Heaven.*—This is also the work of the married Taoist sorcerer. During this ceremony the family altar is covered over, for the time being with a chart or tablet. A tablet is then placed outside the door under the open sky, where bundles of incense and candles are offered. This ceremony is most commonly performed when the paying back of a vow is required. A son may for example vow to offer to Heaven so many sets of candles and incense if a parent is healed of a sickness or saved from a lawsuit, or has had a safe journey home. One set of candles and incense is 32 sticks of each. If a Buddhist priest manages the ceremony (which is very seldom excepting at times of funerals) the set of candles and incense consists of 24 sticks of each. Alas, what would appear to have been an exceptionally pure act of worship at its commencement, has sometimes become degenerated into a pretext for the gratification of the lowest passions. A man may for instance vow to offer so many sets of incense to Heaven if a certain enemy is smitten and dies, or if his direct line of succession is cut off and such like. The tablet used by Taoist priests at this ceremony is as follows: 三十二天上帝中央一炁梵天帝君.

The following is the tablet used by the Buddhist priest for the same ceremony: 二十四諸天菩薩無量世尊. It should be noted that one stick of incense and one candle is used for each of the spirits worshipped.

供地 *To Worship Earth;* 謝土 *To Thank the Earth.* This is the ceremony of pacifying the god of the springs, or the five corner dragon 五龍神.

The ceremony is deemed necessary when a house has been newly repaired, and possibly the dragon disturbed, also when a new house has been first occupied, and when a place of residence does not seem to agree with the resident, this is spoken of as 土府不安. This is demonstrated by the farmer digging up some unlucky things such as 土龍蛋 or eggs of the god of springs; these eggs are described as

being round black, soft balls, the contents of which are said to be like blood; in such a case Earth needs to be worshipped. The worship of Earth is also said to be needed when the geomancer decides that the resident is at variance with the 五皇煞 or five emperor evils, or with the evil influences of the current year 歲煞, or with the yellow flag evil influence 黃旛煞, or the leopard tail evil influence 豹尾煞. When Earth is worshipped these disturbing spirits are worshipped, this ceremony like the worship of Heaven is generally managed by a married Taoist sorcerer. A tablet is set outside the house, and candles and incense lighted thereon. The four points of the compass are marked off with lines of dry lime. At each corner and in the centre a candle is stuck in the earth. This ceremony is sometimes carried through in the chief room of the house especially when the house is to be found fault with. The proverb runs as follows 得罪天供天 得罪地供地 "If you offend Heaven worship Heaven. If you offend Earth worship Earth."

The following five tablets to the 五龍神 or five corner dragons are set up and worshipped when this ceremony is enacted.

The Eastern Green Dragon Spirit 東方青帝青龍神君
The Southern Red Dragon Spirit 南方赤帝赤龍神君
The Western White Dragon Spirit 西方白帝白龍神君
The Northern Black Dragon Spirit 北方黑帝黑龍神君
The Centre Yellow Dragon Spirit 中央黃帝黃龍神君

Note that the five corner dragon spirit is made up of five different coloured dragons, whose colours exactly correspond with the five stripes of the new national flag.

Alongside of the five corner dragon tablets, there are tablets to the gods of the five planets which are as follows

In the East the wood aura god (Jupiter) 東方木德星君
In the South the fire aura god (Mars) 南方火德星君
In the West the metal aura god (Venus) 西方金德星君
In the North the water aura god (Mercury) 北方水德星君
In the Middle the earth aura god (Saturn) 中央土德星君

The five dragons and planets have an intimate connection with the five cardinals as used by the secret societies.

Besides the foregoing there is a tablet of a more general nature which is as follows:

土府九壘高皇大帝 This is the general tablet for the worship of the god of springs, and pacifying the five corner dragon. The two characters t'u fu 土府 seems to include the whole family of earth, while the two characters kiu lui 九壘 or nine piles is said to refer to the nine continents.

供奉風雲雷雨日月星辰 *The Worship of the Gods of Wind, Clouds, Thunder, Rain, Sun, Moon, and Stars.*

This worship is done largely after the fashion of the worship of Heaven and Earth, but of course the tablets used are quite distinct, and are somewhat as follows:—

風伯 A statesman of the T'ang dynasty named K'uei Chen **魏徵** who is said to have killed the five horned dragon. **雨師** A statesman of Kao Tsong **高宗** named Fu Ioh **傅說** who pacified the people. **雷祖** This is said to have been Wen T'ai-si **文太師** and probably of the time of Suen uen **軒轅**. **雲龍** If there was no dragon there would be no clouds.

The Sun is reckoned to represent the emperor **日宮天子太陽星君**.

The Moon is reckoned to represent the empress **月光皇后太陰星君**.

The Planets to represent the statesmen **諸天列宿星斗宸君** the larger stars, the provincial officials; and the smaller stars the masses of the people.

謝火君星 *To Worship or Thank the Fire Star.*—This is both a parochial and a domestic affair, but here we shall only deal with the domestic side, as the parochial side is dealt with under the feast of all souls. When there has been anything approaching to a conflagration in the house, or anything to indicate that the fire demon is in the ascendency, then a few pieces of red hot coal are taken from the kitchen fire, and put into a jar, and water poured over the embers, while the priest chants the necessary incantations to drive the demon out of the house.

謝水星 *To Worship or Thank the Water Star.*—Those who live by the sides of river or marshes have recourse to this, thinking that it will save them from flood. In this ritual the five corner dragon is the chief object of worship. A mug full of water is brought from the river, over which the priest chants incantations. After the ceremony the mug and water is taken outside and thrown away.

KU K'AI-CHIH'S SCROLL IN THE BRITISH MUSEUM

JOHN C. FERGUSON, PH.D.

In *Adversaria Sinica*, Series II, No. 1, is a paper entitled "An Emperor on Ku K'ai-chih." It is said to be a joint production of Dr. Herbert A. Giles and his son Dr. Lionel Giles. The transcription of the text from the chirography of the Emperor Ch'ien Lung into printed characters was made by Dr. Lionel Giles; the elucidation was a joint undertaking of father and son and a certain biography was supplied by Dr. Giles, Sr.

The original text and a corrected transcription are reproduced overleaf, the number of characters in each line of the original text and its transcription being preserved.

In the original text as printed in the *Adversaria Sinica* the last three lines of the upper portion are reproduced on the lower portion. This has been corrected in my transcription. Unfortunately Dr. Lionel Giles has made serious mistakes in his intepretation of the chirography of the Emperor Ch'ien Lung. Two of these mistakes are in column 21 of the original text. The third character in this column is not Ku (顧) as given by Giles but is yen (顏) and the last character of this column is not erh (耳) but is chü (具). In column 24 the second character is not chün (浚) but is fu (復). The misreading of these three characters has led to an incorrect translation of the text. In order to correct these errors I give a new translation.

晉顧愷之善丹
青自言傳神正
在阿堵間是知
非深入三昧者
不能到此卷女
史箴圖流傳千
數百餘年而神
采煥發意態欲
生非後人窺測
所可涯涘董香
光跋李伯時瀟
湘圖云顧中舍
所藏名卷有四
以此為第一信哉
是圖向貯御書
房繼得李畫蜀

江九歌瀟湘諸
卷適符董跋中
名卷之數為移
置建福宮之靜
怡軒顏曰四美具
以志秘賞千古
法寶不期而會
正復不可思議
率紀數言亦為
是卷慶劍合也
乾隆丙寅夏至
前五日靜怡軒
御筆

晉顧愷之善丹
青自言傳神正
在阿堵間是知
非深入三昧者
不能到此卷女
史箴圖流傳千
數百餘年而神
采煥發意態欲
生非後人窺測
所可涯涘董香
光跋李伯時瀟
湘圖云顧中舍
所藏名卷有四
以此為第一信哉
是圖向貯御書
房繼得李畫蜀

江九歌瀟湘諸
卷適符董跋中
名卷之數為移
置建福宮之靜
怡軒顏曰四美具
以志秘賞千古
法寶不期而會
正復不可思議
率紀數言亦為
是卷慶劍合也
乾隆丙寅夏至
前五日靜怡軒
御筆

Translation.

[The numbers refer to the Notes which follow.]

Ku K'ai-chih of the Chin dynasty excelled in painting. He himself used the phrase "the interpretation of feeling really lies in this" (1) from which we know that one who has not entered into the mysteries could not attain unto such ability. This scroll "the Admonitions of an Imperial Preceptress" (2), has been handed down for more than ten centuries yet its feeling and coloring (3) are still fresh, and its expression is full of life. It could not have been equalled by the strenuous efforts of a later artist. In his colophon on the picture "The Hsiao and* Hsiang, by Li Po-shih, Tung Hsiang-kuan says that Secretary Ku (4) had in his collection four famous scrolls of which this is the very best. I quite believe this. This picture was previously in the Imperial collection, and later then were obtained these pictures by Li viz: "A River in Shu," "The Nine Songs," and "The Hsiao and* Hsiang." Thus the number tallies with that of the famous scrolls mentioned by Tung in his colophon. As they were transfered into the Ching-I Pavilion of the Chien-Fu Palace I wrote an honorary inscription (5) referring to these scrolls as "The Four Beautiful Objects" † (6) thus recording my profound delight in them. The collection of treasures of remote antiquity in one place without any effort‡ is beyond the bounds of expectation. I have recorded these few superficial words so that also I might felicitate this scroll as "the united swords." (7)

An Imperial inscription written in the Ching-I Pavilion five days before the summer solstice of the *ping-yin* year of Ch'ien Lung.

Notes on the Translation.

1. The passage quoted from the biography of Ku K'ai-chih in the *Chin Shu* (晉書) and occuring also in the *Shih Shuo* (世說) is as follows:

顧長康畫人或數年不點目睛或問之顧曰四體妍媸本無關於妙處傳神寫照正在阿堵中.

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*The *and* is not required.—Ed.

†The point of 具 is important and it is not indicated by Dr. Ferguson. The finding of the four things *together in one spot* is the point emphasized.—Ed.

‡*Without any effort*, better, *unexpectedly*, or *fortunately*. It is well known that the emperor did make great effort to get the pictures.—Ed.

The correct translation, as it seems to me is "When Ku K'ai-chih painted a portrait he often did not mark the pupils of the eyes for several years. Upon being asked for an explanation he replied 'the beauty or ugliness of the body as a whole is not as a matter of fact lacking in any particular spot. The interpretation of feeling really lies in this fact.' "

The point of this comment by Ku is that the way in which such a minor detail as the pupils of the eyes should be filled in would be determined by the interpretation of the whole figure given by the artist. For example, if the contour of the body indicated fear or pleasure, dignity or carelessness, the artist would be forced to mark the pupils of the eyes in such a way as would harmonize with the rest of the figure. The fact that some detail was omitted could not change the leading idea of the artist in his portrait. The statement of Ku is by no means mysterious or exceptional. Its meaning is the plain one that all the details of a picture must fit in with the general sentiment of the whole conception. Dr. Giles has only made trouble for himself by having failed to pass beyond the letter of the text into its spirit although it must be said that he has succeeded in correcting the punctuation and mistranslation of Chavannes. *

*Dr. Ferguson's suggested translation is very obscure. What is the meaning of *'lies in this fact'*? What fact? Is it *'the beauty . . . is not lacking in any particular point'*? But is there any meaning at all in that? In the elucidation offered subsequently by Dr. Ferguson, it need only be said that it would not need years for the act of insertion of the pupils to conform to the conditions suggested. In fact if I correctly understand the elucidation it is just contrary to what the painter said :

The 'some years' evidently is a difficulty. The phrase has been taken to mean that the painter inserted the pupil only after 'some years.' It is questionable whether this is the meaning at all. No sense can he found in the passage if taken so. The only way is to take the passage in the sense that 'some years' (after the painting was completed) some one asked why it was that the painter did not insert the pupils, and the reply was made "The figure of the human body, i.e. the *ssu t'i physical members* has nothing special about it, the lineaments of form do not need any profound treatment. The transmission of the profound and mystic personality in the painting lies in this way of painting the eyes." Whether this is a correct interpretation may be questioned. It at least makes sense, and seems natural and simple and this is gained without wresting of the sense of the original.

The painting of the dragon's eyes by Chang Seng-yu may offer some help in understanding the passage in question. The story is that the painter left the eyes out, and the deduction was that if these were inserted the expression of vitality would be altogether too powerful and vivid.

張僧繇於金陵安樂寺畫五龍而不點睛人固請點其二須臾雷電破壁飛去見畫史.

EDITOR.

2. I have followed Giles' translation of the name of this scroll Nü Shi Chên T'u—"The Admonitions of an Imperial Preceptress" though I find it not altogether satisfactory. Nü Shi can scarcely be called a "preceptress." She was a palace official in charge of readers. Some authorities, such as Huei Shih-chi and Sun I-hsiang say that women of her class were chosen from good families, while others claim that they were promoted from the position of palace slaves on account of their ability. Their position was secretarial and not preceptorial; hence I should prefer to use "female secretary in a palace" as a translation of Nü Shi. Neither do I consider "Admonitions" as a full translation of Chên (箴). In this instance the word is used in the same pregnant sense that it was used by Chang Hua and really means "the way of virtue" (Cf. Cicero, Brut. 12, 46 "via et arte discere") or "Admonitions to Virtue." In order that the real meaning of Ku K'ai-chih's scroll may be understood it is necessary to reproduce below (P. 107) the whole of Chang Hua's chapter on this topic from the published collection of his writings in the *Han Wei Lu Ch'ao Po Shan Chia Chi* (漢魏六朝百三家集).

I do not agree with Dr. Giles in his criticism of Chavannes that a new sentence could not begin with yü (於). In the house of a friend in Peking in a pavilion is a tablet on which are the following seven characters written by a distinguished literary man 於此間得少佳趣. This phrase begins with Yü 於 and other similar instances might be quoted.

3. Shen (神) is sentiment, feeling, the emotional expression of the artist's idea. Ts'ai (采) is coloring. The references quoted by Giles in this connection are wide of the mark.

4. Secretary Ku has given Dr. Giles much unnecessary trouble and has caused him to entirely pervert the meaning of the remaining portion of Ch'ien Lung's inscription. Secretary Ku was a neighbor of Tung Ch'i-ch'ang in Huating. His name was Ku Cheng-i (顧正誼) and his style Chung-fang (仲方). He attained in official life to the rank of Chung Shu She Jen (中書舍人) which in the Ming Dynasty was a Secretary of a Grand Councillor. His record may be found in any one of the following books, i 明史藝文志, ii 松江府志, iii 書史會要, iv 圖繪寶鑑, v 無聲詩史, vi 王穉登撰傳, vii 莫廷翰集. viii 容臺集.

The meaning of the text, if it needs any further elucidation than I have given in my translation, is that Ku was the owner of the famous picture "Hsiao and Hsiang" and invited

Tung Ch'i-ch'ang to write a colophon at the end of this scroll. He had seen other pictures owned by Ku and had written a colophon to the "Hsiao Hsiang" scroll, the text of which is reproduced below.* Tung selected the scroll by Ku K'ai-chih as the first of Ku's four famous scrolls, and recorded his opinion of it in the colophon which he had been asked to write. The scroll "Admonitions of an Imperial Preceptress" had passed from Ku's hands to those of Hsiang Mo-ling and later to Liang Chao-ling and An I-chou (see Mo Yuan Hui Kuan). When An's property was confiscated, his famous collection of paintings was removed to the palace and become the property of Ch'ien Lung. An had only one picture by Li Kung-ling (Li Po-shih) and that was "The Drunken Priest" of which Ch'ien Lung evidently did not think highly. From other sources he acquired three of Li's pictures, one of which was the "Hsiao Hsiang" which had in an attached colophon the above-quoted reference to Ku K'ai-chih's scroll. Thus the Emperor secured all of the four famous scrolls belonging to Ku Chêng-i. He says, therefore, that the number of his famous scrolls tallies with that of Ku Chêng-i.

Dr. Giles' laborious attempt to discover who Ku was, need not be referred to further, except to point out the absurd deductions which have resulted from misinterpreting Ch'ien Lung's inscription. The result has been that Tung Ch'i-ch'ang (A.D. 1600) has been made to write an inscription on a painting by Li Kung-ling (A.D. 1100) in which reference is made to Ku Shao-lien (A.D. 780) as the owner in Tung's time of a scroll painted by Ku K'ai-chih. It would be difficult to invent a worse example of anachronistic medley than has been given in this instance.

5. The misreading of yen (顏) for (顯) has caused all the trouble in Giles' rendering. The meaning of yen (顏) here is 題字於匾額曰顏, an honorary inscription. In his dictionary Giles has not given this meaning of yen.

6. The "Four Beautiful Objects" is a well known phrase. In the poetry of Wang Po (Giles 2212) there is a reference to the "Four Beauties"—Ssu Mei Chü.

In the poetry of Hsieh Ling-yün (Giles 739). "There are four beautiful things in the world which are rarely found together—a bright day, beautiful scenery, a happy heart and enjoyable occupation."

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*海上顧中舍所藏名跡有四謂顧愷之女史箴李伯時蜀江圖九歌圖此瀟湘圖耳女史在攜李項家九歌在余家瀟湘陳子有衆政家蜀江在信陽王思廷將軍家皆奇跡也董其昌觀因題.

In the Mou Tan T'ing poem there are two cynical lines "When are a bright day and beautiful scenery found together,

In whose garden may be found a happy heart and enjoyable occupation."

7. Chien Ho. Before the fall of the Kingdom of Wu (A.D. 277) a purple vapor was frequently seen between two constellations (Sagittarius and Aries). Some thought it to be a sign of the revival of the power of Wu and that Wu would enjoy peace once again. However the purple vapor became more brilliant whereupon Chang hearing that Lei Huan was skilled in astrology, sought him so that together they might observe the signs of the heavens. Lei said that the strange vapor between the two constellations was the essential principle of fine swords which had mounted to the sky. Chang asked where these swords could be found, and Lei replied that they were in Fêng Ch'êng (in Kiangsi). Chang asked him to search for them and thereupon appointed Lei as Governor of Fêng Ch'êng. When he arrived at his post he dug under the foundations of the prison and found in a stone box two swords with inscriptions cut in the same place on the swords. One had the two characters Lung Ch'üan (龍泉) and the other T'ai Ah (太阿) incised on it. That night the vapor between the two constellations disappeared.

Of these two swords Lei presented one to Chang, and himself wore the other. Afterwards Chang was put to death and his sword disappeared. After the death of Lei, his son took his sword. While passing through Yen P'ing (in Fukien) this sword suddenly leaped into the water and sank. All that could be seen was two dragons more than ten feet in length.

The reference in Ch'ien Lung's inscription is to the bringing together of the two scrolls formerly owned by Ku Cheng-i as being similar to the final reunion of the two swords. This reference to "the united swords"—Chien ho, is not infrequent in literary writings and was known to Dr. Giles, Sr., who refers to the incident of the swords in his account of the life of Lei Huan (No. 1089).

The Original Admonitions.

In order that the meaning of this scroll may be understood, I have reproduced and translated the text of the "Admonitions" written by Chang Hua in the reign of Hui Ti (A.D. 290-306) of the Western Chin dynasty. Chang Hua

fearing the power of the family of the Empress wrote these admonitions as a remonstrance. Chang Hua wrote also three other "Admonitions" directed towards other parties.

張華女史箴

茫茫造化二儀既分散氣流形既陶既甄在帝庖羲肇經
天人爰始夫婦以及君臣家道以正王猷有倫婦德尚柔
含章貞吉婉嫕淑慎正位居室施衿結褵虔恭中饋肅慎
爾儀式瞻清懿樊姬感莊不食鮮禽衛女矯桓耳忘和音
志厲義高而二王易心元熊攀檻馮媛趍進夫豈無畏知
死不恡班妾有辭割驩同輦夫豈不懷防微慮遠道罔隆
而不殺物無盛而不衰日中則昃月滿則微崇猶塵積替
若駭機人咸知飾其容而莫知飾其性性之不飾或愆礼
正斧之藻之克念作聖出其言善千里應之苟違斯義則
同僉以疑夫出言如微而榮辱由茲勿謂幽昧靈鑒無象
勿謂玄漠神聽無響無矜爾榮天道惡盈無恃爾貴隆隆
者墜鑒于小星戒彼攸遂比心螽斯則繁爾類驩不可以
黷寵不可以專專實生慢愛極則遷致盈必損理有固然
美者自美翩以取尤冶容求好君子所仇結恩而絕職此
之由故曰翼翼矜矜福所以興靖恭自思榮顯所期女史
司箴敢告庶姬

NU SHI CHEN.

In the vast operations of creation Heaven and Earth were separated. The flux and flow of the liquid forces of Yin and Yang distributed themselves in the moulding of myriad things. During the time of Fu Hsi he established the rites, a covenant between God and man. Thereupon for the first time, marital relations were made by the ordering of

a home. The relation of prince and minister was created resulting in imperial counsels being based on ordered principles. The disposition of women was gentle: possessing virtues which are not openly manifest they were chaste. Women were circumspect in their own spheres. There was mutual consideration in the home. They were respectful in the ceremony of marriage and in domestic life were quiet and sedate. Their deportment being of such a quality they were respected for their virtuous accomplishments. Fan Chi (Giles 531) was able to influence Prince Chuang by her abstinence from animal food. The Lady of Wei (wife of Huan Kung) opposed Huan Kung (Giles 841) and refused to listen to the pleasant sounds of his music. (Huan Kung was fond of singing the licentious Odes of Cheng as recorded in the *Shi King*, Bk. VII). Thus noble purpose directed towards righteousness succeeded in changing the hearts of two masters. In the reign of Yüan Ti (Giles 1350) when a bear escaped from its cage, the Empress Fêng boldly faced it. Was not this woman fearless in the face of death? Pan Chieh-yu (Giles 1599) declined the Emperor's invitation to ride at his side in his chariot. Did not this woman neglect to take the slightest precaution for her own future.?

No way has ever been prosperous that has not come to adversity: no living thing has flourished but later to decay. In a day changes come and at the waxing of the moon affairs sink into insignificance. A high hill is as a heap of dirt; changes come with the suddenness of a released trigger. Men understand to a certain extent how to improve their outward appearance but do not know how to improve their own dispositions. Without improvement of disposition they are liable to overstep the laws of propriety. By cleaving and carving they can set themselves to becoming holy. If they speak with discretion, people for a thousand *li* follow their advice, but if the laws of righteousness are set aside, even in conjugal relations there is suspicion. They use words as if it were a trifling matter and yet their glory or their shame is judged thereby. Do not talk of secrecy, for heaven peers into things which have not yet taken shape. Do not talk of black emptiness, for the gods hear even when there are no sounds. Do not boast of your glory. God's truth hates self-sufficiency. Do not presume upon your high position, for the most prosperous come to naught. When the small stars of the early morning are mirrored in the sky, follow my warnings and you will be abundantly blessed with children according to the desires of your heart. Your prosperity should never become rudeness nor your riches be enjoyed selfishly. Selfishness begets neglect. If you love

only the choicest favors they will disappear: your abundance will perish. This is a fixed law. Beauty should be natural. When it is artificial, it brings trouble upon itself. A bewitching countenance that attempts to exhibit itself, is always detested by a man of breeding. Closely-knitted benignity will disappear and this will be the cause of it. Therefore there is the saying "respectful and careful." Thus will your happiness be complete: tranquillity and respect will be in your own thoughts and your honor will be resplendent. These admonitions prescribed by an Imperial Preceptress are boldly addressed to all ladies of the Palace.

Conclusion.

The scroll speaks for itself. It is full of beauty and grace, which are in no way dependent upon the age of the painting. From the recorded descriptions of the style of Ku K'ai-chih there can be no doubt that it is his style. As to internal evidence of age, the earliest seal on the scroll is that of the Emperor Hui Tsung (1100-1126) and the earliest mention of it is in the *Hsüan Ho Hua Pu*, a catalogue of the paintings of this same Emperor Hui Tsung. This does not settle the question as to the age of this scroll, nor its authenticity as a genuine production of Ku K'ai-chih. It only carries us back in our evidence to A.D. 1120 and up to the present, we are left at this date. It may well be that later evidence will emerge which will carry us further back, but whether or not it is forthcoming, we have in this scroll one of the "Four Beauties" of the discriminating connoisseur, the Emperor Ch'ien Lung, and one of the best examples of early Chinese painting that there is left in the world. It deserves every word of praise that can be said of it. Its age must be left to documentary evidence.

THE THEISTIC IMPORT OF THE SUNG PHILOSOPHY

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[The result of Mr. Bruce's study of the Sung philosophers will soon appear in book form. The work is being printed in London now. Meanwhile it has been the Editor's good fortune to secure from Mr. Bruce this article which gives some of the fruits of his studies. Students will welcome this effort to expound the teaching of these scholars. It is time to fix their place in the world's thought.]

The question raised in this article is: Was Chu Hsi a Materialist? If not, did his philosophy imply Theism? The title of the article, however, is made broader in its scope, for the simple reason that it is impossible to dissociate Chu Hsi from the other philosophers of his school. Like the great Sage he was a transmitter rather than a creator. He was the exponent, the chief exponent indeed, of the thought of his predecessors. But beyond his keen dialectic, and marvellous power of exposition, without the aid of which it is doubtful whether the earlier philosophers would have exerted the influence they did on the intellectual life of the nation, there was little that was original in his writings. His work, in the main, was to correlate their teachings and pass them on to succeeding generations as a coherent system. It would be difficult, therefore, in any fair and adequate inquiry into the import of Chu Hsi's philosophy, not to include in its scope some reference to the sayings and writings of those to whom he acknowledged his intellectual allegiance.

It is widely assumed that the answer to the question we have raised with regard to Materialism is in the affirmative, and by some it would be asserted that Chu Hsi in fact robbed the T'ien of the Classics of its richest meaning, and, while he received from the Sages a religion, he handed down to posterity a cold, materialistic and atheistic philosophy. That the Sages were reformers while Chu Hsi was a philosopher, is a distinction which it is of the greatest importance to keep in mind. It may even be conceded that the effect of Chu Hsi's philosophy upon the mind of the nation was to lose much of the life and warmth which are to found in the teachings of the Sages concerning T'ien. But the

question still remains: How much was this due to the fact just stated, that Chu Hsi was a philosopher and not a reformer? And, again, how much was due to a difference of emphasis rather than to an essential difference in the implication of his philosophy?

Perhaps the most outstanding feature of the Sung philosophy is its Dualism. The two elements Li (理) and Ch'i (氣), which enter into all forms of existence, constitute a dualism, and the Ch'i itself resolves into a dualism, assuming two modes of existence, active and passive, the Yin and the Yang. But the question remains: Is the dualism of Li and Ch'i ultimate? What is the content of the two terms, and what is the relation between them?

Roughly speaking, Li and Ch'i represent the material and immaterial elements of the universe: 理形而上者, 氣形而下者.* But this needs qualification. While Ch'i belongs to the realm of existences which have form and is thus the primordial form of Matter, it is also the primordial form of Spirit. The Ch'i, or Ether, when, in the process of its evolution, it reaches the stage of the 五行, or Five Agents, assumes two forms. There are the Five Celestial Agents, and there are the Five Terrestrial Agents.† The former belong to the realm of Spirit, and the latter to the realm of Matter. Ch'i is the universal Plenum, filling all space, the substance of everything that exists,‡ whether physical§ or psychical.‖ The fact is: the antithesis which presents itself to the thought of the Sung philosopher is not one between matter and mind at all; nor is it, strictly speaking, between the material and the immaterial. It is rather between an animating principle and the substance or vehicle of its manifestation. With this qualification, however, it may be conceded that Ch'i represents the material element in the constitution of the universe, and, more often than not, is best represented by the English word matter. But, even in that case, the antithesis is not between the physical and the psychical, but between the physical and the ethical, between the material and the moral.

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* 朱子全書, Bk. XLIX, f. 1.

† 五行者, 質具於地而氣行於天者也. vide 性理大全 Bk. I, f. 29.

‡ 充滿乎天地之間莫非氣. 而吾所得以爲形骸者, 皆此氣耳 朱子全書, Bk. XLII, f. 22.

§ Ibid.

‖ 心者, 氣之精爽. Ibid. XLIV, f. 2.

Just as Ch'i is the substance of all existences, so Li is the directing principle inherent in the substance. Every existing thing has its rule of existence to which it conforms as the law of its being.* And this directing principle is ethical: "Li is absolutely pure, and perfectly good."† On page after page of the Sung philosophers' works we find it reiterated that, analysed into its component principles Li is Love, Righteousness, Reverence and Wisdom (仁義禮智). These principles enter into every form of existence in greater or less degree according to the differences in density and purity of the Ch'i, and constitute the one ethical standard to which all things conform in their varying degrees according to their individual capacity. In short, Li is the controlling and directing principle by reason of which each thing assumes the form, and fulfils the functions proper to it.

What, then, is the relation between Li and Ch'i? The answer to this question will furnish the answer to the charge of materialism against the Sung philosophy. Some things are clear. In the first place, they are said to be inseparable. "In the whole universe," it is said, "there is no Ch'i apart from Li, nor Li apart from Ch'i.‡" "Li is never separate from Ch'i."§ They are also mutually necessary and dependent. "If there were no Ch'i, Li would have nothing in which to inhere."‖ "The existence of Li can only be perceived through Ch'i.¶" And still further, it is implied that Ch'i as well as Li is infinite. In reply to the definite question: "Li is infinite; has Ch'i limits?" Chu Hsi said: "As to limits, where can you assign limits?"℘ So then we have two elements in the universe, both infinite, mutually dependent, and inseparable. There are other important considerations, however, which must also be taken into account. In the first place, in the dualism of the Sung School there is nothing antagonistic in its component elements. On the contrary, they are inter-dependent and complementary. Li pervades the Ch'i as its directing principle, and Ch'i furnishes Li with its means of manifestation. But, still more important, a careful study of Chu Hsi's teaching as a whole shows that in his mind these two elements, co-existent though they be, are not co-equal; that the one is subordinate to the other, and is even derived from it. "Wherever Ch'i is, there is Li; but Li is the

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*朱子全書, Bk. XLII, f. 1, cf. 有物有則 in the Odes, LEGGE'S *Chinese Classics*, Vol. III, Pt. II, p. 541.

† Ibid., Bk. XLIX, f. 8.

‡ Ibid., Bk. XLIX, f. 1. § Ibid. ‖ Ibid.

¶ Ibid., Bk. XLIX, f. 5. ℘ Ibid., Bk. XLIX, f. 3.

ultimate ruler,'' he says:* While neither can be said to be antecedent to the other we are told, and while neither exists apart from the other, yet, if we trace them to their origin, Li is antecedent to Ch'i. In other words, there is no priority in the time sense and both are co-existent, but there is priority in respect of origin. Elsewhere he tells us that while the two are co-existent Li is the root or source,† so that the priority is because the source of Ch'i is in Li. In short, what the Sung philosopher teaches is an eternal generation of matter by Law, and in this sense Law is ultimate. Law and Matter are co-existent and inseparable, but Matter is subordinate to Law as the source from which it is derived.

It is obvious from all that has been said that the Sung philosophy whatever it is, is not Materialism. There is one very important respect in which it differs from Materialism, at least from Materialism in certain forms. In Materialism Matter is what might well be termed aggressively insubordinate. It is true that it is absolutely obedient to laws, but they are its own laws and unethical. To the Sung philosopher the material is subject to the immaterial, and the immaterial is the moral. Moral Law pervades all matter as its ruling and directing principle. Such a conception in itself is far removed from Materialism. It is in its moral sanctions that Materialism, whether ancient or modern, most conspicuously fails. The great merit of the Sung School is that the Moral is recognized as fundamental. The material universe which we see around us has an ethical basis, which consists of those same ethical principles which we find embedded in our own hearts.

This ethical basis of the universe is further emphasized in the Sung School's use of the term Tao, or the moral order, which is the synonym of Li. De Groot, in his volume on *Religion in China*, bases his interpretation of the Tao on what Chu Hsi would undoubtedly regard as a mistranslation of an important passage in the *Yi Ching*, and which, even apart from the Sung School interpretation, is, to say the least, doubtful. In his chapter on ''The Tao or Order of the Universe'' he writes: '' 'There is,' as the Appended Explanations state, ' in the system of mutations (of Nature) the Most Ultimate which produced the two Regulating Powers, which produce the four shapes (or seasons).' It is these two powers which constitute the Tao, for the Appended Explanations add explicity 'that the universal Yin and the

*Ibid., Bk. XLIX, f. 7.
†Ibid., XLIX, f. 1.

universal Yang are the Tao.' "* In this passage the phrase translated "the universal Yin and the universal Yang" is 一陰一陽, lit., one Yin one Yang. It is the common idiom to express alternation, according to which it would mean "one Yin one Yang following each other in continued succession." And this is Legge's interpretation, who translates the complete sentence, "The successive movement of the inactive and active operations constitutes what is called the course of (things)."† In any case, so far as the Sung School interpretation is concerned, Chu Hsi does not leave us any room for doubt. His comment on the passage is: "If it said 'Yin and Yang are what we term the Tao' the meaning would be that the Yin and the Yang are the Tao; but seeing that it says 'One Yin and one Yang' the meaning is that the cause of the alternation is the Tao." 若只言陰陽之謂道則陰陽是道. 曰一陰一陽, 則是所以循環者乃道也.‡ The importance of this in its bearing on our inquiry is that if De Groot's translation were correct it would, it must be admitted, at least suggest a materialistic interpretation of the Universe, but as shown above it is in direct contradiction to the interpretation given by Chu Hsi. The fact is, according to the Sung School, Tao is Li,§ the two terms denoting the same thing though representing two different aspects of it; and the aspect represented by Tao is that of the universal and the *ethical*, while that represented by Li is its individual and *law* aspect. Li derives its name from the fact that everything has each its own rule of existence; Tao expresses the fact that everything conforms to one Moral Law and is part of one Moral Order. The term Li, we are told, calls attention to the minute and infinitesimal. It refers to the innumerable vein-like principles inherent in every individual thing, like the grain in wood or the vertical and horizontal lines in bamboo. It is compared to the innumerable trees in a dense forest. Tao, on the other hand we are told, calls attention to the cast and comprehensive, and is compared to a vast trackless desert with its vision of the illimitable. ‖ The very name, Tao, is derived from the fact that as Moral Law it is common to all the ages. It is the universal highway travelled upon for countless myriads of years to which

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*Religion in China, p. 10.

†Sacred Books of the East, Vol. XVI, p. 355.

‡性理大全, Bk. I, f. 18.

§陰陽迭運者氣也. 其理則所謂道. Vide *Imperial Commentary on the Yi Ching*, Pt. 13, f. 14.

‖冲漠無朕 萬象森然已具. 二程遺書 Pt. XV, f. 11.

all men find their way."* When analysed it is found to consist of those same principles of our Nature which we found to be the component principles of Li. Referring to a saying of Shao Yung: "The Nature is the concrete expression of the Tao," Chu Hsi says: "Though the Tao is present everywhere how are we to find it? The answer is: simply by turning and looking within. It is wholly found within our Nature. From the fact that we ourselves possess the principles of Love, Righteousness, Reverence and Wisdom, we infer that others possess them also; that, indeed, of the thousands and tens of thousands of human beings, and of all things in the Universe, there are none without these principles. Extend our investigations as far as we will, we still find that there is nothing that does not possess them. Shao Tzû expresses it well when he defines the Nature as the concrete expression of the Tao."†

Nothing could well be more explicit than this statement both of the ethical and of the universal aspect of Tao. Tao, in fact, represents the transcendental aspect of Li. Corresponding to this distinction between Tao and Li there are four terms which, according to the Sung School, represent the transcendental and universal aspect of the four component principles of Li. They are Yüan, Hêng, Li and Chêng (元亨利貞), the first four words of the *Yi Ching*. "Yüan, Hêng, Li, Chêng," says Ch'en Pei Hsi (陳北溪) one of Chu Hsi's best known pupils, 'are the Eternal Constants of Heaven's Moral Law (Tao); Love, Righteousness, Reverence and Wisdom are the governing priciples of man's nature. . . . The Decree of Heaven is the diffusion of the Moral Law of Heaven, and its impartation to the creature. Regarded as the Yüan, Hêng, Li, Chêng it is called the Moral Law of Heaven; regarded as the diffusion and impartation to the creature of this Moral Law it is called the Decree of Heaven." (元亨利貞, 天道之常, 仁義禮智, 人性之綱. 天命, 卽天道之流行, 而賦予於物者. 就元亨利貞之理而言, 則謂之天道. 卽此道之流行, 賦予於物者而言, 則謂之天命.)‡ In another passage the same writer says, "Yüan, inherent in the Decree of Heaven, when received by me is termed Love; Hêng, inherent in the Decree of Heaven, when received by me is termed Reverence; Li, inherent in the Decree of Heaven, when received by me is termed Righteousness; Chêng, inherent in the Decree of Heaven, when received by me is termed Wisdom." (得天命之元, 在我謂之仁. 得天命之亨 在我謂之禮. 得天命之利, 在我謂之義. 得天命之貞, 在我謂之智§

*宗元學案, Pt. IX, f. 8.
†朱子全書, Bk. XLII, f. 13.
‡性理大全, Bk. XXIX, f. 3. § Ibid.

These are the four ethical priciples which constitute the moral Order of the Universe. A careful study of their interpretation, both in the Yi Ching and in the writings of the Sung School will justify the translation of them respectively as the Principle of Origin, the Principle of Beauty, * the Principle of Utility, and the Principle of Potentiality.† Within the limits of this article, however, it will not be possible to do more than briefly to indicate their import.

The first of these Four Ultimata, if we may call them so, is Yüan [元], the Principle of Origin, the meaning of which is thus explained by Chu Hsi. "Yüan is the beginning of the production of things by Heaven and Earth. The Yi says, 'Great is Yüan indicated by Ch'ien! All things owe to it their beginning.' 'Perfect is Yüan indicated by K'un! All things owe to it their birth.' From this we learn that Yüan is the thread running through all stages in the production of things by Heaven and Earth. Yüan is the Vital Impulse;‡ in Hêng it becomes the development of the Vital Impulse; in Li it is its fruitage; and in Chêng its completion."§

In another connection we are told: "Love is the life-producing mind of Heaven and Earth which is received by all men as their mind. Its substance pervades heaven and earth and unites all things in the universe; its principle includes the Four Terminals‖ and unifies all goodness. It is what is called the Principle of Origin of Ch'ien and K'un. From its transforming and nurturing influence, its mildness and purity, its simplicity and liberality, its reproductive life and deathlessness, it is termed Love."¶

The passages quoted clearly teach that Yüan, the Principle of Origin pervading the physical universe, and Love, the premier virtue in man, are identical; and that it is to this Principle of Origin, or Love, that all things owe their beginning. But that is not all. Not only do all things physical owe their beginning to this principle, but all four principles are wrapped up in this one. We see it in the case of the cardinal virtues in man, and we see it in the material universe as exemplified in the progress of the seasons. "Love permeatés and unites all the four. For

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* Or of Development. See below.

† Or of Unerring Efficiency. See below.

‡ 生意. § 朱子全書, Bk. XLVII, f. 14.

‖ Or the Four Principles. They are the feelings of Commiseration, etc., mentioned by Mencius, and regarded as the operation of the four principles, Love, Righteonsness, Reverence and Wisdom, cf. LEGGE'S *Chinese Classics*, Vol. I, pp. 78-9.

¶ 朱子全書, Bk. XLVII, f. 39.

in the narrow sense Love is only one, but in the comprehensive sense it includes the four. Therefore Love itself is the original substance of Love, Reverence is Love expressing itself in graceful form, Righteousness is Love in Judgment. and Wisdom is Love discriminating. It is like the Four Seasons which, though they differ one from another, all proceed from the Spring, Summer is its growth, Autumn is its consummation, and Winter is the storing up of Spring."*

The second of the Four Ultimata is Hêng (亨), the Principle of Beauty. In the gloss on the original text of the *Yi Ching* the meaning of Hêng is given as the "assemblage of excellencies" (亨者嘉之會也).† But the idea of t'ung (通), "permeating" or "continuing," is also present. It is the latter meaning which is most emphasized in explaining the relation of the Ultimata to the seasons. Hêng finds its manifestation in the Summer season which is the continuance or development of the Vital Impulse of Spring. But the meaning "excellence" also, in this connection, is obviously appropriate. Summer is the Beauty Season just as Spring is the Love season. In fact, the underlying thought in the use of this term seems to be a combination of both ideas—t'ung, "permeating" or "continuing" and chia, "excellence." Pervading all physical phenomena is a peculiar appropriateness and harmony, a surpassing excellence which produces in us a sense of Beauty. And this "assemblage of excellencies" manifest in physical phenomena, this prodigality of Beauty diffused throughout the Cosmos, is due to an ethical principle behind and beneath it all which ranks among the Ultimata of the Universe. It is this meaning which best explains the relation of Hêng to its corresponding virtue Reverence. Poet and artist alike will tell us how near akin are Beauty in the universe and Reverence in man, and there is no need to enlarge upon it. But this is not the only connection. Reverence is itself beautiful. It is "Love expressing itself in graceful form."‡ It is the spirit of worship, the essence of ceremony. Worship and Ceremony are perhaps the most common meanings of the word Li (禮), which in this article is translated Reverence; and worship and ceremony are, or are intended to be, forms of Beauty. But again, while "beauty" best explains the relation of Hêng to Reverence, the other meaning of the word, namely continuance, is not excluded. Reverence is the development of Love just as Summer is the

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*朱子全書, Bk. VII, f. 12.

†*Sacred Books of the East*, Vol. XVI, p. 408.

‡朱子全書, Bk. XLVIII, f. 17.

development of Spring. Love seeks expression. It cannot stop at the subjective, it must find its continuance in objective manifestation.

The third of the Ultimata is Li (利), the Principle of Utility. The use of the word Utility to express that ultimate principle in the Moral Order which answeres to Righteousness in man is at least arresting, if not startling. But a little reflection will show its peculiar appropriateness. At the very root of the idea of Righteouness is that of Order. But order in the philosophical sense implies not only regularity, but, what is another name for the same thing, adaptation or useful collocation also. A phrase which has been much used in connection with the doctrine of Evolution is "the survival of the fittest." The Sung philosophy sees something deeper, namely, mutual service. All things are made to serve. Everything has stamped upon it as the law of its being the creative purpose that it should be of service to its neighbour.

"Oh, we live! Oh, we live!
And this life which we conceive,
Is a great thing and a grave,
Which for others' use we have."

The Principle of Utility is manifested in the Autumn season. The Vital Impulse which is born in the Spring, and of which the Summer is the growth and development, finds its consummation and full fruition in Autumn, the harvest or fruit season. Fruit in contrast to the leaf is self-giving. In fruiting the tree expends its life for the enrichment of others. The fulfilment of such service for all is what constitutes Order in the Universe and Righteousness in the individual. "Benefiting all creatures he is able to exhibit the harmony of all that is right."*

The last of the Four Ultimata is Chêng (貞), the Principle of Potentiality. Its physical manifestation is in the Winter season. In man it becomes Wisdom. Like the word for the Principle of Beauty Chêng has a double interpretation. Legge translates it "correct and firm." Its meaning is "strong to do and to do rightly." In the gloss given in the Fourth Appendix it is defined as the "faculty of action" and is said to confer on the noble man ability to "manage all affairs."† It is, however, a reserve faculty, which is the special characteristic of Wisdom, a reserve of knowledge and ability adequate to all emergencies. But this sense of reserve is not the characteristic of man alone, it is everywhere, in all the phenomena of the universe. Its typical manifestation is in the season of Winter, when life's

* *Sacred Books of the East*, Vol. XVI, p. 408. † Ibid.

powers to all outward seeming have died down only to be called forth to new outgoings in the Spring. Forces of vitality are stored up for future need, and when the need emerges they will be called forth to the new task, strong and unerring in their efficiency. "Of the Four Attributes of Ch'ien, Origin is the chief, and next to it is Potentiality as revealing the meaning of the end and beginning. Apart from the Principle of Origin there could be no birth; apart from the Principle of Potentiality there could be no end; apart from an ending there would be no means of making a beginning; and without a beginning the end could never be consummated; and so on in endless revolution."* In other words, Spring is the mother of the Seasons, but Winter is the mother of Spring. The hidden reserves of Winter are the guarantee of the permanence of the Cosmos. And what Winter is among the seasons that is Wisdom among the virtues. Love as Love is creative, as Reverence it finds its development and expression in humility and self-repression, as Righteousness it finds its consummation in sacrifice and service, and as Wisdom it is gathering up its energies for new creations of love and humility, of service and sacrifice.

The lines along which our inquiry has up to this point proceeded have been from the point of view of the ultimate elements of the Universe as interpreted by the Sung School. It will be well at this stage to approach the problem from the point of view of Causation as expressed in the Sung School doctrine of the T'ai Chi, or supreme Ultimate. This conception was the creation of the Sung School. It was elaborated by the founder of the School, Chou Tun I, from an obscure passage in the *Yi Ching*,† and expressed in a famous Diagram accompanied by an equally famous monograph explaining its meaning. The opening sentences are; "Infinite! And also the Supreme Ultimate! The Supreme Ultimate by its energy produces the positive ether; energy having reached its limit, inertia ensues. By inertia the Supreme Ultimate produces the negative ether. When inertia reaches its limits energy returns. Thus energy and inertia in alternation become each the source of the other."‡ From this the evolution of the Cosmos is traced through its unending stream of transformations. An exhaustive analysis of this doctrine would carry us beyond the scope as well as beyond the limits of this article. All

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* 朱子全書, Bk. XLVIII, f. 14.

†*Sacred Books of the East*, Vol. XVI, p. 373.

‡ 性理大全, Bk. I, ff. 1-6.

that we can permit ourselves is a glance at its essential features in their bearing upon our inquiry.

The first thing to note is the unmistakeable clearness with which it is asserted that this Supreme Ultimate is the immaterial element in the Universe. The very first sentence in the chapter under this title in Chu Hsi's works is: "The Supreme Ultimate is expressed in one word, Li."* And again, in the succeeding paragraph the Philosopher says: "The Supreme Ultimate is simply the Law (理) of the Universe."† Again, "There are but two elements in the Universe, namely Energy and Inertia in ceaseless revolution. But given Energy and Inertia it follows that there must be the Law of Energy and Inertia, and this is what is termed the Supreme Ultimate."‡ Such statements abound all through the writings of this school.

The next thing to note is that the Supreme Ultimate is inherent in the Ether in its Two Modes as their creator, and as the director and controller of their evolution in all its stages, while they constitute its material instrument or vehicle of manifestation. "The Supreme Ultimate is Law, the Two Modes are the material instruments."§

Although, on the one hand, therefore, the identification of the Supreme Ultimate with its manifesting vehicle, or material instrument, is so close that the name of the former is often used as though it applied equally to the latter, we are on the other hand expressly warned against confusing the two. "The Supreme Ultimate is inherent in and cannot be separated from the Two Modes, but the Supreme Ultimate is the Supreme Ultimate, and the Two Modes are the Two Modes." ‖ "The Supreme Ultimate is simply the uttermost extreme beyond which you cannot go; most high, most wonderful, most subtle, most spiritual, and all surpassing, To guard against the idea that the Supreme Ultimate has material form, Lien Hsi designated it 'Infinite! And also the Supreme Ultimate!' "¶

One more point to be noted with regard to this First Cause is its ethical perfection. "The Supreme Ultimate is the most excellent and supremely good ethical principle. Every man possesses a Supreme Ultimate. What Chou Tzû calls the Supreme Ultimate is the supreme excellent archetype of everything that is called good in heaven and earth and man and the 'all things.' "℘ Thus we find that the

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* 朱子全書, Bk. XLIX, f. 8.
† Ibid.
‡ Ibid., f. 16.
§ 性理精義, Pt. I, f. 5.
‖ 性理精義, Pt. I, f. 6.
¶ 朱子全書, Bk. XLIX, f. 14.
℘ 性理精義, Pt. I, f. 10.

Supreme Ultimate is not only identified with Law (Li), but also with Tao. Shao Tzû categorically asserts "Tao is the Supreme Ultimate."* Chou Hsi also says explicitly: "The dictum 'Infinite! And also the Supreme Ultimate!', with the Diagram, expresses the truth that before all things Tao existed, and is the true source of all things."†

We have now prepared the way for what must be the ultimate goal of our inquiry—the question: What, for the Sung School is the import of the word T'ien (天)? It must be borne in mind that the T'ien of the Sung philosophers, so far as their conscious intent was concerned, was the T'ien of the Classics. If there was any departure therefrom in fact, it was unwittingly. Our inquiry, therefore, has to do mainly with their interpretation of the Classics. According to Chu Hsi, the word T'ien in the Classics is used in three senses, which, he says, must be carefully distinguished. "In some passages," he says, "the word refers to the Empyrean (蒼蒼), in others to the Ruling Powers, and in others to Law (Li) only."‡ With regard to the last statement, the unmistakeable teaching of Chu Hsi is that Heaven is Law. In the opening paragraph of his work on Human Nature he endorses the statement in the very same words, and adds; "Law is Heaven's substance."§ T'ien is also recognized as identical with the Supreme Ultimate or First Cause. "Among the attributes of High Heaven there is nothing that can be perceived by the senses, and yet He is the true Pivot on which all creation turns, the ground of all distinctions in the world of beings. Hence the statement is: 'Infinite; And also the Supreme Ultimate!' It is not said that beyond the Supreme Ultimate there is also an Infinite."‖ In other words, High Heaven is the First Cause. And, as we should expect, T'ien is also identified with Tao. "Tao is Heaven as the self-existent,"¶ it is stated; and the Four Ultimata which constitute the Tao are regarded as attributes of Heaven. "What in my mind is called Love is the Yüan of Heaven; what in my mind is called Reverence is the Hêng of Heaven; what in my mind is called Righteousness is the Li of Heaven; what in my mind is called Wisdom is the Chêng of Heaven."| As transcendental they are the Tao of Heaven, as immanent in the universe they are the Decree of Heaven. By three different roads then we arrive

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*朱子全書, Bk. XLIX, f. 14.
†性理精義, Bk. I, f. 14.
‡朱子全書, f. 25.
§ Ibid., Bk. XLII, f. 1.
‖性理精義, Pt. I, f. 4.
¶朱子全書, Bk. XLII, f. 19.
| Ibid., Bk. XLIV, f. 34.

at the same point. Heaven is the First Cause, which is said to be Li, infinite and perfectly pure, the component principles of which are Love, Righteousness, Reverence and Wisdom, These principles, pervading the universe constitute its Moral Order, and are said to be the attributes of Heaven. The implication of all this is significant from the point of view of our inquiry. For these principles are hardly conceivable apart from personality. They are the three phases of mind conceived of in terms of the ethical—right willing, right feeling, and right knowing—all proceeding from and summed up in Love. Mind, as expounded by the Sung philosophers, is the seat of unity in man's complex organism. It is the organ of consciousness, and the ruler of man's entire being. In other words, mind is the seat of personality. Law is conscious. It does not, and cannot exist apart from mind.* "The Pilot of the Universe is the Mind of the Universe, in which Law is inherent." [天地之師，則天地之心，而理在其間也.]†

When Chu Hsi was asked, among other things, if it would be correct to say that Heaven is Law, the Philosopher qualified his endorsement by saying; "In the present day it is maintained that the term Heaven has no reference to the Empyrean (蒼蒼), whereas in my view this cannot be left out of account."‡ His reference to this as one of the meanings of the term Heaven as it occurs in the Classics has already been cited. What, then, is the meaning of the expression which in his view is necessary to a true understanding of the term Heaven?

The term 'Empyrean' (蒼蒼) is literally 'Azure Azure' and on the surface would naturally be interpreted as referring to the Azure Vault, or Visible Sky. Does Chu Hsi then take back his endorsement of the statement that Heaven is Law, with the statement which he himself makes that Law is Heaven's substance, and look upon the material sky as the Being termed Heaven by whose creative decree all things exist? Did the child who, when his father pointed to the Azure Vault with the words "That is Heaven," asked, "What is there beyond heaven?"—did he in his maturer years find intellectual rest in the thought that this material dome of sky is in a fundamental sense the Heaven which he regards as the source of all things? On the contrary, according to Chu Hsi, the whole cosmos, including the heavens and the earth, owe their origin to the Supreme Ultimate or First Cause which as already stated is the same Being as

* 朱子全書, Bk. XLIV, f. 2. † Ibid., Bk. XLII, f. 22.
‡ Ibid., f. 1.

that which is termed Heaven; and, further, Chu Hsi distinctly asserts in the passage alluded to above that the attributes of High Heaven cannot be perceived by the senses. On the other hand, in another connection, the Philosopher says, "The Empyrean is what we term Heaven. It is that which revolves in endless revolution."* This refers to the revolution of the Primordial Ether by means of which the Two Modes come into existence. In the *Li Chi* it is said: "The T'ai I (the Great Monad) separated and became heaven and earth. It revolved and became the Two Modes."† The T'ai I or Great Monad is another name for the T'ai Chi or Supreme Ultimate with which, as we have already seen, Heaven is identical. Both these terms, T'ai I and T'ai Chi, are sometimes applied to the Ether, but the real Ultimate, the real Unity is not the manifesting vehicle, but the immaterial transcendental Law. It is most important that this intimate relation between the immanent principle and the material manifestation be kept in mind. We saw it in the case of the Supreme Ultimate which gives its name to the infinite mass of world stuff or Ether. And we see it now in the case of the term Heaven. Heaven, the immaterial has its material manifestation in the Empyrean, the garment of God.

The Empyrean, therefore, as referred to in the passage quoted in the last paragraph is not the visible sky but the Primordial Ether revolving in endless revolution, from which the visible sky and all other material existences are evolved. Where then does the "Azure Vault" come in? There is undoubtedly in the ancient religious thought of China an intimate connection between the visible sky and the supreme Ruler. Is not the connection due to the fact that the visible Heaven in its infinite expanse of azure blue, formless, mysterious, and intangible, was regarded as the purest and most subtle manifestation of the supernal Ether accessible to man's cognisance, and was therefore reverenced as symbolical of the invisible Supreme Being? Just as the immaterial First Cause has given its name of Supreme Ultimate to the infinite mass of Primordial ether in which it is inherent, so, conversely, the material azure vault has given its name "Azure Vault" or "Empyrean" to the same immaterial First Cause, as the Supreme Ruler.

But if it cannot be denied that in the term Empyrean there is an etherial reference, neither can it be questioned that when Chu Hsi contends that the Empyrean must not

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* 朱子全書, Bk. XLIX, f. 25.

† *Sacred Books of the East*, Vol. XXVII, p. 387.

be left out of account in considering the term Heaven, what is most prominent in his mind is not this etherial reference, but the meaning attached to the expression in the ancient classics. It is this which scholars of his day were eliminating from the term Heaven, and which Chu Hsi maintained must not be eliminated. What, then, from the standpoint of our inquiry, are we to regard as the content of the word 'Empyrean' as it is used in the classics?

No one reading the passages in the Odes and the Shu Ching where the expression most frequently occurs can escape the conviction that the writers are appealing to "a Power above the sky" and that they "did not rest in the thought of the material heavens."* Their most striking feature is the note of personality in the conception which the writers have of this Power. And there can be little doubt that it is this conception which is uppermost in Chu Hsi's thoughts when he says: "In the present day it is maintained that the term Heaven has no reference to the Empyrean, whereas, in my view, this cannot be left out of account." For in one of the passages referred to above, in which he speaks of the Empyrean, he goes on immediately to discuss this very question of a personal ruler. The whole passage reads: "The Empyrean is what we term Heaven. It is that which revolves in endless revolution. It is true that it is wrong to say, as is said in these days, that there is a personal being (人) in the heavens judging sin, but it is also wrong to say that there is no Ruler at all."† If this statement, at first sight, and taken by itself, seems to be a direct denial of personality, it at least shows that the two ideas—Empyrean and a personal Ruler—are nevertheless closely associated in his mind. Elsewhere, however, he makes statements which appear to be still more explicit in a contrary sense as asserting personality in the Divine Being. Referring to certain passages which he quotes from the classics he says: "These indicate that there is a personal being (人), as it were, ruling in it all."‡ One of his questioners, evidently with a strong leaning in the opposite direction, asked the question: "When we consider the inequalities of the decree does it not seem as if there really is not One who imparts it to man, but rather that the two ethers in their intricate complexity and inequality follow wherever they happen to strike, and, knowing that these inequalities do not proceed from man's own powers, people speak of them as decreed

* Legge's *Chinese Classics*, Vol. IV, pp. 112, 200.
† 朱子全書, Bk. XLIX, f. 25.
‡ Ibid., Bk. XLIII, f. 34.

by Heaven?" To which the Philosopher replied, "They simply flow from the Great Source. The phenomena may be such as would lead one to think that there is not really One imparting the decree; but that there is a personal being (人) above us by whose command these things come to pass, seems to be taught by the Odes and Records—in such passages, for example, as speak of the wrath of the Supreme Ruler. But still this Ruler is none other than Law. In the whole Universe there is nothing higher than Law, and hence it is termed Ruler. In the passage in which it is said: 'The great God has conferred on the inferior people a moral sense,' the very word 'confer' conveys the idea of One who exercises authority." And that all this refers to the Empyrean is shown by the further question of the same questioner who, still unsatisfied, asked with respect to various natural phenomena: "Is it that in all these the Empyrean truly possesses the power which controls the creative and transforming processes, or is it that the Supreme Ultimate is the Pivot on which all transformations turn, and therefore that the universe is what it is by a process of self-evolution?" Chu Hsi, however, never gave what he considered unnecessary explanations, and in this case his reply was simply: "This is the same question as the one already answered."*

It would hardly be possible for personality to be affirmed of the Supreme Ruler in terms more explicit than in the last of these passages. The universe is what it is, not by a process of self-evolution, not by a fortuitous conjunction, intricate and complex, of the two ethers; but all things flow from the Great Source, their inequalities come to pass by the command of a personal Supreme Ruler; and this Ruler has conferred on men a moral sense which renders them responsible to Himself for the rightness or otherwise of all their actions. It is obvious, therefore, that in the criticism by Chu Hsi quoted above he does not mean to deny the personality of the Supreme Being. It will be noted that the word translated "personal being" in all these passages is literally 'man' (人). The word does not of course, in itself necessarily carry with it an anthropomorphic meaning, except that the only instance of personality directly known to man is man. Nevertheless, it would seem that what Chu Hsi complained of in his contemporaries was in the case of some the extreme of anthropomorphism, and in others the opposite error of denying altogether the existence of a Supreme Ruler and the passage in question was designed to

* 朱子全書, Bk. XLIII, ff. 34-35.

correct both. In this case, therefore, the literal rendering "man" would better represent his meaning. On the one hand, he says, it is wrong to say, as is said in these days, that there is a Man in the heavens judging sin, but, on the other hand, he contends, it is also wrong to say that there is no Ruler at all.

The charges, therefore, which have been brought against Chu Hsi of Materialism and of Atheism alike would appear to be without sufficient foundation. It may be admitted that, on the one hand, recoiling from the ultra-transcendentalism of Taoism he rebounded in the opposite direction to an excessive emphasis on the immanence of the Divine Being: and, on the other hand, afraid of an extreme anthropomorphism he failed to give due prominence to the note of personality. Nevertheless, transcendentalism and personality have their place in his system; while the great merit of it as compared with other systems is the position he gives to the ethical as constituting the very foundations of the Universe, and to Love as the source of all things. Here, doubtless, is the secret of its permanence. In the form which it received from him it has remained substantially the same through the seven centuries which have elapsed since his day, pure and lofty in its ethics, a conservative force in the nation, the very salt indeed which has preserved it from decay.

A CASE OF RITUALISM*

EVAN MORGAN

This paper will not deal with the ritualistic questions that have disturbed modern life. There is no intention of discussing the roads that lead to Rome—nor pass an opinion on the points of ritual that divide the Anglican Church. These are but the relics of a quality much more ancient: qualities that seem rooted in human nature.

We must pass beyond all the modern ritualistic cases, to one in a much earlier time. We must try and imagine ourselves placed in the world's age about the 12th century before Christ, in an age coming soon after the times of Moses: and in China. For here a case of ritualism occurred, on or about that time, that has been the subject of great controversies through many succeeding ages, and which became the occasion of intense grief, sorrow, and even indignation to Confucius.

Europe was without a history when the question originated. The Roman empire had not emerged: and Greece was in its myth period. But even at this earliest point, before the dawn of Western history, Chinese Society was well established and enjoyed the benefits of an advanced and organised civilization. A brilliant period had dawned in its history—the illustrious period of the House of Chow. Wen had laid the foundations of and Wu had organised a great empire. By the help of Chi Tan† known as the Duke of Chou, the son of Wen and brother of Wu, a man of incomparable ability, a system of rites and ceremonies was fixed and organized that has been the admiration of the Chinese ever since. It would be incorrect to conclude that all this elaborate system was the personal creation of the Duke of Chow. It must be that these rites were gradually evolved in the course of ages, and that the duke was the Moses who planned, codified, and possibly also created much of them. His work is seen in the Chow Li, a monumental work witnessing to a vast industry and profound ability. A special atmosphere should be created for a proper appreciation of this subject. An atmosphere such as is created in

*Read before the Society, April 18th, 1918. † 旦 姬.

the mind by the reading of *Marcus the Epicurean*. In either case you are introduced into a life different from our modern life, into homes and surroundings with ideals far removed from ours. You feel you are in another age, in another world of human thought and life. And to get the full significance of the subject before us we have to transfer ourselves into this remote antiquity; and be imbued with the feelings and spirit of an age unlike our own in many ways. We have to create a mental picture of a much simpler state of Society: yet after we have created such a picture, we shall not look upon these human institutions in the process of making, but shall be plunged into a somewhat advanced state of culture already made, and replete with all the fundamental laws that have governed human institutions ever since; institutions based on certain broad and universal ideas that have offered repose to the succeeding generations of men everywhere; and yet how different everything outwardly seems. We are in a state of rush working our way through the mazes of modern industrial pathways, beholding the results of the scientific spirit everywhere; but they in antiquity, following a simple life, ruled by a few ideals that made human life very intimate. They were under the more immediate sway of spiritual feelings, we are more under the control of the senses.

Two great events in those ancient times filled life; one was the solemn and moving trial of war, the other the august ceremonials of the great sacrifices.* To the one men looked with dread; to the other with feelings of awe. The celebrations of the Sacrifices were awaited with solemnity; and the whole strength of the country economically and spiritually was devoted to their ample and elaborate preparations: the royal mandates spread throughout the land summoning men to prepare their hearts for the worship of God, and ordering the divinations and horoscopes for the days and sacred animals. In obedience to the royal commands a crowd of officers was busy preparing the wines, the savoury meats, the salads, and immense parapharnalia required, such as the sacred vessels—thousands upon thousands of them—ending with the preparation of the altars. All these formed a great part of the national concern and coloured the mental life of the people. And I have no doubt that in many homes it was the great theme that occupied the minds of the men and women and children, and formed the centre of the family life. They had little concern with the outside world, but this approach to Heaven, this renewal of intercourse with

*國之大事在祀與戎.

ancestors who had become spiritual beings created a realm of thought that made people think a little more seriously and tread a little more softly.

When the great day of the worship of Heaven arrived, crowds of people lined the way and looked with reverence and awe on the Grand Coach in which rode the Son of Heaven—he was such peculiarly on that day; they gazed upon the long cavalcade: sometimes also on the irreverent crowd of royal females that followed in the imperial train. In the silence of the night the vigil was observed by the King and his officials, and the darkness as well as the flush of the dawn itself gave the whole scene a great feeling of mysticism and spirituality.

The austere simplicity of the great altar for the Chiao sacrifice of Heaven, the solemn precincts of the T'ai Miao with its endless halls and courts and corridors where the living could meet with the dead ancestor, the solemn stillness all contributed to the creation of devout feelings that responded in gratitude to the love and kindness of those gone.

Such then roughly is a picture of the mental state of the people in ancient times, a thousand or 2000 years B.C. They were imbued with the majesty of the emperor who was the living embodiment of the divinity that dwelt in some star, and to which he had a correspondence—the emperor was the embodiment of a divine star—not always the same star: different dynasties naturally were under different stars. Being such he alone could discharge the great function of the Chiao, Wang, Ti. These are exclusively royal prerogatives: as absolute, as exclusive as the ceremonies of the Church of Rome in the dispensations of its sacraments. Indeed there is much similarity in the animism that rules either.

The Chiao* is a word meaning suburb, country as opposed to the town. The great altar was built outside the capital in the Chiao or Suburb: and hence the sacrifice itself came to be known as the Chiao, the great sacrifice to Heaven. Wang† was the sacrifice to the mountain ranges; and the Ti‡ was the quinquennial sacrifice of all the clans, but its full significance and intention is not known to-day. Now the king alone could perform these sacrifices. It was not permissible for feudal lords to do so. The feudal state of Lu however assumed the kingly prerogatives of celebrating this Chiao sacrifice and thus committed a great sacrilege. Almost as great a sacrilege as it would appear to some were a nonconformist minister to celebrate in place of the pope. This is our case of Ritualism.

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*郊 †望 ‡禘.

But how was it that Lu, one of the most reputable feudal states of ancient China, came to commit this sacrilege, an impiety towards Heaven and a crime against men. The excuse is that Ch'eng Wang* conferred exceptional honours and privileges on Lu because of the great services of the Duke of Chow.

As the duke figures largely in this case of Ritualism it is necessary to get some acquaintance with him.

The Duke of Chow was a man of great merit. He was the son of Wen the founder, and brother of Wu the organizer of the Chow empire. King Wu was very old when he came to the throne, and his brother Chi Tan, the personal name of the Duke, gave him immense help in the work of organization—and was rewarded with the fiefdom of Lu. But instead of going there himself he sent his son Pei Ch'in in his place, preferring to remain as a minister in Chow, to consolidate the empire, rather than proceed to the honours of the new position himself.

When King Wu died the youthful Ch'eng* succeeded, and the Duke of Chow spent the wealth of his affectionate nature on him—the Chinese have expressed it by saying "he trimmed the nails of the infant."

When the father died Duke Chow made himself regent, with sinister motives said his two brothers Kuan† and Tsai:‡ but the good Duke paid no heed to the scandal-mongers—and went forward in his unselfish way to pacify the newly acquired kingdom. He welded the new territories into a strong empire on feudal lines: and in spite of suspicions and a short banishment, created that immortal empire of Chow—handing down to posterity a name glorious for himself. He became the ideal man of Confucius.

The Chinese speak of the doctrines of Chow and K'ung to this day. Mencius says: "Ch'en Liang§ was pleased with the doctrines of Chow Kung and Chung Ni: he came northward and studied them." There is a temple standing somewhere in Kiangsu to-day to the joint names of Chow and K'ung. These two sages are pre-eminently the ideal men of China: the brilliant examples of blameless as well as illustrious careers.

Chow left behind him some state papers and prayers. They were found in the iron coffer or safe and reveal the loyal and affectionate nature of the man. When the King his brother was very ill he went to pray for his life offering his own instead. This, and his care of the young emperor, as well as his great ideals for the people, are to be seen in

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*成王 †管 ‡蔡 §陳亘.

these memoranda that he left behind. These are the prayers and aspirations of no ordinary man.

A study of his life and actions suggests a comparison with Moses, not exactly his contemporary, for Moses was earlier by about two centuries. But there is much that is similar in their careers. They are both great statesmen: and they stand towering majestically on the distant horizons of ancient history. They both led their people on the lines of law and order, not of force.

It is most instructive to compare the tendencies they inculcated with others set in motion by the great potentates of Asia. These two men depended on law, rites, ceremonies, principles; others like the Kings of Egypt, Babylon, Assyria depended on armies,—on force. These exponents of might are only remembered for their monster armies and great conquests with the unthinkable waste of human life. On the other hand, the Jews and Chinese endeavoured to establish culture on the humanities; and the culture of Moses and Chow remain to this day. Moses after the liberation of the Jews from their slavery in Egypt created the great codes of government for them. Life was based on the covenants. A little later the Duke of Chow was similarily busy formulating his codes of Rites and Ceremonies,—the Chou Kuan or Chou Li, for the consolidation of empire. The one was creating a theocratic democracy: the other an autocracy on animistic ideas; the one was making a state of men to be ruled by an Invisible king: the other was creating a state under the government of a visible king—an earthly monarch, but who also was the direct representative of some divinity that dwelt in a star: the one seemed to be inspired with a pure spiritual vision; the other was bound by animistic conceptions of the cosmos. These two sages had much in common: they had great nobility of character; their actions were animated by lofty ideals. But the difference in their codes, in their conceptions of men and things has ultimately led to widely different results. We cannot help wondering what the results for China and the world would have been if the Duke of Chow had the spiritual grasp of Moses and Abraham.

The thing to be remembered about their work is this that to both human institutions rested on divine sanction. A harmonious co-operation with the order and law of the universe was in their view the successful way of obtaining government amongst men. And it was partly the violation of this law, as expressed in the great ceremonies which is the subject of this paper, that made Confucius a pessimist with regard to human government. He was the reverential be-

liever in the law of Heaven, and the strong advocate of a punctilious observance of all Rites, because rites were based on correspondences in Nature. And it aroused his wrath to think that his own native state of Lu should be a transgressor in this respect, a State that otherwise was most punctilious in the proprieties, and nearly perfect according to his own judgment.. But in the case of ritualism under consideration he despaired of ever seeing the right government of man. "I must leave Lu," he said, "but whither shall I go? All the world is out of joint; men obey their own ideas rather than the harmony of nature."

How did it happen that this fine man the Duke of Chow was involved in this ritualistic case? It began in this way. Wu Wang (1122-1116 B.C.) appointed his youngest brother, the Duke of Chow to the principality of Lu* because of his great merits in ruling the empire, and it is said that Ch'eng Wang later on ordered that he be sacrificed to by succeeding generations with the ceremonies and music accorded to kings. "Therefore the Duke of Lu in the first month of spring rode in the Grand Coach to the sacrifice of God at the Chiao with Hou Chi as associate. From the crescent shaped bamboo arm on the coach was unfurled the flag with the twelve streamers, emblazoned with the sun and moon. These are ceremonies of the King."

Confucius said: "Ah! Alas! I look at the ways of Chow. The Kings Yü† and Li‡ corrupted them indeed: but if I leave Lu where shall I go to find any better country! The Chiao of Lu is contrary to propriety:—how have the institutions of the Duke of Chow fallen into decay!" §

Bear clearly in mind the points at issue. The charge of impiety against Lu is that it arrogated to itself the great rite of the Chiao sacrifice to Heaven and used the imperial music and dances.

Various factors enter into the problem making what appears on the face of it a simple question into a complicated one. We need only consider a few of these things. Such as (1) The date when the Chiao was held; (2) Was there more than one Chiao. (The different calendars in use have added to the difficulty); (3) What was the significance of the records made in the Chronicles by Confucius of the mishaps to the sacrificial victims. There are nine such items,—recording inauspicious divinations, diseases of the animals, the appearance of venomous mice and so on; (4) Did the Duke of Lu ride in the Grand Coach? (5) Did he use the forbidden music and the dances?

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*魯國 †幽 ‡厲 §Legge: *Li Chi*, Book VII, p. 373.

If he did then he is guilty of a great sacrilege. This is the question we have to solve.

To answer these questions let us examine the opinions of some Chinese authorities.

Chao Pei Hsun* says:—"the Chiao sacrifice is for the worship of Shang Ti. The privilege of this sacrifice was obtained by Lu from the royal house of Chow because of the merits of the Duke of Chow. But this Chiao was not held on the day of the great sacrifice to Heaven, *i.e.* the winter solstice, in order to keep it distinct from the kingly sacrifice, but at the opening season of agriculture, *i.e.* the first moon of the year according to the Hsia Calendar."

The commentary on the Chiao Te Sheng† says:—"Scholars are not unanimous in their view as to the explanation of the Chiao sacrifice of Lu." Dr. Ts'ui‡ and Dr. Huang § follow the opinion of Wang Su,‖ holding that Lu observed the Chiao sacrifice of Heaven on the Winter Solstice. On the first moon there was another Chiao sacrifice, that of the invocation for grain. Hence the Tso Chuan states: "the Chiao was observed when the insects began to move." Again it says, "The Chiao sacrifice to Hou Chi¶ is a prayer for husbandry." These were the only two Chiao.

It is apparent there were two services of the Chiao, one on the winter solstice, the other in the early spring about the time of new year according to the old style. The one was for the sacrifice of Heaven, the august rite of the worship of Shang Ti, which the king alone could perform. The other Chiao was the sacrifice for agriculture offered in the spring. At this too Heaven was worshipped and Hou Chi was made the Associate. This was also performed by the king. Now it is the general opinion that the worship of Shang Ti was done on the winter solstice, just as the days turned and began to lengthen.

The great Han Commentator, Dr. Cheng K'ang Ch'eng,Ψ has written much on this, but on the whole his views have been rejected by later scholars. His view was that Lu had but one Chiao, which was not celebrated at the same time as when the King of Chow sacrificed to Shang Ti. He introduces the strange and erratic view that the kingly rite of sacrifice to Heaven was performed in the spring about the New Year: that Lu sacrificed on the winter solstice, but this was not the great sacrifice to Heaven. He adduces certain proofs for this unique view. These proofs we need not consider now.

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*趙伯循 †郊特牲 ‡崔 §黃 ‖王肅 ¶后稷 Ψ鄭康成

Another great scholar, Dr. Yeh of Shih Lin,* controverts this extraordinary view of Dr. Cheng. Yeh relies on a book called the *Ming T'ang Wei*, which states that the Duke of Lu offered sacrifice to God during the first moon of spring, *i.e.* about the time of the present lunar new year. In the celebration Hou Chi was associated with Shang Ti in the worship. There were other sacrifices performed by him in the T'ai Miao and so on. Now the point of controversy between these two hangs on the dates and the calendar. The use of the horary characters and celestial stems, and the different calendars in vogue have created much confusion. These dates and methods of chronology have been a fruitful source of discussion. Writers have revelled in the opportunity for subtilty and sophistry offered by these different diurnal and lunar calculations. It should be remembered that the chronology of the Hsia dynasty ruled for ages: and though Chow introduced a system of its own, yet in all state business of Chow, the calendar invented by the Hsia dynasty was used as a rule; of course no human calculations and registration of the seasons can make any real difference in the thing, and as the Hsia method seemed to be nearer to the moons it was preserved even by Chow in its annals. Yet the Chow officials differentiated the months by their own method of chronology, and generally, dates were recorded according to both methods: this gave rise to much confusion.

The Hsia calendar recorded the first moon under the horary letter Yin; The Chow calendar recorded the first moon under the horary letter Tzŭ; The Shang calendar recorded the first moon under the horary letter Ch'ou.

It may be possible for us to appreciate this point from an example taken from methods in use to-day. A person, a thousand years hence, writing of the dates used now in China might find same difficulty in fixing the absolute date of any event because of the two calendars. One being the lunar moon, that is to say the old style which made a record of events by the use of the horary character: the other method is the use of the solar calendar also indicated by the horary character. And so in reference to the dates of the ancient sacrifices in China voluminous controversy ensued. It is uncertain whether the matter is satisfactorily and finally settled even to-day.

Dr. Yeh holds that all the evidence produced by Dr. Cheng is insufficient to confirm his argument, and maintains the other and usual view that the sacrifice of Great Heaven was done at the Round Mound on the winter solstice; the

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*葉石林

Chiao in the first moon was that for grain and harvest. Though the privilege of a Chiao was bestowed on Lu yet the privilege he thinks did not imply that the imperial ceremonials could be used. He is inclined to think the Lu Chiao therefore corresponded to the Chow invocation for grain; and he confirms this view by saying that Lu, in imitation of Chow, cast the usual horoscopes for the first Hsin* day in the month; if that for the first month was not propitious then they cast one in the first month for the second month and so on three times. If all three were unsuccessful then the Chiao for that year was not observed.

Dr. Yeh after dealing with various authorities and sundry evidences returns to the attack on Dr. Cheng's position. He says Dr. Cheng was neither clear on the value of the Chiao nor on the great quinquennial sacrifice of Ti. His words he maintains are altogether confused; and it is in vain he tries to get support from the two odes the Yuan and Ch'ang Fa; the words of these *seem* to countenance his view, but in reality they do nothing of the kind.

In connection with this theme much has been made of nine statements in the Chronicles, or *The Spring and Autumn Classics*. All these statements refer to mishaps connected with the Chiao services of Lu. These are merely records of inauspicious divination for the Chiao day; or of times when the animals had the mouth disease; or of occasions when the young and tender horns were bitten by venomous mice, the victims dying in consequence. The details of these discussions and the references to the sacred animals are full of interesting matter but need not detain us just now, except in this that these mishaps may be looked upon as the displeasure of Heaven at the unauthorised celebration of the sacrifice by Lu; and was a way used by Confucius of indirectly administering reproof to Lu, which he did not care to do openly and directly. It is very clear that Confucius was of opinion that the practice of Lu was incorrect. There are many references to the matter.

In one place he exclaims "I behold the institutions of Chow injured by Yü and Li"—two emperors who reigned in

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**Hsin* 辛 day. Three explanations may be offered for the use of the *Hsin* day for the Chiao. These three meanings spring from the significance of the character itself.

1.—*Hsin* was used because it happened to be the day on which Chow first worshipped Heaven. It became the red letter day in the religious calendar.

2.—*Hsin* means *New*: therefore the Chiao was held on the first (new) *Hsin* in the *New* year.

3.—*Hsin* means labour, attention to, earnest effort in;—hence the Chiao should be held on a day indicative of labourious attention.

the empire of Chow (Li, 894-828 B.C.; Yue, 822-812 B.C.). "Where shall I go if I depart from Lu. The Chiao and the Ti of Lu are illegitimate and sinful. The Law of the Duke of Chow has gone to decay." The guilt of Lu cannot be extenuated by adducing the practice of the sacrifices of the Chiao by the Dukes of Ch'i* and Sung. † These have some justification, because they are descended from the royal Houses of Yü‡ and Hsieh. § They maintain the ancestral customs of kings: and as the commentators add

"The Statutes of the ancestors
Should be cherished by the descendants."

Thus we see that Confucius grieved not only over Lu, but also over the conditions of the moral life of the Empire generally. These deteriorations in the institutions culminated in the times of Li and Yü just mentioned: but whether these men introduced customs specially detrimental, or whether their names were reprobated in a general way by Confucius is not clear. But it is very clear that he expressed his sorrow on the moral and spiritual conditions of affairs in the empire.

Dr. Ku Liang ‖ makes certain general observations on these matters mentioned in the Chronicles. (*a*) There was want of proper care in watching the sacred animals, proving that the daily inspection of the growing horns had been neglected. For if this duty had been faithfully carried out the presence of the venomous mice or rats could have been early detected. (It may be asked whether these mice or rats were plague carriers). (*b*) That the times for the observation of the Chiao in Lu were arbitarily shifted. (*c*) That the divination also was arbitary very often. Thus he reaches the conclusion that the practices of Lu were irregular. Nevertheless he too fails to lay his finger on the vital point. He has simply considered the accidental and not fundamental irregularity of the proceedings. For this he is brought to task by Dr. Lin.

Dr. Lin of San Shan ¶ states that Ku Liang and the two other authors of the Three Books did not appreciate the fundamental idea of the spring and autumn Chiao. For the simple reason that they paid attention to minor points and details relating to the ceremonial and neglected to determine the fundamental issue. "This is often the failing of scholars—it is marvellous how often they can err!" These men nibble at the question of why the mice bit the horns; why this divination was unsuccessful and so on. What they should have done says Dr. Lin was to decide whether the

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*杞國 †宋 ‡禹 §契 ‖穀梁 ¶林三山

celebration of the Chiao sacrifice in Lu was legal or illegal, and whether it should have been observed at all, and not spend their time on small details. The sages, he further says, always fixed their attention on this fundamental point.

"The Master grieved over the decay of Chow, because its Rites and Music proceeded from the Feudal Lords," says Dr. Lin. "When he spoke of the Chiao and Ti of Luh, his words implied sorrow at the decay of Chow. For how could it be that the Chiao sacrifice of Heaven which was the exclusive office of the King, be performed by the Feudal Lords too? The King performed the sacrifice of the *San Wang* to the Mountains and Rivers: the Feudal Lords must also *Wang* (sacrifice). The King sacrificed (*Ti*) to the fountain-head of their Ancestors and the Feudal Lords must sacrifice too. If it be assumed they had the right to do these things, then the Sage would not take it as a cause of regret that the Rites and Music were observed by the Feudal Lords. Since the death of Confucius, the Han scholars were ignorant of the True Way; they seeing only that the Ch'un Ch'iu made a record of the use of many of the Kingly functions by Luh in their sacrifices began to talk a lot of nonsense, premising that as Chow bestowed (on Luh) the Rites and Music therefore not one of the scholars considered that Luh was at fault: and thus threw to the winds the view of the Sage that the sacrilege was great. These men only sought for the illegality in small details. The Luh people in their wrongful use of the Rites and Music were guilty of a fundamental wrong. Even supposing that they had not incurred the sin of the blasphemous use of the Rites by divining four or five times, the vital question was—Could they offer (Chiao) sacrifice under any circumstance? Again supposing that they had used care in the tending of the sacred animal, so that it did not die from disease, would it be right for them to perform the (Chiao) sacrifice or not? At no time was it lawful for them to *Chiao* or *Wang*. But these petty details are not worth discussing."

In defence of Lu the plea has been advanced that the rites it observed differed a little from the practices of Chow, and therefore the ceremonies were free from the charge of bearing an exact correspondence to the rites pertaining to the kingly functions. This difference is that whilst Chow held the Chiao on the winter solstice, Lu held it when "the insects began to move": the imperial sacrifice was made to the Four mountains, but Lu limited this to two. Thus the shifting of the times, and lessening the number gave a different complexion to the whole, it was claimed. But really in essence the two things were alike, and the alteration

was only a subterfuge. For as one critic, Dr. Lin, observes there may not be a verisimilitude of the ritual, but the point is that Lu had appropriated the names of the Chiao and Wang. This in itself is a great crime; if a merchant wore the cap of a scholar, or the common people wore the clothes of officials a glance at them would show they were wrong in act.

Dr. Lin says, "the reprimand of Confucius on the actions of Lu though only indirectly expressed by the reference to the mishaps to the ceremonies is very deep indeed, very subtle indeed, and should be pondered by students."

A new view of the illegality of this ritual was suggested by Dr. Chiang. He says Lu should not have used the Rites and Music of the king. But the plea in extenuation advanced by some that Ch'eng Wang bestowed this honour and that Pei Ch'in accepted it is quite wrong. It may be said that whilst some one of the Chow emperors conferred this, it could not have been Ch'eng Wang, for in his days the code and institutions were in their pristine vigour and beauty. Therefore the wrong must have been committed much later when the institutions were decayed, possibly in the 8th century; times reprimanded by Confucius—the times of Li and Yü. And the story is that it happened in this way. Duke Hui* (8th century) of Lu through his minister begged the privilege of the ceremonies of the Chiao and Temple from the King. The King's minister Shih Chueh† was sent to persuade him not to do this. Now if Lu already had the Chiao service during the age of Ch'eng Wang why was it that Duke Hui still begged the favour. This seems natural. My own view, he continues is, "The Sage was grieved with the state of Chow and the corrupt customs of the time of Yü and Li the two emperors; he said the observances of the great and august sacrifices of the Chiao and Ti were carried on in a very unworthy way, showing that the law of the Duke of Chow himself had been greatly debased. Thus it may be inferred that this honour and privilege could not have been conferred on Lu by Ch'eng Wang, but arose from the practices of a decadent age of kings and lords. And so Confucius was much ashamed of the ceremonies of Lu. They were an offence against reason and piety. Because the Chow line was still in existence, and it was its right and duty, being the royal house, to worship Heaven and make its own ancestors the associates in the sacrifice. But what have we! We have Lu duplicating this sacrifice: making the Duke of Chou the associate. Feudal lords doing kingly

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*惠公 †史角

service, making a second sacrifice to Heaven and taking the Duke of Chou as associate. He was not entitled to this, being only the brother of a king. Apart from every other consideration of illegality, do you think that the Duke, the man most punctilious in the use of rites, would not feel the ridiculous position in which Lu had placed him, as he stood in the honoured list of divine associates. There would he be in the presence of Shang Ti, Hou Chi, T'ai Wang,* Wang Chi†—kingly ancestors and founders of the house of Chou. Duke Chou would be unwilling to stand in their midst. He would hide his face from the shame of it. It would be unusual, unbecoming, blasphemously wrong, and so no blessing could be expected from the happy ceremony. As the saying is 'when no change is presumptuously made from the constant practice descending from the oldest times between the prayer and blessing (at the beginning of the sacrifice) and the benediction (at the end of it), we have what might be called a great and happy service.' At the beginnning of the worship the invocator used the words of the host (Chu) to address the Spirit and the sacrifice ended. The Spirits' promise was made (by the priest) in the language of the Spirit and the blessing was given to the host. To-day with the feudal lords aping the king's sacrifices the service is offered not according to the old practices and so the essential idea of loyalty, filiality, gratitude is subverted. The differentiation in names and ranks will produce elements of confusion and change and the fundamental distinction in human relationships and spiritual life will be lost. In short the efficacy is lost where the ceremonies are disturbed, and ancient practices altered." Such was the great argument.

We come now to a review of the question by Ma Tuan Lin,‡ the great scholar of A.D. the twelfth century.

He first takes the disquisition of Lin Shao Ying who ridicules the Three Books, compiled by Tso, Kung and Ku, because they pass over without much notice the vital thing, discussing only minor points in great detail. Ma agrees with Lin in his criticism, but nevertheless points out that he too has been misled by the Han writers. These held that the illegal sacrifices of Lu did not originate with the bestowal of honours on the Duke of Chow by Ch'eng Wang, but that the privilege was bestowed by some later king of Chow on Lu. Ma further refuses to accept the explanation of Dr. Chiang that it arose from a request made by Duke Hui of Lu. He regards this view as most unnatural. Inasmuch as Lu was a state of great moral standing and self-respect it is

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*太王 †王季 ‡馬端臨

unthinkable that it could stoop to such an unworthy act: and demean itself by making a request for the privilege of celebrating the Chiao. It would be conscious that its request was for a most illicit proceeding and a sacriligious act. Further it would have before it, two examples where the suzerain power of Chow had refused requests for minor privileges. One was when the Lords of Chin begged for the privilege of the Sui burial, an account of which may be found in Legge Vol. V, Pt. I, p. 196, par. 6: and the other was the request made by the Prince of Ch'u for the privilege of the Ting, the possession of the imperial tripod.*

These lords were reprimanded for making such an impious request. But these were small affairs in comparison

*There were nine tripods representing the nine divisions of the empire. Later eight were lost. The tripods were kept in the imperial palace. The commentators note on the affair as translated by Legge reads :—

"The Jung of Luh-hwan were a tribe of the Little Jung (小戎), whose original seat lay in the extreme west of the present Kan-suh; but, as related under the 22nd year of duke Ho, they were removed by Ts'in and Tsin to E-ch'uen,—in the north of the pres. dis. of Sung (嵩縣), dep. Honan; which brought them within the reach of Ts'oo. They were also called the Yin Jung (陰戎). For 誙 Kung has 貢; and both he and Kuh omit the 之 before 戎. The Chuen says :— The viscount of Ts'oo invaded the Jung of Luh-hwan, and then went on as far as the Loh, where he reviewed his troops on the borders of Chow. King Ting sent Wang-sun Mwan (see the former mention of him in the Chuen on V, XXXIII, I) to him with congratulations and presents, when the viscount asked about the size and weight of the tripods. Mwan replied, "(The strength of the kingdom) depends on the (sovereign's) virtue, and not on the tripods. Anciently, when Hea wa distinguished for its virtue, the distant regions sent pictures of the (remarkable) objects in them. The nine pastors sent in the metal of their provinces, and the tripods were cast, with representations on them of those objects. All the objects were represented, and (instructions were given) of the preparations to be made in reference to them, so that the people might know the sprites and evil things. Thus the people, when they went among the rivers, marshes, hills, and forests, did not meet with the injurious things, and the hill-sprites, monstrous things, and water-sprites, did not meet with them (to do them injury). Hereby a harmony was secured between the high and the low, and all enjoyed the blessing of Heaven. When the virtue of Keeh was all-obscured, the tripods were transferred to Shang, for 600 years. Chow of Shang proved cruel and oppressive, and they were transferred to Chow. When the virtue is commendable and brilliant, the tripods, though they were small, would be heavy; when it gives place to its reverse, to darkness and disorder, though they were large, they would be light. Heaven blesses intelligent virtue;—on that its favour rests. King Ch'ing fixed the tripods in Keeh-juh, and divined that the dynasty should extend through 30 reigns, over 700 years. Though the virtue of Chow is decayed, the decree of Heaven is not yet changed. The weight of the tripods may not yet be inquired about." LEGGE : Vol. V, Pt. I, p. 293. See also MAYERS *Chinese Reader's Manual*, Pt. II, p. 346.

with the request for the Chiao sacrifice of God. And therefore it is unthinkable that Lu ever made such a request. For though the times of Emperor Ping (811 B.C.) and Duke Hui were decadent—the royal house being weak and the Feudal lords strong and arrogant—yet they had not sunk to the barbaric deterioriation of later times. There was yet enough self respect left to prevent Lu asking for the use of such a great ritual. Ordinarily Lu was a most correct state, punctiliously observing the rites of Chow. The Master once remarked that if or when it made a reform of minor blemishes it would reach the perfect way. Thus it is unreasonable to think that the Duke Hui would make the request alleged. The Emperor being alive, it would be impossible for him to try and supplant him in the great rites, or to duplicate them.

An explanation of this case of Ritualism of Lu is made by Chang Heng Ch'ü in this way. Ch'eng Wang was loath to look upon the Duke of Chow, his uncle, as an ordinary minister. Therefore looking round for a way of honouring him in a special way he bestowed on Lu the royal privileges enjoyed by the feudatory states of Ch'i and Sung. Ma says this explanation is most likely the correct one.

"Now," says Ma, "as to the claim made that the duke should be worshipped with rites and music of the King: that is to say the Kung Hsien in Music and the Eight Dancers in the dancing: this might be permissible purely in honour of the Duke of Chow personally. But the claim made to celebrate the Chiao stood on a very different footing. To this they were not entitled nor could the Duke gain any benefit even though Lu were to celebrate the Chiao. Because he could not share in it: that is to say he could not be made the Associate for he was not a King. Only a deceased King could partake in such a function, after all he was only a minister of great merit. The duke himself, being a person of great sense would never condescend to accept such an illicit honour."

"But I am quite convinced," says Ma, "that Ch'eng Wang bestowed this unusual honour on Lu and the general verdict is that Lu was guilty of the crime: and did observe functions which could lawfully be done by the Emperor alone."

Conclusion.

Arising out of this case of ritualism and sacrilege on the part of Lu are certain thoughts that bear on the whole question of ritualism. It is often stated that the spirit of ritualism is inherent in human nature, and that it is useless

to try and suppress it in religious services. It is suitable and essential to a type of mind. And the type of mind is a relic; now a relic of what it is difficult to determine. It is a branch of the wider function of symbolism in art; indeed symbolism in art is associated with ritual in religion, and all bear a strong likeness to the desire to find correspondences between the artificial and real. To take an example the altar to Heaven had to be on high ground that to earth in low ground or a pit. Again the shape of the altar, the number of terraces, colours and so on have the same significance. The king rode in the grand coach with the great flag with the twelve streamers emblazoned with the sun and moon. Every detail in the whole parapharnalia had some meaning; every article of dress worn by the officiating people—the King's especially,—had a profound significance. The artificial was in imitation of something real. The art of the whole proceedings was in imitation of same natural phenomena. The tailoring of ecclesiastic vestments is deep rooted in animistic conceptions of the universe. Painting and tailoring lend themselves perfectly to these matters.

We may even go further and say that ritual is very akin to animism. In the discharge of certain sacred functions such as the sacrifice to Heaven and Ancestors it would be impious for any one but the King to discharge them. On the same lines we see the development of the kingly idea. The King was the direct representative of Heaven, he had the divine fire in him. He was the embodiment of the divinity in some star. So "receiving the appointment" was a term of deep significance. The title of divine rights of the king had substance behind it in China. We in the West have played with the term. Fortunately this ritual compound of an animistic conception has been shattered in part. Would it were wholly so.

CHINESE PUZZLEDOM*

CHARLES KLIENE, F.R.G.S.

The Orient is the home of problems, puzzles and things inscrutable; and China affords a field of sufficient vastness, with crops of the inscrutable in sufficient variety, to satisfy anyone afflicted with a fondness for this kind of fare. The Chinese people have revelled in the obscure and the recondite from time out of memory, and so conspicuous are the qualities they have attained that one is almost tempted to believe they have developed special talents for mystifying the unsophisticated. The Chinese juggler and the Chinese puzzle are proverbial. Bret Harte has told us that the "Heathen Chinee" is peculiar for ways that are dark and for tricks that are vain; but apart from all that, it *does* seem that the more one delves into things Chinese, the less one knows; for the more we learn, the more riddles we encounter, and they have a provoking way of upsetting our preconceived ideas and pet theories and of showing up our ignorance.

. . .

Let us ask ourselves, for instance, the reason why we call this country "China" and the people "Chinese." The Chinese do not know their country nor themselves by any such names, and it is a mystery to them why foreigners should so designate them. Theirs is the "Middle Flowery Land," and the people who belong to it, in the south, call themselves the "Men of T'ang," and in the north, the "Sons of Han." What has "China" or "Chinese" to do with that? We have assumed that the biblical mention of "those of the land of Sinim" refers to the Chinese, and we talk glibly about the name having been derived from the Tsin dynasty and the "First Emperor," destroyer of books and builder of the Great Wall. But there is nothing in Chinese history or literature to show that this country was ever called the land of Tsin; and, I submit, we cannot satisfactorily explain to the Chinese the reason we call their

*Read before the Society, January 17th, 1918.

country by the name we have given it. Lacking a positively conclusive explanation on this point, the matter perforce remains a puzzle. Or, seeing that very few of us are here for the benefit of our health, how many of us know why Chinese silver is called Sycee? I have tried to find out the reason, but in vain. We are told that *sai-si* is the Cantonese for "fine silk," and that this name is given to silver because when it is pure, under the application of heat, it can be drawn into fine silk-like threads. This information, though coming from a good source, cannot be accepted without question, for it applies equally to gold and other metals. I am more disposed to agree with the joker who said:

"Some ask me what the cause may be
That Chinese silver's called *Sycee*.
It's probable they call it so
Because they *sigh* to *see* it go."

The Chinese from half-a-dozen provinces whom I have consulted on the etymology of this mystic word are unanimously agreed that it is English.

Leaving aside these trivial considerations we find that the language is full of linguistic puzzles; it is certainly cast in so plastic a mould that it lends itself readily to all manner of puzzling and surprising effects. An occidental,—unless he has mastered the "tones," that frightful nightmare of all students, and is able to distinguish with a fair degree of accuracy, the "upper" from the "lower" among the *even* tones, and the "rising" from the "sinking" among the *oblique* or *deflective* tones, to say nothing of the "entering," and the "surds" and "sonants,"—will unconsciously make so many puns in a sentence that he will find himself, to the merriment of his hearers, involuntarily discoursing on some other subject than the one he intended. By modulating one's intonation according to the *formulæ* given in certain text-books, will only make matters worse; and by having recourse to a few utterances of the onomatopoetic kind, or playing off a little pantomime, one runs the risk of being looked upon as a raving lunatic at large. Confucius said, "In language it is simply required that it convey the meaning." Unfortunately, the Chinese language, at its best, does not invariably do this; very often it conceals the meaning, which shows it cannot always be taken at face value.

I have been told of a foreigner, who in the early days of the Republic, once asked his stable-boy what he had done with his riding whip. "*Ni ti pien tzû tsai na 'rh?*" enquired the foreigner. The stable-boy, with an artlessness not common in his genus, and rubbing the back of his head,

blandly replied, "the barber cut it off yesterday, Sir; it is not the fashion to wear that appendage in these days of restored glory."* That foreigner made the trivial mistake of using the *oblique* "sinking" tone instead of the *even* "upper" tone for whip; it was only a small matter of *nuance*, but the urchin took him at his word and answered him accordingly.

"It's a fine day" observed an acquaintance of mine once in what he thought was unimpeachable mandarin to a farm-labourer, ploughing a sludgy rice-field with a water-buffalo thickly coated with fluid mud. "I don't understand a single word of your foreign speech," grunted the rustic, knee-deep in the ooze and staring blankly. "He is not speaking any foreign language; he says it's a fine day," I ventured to explain in the best accents I could command: "*t'a shuo chin t'ien t'ien hao, ah!*" laying special stress on the final expletive as the natives have the trick of doing. "O-oh!" drawled the bucolic swain with a significant grin as he laboured muddily on: "*i tien 'rh pu ts'o; ching t'ien t'ien hao, pu ching t'ien t'ien pu hao,*" which rendered in English was, "exactly so; ploughing the field makes the field good; if the field be not ploughed; the field will not be good." There was no lack of logic in this; but I cannot tell to this day whether Nature had formed that son of the soil into a wag, so that he could perpetrate his waggishness on us, or whether the primeval simplicity of a mind matured in mud, really precluded him from receiving impressions not bearing direct reference to his immediate surroundings of unhallowed mire. That is one of the puzzles I shall never solve.

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The books of the country, containing the thoughts of master minds and written generations ago, teem with literary and ethic puzzles. Not only are their obscurer passages variously expounded by various commentators, a clear proof of amphibology, but characters are deliberately singled out and held to signify contrary meanings. What is a tyro in the pursuit of knowledge to do when his authorities conflict, and his teachers with malice prepense make Confucius worse confounded? One may as well ask what in the world is the poor patient to do when doctors disagree; when one declares that if he takes the drug he dies, and the other insists that if he does'nt take it he dies? *Ch'ih yeh ssû, pu ch'ih yeh ssû; tsên mo hao ni?* I will leave you to unriddle this for yourselves. When a native finds himself in a predicament

*光復

of this sort, where, to borrow from his own language, "progression both forward and backward are equally impracticable," he invariably puts it down to Fate, and says with philosophic resignation that if the God of Longevity rides on a donkey it is because he has no deer (老壽星騎驢沒有鹿).*

. . .

Those who have plodded wearily through the *Four Books* and *Five Canons* unaccompanied by Dr. Legge, will agree that what makes them on the whole so depressing to the student, especially if he be at all fond of understanding what he reads, is their contracted phraseology and *ultra*-conciseness of construction, which Du Halde calls their "Majestic and Sublime Brevity."

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But of all the works in Chinese literature the palm for downright unfathomable abstruseness must unreservedly be given to the *I Ching* (易經), or "Canon of Changes."† This book is the groundwork of the whole fabric of Chinese Philosophy founded on the sixty-four permutations of the *Pa Kua* (八卦), or "Eight Diagrams," which we are told were copied from the markings on the back of a tortoise at some remote period between the years 2953-2838 B.C., by that semi-legendary monarch Fu Hsi. The *Pa Kua*, which has been elaborated into an entire system of ontology interwoven with the mumbo-jumbo of divination and the science of numbers, represents the Universe divided into eight parts, *viz.*:

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*The three bright stars in the centre of the Constellation of Orion, known as the "belt," are called by the Chinese *Fu*, *Lu* and *Shou* (福祿壽三星); they are the three Divinities of Happiness, Emoluments and Longevity. In pictures the God of Longevity (老壽星) is always represented as a jovial old man with a flowing white beard and an abnormally high forehead. He holds in one hand the Peach of Immortality, the emblem of long life, culled from the fairy gardens of the "Fairy Mother," Hsi Wang Mu (西王母), and in the other a staff which is the adjunct of old age. He is always accompanied by a deer and a bat. Now, the explanation of the deer and the bat is this: the bat is called *fu* (蝠) and the deer *lu* (鹿), and by reason of homophony they allude to (福) *Happiness* and (祿) *Emoluments*, the other two members of the trinity not in the picture, albeit the characters denoting them are not the same. In the saying just quoted the character *lu* is yet another; it is 路, a "road," or "way"; the real sense, therefore, is *not* he rides on a donkey "because he has no deer," but "because there is no *way* out of a fix"; in other words, "he has no option." The play on the words is perfect in the mandarin language.

†First translated into Latin by the Jesuit Father, P. Regis, A.D. 1834.

1. Ch'ien (乾) Heaven; 2. Tui (兌) Seas;
3. Li (離) Fire; 4. Chên (震) Thunder;
5. Hsün (巽) Wind; 6. K'an (坎) Water;
7. Kên (艮) Mountains; 8. K'un (坤) Earth.*

Out of Chaos these several parts emerged, and four of them are Male and four Female,† which brings in the subject of *Yin* and *Yang*, or the Dual Principles of Nature.‡ Confucius ruled that "Heaven" is Father; "Earth" is Mother; "Thunder," the eldest Son; "Wind," the eldest Daughter; "Fire" the second Son; "Water" the second Daughter; "Mountains" represent the youngest Son, and "Seas" represent the youngest Daughter. In this ogdoad thus personified, it has been pointed out that we have that ancient mariner Noah and his wife with their three sons, and the sons' three wives who issued out of Chaos—the Flood, in their microcosm—the Ark. The weak point in this is that it rather sets aside the prior rights of Adam and Eve. By ringing the changes on the Eight Diagrams the sixty-four permutations are obtained, and out of these all things are evolved; how this comes about exactly nobody knows. The whole work stands as a unique production of a perverse or paradoxical intellect, and Professor Giles, whose verdict is to be respected, says "no one really knows what is meant by the apparent gibberish" it contains. The Chinese themselves say that he who understands the *I Ching* understands everything, though they claim that important lessons are to be learned from its pages; but what those important lessons may be is a mystery. Confucius who wrote a commentary on it declared life too short to elucidate the riddle. Philastre says it is a method of symbolizing the astronomical lore of the ancient Chinese. Canon McClatchie tries to open its mysteries "by applying the key of comparative mythology." A. Terrien de la Couperie conceives it to be a vocabulary of the language of the Bák tribes, said to be the oldest civilizers of China, who brought the "word-symbols" with them as an inheritance of the Elamo-Babylonian civilization; but neither Zottoli nor de Harlez agrees with this. Dr. Riedel insists on it being a lunar calendar. Dr. Paul Carus says it is one of the most enigmatic books on earth. In view of this diversity of opinion it is not astonishing that none

*According to Fu Hsi; the order according to Wên Wang is 1, 6, 7, 4, 5, 8, 3, 2.

†"Which two great sexes animate the world." *Paradise Lost*, Book VIII.

‡"An inevitable dualism 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.

but necromancers and geomancers who deal in magic and dabble in the occult, and those who find a livelihood in fortune-telling, pretend to explain this deep-rooted and impenetrable mystery. De Guignes endeavoured to prove the common origin of the Chinese and Egyptians.* Whatever may be thought of his arguments based chiefly on the resemblances of certain Chinese characters with Egyptian hieroglyphs as analysed and interpreted by Horus Apollo, we have, at all events, in the *I Ching* nothing less than the Sphinx of Chinese book-lore. Here then is a mammoth puzzle from pre-historic times, still waiting solution. Almost on a par with this book are the dark vaticinations of the *T'ui Pei T'u* (推背圖) by Li Ch'un-fêng (李淳風) and *Yüan T'ien-kang* (袁天罡) of the T'ang dynasty, and the *Shao Ping Ko* (燒餅歌) by Liu Po-wen (劉伯溫) of the Ming dynasty; but these books contain predictions of a political nature only.

Regarding popular literature such as the *San Kuo Chih* (三國志) or "History of the Three Kingdoms," and the *Lieh Kuo Chih* (列國志) or "History of the Contending States," there is so much fiction interwoven into them, and so many anachronisms, that it is impossible to sift the believable from the unbelievable, for the reason that the dividing line is invisible. Lord Macaulay's remark anent some of the tales of Herodotus applies here: he says, "The fictions are so much like the facts, and the facts so much like the fictions, that with respect to many most interesting particulars, our belief is neither given nor withheld, but remains in an uneasy and interminable state of abeyance. We know that there is truth; but we cannot exactly decide where it lies." That is the point, "we cannot exactly decide where it lies."

Turning to the written characters, we find ourselves again confronted with no paltry affair. The characters, or sinograms as Wylie calls them, consist of symbols, or signs, more or less arbitrary and more or less bewildering. Some of them are compound, that is to say they are composed of two or more symbols, which are classified as "radicals" and "primitives," or "phonetics"; but many characters though containing the same "phonetics" are not homophonous. On the other hand, many characters not bearing the slightest resemblance to each other *do* have the same sound, while many have more than one sound and most of them have no end of meanings. A certain class of characters are called

*"Mémoire dans lequel on prouve que les Chinois sont une Colonie Egyptiènne."—A.D. 1758.

ideographs, or ideograms, because they are said to embody in their construction some idea or figure. Every student knows that the combination of the symbols for "sun" and "moon" (日月) means *brightness*, and "not" and "straight" (歪) means *awry;* but it may not be generally known that the character *ch'ü* 娶, meaning "to marry a wife," suggests taking a woman by the ear. This character, of course, would never do for "marrying a husband"; marriage on the woman's side is *chia* (嫁), and the idea presented by this character is simply that the woman acquires a home. Then again there is the character *niao*, where the symbol for "woman" is placed between two symbols for "man" (嬲), or, for that matter, where the symbol for "man" stands between two symbols for "woman" (嬲)—it amounts to the same thing,—it is not difficult to guess that these ideographs signify a state of affairs not strictly above board. If all Chinese characters were constructed on this perfectly rational principle, learning their meanings would be reduced to a tolerably simple process of deduction; but alas! they are not; and too often when our boasted reason is brought into play it only leads us astray. Take for example the character *Ch'ien*, meaning "shallow," or "wanting in depth." Who in the world would ever imagine that this same character also means a *tiger*, because of the shortness of that animal's hair, and the want of depth in the fur of his coat! Who would ever guess that a combination of "big" and "sheep" means *small* sheep, or lambkin just recently born; and who for a moment would dream that the character *Hua*, meaning "flowery," and used as a poetic designation for China, also means "cutting up a melon!"

The character *Li* is another of the elusive sort. There are many characters with the sound *li*, but the one I refer to here is composed of the radical "stone" with the primitive "water," 砅. Naturally one assumes that it has something to do with *stone* in conjunction with *water*. Can it mean that water wears away stone, or does it denote some hidden danger to navigation in the form of a submerged rock, or does it perhaps refer to the Chinese proverb "when the water subsides the stones beneath appear," or can it signify a pebble on the beach? One puzzles over the question till on consulting the dictionary the following heart-breaking definition is found: "to cross a stream on stepping-stones"!

Another *Li* is the surname, composed of the radical "wood" placed over the symbol for "son," 李. Mr. Li, for instance, meets Mr. Chang, whose surname is composed of the radical "bow" and the symbol for "long," 張. They are introduced; but both are in the dark as to what characters

represent their respective names, and, as we would say, "how do you spell it?" Chang enquires very politely "which Li is it?" Quoth Li, " 'Tis Li of the wooden son, and may I enquire which Chang it is? " 'Tis Chang of the long bow," replies the other. To say that a man is "wooden," or "wooden-headed," rather implies that he is an image of Buddha,* the Jewel in the Lotus, for many of those images are made of wood; and to say he "draws the long bow" does not by any means insinuate that he is a perverter of the truth. But they have other methods for conveying the desired information; they may resort to the silent expedient of tracing the character on the palm of the left hand with the right index finger. In summer when fans are carried nothing is more convenient, in case of doubt, than to trace a character in the air with the folded fan, like the conductor of an orchestra delicately punctuating a staccato passage with his baton. You are expected to read the invisible character in the air, which is just as legible as an inscription on water; you nod assent whether you can read it or not. Without mutual explanations of this sort, one never knows how one stands with regard to isolated sounds.

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Not long ago I lost a little dog. As the animal was a pet of the whole household every effort was made for its recovery. At last it occurred to the houseboy to resort to magic, so he quietly repaired to a Professor of the occult in the neighbourhood to have a character dissected with the object of locating the lost dog. Having explained his errand, and having deposited the modest sum of three coppers in advance, the man of magic presented to him a tray containing about two hundred characters written on small pieces of paper and rolled up into spills resembling cigarettes. He was told to take one. Into the promiscuous pile the boy plunged his hand and carelessly drew forth one spill which on being unrolled was found to bear the character 陳 (*ch'en*). Now, this is the way the character was dissected and analysed. "Here," said the man of magic, "is the character *ch'en*. You will observe that there is a man in it; not a child, not a woman, but *one man*, with a long pole on his shoulder; the *one* is on the top and the man is below. In between is the character 田 (*t'ien*), which reveals the fact that he is a man from the fields—a peasant,—come into town, no doubt, with a carrying-pole to find work. That is

* 木頭人是佛爺. "He is the best of all guides of men, no other being is like unto him; he is like a jewel, of imperishable glory, who hears the Law with a pure heart." *The Buddha-Karita.*

the fellow who stole the dog, and the direction he has gone is to the eastward. Besides this, we have the radical "ear." The ear denotes the sense of hearing, from which I gather that if you keep your ears open you will hear tidings of the dog. Go to the east of your master's house; keep your ears open and listen for the dog's bark. There is no doubt the dog will be found." I am unable to tell whether the boy did not go far enough eastward, or whether he did not keep his ears wide enough open, for the dog was not found in spite of the oracle.

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Chinese writing is also well calculated to put the wits of the student to a severe test. The old "seal" characters now chiefly used for seals, titles and decorative purposes are puzzling enough in all conscience, to say nothing of the archaic "tadpole" script rarely seen at the present time except on ancient bronzes and coins. The ordinary manuscript style is admittedly the most elegant and at the same time the most difficult writing in the world, while the "cursive" or "current" hand is certainly the most perplexing in existence. It is a special study by itself. An excellent puzzle is an ordinary cash note, or a shopkeeper's receipt, written in the cursive hand. Let the student only try to decipher one of those documents, he will realize to what a high standard of illegibility cursiveness can be brought, and if he is disposed to be "cursive" himself, he will probably doom the perpetuators of this style and all their deceiving flourishes to execration. Apart from this, and in a special category of its own, is the "charm" writing of the Taoist priests, based on Chinese notions of cosmogony and astrology curiously blended with the esoteric mysticisms of Taoist and Buddhist lore and the tenets of Confucianism. Many have doubtless seen these anagrammatic charms, traced as a rule, on slips of yellow paper and generally pasted over doorways to intimidate evil spirits and to ward off sickness at certain seasons. It will suffice to say here that every *Fu*, as the charms are called, is the quintessence of a profound riddle that baffles the Chinese themselves.

On the subject of Mathematics it will be enough to mention that at a very early date the Chinese were acquainted with several branches of higher mathematics, and that long before the introduction of the abacus they were able by means of bamboo tallies called *Ch'ou* (籌) to make accurate use of an effective system of notation in the resolution of complex problems. According to the *Shih Chi* (史記), or Book of Records, the Chinese were sufficiently advanced in mathematics in the reign of the Emperor Yao (2357-2255

B.C.), to be able to calculate the motions of celestial bodies and to fix the Solstices and Equinoxes; and the *Shu Ching* (書經), or Book of History, shows that they knew the length of the year to within an hour of true time. Considering that Mathematics are not taught in Chinese schools, and Arithmetic is not included in any native school curriculum any more than Hebrew, the puzzle is, how do they learn it? The abacus is for the accountant and the tradespeople, who learn its manipulation how and where they can. Notwithstanding, it cannot be denied that the Chinese are good calculators; they can count, and the lowest domestic servant, however benighted he may be, in spite of currency intricacies, in spite of the incomprehensible mutations of exchange, and the puzzling anomalies of weights and measures, has enough arithmetic in his soul to safeguard him against "squeezing" himself.

The Chinese system of chronology, like everything Chinese, is different from any other system of chronology in the world. It is known as the "Sexagenary Cycle" (六十花甲子), and was invented by a Minister of the Emperor Huang Ti, when the science of numbers had scarcely dawned among the Arabs. We are at present in the 55th year of the 76th Cycle. Taking the Cycle of sixty years and multiplying it by 76, it will be seen that the first year of the first Cycle goes back to the year 2637 B.C., and that 4555 years have elapsed since the introduction of the system of Cycles, thus giving China the longest unbroken chronological period on record. Now, the difficulty is this. Each year in a Cycle has a distinguishing name, or what is called a "Cyclical Term," which is derived from two sets of characters, one composed of ten characters, called the "Ten Celestial Stems," 甲 乙 丙 丁 戊 己 庚 辛 壬 癸, and the other composed of twelve characters called the "Twelve Terrestrial Branches" 子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥 To show how these "Cyclical Terms" are arrived at, let us take the first ten letters of the alphabet, from a to j, for the "Celestial Stems," and twelve numbers, from 1 to 12, for the "Terrestrial Branches," and place them in two rows,

a b c d e f g h i j
1 2 3 4 5 6 7 8 9 10 11 12

the numbers immediately under the letters. We thus have the first ten "Cyclical Terms" in a1, b2, c3, etc., up to j10. After this we shift the whole top row of letters forward till we get a11, and b12; then the numbers being exhausted, we shift the whole row of numbers forward till we get c1, d2, e3, etc., and, as each row is used up we shift it forward. In this manner the letters are shifted six times, and the

numbers five times, when they revert to their original position of a1, b2, etc. The permutations thus obtained are exactly sixty in number, and each separate one, in its proper order, is taken to denote each of the sixty years in a Cycle, thus each permutation recurs once in sixty years, ten times in six hundred years, and a hundred times in six thousand years. That is what the Chinese do with their "Stems" and "Branches" to obtain their "Cyclical Terms." The "Cyclical Term" for 1918 is 戊午 Wu-wu, or e7. Just fancy talking about the Boxer rising as occurring in the year g1, or 1789 as the year f10, or that Nelson died in the year b2, and Herbert Spencer was born in the year g5. Can anyone imagine anything more puzzling, more befuddling, or more undistinguishable than years recorded for centuries in this cabalistic way?

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Unless a foreigner has been told, he will not understand why every Chinese is a year older than every foreigner. The Chinese have an ancient custom of reckoning age by birthdays, not by anniversaries. When a child comes into the world, the day of its birth is its first birthday; nobody can deny that. When the first anniversary comes round, the child has seen two birthdays, which is also an indisputable fact; and so it goes on.

Among the many mystifying things in China, the degrees of family relationship are about as puzzling as they can well be. Most of us have heard of the houseboy who obtained leaves of absence in eighteen months to bury three mothers and two fathers, till finally his employer dispensed with his services for piling on the agony. For the sake of convenience, a man calls all his cousins, german and otherwise, brothers and sisters, and all his uncles and aunts, some younger than himself, fathers and mothers, so that when the relations by marriage are taken into account, he often finds that he possesses more brothers and sisters, and fathers and mothers than he can sum up. When an old man takes unto himself a very young wife, his mother-in-law who becomes one of his mothers, may happen to be about his own age; and his mother-in-law's mother, who becomes his grandmother, may be younger than his uncle. Needless to say, when three or more generations are living, the condition of affairs becomes so frightfully mixed up that it takes a level headed fellow to keep a proper tally of his kith and kin, though everybody has a number. When step-mothers, and foster mothers, and adopted mothers come into play, to say nothing of the father having several wives, the hapless son, from whom so much filial piety is exacted, has need to be

wise indeed to know who is and who is not his maternal parent. Early marriages, and plurality of wives are responsible for this singular state of affairs, to pursue which is most distracting. Under these conditions one must not be too severe on a houseboy even should he have a dozen parents to inter in eighteen months. And if you chance to find a multitude of strangers in your kitchen, and the cook tells you they are all his brothers, the probabilities are he can prove the veracity of his statement.

Dr. Arthur Smith once propounded a Chinese conundrum. He asked, "Why do Chinese wheelbarrows always squeak?" His answer was, "Because the squeak is cheaper than oil?" This is a delightful bit of humour; but the true explanation is because the squeak serves the wheelbarrow as a horn serves the motor-car to clear the way. Maddening as the squeak undoubtedly is, we must admit, when we come to scrutinize it closely, that there certainly is method in the madness. But there are scores of other things not so easily explained. An ungrateful person is said to possess the heart of a wolf and the lungs of a dog. That the heart of a wolf should be void of such gentle instincts as gratitude may be readily conceded; but what the lungs of a dog has to do with the case is as clear as mud. The golden crow sinks in the west; the jade rabbit rises in the east. This is faintly seen, like a vision in a dream, when we are told that the "golden crow" denotes the sun, and the "jade rabbit" the moon; but it is hopeless to attempt to discover the connection between the crow and the sun, and the moon and the rabbit, and a jade rabbit at that.

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As for left-handedness and topsyturveydom, we see it in everything. According to ancient usage the place of honour is on the left-hand side, not the right-hand side as with us, a Chinese would never dream of saying "right and left"; with him it is always 左右, "left and right." In all things, it is gentlemen first and ladies after; the Chinese man has never made any concession to womankind in his ancestral rights as regards precedence. The Chinese do not shake hands *with* each other; they clasp their own hands and shake them *at* each other. A man does not choose his own wife, nor does he ever propose marriage; he leaves others to do that for him. A waistcoat is worn outside of the coat. In the west garters are worn for a specific purpose; in China they are worn at the ankles, for the specific purpose of keeping the trousers down. It is considered grossly impolite for a man to remove his hat in the

presence of a superior or of an equal, and highly improper before a woman, even when indoors. To show civility a Chinese gentleman removes his spectacles. Men salute each other in the streets by taking off their spectacles. A Chinese will no more think of removing his hat at meals than a foreigner would think of taking off his boots; but he will clear for action by taking off his coat. Water is wrung out of a piece of washing by twisting the article the other way about. When stitching a hem the needle is thrust point outwards and the tread is drawn away. A thimble is a ring worn on the finger instead of a cap worn on the finger tip. Their tobacco pipes, when compared with ours, are long in the stem and small in the bowl. In many places, when they build a house, they run up a framework and commence with the roof. When a parcel has to be done up, the wrapper is invariably placed diagonally and folded corner-wise. Paper bags used in a grocer's shop are triangular instead of being square. A dinner is commenced with the "nuts and wine" and ends with the soup. They drink their wine hot instead of cold, they put it in boiling water instead of on ice, and they eat out of bowls instead of plates. Teacups have no handles, and saucers are placed *in* the cups to serve as lids. Long ears are a sign of intellectual power.* The seat of wisdom and wit is in the bowels, not in the brain. The heart is the seat of memory; a good memory is a retentive heart; they do not say "bear it in mind," but "bear it in the heart." Beckoning is done with the fingers pointed downwards instead of upwards. Bells have no clapper, they are sounded by being struck on the outside. A fiddle-bow is not detachable from the fiddle, being held between the strings. There is no distinction between the words "borrow" and "lend." White is the colour of mourning. At a funeral the chief mourner walks before the coffin instead of following behind it, and tombstones are placed at the foot of the grave instead of at the head. In a boat the rower stands facing the bow instead of sitting facing the stem, and he pushes the oar instead of pulling it. Books are bound with the folded edge at the front, each leaf is thus double, and the back edge is trimmed. A book begins at what we call the end, and the pages are turned from left to right. Writing runs in perpendicular column from right

*Aristotle is suppose to have said : "They, having the ears small, are ape-like, but they, having them big, are ass-like." Cornelio Ghirardelli, a Franciscan, and seventeenth century authority on Human Ears says :

"*Auribus est longis aliquantum, stultus et amplis, est vafer, est multæ garrulitatis homo.*"

to left instead of in horizontal lines from top to bottom. When they play at cards the deal goes the reverse way. The potter's wheel spins the reverse way. Rope is twisted the reverse way. A candlestick has no socket so that a candle cannot be stuck in it, but in place of the socket there is a pin which is stuck into the candle. The calendar is lunar instead of solar. The day is divided into twelve periods instead of twenty-four hours. Dates are recorded in the reverse order of year, month and day, and are placed at the end of letters instead of at the head. The family name always precedes the personal name, as Johnson Jack, instead of Jack Johnson. If lightning strikes anything, it is said to have been struck by thunder. The needle of the compass points to the south, and the points of the compass are referred to antithetically and backwards, *e.g.*, "east-south"; "east-north"; "west-north" and "west-south."

In the days when the Min Chü, or native Postal Establishments flourished, postage was never prepaid. The postage on a letter was always paid by the receiver instead of the sender, to insure delivery. There is method in this too when we come to think of it.

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When we say 10 *per cent.*, they say 90 *per cent.*, and when we say 30 *per cent.*, they say 70 *per cent.;* which really comes to the same thing, for while we refer to the discount they refer to the net amount.

According to the Chinese there are four liberal or polite arts, namely, Music, Chess, Literature and Painting (琴棋書畫). With literature I have already dealt at some length; the other three subjects are also big ones and time does not allow of more than a passing reference to them. Music: Chinese music, as everybody knows, is very different from foreign music. If our music were all major, Chinese music would probably be all minor; but since ours is both major and minor, Chinese music must, of necessity, he neither the one thing nor the other. Because we have semi-tones, of course, the Chinese must have none; because we have chords, naturally, they know nothing about chords. Because we consider a natural, well-rounded voice giving clear notes the most beautiful, the Chinese must sing in falsetto. In short, their ideas of music, must be the very opposite of ours in every respect. Chess: Now in Chess, it is exactly what the French would say: *c'est la même chose, mais tout le contraire.* Of course the board must not be checkered; the pieces must be placed at the angles of the squares instead of *on* the squares; Black must have the first move instead of

White, there must be two Queens instead of one; the Queens must be the weakest pieces instead of being the strongest, a stalemate must count as a victory, instead of a defeat, and it is good form to insist on having the first move, for the more you insist the greater is the compliment you pay to your adversary in the sense that he is the better player. Painting: It has been observed that there is no perspective in Chinese paintings. This is a great mistake. There is perspective, but of a different kind to ours. When a foreign artist starts to work, he places his canvas perpendicularly on an easel, and the horizon in the picture, if it be a landscape, is on the same plane as his eyes; and he works out his perspective accordingly. The Chinese artist paints his picture flat on the table; between the horizontal position of his picture on the table and the perpendicular of the canvas on the easel, there is an angle of 90 degrees. The natural result of this is, that instead of looking level at his horizon, the native artist looks down on it, and by force of habit develops a kind of bird's-eye view,—a perspective of *depth* rather than *distance;* now, between depth and distance we get the opposite angle of 90 degrees. A foreign picture is best seen when hanging flat against the wall, and as much as possible, level with the line of sight. To appreciate the perspective in a Chinese landscape, the picture should hang on the wall level with the floor, and the observer should stand on a chair to look at it. The truth of this statement can easily be tested by anyone possessing a Chinese landscape painting.

For these and other time-honoured differences too numerous to relate, the Chinese have been spoken of as a bundle of contradictions; and yet it must be granted that they are a highly cultured and practical people, and that their heads at least are not screwed on the wrong way. Why then all this inexplicable contrariness? That is just where the puzzle comes in, and I confess I fail to find a solution. Whatever the explanation may be, it cannot be denied that these are the things that go to make the Chinese so often so difficult to understand, and us so difficult for them to understand. Misunderstanding is, and always has been, the cause of a great deal of mischief everywhere, and it stands as one of the most troublesome stumbling-blocks between Foreigners and Chinese in their intercourse. It is to be hoped, now that foreign education is making fair advancement in the country on the one hand, and more interest is being taken by foreigners in the study of the Chinese language on the other, that the day is not far distant when mutual distrust and unreasonable prejudices will entirely

vanish, when more patience and toleration will be shown by each side for what is not understood; when sympathy and goodfellowship will build up a closer friendship and establish sounder relations between East and West. Some 500 years before the Christian era Confucius said "Within the four seas all men are brethren,"* and some 200 years later Mencius tells us that the master craftsmen when teaching their apprentices employ the square and compasses, for without those implements squares are not to be formed or circles completed."† Let the master craftsmen, both of the East and West, remember that they are engaged in a great work, and let those who help in the work, in however small a measure, realize that they are rendering a service to the world at large. I am persuaded that when this world-war on the battlefields of the West is ended, a war in which the Chinese are lending a helping hand, we shall not be long in seeing great changes in this great and ancient country,—changes that will not only be for the real interest of China's millions, but for the good of all mankind—changes that will surely aid in the correct solution of many of the world's great problems and puzzles.

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*Confucian Analects : *Yen Yüan*, Bk. XII, ch. V, p. 4.

†Mencius : *Kao Tzŭ*, Bk. VI, Pt. I, ch. XX, p. 2 and *Li Lou*, Bk. IV, Pt. I, ch. I.

REVIEWS OF RECENT BOOKS

The I-Li or Book of Etiquette and Ceremonial. Translated from the Chinese with Introduction, Notes and Plans. By JOHN STEELE, M.A., D.LITT. (2 Vols. Probsthain & Co., London).

Probsthain's Oriental Series is a well conceived and tastefully produced series of books. The cover, paper, printing and general arrangement are excellent. The Publishers deserve every praise. The issue of the I-Li in two volumes is an event in sinology. The translation and text are interspersed with a considerable number of woodcut illustrations which enhance the value of the work, and give the English reader an insight into the paraphernalia of the Ceremonials and indirectly into the elements of Chinese art as applied to clothes and utensils that serve the purpose of the great etiquettes of life, such as are depicted in these volumes. It was necessary in view of the limited circulation to charge 24*s*. for these volumes, and it is not intended to imply that the price is at all too much considering the subject matter : but the question does suggest itself whether if they had been marked at 15*s*. double the number of buyers would not be found and, in this way a larger circulation be guaranteed—the author and publishers would be equally ensured against loss.

It is surmised that the I-Li has been read by very few people. In the original Chinese, the edition in the possession of the reviewer consists of 28 volumes containing about 1,008,000 characters. This is a fairly liberal treatment in advice how to act and behave : or what to do in life's various circumstances. Dr. Steele has reduced this mass within the space of 2 volumes containing about 540 pp. with about 320 words to a page giving a total of 160,000 words. Even this reduction leaves quite a respectable amount for remembering how to behave, and needs always be at hand for consulation. He has been able to reduce it thus to smaller dimensions by eliminating most of the commentary, retaining only the text. Dr. Steele might have reduced his pages still more if he had not been so liberal in the spaces allotted to the text. Not only are there clear headings for the chapters and sections—but he also divides clauses, starting each with a fresh line and indicating each by the use of an alphabetical letter. Whilst this makes the matter admirably clear, yet it does seem as though such

a detail was not really necessary. For the work is not required to-day as a guide by any one. At best it is a work only interesting to the student of ancient sociology. It can be no guide to the etiquette of present-day life. Even in the solemn functions of funerals such minutiae would not be observed. Of course the ordinances and rules laid down here are for the governing Powers rather than for the common people, yet even these would leave the knowledge of these complicated matters to the Master of Ceremonies, and not be burdened with them individually. Therefore we think that Dr. Steele might have reduced the translation to smaller dimensions still without seriously inconveniencing the usefulness of this valuable work.

Dr. Steele has given a certain amount of introduction to the text. We could have wished he had supplied more information on the work : such as the distinction and difference between the I-Li—Chou Kuan and Li Chi. For instance assuming the I-Li to have been also produced in the Chou dynasty reasons might have been given why it was called the I-Li, the cause being possibly that a great number of the Etiquettes from the Hsia and Yin were included. Hence a more general term was ascribed : a term signifying etiquettes in general.

What a profound age that of Chou was, how significant in the history of civilization ! For in the history and development of civilization outward rites bear a vital part. And as such the Chou age is one of the most important in the world's history. It signified that the affairs of the world were to be carried on by means of Law—Ceremonial rather than the lawless and barbaric means of arms. It formed then a great step in the rescue of humankind from the mud and ooze of existence into a higher level and safer path. The danger has always been in the tendency to go back again to the pit and confusion, whence men have painfully but surely emerged. The cataclysmic battle now raging in Europe is but another phase of the attempt to revert to primeval savagery, where the rule of the individual working through the instrumentality of the brute force of the horde may emerge and dominate. The triumph of this would not only imply the abrogation of Christianity from the field of politics but also the earlier step in the progression of humanity, the age of ritual and ceremony, as seen pre-eminently in the Jewish and Chinese codes. The stages are clear and important,—Brute force indicating triumph of clan and tribe. Law and ritual still preserving class distinctions : Democracy where class distinctions are swept away—no male or female : no bond or free : all are one in the law of the Spiritual Life.

Very few people in China study the I-Li now; even this nation has ceased to be governed by the etiquettes outlined in this work. At no time was it the standard for the king or the people. The instruc-

tions were only meant for the scholar and officers of the state and the etiquettes have to do with the rites of the Coming of Age : Marriage : Intercourse : the Courtesies at an archery meeting : Banquets and Missions. And it should be remembered that to carry out these instructions houses had to be constructed on a definite plan. A plan of the Chou house accompanies this work. To give an idea of the admirable mechanical arrangement of the work a short quotation will best serve the purpose. The first words in the first volume will do as well as any other. Thus :—

CHAPTER I.

THE CAPPING OF AN ORDINARY OFFICER'S SON (Part I).

1. *Divining for the Day.*

(a) The divining (with the stalks) is carried on in the doorway of the ancestral temple.

(b) The father of the boy, as Master of Ceremonies, in his dark cap, dress clothes, black silk girdle, and white knee-pads, takes his place on the east side of the doorway, with his face to the west.

(c) The assistants, dressed like the Master of Ceremonies, take their places on the west side, facing east, and graded from the north.

(d) The divining stalks, the mat, and the recording materials, are all laid out in the western gatehouse.

(e) Then the mat is spread in the doorway, to the west of the mid-post, and outside the threshold.

Enough has been said on the general character of the work. There but remains one thing, and it is perhaps the most difficult of all. It is the value of the translation. It must have been a very difficult task in many respects, especially when the obscurity of the text is remembered. The very first paragraphs of the first chapter,—the passages just quoted, show this. Take the phrase *the ancestral temple* in (a). Commentators differ as to the meaning of the *miao*. The general opinion seems to be that when other than the father's is meant special mention is made of the fact. And the interpretation does make a difference to the whole passage

Again take the phrase *graded from the north* (c). It is difficult to know what it is that is exactly meant by the phrase as translated. The Chinese looks simple enough : it is 北上. Now another possible meaning is *leaning towards the north*, i.e. not standing immediately in the centre, out of respect. But the real meaning is found in neither : rather it is, (*they turned about*) and *walked north* : because the

objective was the western gatehouse as read in (d). In the writer's copy of the Chinese text, a clear plan is given which leaves no manner of doubt on the matter.

Again consider the word *assistants* (c). This is a word often used in writing concerning religious ceremonies. What were they? Were they professional astrologers or the personal assistants of the 'Master' in Civil affairs? This is by no means an unimportant question, for it would affect the civil or religious nature of the ceremony.

Finally within this short passage we have still one important matter of doubtful interpretation. It is, who was it that was capped? Was it the son coming of age, or the father? Over this there has been much controversy, and the writers have been busy. On the whole the son is possibly meant, as taken by Dr. Steele, but some indication of the uncertainty should have been indicated.

Such points, and they pervade the whole work, are indicated to show the immense difficulty that must have faced Dr. Steele rather than given in the way of fault finding. The whole is a matter of interpretation. And the student of Chinese must ever feel grateful to Dr. Steele for the production of this laborious work, which will be of great help to those who follow him.

There are a few misprints such as Yün in Hsia Yün Chou, Vol. I, p. 11. This should of course be Yin. M.

The Beginnings of Porcelain in China. Field Museum of Natural History, Chicago, 1917.

Asbestos and Salamander. From T'oung-Pao, Juillet 1915.

The Reindeer and its Domestication. Reprinted from Memoirs of the American Anthropological Association : Vol. IV, No. 2, 1917.

Supplemental Notes on Walrus and Narwhal Ivory. From T'oung-Pao, Juillet 1916. All by Berthold Laufer.

These publications are of the same type as the unusually interesting studies which Mr. Laufer has sent out from the Field Museum in such profusion during recent years. They appear to be mainly the result of laborious literary research, which makes their general interest all the more remarkable. Although that dealing with porcelain is very well illustrated it is not to this alone that the interest is due for the other three publications have no pictures whatever. It would seem therefore that their fascination is due to the subjects being developed in a philosophical way out of a mind which is markedly imbued with the true spirit of natural science.

Writing of the beginnings of porcelain Mr. Laufer says there was no inventor of porcelain, which was slowly evolved, a porcelanous were

being the forerunner of true porcelain. True porcelain is found only when the Kaolin skeleton is permeated and bound together by the more fusible glass of petuntse, which makes the ware strong, impervious and translucent. Kaolin alone gives rise to a ware which is porous, fragile and opaque. Petuntse alone merely fuses into a shapeless mass. Kaolin was known at least in A.D. the 3rd Century; but of petuntse the knowledge is less definite. From the time of the porcelanous glaze of the post-Han period the Chinese went on perfecting their glazing. The knowledge of glazing rendered the making of porcelain a possibility. No porcelain was produced in the Han dynasty; the first gropings after a porcelanous ware are found at the end of the Later Han dynasty. This ware became an entity in the Wei dynasty (A.D. 3rd Century) and through the 6th and beginning of the 7th Century finally resulted in the production of a true white porcelain.

There exists at the present time a direct Alaskan-Chinese trade in 'fish teeth' or walrus tusk ivory; also of elephant tusk ivory from India. A.S.

A Preliminary List of the Plants of Kiangsu Province. Compiled from various sources by PROF. N. GIST GEE, Shanghai. Commercial Press, 1915.

For some time past Prof. Gee of Soochow University has been engaged in the very useful task of codifying in simple form suitable for Chinese students the miscellaneous and elusive scientific literature of Chinese Natural History from foreign sources. The work involved is great and the result will prove of incalculable value to those who have at present to laboriously grope through innumerable periodicals for scraps of knowledge. The present list presents botanical classification in an unusually lucid way. A. S.

Harvard Medical School of China Reports, 1911-1916. Collected by the Executive Committee, Cambridge, Mass. U.S.A., 1918.

These reports give a carefully compiled record of the work of the Harvard Medical School in their intention of founding a medical school for Chinese in Shanghai. Such a school, which had for its standard the high one of the Harvard University itself, made greatly for the uplift of Chinese medicine. The school after five years work was abandoned when it became known that the Rockefeller Medical Foundation had decided from their immense financial resources to undertake the same function in Shanghai. A. S.

Further Notes on the Birds of the Province of Fukien in South East China. By J. D. D. La Touche.

This is a short pamphlet reprinted from the *Ibis*, containing a list of birds which have been received from Foochow during the past four years. Quite a few have not been recorded previously. The names are in Latin, the description is in English.

A Key to the Birds of the Lower Yangtze Valley. By N. Gist Gee and Lacy I. Moffet, Shanghai Mercury, Ltd., 1917.

This is an exceedingly useful volume for the general traveller and holiday makers on the Yangtze. Every visitor to the mountain resorts, or, those living in the valley of the valley of the Yangtze should have it; it will greatly help them to know the birds they see. An acquaintance with birds and flowers greatly enhances the pleasures of life. The old verse which says God gave names to the animals is full of significance and should not be forgotten by observers of the Creator's handiwork.

We were almost afraid to take the book up lest it prove to be nothing but a scientific list, that would be of no use to any bird or ordinary man, but only to the expert with a huge memory for names. It has been an agreeable surprise to see such full descriptions of the birds, and much entertaining matter. M.

Kiao Ou Ki Lio. (Variétés Sinologiques, No. 47). Par le R. P. Jerôme Tobar, S.J.

This, the latest number of the *Variétés Sinologiques*, is also the last work of the Rev. Father Jerôme Tobar, who finished his earthly course on September 3rd, 1917; and it may be well to recall what manner of man this was. The late Father Tobar was a Spaniard, a native of Burgos, and was born in 1855. After completing the usual classical studies, he offered himself to the Society of Jesus, but was refused admission to the noviciate, because of delicate health, and (we are told) "à cause peut-être aussi de quelque originalité." At any rate, he took an original way of establishing his delicate health, for he became a subaltern in the Carlist army, and after sharing its misfortunes, was interned in France when the final crash came. Here he and his fellows were regarded as sufferers for right and order, and the petting received, and perhaps the open-air life of the soldier, seem to have suited the young Spaniard; for we hear no more of the delicate health, and in 1878 he was accepted by the Society of Jesus, and in

1880 arrived in the Kiangnan Mission. Here for thirty-seven years he worked with untiring energy and zeal; in addition to his labours as evangelist, as shepherd of souls, as professor in two Colleges in Shanghai, he for years edited *L'Echo de Chine*, regularly translating for that paper the chief official documents of the Chinese Government, for in this task he was an expert. His great gifts as a sinologue have become widely known through his contributions to the *Variétés Sinologiques*, viz., *Les Inscriptions Juives de Kai-fong-fou*, (No. 17); *L'Exhortation à l'Etude*, (No. 26); and, lastly, the *Kiao Ou Ki Lio*, now under review.

To form an estimate of the value of any book it is necessary to know its aims; and in this case, these are eminently practical. H. E. Chou Fu, with a lively sense of the Boxer movement and its calamitous results, caused the work to be prepared, and brought it out in 1905, avowedly as a practical guide to his subordinates in their treatment of difficulties between Christians and non-Christians; and the book was translated to give foreigners (both individuals and governments) the point of view of one of the most sincere and fair-minded of the high officials under the Manchu *régime*, as well as to provide a collection of important documents relating to religious matters in China in general.

The work was actually translated in 1906, though from motives of prudence (we are told) it was withheld from publication till recently. But a great deal of water has flowed under the bridge since then; and it might seem at first sight that the book has been kept back until it has only an academic interest. The China of 1918, it may plausibly be said, no longer troubles about the opinions of officials "under the former Ch'ings"; nor are its views on Christianity as on many other matters, those of 1905; the distinction between Christians and non-Christians is no longer made under the Republic, etc., etc.

To this it may be replied in the first place, that the work, as we have it, contains no fewer than fifty-two appendices, the general purpose of which is to bring the whole up-to-date, a document of May 1st, 1915, being the latest. (Appendix XI is given by an error the year 1919).

In the second place, the opinions of H.E. Chou Fu and of the class he represents are far more powerful than might appear. Back of the Treaty Ports, of the returned students with their Western learning, of the large and growing Christian constituencies, of the fighting *Tu-chuns* and quarrelsome politicians, lies CHINA, on which, after all, these things are but excrescences at present. Most old China hands believe that the soundest part of that inarticulate mass is composed of the *good* officials of the old *régime*. Many of them had already quitted office before the Manchus fell, and are now in retire-

ment, practising that "flexible inflexibility" of which Dr. Arthur Smith has written, or, as they themselves would say, quoting Mencius, "practising their chosen principles alone." (獨行其道). These men have the respect of their countrymen, and their opinions carry great weight, both with the gentry and the common folk. Wherefore, it is good that foreigners should know what views such are helping to form; and it is still better that as compared with even thirty or forty years ago, their ideas are enlightened and tolerant.

In this connection, it appears regrettable that the *résumé* of Christian doctrine, given as part of Chapter II of the original, has not been translated. It contained, we are told, "nothing new to foreign readers"; but its omission leaves us ignorant of the degree of knowledge of Christian beliefs shown by the compiler of the *Kiao Ou Ki Lio*. Into the book *as it stands*, no article of the Creed except the first has found its way; the Cross, that great rallying point of all Christendom, is only mentioned once, and then in a *yamen*-case about a cross on a certain church, which a mob destroyed believing it to be the cause of a prolonged drought. In reading the favourable edicts, too, one tires of the phrase that "Christianity has for its end the exhorting of mankind to good works" (原以勸人行善爲本); and yet, what great advances have been made!

We can only guess at the original Chinese opinion on the Nestorian and Franciscan teachings and practice; but we know their fate; and we know that as soon as Catholic Christian propaganda became too successful, it was classed with the secret sects so abhorred by the government, and was therefore attacked by the mandarinate. In 1622, the White Lily sect was confounded with Christianity,—a long-lived error; and even in 1818, the latter is mentioned in an Imperial Edict along with the Red Yang, Silent Void, One Incense-stick and Pure Tea Sects as secret institutions some of whose followers had repented, and returned to their allegiance to the Government. Long after this Christianity was still legislated against; and much more recently, if the mandarins did not believe like the vulgar in the "medicine made by missionaries from human eyes," etc., they winked at anti-Christian riots, and read and circulated the unspeakable *Deathblow to Corrupt Doctrines;* and in all these things, they seem to have been sincere, as scores of them proved practically in 1900; but also by this time many of them knew better, as is proved by the issue of this *Kiao Ou Ki Lio* in 1905. As it has been said, the aim of the work is a practical one. Its primary appeal is not to the archaeologist, the sociologist, the historian, but to lawyers, law-makers, administrators and diplomats. Of the 159 pages of the book proper, all but 22 are taken up with Memorials to the Throne, Edicts, Treaties

with Foreign Powers, and Religious Legislation, both Chinese and foreign; while Christianity itself is mainly represented (*see* Chapter IV) under the aspect of *rules*. In the appendices, the proportion of what we may loosely call legal matter is even greater; it includes practically all recent governmental documents on religion, and is of the highest value for reference. One would like the opinion of Chou Fu on some of these! Of the non-documentary part of the work, the preface and appendix from the pen of His Excellency himself appear to us by far the most valuable. They give us his personal convictions on religion, and it is interesting to find that he endorses the opinion of K'ang Hsi, of Fathers Grimaldi, Pereyra, Thomas and Gerbillon, and of the late President Yuan Shih K'ai on the subject of the Confucian rites, maintaining that they are not religious, and in spirit at least, by no means inconsistent with Christ's religion. Chapter II, which gives a sketch of the spread of Christianity, first in Europe and then in China, is inaccurate in many points, and here the translator's notes are the most numerous. These are written as becomes a loyal son of the Latin obedience, yet most people will regret that Chinese readers have not the benefit of them.

One's attention is soon compelled to the *silences* of the book. Written by a Manchu official under the Manchu dynasty for practical purposes, it is natural that only cursory notes are given on anything that occurred in pre-Manchu times; but even with regard to the rule of the Ch'ings a drastic selection was made,—whether in the interests of the reigning house or of the Christians, one is left to guess. As a matter of fact, no anti-Christian legislation is recorded. An apparent exception occurs on pp. 5 and 6, in an edict of the first year of Yung Chêng, put out when the missionaries were bidden to retire to Macao. But no mention is made of the persecution which was going on, and attention is drawn rather to the kind care of His Majesty in providing safe escort and proper treatment for the retiring foreigners. The shocking treatment of the aged Schall in 1664 : the prohibition of Manchus becoming Christians in the first year of Ch'ien Lung (1736) and the accompanying persecution in Peking : the edicts of 1746 and 1748 for a general extermination of Christians, as a result of which the missionaries were thrust into Chinese prisons and endured terrible sufferings : the anti-Christian edicts of 1805, 1811, and 1812 and many other "old, unhappy far-off things," are not mentioned at all here. In fact, the general impression made on the Chinese reader is probably that of a paternal and long-suffering government doing its best for the preachers and converts of an intruding faith. Further, many things enthrallingly interesting to the student of Christian propaganda in China, such as the Rites Controversy, and the many literary labours

of the early missionaries, not coming within the scope of the book, are not touched upon.

One puts down the book with a renewed perception that the brunt of the battle for toleration of Christ's religion in China was borne by the Roman Catholics into whose hardly-won gains the Protestants entered after 1842. It is impossible to conceive more complete self-sacrifice than was shown by these devoted men; but it is to be feared that their records, mainly written in Latin, Spanish, Portuguese, and French, are not remembered as they deserve to be in these hustling times, and that those of other communions who come on the same errand to-day, are too ignorant of the first pioneers to give them the reverence and the gratitude which are their due.

Lastly, the *Kiao Ou Ki Lio* sets one longing ardently for more light on the whole past of Christianity in China, from the Chinese side. The finding of the Nestorian monument, and the Tun-huang discoveries have but whetted the appetite for more. Archeological researches may be relied on to yield much important information. May not valuable manuscripts also yet be unearthed, telling of those early times? We have some of the writings of Dr. Paul Hsü and other high officials and *literati* who embraced Christianity; but did no non-Christians give their view of the new teachers and their religion during the time both were in favour at court? Did pride of race forbid it? or did subsequent disfavour cancel it? Again, those Christian communities which the good Fathers planted through the provinces, and were often forced to leave, only to find they were missing when a return was possible; are there no records of what took place? Were those little groups of Christians worn away by attrition, like the Jewish Colony of Kaifeng foo in recent times? Or were they all forced to choose between recantation and instant death? Are we never to know these things, or are there records hidden away biding their time?

Some day, some Chinese Gibbon with plenty of material before him and years of research behind him, may tell these things; and all about the connection (if any) between Nestorianism and certain secret sects; and the Christian members of the Imperial family of Ming; and the relations of the Chinese with the Christian Alani who fought for the Great Khan. We envy the readers of that great book, which we shall not live to see. C.E.C.

Recherches sur les Superstition en Chine, Henri Doré, Tome XII, IIeme Partie (Le Panthéon Chinois, Fin). Shanghai, Tousewei Press, 1918.

Father Doré's latest volume is up to the same high standard as those which have preceded it. The colour-printing of the plates and the general typography are, as before, excellent and the matter is well arranged.

This volume is the final one on the subject of the Chinese "Pantheon," and deals with Protective and Patron deities, Composite deities and Stellar deities. The title "Researches" given to this excellent series does not perhaps convey exactly the nature of their contents. Father Doré has not apparently arrived at or attempted to arrive at any conclusions as to the significance of Chinese superstitions but has contented himself with cataloguing them in very considerable detail. Any theological bias has been well suppressed and might only be suspected in a few small expressions of contempt which are so infrequent as to be probably unintentional.

The extraordinary luxuriance of the Chinese imagination in god-making is well exhibited in this and the preceding volumes and it would be well worth while to endeavour to show the general lines of thought along which it has proceeded in the various cases. It is perfectly obvious that, as in all religions (Christianity by no means excepted) many reputations for spiritual excellence have been built up on misinterpretations of words or baseless association of ideas, so in China the fervour of piety (or in some cases the ambition of magicians) is continually creating divinities from mere names or incidents. Herein we see the tendency of the human mind to anthromorphise in its highest degree. Modern scientists are so anxious to avoid it that some will not even acknowledge that a falling stone is attracted by the earth but say sententiously that the stone "tractates towards the earth," *i.e.*, neither earth nor stone behave in any way like human beings.

Still another fascinating idea which arises, in reading these volumes, is that of the extraordinary attachment which the Chinese mind has for purely sociological or political issues. A very large proportion of the gods are conceived to have manifested under the forms of officials, and, while it is dangerous to generalise as to the general course of thought, it almost appears as if the Chinese notions of "Ling" and "Shen" are synthetic formulae for the glamour or influence of heredity and social organization.

The patron saints of the first chapter are those of animals and occupations, and presumably represent concrete forms of certain ideals associated with the objects of their patronage.

The composite deities of the second chapter illustrate the syncretic tendency of separately evolved gods to fuse into distinct types, or the converse process of one spirit lending his fame to others.

The last chapter will perhaps be of the most general interest. It would seem that the Tao-Shih and other enthusiasts reasoned that to every astrologic influence there must be an individuality and so they produced a spirit for each factor.

Thus we have the Sun-god and the moon-goddess, the spirits of the twenty-eight lunar constellations into which the lunar orbit is divided and the gods of the five planets. The influence of each upon the weather in each of the four quarters is mentioned but the author omits to say if it is considered that the moon must be situated in the constellation in question in order to produce that influence. This is quite an important point since without some such provision, the allocation of the influences is meaningless.

Under the heading of the planets, it is interesting to notice how different the influences are from those which the Greeks attached to these bodies. Individual years are considered to be ruled by the planets, and there is a particular day in each lunar month when the spirit of the planet descends upon earth and should be worshipped. Thus Venus has the 15th, Jupiter the 25th, Mercury the 21st, Mars the 28th and Saturn the 19th.

Next follow two bad stars, Lo-hou and Ki-tou, which are obviously the Indian Rahu and Kathu, the dragon's head and tail of the European astrologer and the ascending and descending node of the moon's path in modern parlance.

The spirit of the Star "Tzu-wei" follows next, and then the Five "Tou" of the five cardinal points. That of the North is of course the "Great Bear."

The titular spirits of 115 stellar palaces then come up for notice, each with their own particular star. Then there are 36 Tien Kang or dominating stars, with their gods, and 72 evil stars which cause baleful influences on earth by virtue of the malignant potency of the beings who possess them. Nine brilliant constellations and seventy other stars, some good and some bad, together with one hundred less important lights complete the list.

The volume closes with an account of thirty-two romantic genii from a famous magical repertoire and a brief description of the divinities usually to be found in temples.

All who are interested in Chinese beliefs should secure these books, whose only main defect is an "embarrass des richesses" which may deter the casual reader from properly examining them.

HERBERT CHATLEY.

The Development of China. By KENNETH SCOTT LATOURETTE, formerly of the College of Yale in China. Published by the Houghton Mifflin Company, Boston and New York, 1917.

Plainly the first duty of the reviewer of this little book on a great subject is to set forth the aim the author had in mind in compiling it. He himself tells the tale. He felt the need in his own teaching for "a short sketch for college courses . . . a sketch which in the light of the best modern scholarship will give the essential facts of Chinese history, an understanding of the larger features of China's development, and the historical setting of its present-day problems: a sketch which does not burden the student with unnecessary details. . . . "

If we say at once that Mr. Latourette has succeeded in no small degree in attaining his object, (and that we may say), we are awarding praise of some import, for the task was by no means easy, and in the hands of one less well provided with authorities, and less competent by training and experience, might well have proved a failure. For the author has essayed the task of presenting the pith of China's story, with some account of her culture, in less than 140 pages! That, however, brings the student down only to the thirties of the 19th century. The second portion dealing with the past seventy years or so is of practically the same length.

To some of the better acquainted students of things Chinese this may suggest Pope's equally dubious and cynical line—"A little knowledge is a dangerous thing, drink deep, etc." The book before us, though, as we shall see, it does not absolutely disprove the poet's dictum, does go a good way towards it, for the "knowledge" thus provided of China and her problems, though "little," will not be by any means "dangerous," provided its supervision is in the hands of men who know their subject.

Being what it is, there is nothing in the volume that demands attention as being entirely new, and we need not, therefore, follow further its construction or aim. Some few comments may be made regarding the subject matter here and there.

Page 4, for example, places the greatest dialectic differences in South and South-west China. We should have put them along the coast. On the next page it is suggested that China's "gifts of nature," her minerals being specially mentioned, have enabled her to achieve unity, the fact being that her minerals, and some others of her gifts, have scarcely been used at all. Her unity is much more due to her classics, to the character of the people based on them, and to their age-long use in the system of Civil Service examinations.

In various places our author refers but slightly to the religious differences and persecutions which have stained the pages of China's, as of most other, histories. "Buddhism had varying fortunes," he says (p. 50). On p. 84, we read that "Missionary work, (Christian this time), continued . . . subject to occasional persecution," while on p. 122, we have this statement, "In her religious life China has as a rule been tolerant." We remember no reference to the works of de Groot in this volume, except in the Bibliography, nor is the name mentioned in the index. Had it been, such statements would, perhaps, have been expressed somewhat differently. In making them, however, Mr. Latourette sins in good company.

Then, again, some objection might be taken to the references to Ancestral Worship. We know of no writer who has done for China in this respect what Lafcadio Hearn did for the corresponding Japanese cult of Shinto, who, so to speak, has got as he did into the very soul of the subject as it presents itself to those who follow it.

One more small stricture and we have done. On p. 236, there is a statement to the effect that extraterritoriality "has gone so far" in China, that "in the park along the water-front in Shanghai, the chief port in China, there is displayed the sign, "Chinese and dogs not admitted." There was probably never a better example of the mischief of a half-truth than this. On the face of it the meaning to be conveyed is that Chinese and dogs are, by the Municipal authorities of Shanghai, classed together. We believe that the concoction of this peculiarly offensive falsehood has to be laid at the door of some anti-foreign scion of Young China, who either hit upon the striking conjunction himself, or had it suggested to him by a Westerner who should have known better. It is, of course, perfectly true that Chinese are excluded from the Public Garden—the "Park" so called. There are two reasons for it. Their exclusion is one of the terms in the original legal agreement which turned a bed of accreted silt into a garden at settlement expense. The other is found in the fact that the Garden is inconveniently crowded if only a very few hundred people attend it, and within a radius of two miles there are a full million of residents, foreign and native. It is also true that dogs are excluded. But the two facts are not offensively juxtaposed, and it is a thousand pities that an honoured name like that of Mr. Latourette should—unwittingly—have made a misleading statement. We feel sure that when the fact is brought to the author's notice he will do his utmost to remedy any mischief his statement has already done, and to take all possible steps to prevent its further spread. (G. L.)

The History of the Early Relations between the United States and China. 1784-1844. By KENNETH SCOTT LATOURETTE. Yale University Press, 1917.

In little over 200 pages Prof. Latourette tells the story of American relations with China between the dates given, "a cycle of Cathay." His work is one of that most useful sort which goes into the records of the past, gives the gist of their most valuable portions, and so paves the way for the correction of those hasty opinions formed amidst the heat of action and controversy without that full knowledge which is essential to the formation of just judgment.

It is a story worth the telling. To Americans, and especially to those interested in China, it comes with more authoritative backing than anything before written on the same topic, for our author has ransacked the libraries of universities, the minutes of institutes, the records of Custom-houses, the sanctums of State Departments, and the rich accumulations of mission libraries. "Practically all the known available material on the subject has been examined," the list including MSS. as well as printed matter.

It will be noted that the American people had been independent scarcely a year before they had started on the first beginnings of their trade with China. Very appropriately their first ship was named "Empress of China." Her officers and crew spoke the English tongue, of course, and, to avoid the "squeeze" levied on new comers at Canton, they easily passed for English, and it is on record that they found the real English very friendly and "anxious to forget the recent war." But they found a curious combination at Canton, a combination of Chinese fear, contempt, cupidity, and corruption on the one side, and, on the other, one of the last of British monopolies, which hitherto had opposed American entrance into the China trade as it had that of the unlicensed Briton.

What Mr. Morse has told us regarding the import of silver into China, and the welcome which was extended to opium by everybody, Americans included, because it lessened the amount of the white metal needed to carry on trade, is fully borne out by the researches of Mr. Latourette; and we have no doubt that the general opinion of the world concerning what has been mis-called the Opium War would have been very different from what it was, if plain facts, such as are here recorded, had been as widely known as the warm-hearted but one-sided statements of missionaries were. John Quincy Adams, son of the second American President, and himself sixth President, would not have been subjected to the insult of having the MS. of his lecture refused by the *North American Review* because he held that "Britain had the righteous cause" in that war.

The main basis of the early success of American trade with China was the fact that during the Napoleonic wars American shipping became one of the mainstays of the world's carrying trade. China, of course, was then more nearly self-contained than she now is. The "Empress of China" had little but ginseng and silver for her first cargo, but the demand for the root was limited, and as the new nation had little specie to spare, her merchants cast about for tempting articles of barter. It was thus the fur trade on the N.W. American coast began, thus that a trade in camphor wood, and afterwards in *bêche de mer* sprang up. John Jacob Astor was interested in the first.

One source of criticism passed on British shipping in times gone by was its readiness to use its guns. Our author tells of 600 pirate junks on the China coast at one time, ranging from 80 to 300 tons each, and manoeuvring in squadrons of four or five together, and all this within the waters of the Canton delta!

The burning question of extraterritoriality is here traced from the start, the Terranova incident being that which first involved Americans, and the Su Anam case, which occurred just before the Cushing Treaty was negotiated, being the second. Mr. Cushing, American Commissioner, had no doubt what to do. He refused the surrender of the man who was responsible for Su's death, an American jury having decided that the homicide was committed in self-defence.

There was no fundamental division of opinion between British and Americans regarding what was needed in Canton to put things on a better footing. A larger freedom was indispensable. Greater security for property and person was equally necessary, as was a full understanding regarding dues, fees, and other official charges. When Cushing came, he was to lose no opportunity of impressing the fact that he was *not* a tribute bearer. On the other hand, his performance or non-performance of the *kotow* was left to his own discretion. A most curious document was that brought for presentation to the Emperor. "The letter reads much like a missive to some barbarian prince," says Mr. Latourette, and it is plain to those who have seen it, that the underlying thought of the writer, Daniel Webster, was that the simplest English would be the most easily understood and translated. As an historical document it is, perhaps, unique.

Mr. Cushing experienced in his own person most of the dilatory, and epistolatory dodges used for the purpose of snubbing the "foreign devil." He waited nearly half a year before negotiations began, and then the President was "abased" in the first communication. We invite the attention of certain critics of Western treatment of China to the Cushing dictum that International Law was only the law of Christendom. That was a statement which Peking would have en-

dorsed *con amore*. China wanted no international law from anybody. She was superior to it.

Such is the gist of this most interesting and well-told tale. Lack of space forbids notice of many a sparkling reminiscence, many a well-known name, and many a stirring incident. The book will take its place amongst the best and most reliable of the works on this uniquely interesting period. G. L.

Outlines of Chinese History. By Li Ung Bing. Commercial Press, Shanghai.

Mr. Li has written in the English language a very good history of his own people. It makes pleasant reading. The book contains about 670 pp. inclusive of Index, etc., printed in clear type, on good art paper. This glazed paper must have been used because of the illustrations. But it is questionable whether this is a gain big enough to compensate for the heavy weight of the volume. A book of history should be printed so as to be easily handled. Otherwise we have nothing but praise for the publisher's part, except for certain small defects such as the lack of true perspective in aligning the notice on the inside of the fly leaf and dedication. The writer is to be heartily congratulated on the production of this handy and readable volume. It betokens much research, and its compilation must have entailed much labour. As a general history of events it is well done and the reader will gather much that is interesting in the internal history of the country and also much that relates to foreign relations—especially to the intercourse between the Mongols and other strangers with China. The reviewer does not know enough about the subject to offer much criticism on this, the names are very bewildering and the subject is outside "the usual courses"; but that Mr. Bing has meant to make things plain for us is evident from his elaborate explanations of clans and clansman, and supplying them with so many Chinese characters to elucidate the names.

The reading of a book like this suggests many thoughts in the realm of life; and one is that it seems necessary to have a cataclysm now and then to give a new beginning so that history shall not get too long. It is a task for a student to remember all that is recorded of his own country; a long period like the Chinese entails much labour to be acquainted with it. And the other thing is: will a genius ever arrive who will construct history for us giving the essence of what should be known so that the universal history of man may be made a source of instruction for the individual.

Which is the most profitable way of writing history; whether to give leading events grouped around dynasties or whether to picture the people: the rise and fall of kings or the trials and triumphs of the people? J. R. Green took a new departure in writing his *Short History*: he determined to give the history of the people rather than kings and royalties. And a fascinating book he wrote. There can be no hesitation in deciding which is the more profitable. The knowledge of the civilization of a people; its progress in arts and culture are far more educative than the knowledge of wars, the rise and fall of kings and dynasties. The one is a matter of dates: the other of principles. Even in dealing with dynasties a history of the causes that led to the decay and overthrow of thrones are more profitable than the events themselves. It is of little moment when this house disappeared and another appeared: that in a sense is a personal matter but it is of consequence to men to know why one failed and another succeeded. That is to say the impulse and method of government.

Mr. Bing in the early chapters does give us an insight into qualities of government. He pourtrays the rise of institutions as well as kings and gives us a peep into the fascinating picture of the early life of the Chinese: the things that the sage-emperors did for the land. It is a great idea that men have had of sage-emperors ruling men in accordance with the principles of Heaven. Alas the world has seen too little of it. For the most part China like other nations has suffered from terrible bloodshed, resulting from the warlike propensities of individual warriors, or chieftains of strong clans, who were ruled by the impulses of great ambition, to increase their own domains and prestige. And it is one of the most appalling facts in life to think what treasure, what valuable human talents, that might be of incalculable benefit to the human race, have been ruthlessly destroyed and the fair promise of god-given powers devasted in the interests of a royal house. The rich endowments destined by a beneficent Creator for the advancement of the race have been more often than not cut off in their prime in the interests of wicked and arrogant individuals. And we are witnesses to such a cataclysm to-day! As Carlyle said "God must needs laugh outright, could such a thing be, to see his wondrous Manikins here below"; it is probably for this reason that Mr. Bing did not follow the promising beginnings he made. Sage emperors disappeared and the course of history became one of recapitulations of the wars of dynasties and royal houses. Nevertheless we think he might and ought to have given us an ampler account of Chinese institutions and the welfare of the people of which for the time being he was custodian. For instance take the reign of Kang Hsi. For the most part the narrative is one of wars and con-

quest. True he touches on Kang Hsi's merits and patronage of literature. But there is very little said of the state of the people : their prosperity and sufferings; the famines and reliefs; their moral and spiritual conditions : the coins and finances, meteoric occurrences, etc., etc., of which a full account might have been obtained from the *Tung hua luh* (東華錄). The further we advance the more glaring does this defect become. Indeed the last part is for the most part made up of rebellions and foreign intercourse. These are necessary, but history of the people must mean something more. And after closing the book we know a good deal of Ch'ien Lung's raids, and much of opium and the kowtow but nothing of the people themselves. Such a history has yet to be written.

Some of the English sentence are ambiguous and occasionally a word is not used quite correctly as 'the throne fell on his brother' (p. 152). But on the whole the narrative is well done. The romanization is not consistent throughout the book : Fang Szu which should be Fang Shih (p. 64) : and there are a few errors besides. Other corrections should have been made in an errata, such as that *Lo Yang is 60 miles from Ch'ang An* (v. p. 83). *K. Giles* on p. 131 should be *H. A.; tarry* (p. 166) should be *tally. Li ssû* not *Li sen* (p. 66) invented the script. On p. 189 Chung San, Tai Yuan, Ho Chien are said to be in modern Chihli. This must be partly incorrect. There are several misprints as *Miscow* for *Moscow* (p. 377) and *a* for *the* p. 366. *Gerlillon* p. 380, should be *Gerbillon*. Also *Perewa* should be *Pereira*.

There are certain things not very clear as the account of the feudal states (p. 23) : and the reasons given for the Boxer rising are totally inadequate and somewhat incorrect. The author is severe on the Sung philosophers (p. 196) and fails to recognize their great merits. The author's interpretation of Chinese sentences fails to carry weight always : for instance on page 27 he calls *Kung Ho, joined peace*, which is senseless. *Kung* means *all, the public, Ho* (participating in the discussions of) *co-operation*.

We are not competent to criticise the author's judgements on this vast history of China, but we cannot agree to some of his statements on points within our knowledge. On p. 53 he makes the astonishing statement that 'China has no religion in the true sense of word. Now if a country that possessed an elaborate system of ritual for sacrifices, etc., had no religion, it would be difficult to decide who had.

Again it is stated on p. 54 that Confucius left the state of Luh in a huff because a part of the sacrificial meat was not given him. The sentence of the author is ambiguous, but the real reason was Confucius

was deeply hurt at the impiety of the rites, not because of any personal affront. That is why he left Luh.

The book has many illustrations and helpful maps. And the foreign student as well as English speaking Chinese students will not fail to find great help in this compendium of Chinese history.

M.

Li Hung Chang. By J. O. P. Bland. London : Constable & Co., Ltd.

We are inclined to think that Mr. Bland's writing is seen at its best in the last chapter of his life of Li Hung Chang. He rises to flights of eloquence that is impressive, considering that his subject is a man,—and a man of such extraordinary contradictions in character as Li, it is all the more remarkable. It was a many-sided character true, and the great reaches of Li's experiences afford ample and generous room for the use of a facile pen and a broad treatment. In the chapter on human equation Mr. Bland has possibly found a subject peculiarly adapted to his kind of writing and which has given him an opportunity for general conclusions that are instructive. There is too about this chapter a moral warmth and fervour which is quite edifying.

Li was not a man that could evoke the spirit of hero worship in the mind of any one except those who based their own line of conduct on his. The man who did so had needs to suppress conscience and the teaching of the Sages before he could bend the mind in esteem of Li. And of course when these two factors are eliminated it is likely that there is lacking that which forms the true hero worshipper. It must then be the relation of valet and master rather than the devoted offering of a warm heart alive in admiration of its hero.

Li was not a man easy to write about. There was much in him that was likeable, much that was admirable, but more that was base and double-faced. A sentence in the memoir is very striking and hits off the character excellently. 'While he professed to see the danger of the opium curse, he was still one of the greatest poppy growers in the land.' *Video proboque bona sed sequor mala,* is an old experience illustrated in every age. Li is a glaring example. Mr. Bland has we think, in striking a fair balance, drawn a true resultant of such a character as Li, at least so far as words can do so, based on possibly insufficient data. And he is to be heartily congratulated on this vivid pourtrayal of a statesman who if he at times tried to help China, and he did render much aid in many critical affairs, yet who at the same time undoubtedly is responsible for much that troubles China to-day. The lack of foresight, failure to realise the seriousness of certain actions, inability to rise above circumstances, inordinate love of family,

the stupendous peculations of which he was guilty, and the employment of a corrupt entourage who aided him in his maladministrations, and whose lust of gain was in turn fed by the example of their chief, stamp him at once as a 'hsiao jen,' the petty man. That he knew the classics and was endowed with a memory that could repeat backward that difficult work, *The Chronicles*, only condemns him all the more, and demonstrates that he had no true share with the great men and honoured sages of China. He knew the good, but followed the bad. These sins and foibles are what is driving China rapidly to ruin to-day. If the Empress Dowager had made a short shrift of him like her predecessor did with the voracious money grabbers, able men though they were possibly, later officials would pause before they wholly engulfed China in disaster. Lies and decay always go hand in hand. But it means too much to have expected such an action from her. She was as corrupt as Li. Possibly this chameleon character of their able man is the cause of a certain incongruity in the narrative. Mr. Bland constantly indulges in paeans of praise, followed by strong condemnation of Li's scandalous venality. In attempting to arrive at a just balance Mr. Bland is often led into these alternate opposites.

And this possibly is enough of an index of the character presented in these pages : a man of great capacity for good or ill : a man whose public service is often marred by utter and callous selfishness : a man who would only be too glad to see foreigners driven into the sea to free his own country of their presence, yet who was not averse to receiving large bribes from these barbarians for favourable concessions, and so on.

In spite of certain advantages of talent and opportunities and experiences, Li 'it must be confessed was an unmitigated Chinese official, the results of his administration therefore is not very different from that of others.' His countrymen had a secret admiration for the man who had discovered and exploited for the benefit of his family and friends new fields of profitable squeeze.

On the other hand the fine traits in his character are fully recognised by the author. His fine loyalty, his devotion to his royal mistress : his five hours study of Mencius at Potsdam in memory of his mother showed another feature of his life : his bonhomie, his cordiality were captivating.

He was a believer in the new learning but did nothing to advance it, possibly not so much as the more conservative and bookish Chang Chih Tung, on whom Mr. Bland passes, unjustly we think, the most severe and unjust strictures. One can't help reaching the conclusion indicated once and again by Mr. Bland that the human equation failed absolutely and blighted everything that was touched. If Li and the

Empress Dowager were really sincere and had clean hands, and endeavoured to carry on the government with some measure of fidelity to the principles they so honoured with lip service China would be in a very different condition now. If the present corrupt leaders could and would but read this betrayal of the country's interest at many critical times, and if these present leaders had a speck of conscience and could rise above the lust of gain, possibly there would be a chance of arresting the headlong plunge that Chinese leaders are now making towards ruin. But it may be that it is too late, and that in any case it is hopeless to expect these perverted leaders to mend their ways, and consider the consequences of their present acts. Li's life should be a warning to them.

It would be well if Mr. Bland had given us in some matters shorter disquisitions and more of a narrative based on solid fact. As it is, much of the book is in the journalistic style; that is to say much of the writing is simply an evolution of the writer's rather than a narrative of fact. Thus it is composed of too many deductions evolved out of Mr. Bland's mind : and the reader feels that he is dealing with a cobweb's network of assumptions and journalistic deductions rather than with solid history. This too must account for much repetition and reiteration in the volume.

It is questionable for instance whether we have the history and fact of the Korean affairs adequately recorded. Li's connections with this was vital and any judgment of his life must be made from the real facts of his policy. Yuan Shih K'ai was very young when he was appointed to Korea. Yuan's own relative who knew Korea well strongly opposed it : in his mind Yuan had not the qualification, temperament and experience to deal with such a delicate situation. Yet Li persisted in the appointment. What his motives were, what object he had in view is uncertain. We can only make surmises. But it would have been well if the author had probed these questions more deeply. He does not even hint at them. The journalistic narrative of events are of little educative value to the historian. Mr. Bland's treatment of the Tonquin affairs is equally superficial. It is only a summary of what the newspaper correspondents supplied.

To justify these strictures on the lack of presentation of important factors in the recorded history we challenge Mr. Bland to explain the attitude of Li towards England and Russia before the Korean affair and subsequently. We maintain that Li wholly favoured British power before the Korean war, and did not depend so much on his own navy to withstand Japan, as upon the whole hearted support of Great Britain in his diplomatic relations with Japan over Korea. He was fully convinced that Great Britain in her own interest would fully

support China in maintaining the integrity of Korea. He was aghast when he found that British aid was not forthcoming and a complete revulsion of feeling towards Britain followed. He wholly turned away from England, and sought the help of Russia. He even went so far as to say 'if I damage my own country by concessions to Russia it is unavoidable : England must be thwarted.' Mr. Bland makes no mention of these deep undercurrents and hidden causes that have influenced the course of events so greatly in the Far East. He merely adopts the usual and too easy and superficial explanation that Li only played one barbarian against another. On p. 186 Mr. Bland sententiously states that Li's policy was very frequently influenced by personal sympathy with the Russian temperament and culture, with their easy going semi-Asiatic fatalism, their admixture of administrative autocracy and social democracy. It is surprising to find Mr. Bland giving such reasons. They are absolutely worthless and futile. The total change of attitude must be accounted for in some more adequate way. Possibly the denouement in the negotiations regarding the Cheng Tai railway is not unconnected with Li's change of feeling towards Great Britain. That line had always been marked out for construction by Great Britain. And great was the surprise when it was found that Britishers after all had no share in it. It is known that Li definitely vetoed any British share in the undertaking.

The field open to Mr. Bland was an extraordinary wide and fertile one. And if there had been more investigation into the rich material offered by the long life of Li's public service the value of the work would have been greatly enhanced. Li's field of administration was by no means narrow or parochial ; not only did it touch the internal conditions of China in every political and administrative phase, but the wide interests of China touched every World Power in some shape or other. We miss much that is therefore valuable from this book.

There is one other thing that is rather a surprise in this volume. The author has no doubt that the 'Memoirs' published a few years ago is not an authenticated biography but is a pure fabrication. Yet he quotes largely from it and makes long,—very long, deductions on statements based on these fabrications. Is this method not rather unusual ! But in spite of these defects, this is a very readable volume.

M.

En Butinant: Scenes et Croquis de Mongolie. Par Le Père Joseph Van Oost, Chang-Hai, T'ou-Sè-Wè.

Le Père Joseph Van Oost in addition to the duties of his sacred vocation has not been idle. He has kept an observant eye on the life

round him. The result is this charming volume containing (i) Quelques Légends; (ii) La Mendicité Au T'oumet; (iii) Chez Les Païens; (iv) Néophytes; (v) Scènes De Mon Village. We are introduced to the ordinary life of the ordinary people and through these scenes we may spend some time in their company. The text and illustrations are all well done. Having given the titles of the Five Parts into which the volume is divided, the scope is sufficiently indicated.

M.

Hand-book of New Terms and Newspaper Chinese. By Mrs. A. H. Mateer. Paper covers, $2.50. Cloth, $3.00. Mission Book Company, Shanghai.

Mrs. Mateer makes another useful contribution to the supply of books which attempt to deal with the fascinating subject of New Terms, or old terms with new contents, now being used by the newspaper-reading people of China. Her previous work *New Terms for New Ideas* was reviewed in the 1914 Journal. We are told that the present hand-book is not exclusively compiled from the former work, as some terms have already been superseded and are therefore omitted, while other newer terms have been added. The Author wisely cautions that "this little book it not designed as a dictionary of the Chinese language, or even to supply a complete definition of the words included. It is simply designed to give the newer forms of expression of certain ideas, the form most commonly occurring in the newspapers. It is impossible to predict which or how many of these terms will survive."

The "Hand-book" is of a very convenient size, well printed on good paper. It contains two parts, English-Chinese, and Chinese-English, which is an arrangement of much convenience to the student. The list of terms given is quite comprehensive and representative. We have found the book helpful in actual use, and can recommend it as deserving a place on the study table.

In a work of this size, brevity must be considered, so in the main only one equivalent to a term is given. In general such equivalents are excellent: but the young student should beware of supposing that any given term is the only available one, or even necessarily the best. The definitions will at any rate provide a valuable clue to the finding of what may be the best term for any particular requirement.

A few terms have been abbreviated so much as to be incomplete and misleading, and of some others we have doubts if they really convey the meaning claimed for them. For example :—

Page 7 停戰 is used for "armistice," and on page 140 for "truce"; the same term is used for "cessation of hostilities." There is nothing in the term as used to indicate the temporary nature of an "armistice."

Page 35 意見 is used for "differing opinions," but is incorrect.

Page 21 耶教原理 "Christian Science" can have no valid claim to the appropriation of this term.

Page 58 高等批評 is a doubtful term to represent "Higher criticism."

Page 67 請財神 used for "kidnap" is surely a localism.

Page 94 習藝所 is used for "penitentiary" and on page 148 for "work house." Its use for either is open to question, and the term might have a much better definition.

Page 149 青年會 is not the full name of the Young Men's Christian Association, though it is generally understood as such. Any Society of young people could be so called, therefore in a book of terms the full title of the Y.M.C.A. should be given.

Page 115 亞細亞協會 is not known as the equivalent of the Royal Asiatic Society. We are known as the 亞州文會.

But while drawing attention to these few cases where improvement might be made, we would again express our warm appreciation of the "Hand-book" as a whole. I. M.

Who's Who of the Chinese in New York. By W. M. Van Norden.

This is a small illustrated book of Chinese persons in the United States, and scenery in China. It gives an account of several successful Chinese business men in America with a small directory of Chinese in New York. It contains many items of interest about Chinese things. It also seeks to advocate the use of Chinese farmers (married) for land cultivation in America. But it is a book of very little value.

M.

A Sportsman's Miscellany, with Sketches by the Author, and Photographs. By Arthur de Carle Sowerby, F.Z.S., F.R.G.S., etc.

One of the best tests of the value of a book may be found by putting a straightforward question to the men who review it—Do you want to possess that volume even if you have to pay for it?

In the case of the present book and the present reviewer, the answer is an enthusiastic "Yes!" For Mr. Sowerby, who is already well-known to members of the R.A.S., has in these twenty-one chapters, with their fourscore illustrations, given so charming and so

diversified a treat to every naturalist and sportsman that his volume ought to sell like the proverbial hot cakes. We shall, in future, judge the finish of a Shanghai houseboat by the presence or absence of this most enjoyable volume. There is always a niche somewhere or other for books on all houseboats worthy the name. This must find a place in it.

Possibly a Shanghai sportsman, who begins reading at the first chapter, which deals with snipe-shooting, may find little that is new, so accustomed is he to dealing with long-bills; and the duck-flighting, too, may be familiar. But once through these two, he will find himself launched on a succession of delightful essays just such as appeal at once to the naturalist and sportsman combined. He may accompany the author in quest of bear, bring down a specimen sixty-two inches from tip to tip, and weighing from three to four hundred pounds, or he may invade the Imperial Hunting Grounds and find the glorious Reeves pheasant, the pucras pheasant, gorals, roebuck, spotted deer, leopards "positively plentiful," and even tigers. That was before the domain was opened to the farmer. What it is like to-day we cannot say.

Then comes a change of scene; the pretty little Yangtze River Deer is introduced to us, and we make the acquaintance of that hatefully abominable phrase—"cold storage." Pheasants find their proper place in the picture, and what the writer says of them and other birds and animals, when he permits the naturalist in him to take the chair, is at once full of interest and quite reliable. In some cases one envies the good fortune which at times accompanied our author from start to finish, enabling him to return with a bag so mixed as to run from quail to pheasant, from pheasant to bustard, and from bustard to leopard. On one occasion we see him bring down a 300 lbs. ram, (*Ovis jubata*); on another occasion it is wild boar, and then geese, in connexion with which is mentioned Mr. Gibson's specimen of 13½ lbs., probably a world's record.

One would like to put a question or two here and there. Is it not a habit of snipe to get on to dry ground when well fed? We have put them up from ground as dry as a bone, and ranging in height from the Shanghai plain to the tops of Japanese hills, 3,000 ft. up. Are the suggested rates of bird flight intended as maxima? In the very admirable chapter, "Stray Shots" ducks are credited with a pace up to 70 miles an hour, and teal up to 80. We have seen far higher estimates given, especially when ducks are planing down from migration heights to rest and feed. And one more query. Our author speaks of the "solid circling horns" of the rams he saw, and doubtless there was a good deal of solidity about them and behind them, but

what one wants to know is whether the intention is to convey the meaning that the horns in question are solid right through, like these of a deer.

One of the most interesting of all these attractive stories is that which deals with the Takin, an animal very little known even now. One has to imagine a goat-like animal of the size of an ox, with a Roman nose and generally clumsy appearance, an animal which frequents the mountainous parts of west and north-west China at a height of from ten to twelve thousand feet. It seems to be fond of the leaves of the bamboo, has in some cases a "golden-white fleecy hide," and is known to science as the Budorcas, while the natives call it a Panyang. Mr. Sowerby's chapter dealing with it will be widely welcomed for its freshness and graphic description.

But we have said enough. Mr. Sowerby has laid the whole of the combined sporting and natural history world under obligations to him. They can best be met by the purchase of the volume. The proof-reader was not always sure of his orthography, but one may excuse that when the matter itself is so entrancing. G. L.

植物學大辭典: Published by the COMMERCIAL PRESS, Shanghai. $8.00

This is a handsome volume, printed in clear type on good paper. There are 1,590 pp. of text : an index of 48 pp. in Japanese characters : and one of 62 pp. in Latin and English. There is an index for the Chinese names arranged under the radicals. The volume contains about six thousand names, with descriptive articles and many illustrations.

The history and scope of this work is well expressed in the Introduction by Prof. N. G. Gee. He says :

"From the earliest times the Chinese have been students of the plants around them, have learned of their properties and made use of them in large quantities for food, for healing disease, and in their industries.

Early literature is full of references to plants which are imperfectly described, and therefore much confusion has often arisen in assigning the proper Chinese name to plants that are already well known to science. A plant may have one name in one place and an entirely different one in another place not far removed.

Explorers and students of Botany from all over the world have taken much interest during recent years in the Chinese flora, and many large herbaria have been collected and deposited in the museums of the West. These herbaria have furnished material to the specialists who have worked out very thoroughly the systematic side of our flora,

and we now know, with a high degree of certainty, the Latin names for a very large number of Chinese plants. This is a very important step and it has required a long time to accomplish it, but a still more difficult and necessary one remained to be taken; that is, the fixing and getting into general use of Chinese equivalents for the already known Latin names. The knowledge along this line is in a very confused condition and there is no standard work of reference to which we may turn with the feeling that it has the stamp of authority upon it. Now we have the first long step in this direction, a reference work to which we may turn as a guide.

Not only has the lack of Chinese equivalents for Latin terms caused confusion, but also the lack of any accepted standard of definition of terms in Chinese to convey certain botanical thoughts or ideas. Technical terms are the results of growth in a language, and in many cases the thoughts are new to the language, so new terms to convey these new ideas must be made, and this necessitates creating new words or giving a new significance to old terms, and these are only acquired by use. A dictionary of botanical terms has long been a much needed book for our students who cannot use foreign languages and we wish for this one an immediate and an extensive field of usefulness.

The preparation of such a publication is not the work of a short time, nor is it the work of one man. Months and years of research and the unselfish co-operation of a number of workers have been required for this production, and the authors are to be congratulated upon the completion of their burdensome task."

This work should be compared with the *Shokubutsu-Mei-I* reviewed in this number of the Journal. The translations and names are not always the same. For example take *Abelia biflora* (*Caprifoliaceae*). Different names are given; and this is not the only example of dissimilarity that could be given. Again take the word *Cicuta virosa*. The Japanese name is the same in both: but the Chinese is somewhat different. There is a further difference. The Commercial Press dictionary gives a descriptive account and a picture of the plant. This is a characteristic throughout and gives great value to the work. M.

Chinese Names of Plants. By J. MATSUMURA, Sc.D., Tokyo. Maruzen Co., Ltd.

The name explains the book. Latin and Japanese names are supplied for corresponding terms to the Chinese; and authorities are given in each case. These are fairly numerous and reputable. It is

very difficult to say whether the names are final or fully correct. A few seem to be different from translations given in Giles.

There is also an alphabetical list of incompletely known species of Chinese plants : as 'Aconitum' 附子.

There is also a Chinese index : but this does not seem to be arranged on any plan and so its utility is much lessened. In fact it would be difficult to know on what principle the list has been arranged.

Further the references contained in this index do not seem to be complete; for instances we have 茅 180, 299 : but we have noticed it also on p. 302 : and so on.

Finally there is an alphabetical romanised and Japanese index. The book is well printed, and were the arrangement of the Chinese index more clear this book would be a greater help to readers of Chinese books. M.

Beans and Bean Products. By Shih Chi Yen, of the Biology Department, Soochow University.

A foreword by Professor Gist Gee shows how much the Chinese have to teach us about economy in the use of food products, and this pamphlet gives a very full account of the varied uses to which the many beans of China are put.

First in order come the soya beans, the primary use of which is for oil production. Bean oil constitutes one of the most important of China's exports. The method of cultivation is dealt with here, and is followed by an account of the method of preparing bean curd (found also in Miss Love's paper on *Household Industries in Soochow*). Other preparations are to po yeh, dried curd, curd soaked in oil, ju fu, tsao ju fu, and salted curd caked. Bean sauce and soy are fully treated; the latter is universally used and relished in the Far East, and has even penetrated to Europe. Sprouts and the method of extracting bean oil, which has often been described, are next and last on the list of Soya Bean products.

The green bean (*phascolus mungo*) which has been described by Hosie in his *Manchuria*, produces congee and pudding made with rice and sugar. The small red beans have the same uses; from the skin of the latter a red dye for colouring paper is also extracted. Hyacinth beans (*dolichos lablab*) and asparagus (*vigna cantiang*) are eaten as vegetables, and medicine is also made from the flower and seeds of the former. There remain the broad bean (*vicia faba*) which is especially important in Kiangsu. This is eaten chiefly as a vegetable, but are also popularly cooked with prawns.

The minute details given of methods of cooking, and preserving make this pamphlet interesting and valuable. A strange omission is that of vermicelli, which however is chiefly made—from green beans—in Shantung. The romanisation of this paper requires revision, and there is a number of printer's errors. N. S.

Household Industries in Soochow : Elizabeth A. Love.
Some Industries of Soochow : E. V. Jones, ph.d.

These two papers, read before the Soochow Missionary Association, cover the leading industries of the famous old town, though they are by no means exhaustive, for it is authoritatively stated that there are 350 industries in this hive of industry. Very few of them attain any considerable dimensions; most of the work done is on a very small scale, and carried out in every household. The variety is possibly a relic of the days of Soochow's ancient grandeur, before the Taipings descended on the city.

Dr. Jones' paper is the more scientific of the two; as he says, it is in reality largely a by-product of courses in analytical and industrial chemistry in Soochow University. He deals particularly with the copper alloy industry, which was studied by Mr. Chen, a graduate in chemistry, with the result that the type of furnace used is found to be not unlike those of very ancient type. "Yellow and white" and "sound" copper were identified by Mr. Chen as corresponding with brass, German silver and foreign bell metal respectively. The lime industry was also carefully studied, and an interesting account of it is given. 8,000 tons are produced annually. Tanning, candle and paper making, the idol industry, etc., are treated among lesser trades; particularly interesting is the account of wine making. We learn that "samshu" means "thrice fired." The term wine is a misnomer. There are three kinds of wine—yellow, white and burning. The first two are fermented liquors and the third is a distilled liquor.

Miss Love gives a valuable and sympathetic account of the daily life and work of a Chinese household, dealing with domestic duties, the training of girls, cookery, etc. The methods of preserving hams, the famous ancient eggs and various kinds of fruits are clearly described; flavourings, spices, and sundry delicacies, of which the Western mind has so vague an idea, can all be found here. The incubator business is a flourishing one in Soochow. Farming, which in China includes the gleaning of every possible product of the soil and creeks, ponds, etc., is lightly touched upon.

The leading industries are described by either Miss Love or Dr. Jones. First in importance is the silk trade, which is carried on both as piece work and as regular household tasks, besides in the three filatures, which (as we learn from Customs reports produce 1,200 piculs of raw silk yearly). There are, owing to the activity of these filatures, now only 1,500 looms in the city, as cocoons cannot now be obtained in sufficient quantities except by the filatures. Formerly there were 9,000 looms. The number of workers has unfortunately fallen off. In fact the whole silk trade needs new methods and scientific supervision.

Another leading trade is that in rapeseed, which is grown in the surrounding districts. The oil from the seeds is consumed locally, but large quantities of seed are exported to Japan. The process of oil extraction is described by Dr. Jones, who also mentions the rice trade, which has introduced steam polishers lately—a feature noted in other parts of Kiangsu. The making of firecrackers is an interesting process, and so is that of spectacles, which is given in detail by Miss Love. Akin to this is jade-cutting, for which Soochow is also famous.

It is impossible to go into details of all the interesting matter in these two pamphlets, but those interested in the daily life of the Chinese will find them well worth perusal. It would be of great value and interest if this work of describing local industries were taken up by literary circles throughout China, for many of these highly localised trades have never been dealt with. The establishment of the Kiangsu Industrial Model Factory at Soochow in 1917, and the school of embroidery under Mrs. Koo, where excellent work is turned out, are hopeful features among much which seems out-of date and hardly destined to survive the stress of modern competition.

N. S.

The Educational Directory and Year Book of China. Edward Evans & Sons, Agents.

The appearance of *The Educational Directory* is regular and people get to look for it. It must be a tedious bit of work to compile such a list of names, and to get it correct to date. But the work is done and educationists can rejoice once more. This must be a most useful volume to those needing information on schools and colleges. The directory gives the teachers in all schools: native and foreign; missions; municipalities and government services.

The work gives also much general information including the most recent innovations such as the 'Academic Costume in China.' The

writer of this article has fallen into a blunder. He speaks of the "feathered cap with its distinguishing button, and the embroidered gown were the prescribed dress of the graduate." Nothing of the sort. The graduate's dress in the past was a very modest and becoming one : a brass button in the circular hat and a black robe, nothing more. The writer in the directory is confusing two things. He is describing an official's dress. The official button is *never brass* but a *brass button is the distinctive mark* of the graduate. Let us hope the description of the gowns of the various foreign universities is more correct.

Mrs. Frost gives a very useful article on the Teaching of Drawing in Chinese schools : and the Government's Educational work in Peking gets adequate treatment.

Full and adequate information is given about the Hongkong University. Its curriculum and examination papers. These things should prove of great value to those preparing for that Institution.

This volume is to be commended for its varied and useful information. The price is $3.00. M. O.

Forests and Chihli Floods. D. Y. Lin.

This pamphlet is the translation of a circular written for the purpose of stirring up the Chinese public to the realisation of the necessity for reforesting the barren hills of their country. Mr. Lin is a graduate of the Forestry School of Yale University, and since his return to China a few years ago has spent his time in lecturing under the auspices of the Conservation Department of the Y.M.C.A. on behalf of reafforestation. He has visited the majority of the provinces and has excited enthusiasm wherever he has lectured ; he may be said to have laid the foundations of a work which it is to be hoped will eventually succeed in restoring to China her forests, which have been swept away in the most reckless fashion. Mr. Lin at present is at the head of the Forestry Department of the University of Nanking, where he lends valuable aid to the energetic Professor Baillie. His whole-hearted enthusiasm and disinterestedness should be an object-lesson to Young China.

In the pamphlet there is a description of the terrible damage and loss of life caused by the disastrous floods of 1917 in Chihli. As regards remedies the statements of five prominent engineers and men who have been closely identified with conservancy work in Chihli agree that reforesting is of paramount importance. Owing to the rivers having already formed beds in many cases above the level of the

plains through which they flow, and the enormous quantities of silt washed down from the loess regions, any system of barrages, reservoirs, dikes, outlets, and other engineering works can only afford temporary assistance. The problem must be attacked at its root, *i.e.* the hills must be reforested in order to prevent the soil erosion which charges the rivers with silt, building up their beds to a dangerous height, so that when floods come the banks are broken through and devastation spread through the low-lying plains.

Mr. Lin shows the great value of forests in preventing floods by reducing the surface run-off, maintaining a steady flow of water instead of disastrous freshets; acting as reservoirs for water and retarding the melting of snow; preventing the formation of gullies and landslips, etc. He hopes that China will soon realize the misery caused by neglect, and will do something to start this all-important work—forestry. His pamphlet which has been well circulated, should stimulate his fellow-countrymen to put their hands to the plough. N. S.

Yearbook of the Netherlands East Indies, 1916.

The aim of this compendious volume, which appears for the first time, is "to classify the vast amount of material which has been collected, and to provide a permanent plan for an annual yearbook of the Dutch East Indies." It will be found valuable to all who desire information on the geographical features, flora and fauna, legislation, finance, banking system, commerce, agriculture—in short, every information required by the business man, economist, and tourist desirous of becoming acquainted with these valuable islands is given.

No census figures are available since 1905, but the number of Chinese in the Dutch East Indies at that time is given as 563,000, and this figure has probably increased since then. Most of the Chinese living in the Archipelago are merchants while many are mechanics and land owners; they are chiefly middle men and carry on a retail trade. By their diligence and economy many have grown rich and become proprietors of large commercial enterprises, estates and factories. In West Borneo the Chinese have accomplished a great deal towards the advancement of agriculture, and have converted the primeval forest into rice fields and cocoanut plantations. The Chinese are also noted as furniture makers and are also employed in large numbers in the tin mines.

The chief exports to China are sugar, kerosene oil and paraffin wax (the last growing in importance) and candles; in 1917 Java sent large quantities of tea to China. Pepper and quinine are also growing

exports. China sends beans, coal, tobacco and paper in considerable quantities, but not much else; although the Chinese residents import various articles for their own use. Owing to the intervention of Hongkong as a port of transhipment, it is impossible to arrive at the exact figures of trade, but there can be no doubt that it is growing yearly. The figures given in the Yearbook show that exports to China increased in the years 1905 to 1914 from Guilders 5,185,000 to Guilders 18,500,000 and the imports from China from G. 2,168,000 to G. 9,403,000,

The Yearbook shows that agriculture, mining and the development of the country are being energetically pushed; the process of sugar manufacture is the most up-to-date in the world; the health of the labourers in the mines is cared for; the forests and rubber industry are being developed, and the islands have a great future before them, in which the Chinese are aiding by the use of their labour and business qualities.

An interesting feature is the establishment of "village rice banks." which have prevented middlemen from abusing the natives' temporary need of money. Good maps accompany the publication, which may be recommended to all who are anxious to acquire knowledge of these beautiful islands in the South Sea. N. S.

The Encyclopaedia Sinica. By S. COULING, M.A. Shanghai: Kelly and Walsh, Ltd.

The very favourable opinion formed of this work, which appeared in last year's Journal, in the review of the first part, is amply confirmed by the completed volume. So far as it has been possible to examine it, the work on the whole, is remarkably exact and reliable.

Mr. Couling has been fortunate in his collaborateurs and the writers of Special Articles. The articles on Meteorology, Lexicography, Maritime Customs, Marriage, Minerals, Music, etc., Ornithology, Paintings, Poetry, Post Office, Railways, Taoism, are invaluable. In fact all the articles long and short are useful without exception. The only regret is the absence of many others. The articles on Missions would form a valuable volume by themselves. Mrs. Couling must have spent great labour in compiling them. These and her other articles form a large contribution to the *Encyclopaedia*. Many of the articles are useful even where there are special works dealing with the subject in question. The article on Medical Missions is a case in point. This presents a conspectus of information that is scattered through many articles, in other books like a *Century of Missions*.

Thus whilst the book is primarily designed for the general reader, the student and specialist will also turn to it.

Those who had the onerous duty of superintending the work after the editor left for England are to be highly congratulated. The work is very free from typographical errors. Certain omissions in Pt. I have been rectified such as articles on Abbé Huc and Stanislas Julien.

However there are many names of persons and places still wanting in the finished work. There is nothing said of Lo Yang, one of the most historical places in ancient China : of Tamerlane,—and there is a distinct need for a record of such men and places—much might have been left out if these could have been inserted : no record is made of Li Ssû. The principle of selection, it must be admitted, was a very difficult business, but why Mo Hsi the concubine of Chieh should be enshrined and the historic name of the great Duke of Chow find no record is a mystery. Again Bishop Scott has quite a few lines accorded to him, but no mention is made of members of the Moule family who have a distinct place in literary China. No mention is made of A. G. Jones, nor of Dr. Moir Duncan. Further in the matter of literary things, the *P'i p'a chi* finds a record, but other much more important works like the *Hsi Hsiang* 西廂記 are omitted. The same might be said of many weighty subjects like the sacrifices and cognate matters : and if the question of space were the difficulty why was it necessary to insert say the article on the *Wan Kuo Kung Pao*, when due mention was made of it in the article on Newspapers?

Thus there is a distinct lack in many lines. Religion is not even mentioned, the only god is that of literature. Under spirit there is only mention made of liquor : nor is this subject pursued to the enquiry of the sacred wines which occupy a large space in ancient literature. There is nothing said of the Tai Miao or of any of the great functions in the ancient rituals.

Some of the articles are somewhat incomplete and need revision, such as that on Newspapers, and the article on the Mixed Court. The article on Japan is not unprejudiced. The article on Ritual Music does not supply the essential knowledge pertaining to this theme, and it somewhat confuses the sacred and secular. Under the title Pa Li Ch'iao, only the bridge near Peking is mentioned. There are we believe many famous bridges of that name in China, and the fact should be noted.

On p. 467 工夫 is given as *leisure*. This is quite misleading : the term signifies anything but *leisure;* it denotes the most assiduous and serious business given to the perfection of the heart and mind :

and to complete the idea two other words should have been added 內功 外功. These are the two functions of the *kung fu*.

Under Joly it is stated, 'he translated the Hung Lou Meng.' This is not quite correct. He only translated a part, publishing Vol. I only.

A few typographical alterations will also have to be made, B.C. should come after the year, and A.D. before. Ma Kuang Lin (p. 111), should be Ma Tuan Lin : Cha Chiao 木角 (p. 338) : *ments* of the presses (p. 377) must be mistakes. Amiot is given as 王若瑟: should it not be 錢德明 ?

Under *Feudal States* it is stated that 'the son of the Duke of Chow, Po Ch'ing, was invested with the State of Lu' (p. 177). This is hardly correct. It was the Duke, the father, who had the fiefdom. This is clearly stated by Mencius, Pt. II, Chap. VIII, p. 6, Legge. Preferring to remain in Chow, the King being very aged, and the heir an infant, Pei Ch'in (not Ch'ing) 伯禽 the son of the duke, was deputed in the place of the father.

These after all are only minor defects. Mr. Couling has made it evident that this work is only a cadre for future expansion. We heartily commend this valuable work. M.

Gems of Chinese Verse. Translated into English Verse. By W. J. B. Fletcher. Shanghai, Commercial Press.

Those who know China, her language and her people, might think that English versions of Chinese poems would not appeal to those who have not such knowledge; but to judge from the appreciative reviews which have appeared recently on both sides of the Atlantic, and from the speeding up of production, the contrary is the case. To go back only a very few years,—our own modest library contains a volume which appeared in 1912; two of 1916; one of 1917; and now comes Mr. Fletcher again with his *Gems of Chinese Verse*. Such a book may be regarded from several points of view, and we may ask i. What is its value *per se*? Is it poetry, or verse, or doggerel? ii. How far is it an equivalent for the original? Would one use it to introduce Chinese poetry, say, to a friend in the West? iii. How far is it likely to be useful to the student of Chinese?

i. Using these three tests, we note with regard to the first that the enthusiastic friend who writes the preface (and who seems to think this is the first book of the kind) tells us this is "true poetry." But is it? What constitutes poetry is as open to dispute as what constitutes beauty in other spheres; we can only speak for ourselves.

To us, then, the book smells poetical, so to speak; it suggests that the original was poetry; but like most of his predecessors, the translator is content to call his work "verse," and only by accident does he reach poetry. It seems to us he does so sometimes, as in "The Milky Way" and "Moon Thoughts," which we discovered and liked in his earlier modest book. *The Pearl Chaplet;* and many of the other verses are smooth and pleasant enough. On the other hand, a line here and there strikes us as being lame; and with the best will in the world, in a number of places we were not able to get at the meaning until we referred to the original. *E.g.* in the first line of "The Pair of Swallows" (p. 99) the expression "my passover meal" is certainly arresting, if only for the change of accent which the rhythm demands; but who could have told it meant a traveller's repast?

Again in the first line of "Absence" (p. 8) the Moon is called "homely," in the sense of "here at home"; and as for the third line. "Nor drops the Wind long Autumn from its wings," even with the help of the very clear and simple Chinese (秋風吹不盡), we are still in doubt as to what the English really means.

We might point out in passing that "A Lover's Dream" (p. 237) here called anonymous, is credited by Giles to Ka Chia-yün, 8th century A.D.

As to how far the book is an equivalent for the original, we venture to think, *pace* the appreciative reviews mentioned in our first paragraph, that to give an equivalent for Chinese poetry in any European,—probably we might say any—tongue, passes the wit of man. "To translate is to traduce," say the Italians; and if that is true of prose, how much more of poetry, especially Chinese poetry! For, consider what has to go by the board: all the balancing of tone with tone, executed with the exquisite art which conceals art; the neatness of the monosyllabic materials; the chaste severity of the style; the vague outlines of the thoughts suggested. All these must go, not to mention that countless references must either be laboriously explained in notes or left obscure; for the T'ang poets had a wonderful past to draw upon—two milleniums and more, during which history, legend, literature, custom and belief had united to stock that vast storehouse of allusion which is the delight of the Chinese, and the despair of the alien.

What then is left to the translator? Mr. Fletcher tells us in his Introduction; "Just human life portrayed in terms of Nature." Whatever may be subtracted from Chinese poetry, the best always remains—the throbbing of the true and tender Chinese heart. If we could only give *one* book to our hypothetical friend, we confess it

would be Giles' *Chinese Poetry in English Verse;* but we would prefer to give him Giles, *and* this book, *and* three or four more that we could name; we would point out to him duplicate translations such as "The Wife's Lament" (Fletcher, p. 9) and "From a Belvidere" (Giles, p. 62); "Kinling" (Fletcher p. 27) and "To the City of Nanking" (*Lute of Jade*, p. 58) and many others; and leave him. If perchance, he were of those who have not so much as heard whether there be any Chinese heart, he would get a revelation.

iii. As to the value of the book as an aid to students of Chinese, which we take it was the translator's chief aim, we think it would be for such a helpful introduction to the reading of Chinese poetry. Mr. Fletcher, unlike his predecessors, is good enough to give us the original; and the well-printed book with translation and notes may allure, where the native collection of T'ang poetry, running to some 49,000 poems, would alarm and perhaps effectually discourage.

We doubt if the student will always agree with the translator; and the former too, might with advantage study duplicates. We give two examples only; in "The Moon Shines Everywhere," the poet is made to say that he saw the *moon* and thought it was hoar frost (not a very likely mistake); but does not the original say that he saw the *moonlight* and thought it was rime until lifting up his head he saw the moon herself, when overcome with thoughts of home, he lays his head down again—perhaps to weep; we are not told.

Again on page 231 the line, "That caress to her babe my too tender heart swayed," is translated by Giles, "The boy who was with her quite felt for my sight." The expression 侍人 would seem to mean the boy leading the palfrey; and we think it was he whose feelings were moved.

However, one of the charms of Chinese poetry is its vagueness; and the more this book is studied, the more the difficulties the translator has had to encounter will be understood, and the way in which he has overcome or "walked round" many of them will be correspondingly admired; and the less will any dare to dogmatize where Chinese themselves do not always agree.

In conclusion, anyone who is a poetry-lover at all, will be well repaid for his trouble if he studies Chinese poems in Chinese; the more he sees in them, the more there will remain for him to see; and when he has got all he can out of them, let him (and us) humbly remember that all poetry keeps its innermost sweetness for those in whose native tongue it is written, just as the dearest of women still has a special smile for the man she loves. C.E.C.

The Fight for the Republic in China. By B. L. Putnam Weale. Dodd, Mead and Company, New York, 1917.

A preface to a book usually contains some modest statement of the author in regard to the imperfections of his work: not so in this volume. Mr. Putnam Weale evidently has a good opinion of himself as a writer on political subjects, and opens his preface with the startling sentence "This volume tells everything that the student or the casual reader needs to know about the Chinese Question."

After a careful persual of the book, we put it down with a feeling of disappointment. We do not find that the author has kept his promise, and there is much more that we would like to know. We are informed as to what Mr. Putnam Weale thinks about the situation, and we get a clear idea of his opinion, but we do not feel entirely certain that his judgments are correct and reliable.

The book has its merits and we will speak first of those. It gives an interesting account of happenings in China from the revolution of 1911 up to the year 1917.

In so doing many important documents are quoted, such as the pamphlet of Yang Tu, Dr. Goodnow's memorandum, Liang Chi Chao's appeal and the Twenty-one Demands of Japan.

One can obtain a readable story of the various movements which have taken place, and of the struggle between the militaristic and parliamentary parties.

His portrayal of the character of Yuan Shih K'ai is suggestive.

So much for the merits of the book, and now we must turn to the other side. The great trouble is that it is not written in a judicial spirit, but from the point of view of one who is an ardent advocate of the Republic. Apparently Mr. Weale believes that the Chinese people are ready for a democratic form of government, and that their failure thus far to establish the Republic on firm foundations is not so much their own fault, as it is the fault of foreign powers.

He criticizes foreign governments severely for not giving whole-hearted recognition to the Republic. He brings the charge that some nations, especially Japan, have been all along secretly opposed to the Republic and that they favoured the restoration of the monarchy.

He holds that if all nations had united in the support of the Republic, there would never have been any attempt at a *coup d'etat* by Yuan Shih K'ai. And that the restriction of the Manchus would never have been heard of.

It may be that he is correct in attributing lukewarmness for the Republic to European nations and to Japan. We do not think that it is anything to be wondered at, for many who know China best feel extremely doubtful as to the possibility of the success of the Republic.

It is quite probable that some believed that order could never be restored in China until a strongly centralized government had been established.

We would ask however the question, does Mr. Putnam Weale really believe that the chief cause of the lack of success of the Republic in China is due to the withholding of recognition and support by foreign powers? Surely this is an amazing statement. It entirely ignores all other causes.

The author says nothing of the stupendous ignorance of the Chinese masses and of how small a percentage of the people understand what democracy means. He glides over the fact that the leaders of China for the most part have not been men of character, and that selfish motives have been at the back of this policy. He is silent about the unscrupulous corruption of the officials of the Republic and of the utter farce of elections.

He makes no reference to the struggle between centralization and provincialism.

There are innumerable reasons which might be given to show what a difficult problem confronts China in the attempt to establish a Republic and it seems nothing less than puerile to attribute the failure to the lack of sympathy of foreign powers.

It may be that a republic will some day be established in China, but it will be many years before political equilibrium will be obtained.

Governments, in order to be stable must evolve, and this far we see but little in China from which a Republic can evolve.

The author gives us a severe arraignment of Japan's policy in China. From the moral point of view Japan's attitude toward her neighbour is entirely indefensible. The ethics of Japan are not Christian ethics. We find in history that the foreign policy of nations is generally actuated by motives of self-interest. We long for the day when it will not be so, but we must face facts as they are.

Without condoning with Japan's agressions, we can easily understand them, China's weakness and disunion give Japan her opportunity.

The civil strife now in progress makes it easier for Japan to strengthen her hold.

When the world war is over Japan may find it wise to alter her policy, but at present the one thing needed to make her halt is lacking: namely a strong united China. We wonder whether "the dream of the Republic" is not in reality a hindrance to the strength and unity of the people. F.L.H.P.

NOTES AND QUERIES

Mr. L. C. Arlington, Hangchow, writes:

The Rhinoceros

I have been much interested in the various criticisms in *Adversaria*, Series II, No. 1, and in No. 48 of the Journal of the Royal Asiatic Society, re the much debated "rhinoceros."

We are all acquainted with the saying "When doctors disagree, God help the poor patient." It might with equal truth be said that "when sinologues disagree, God help the poor student."

As a humble student worshipping at the shrine of sinology, may I be permitted to venture a few remarks as to the difference between the *hsi* and the *ssû*?

Without any prejudice to the arguments of the doctors it is quite correct to make a distinction between the beasts. My reasons are as follows: In the first place we all know that of the five known species of the rhinoceros, two of them are African and three Asiatic; all have three-toes on each foot. While the Asiatic species has only a *single* horn, the African has two horns. Then again, Mr. Laufer places the extermination of the rhinoceros in China to the A.D. 13th cent., and even later. If this is so, what do we make of the following taken from *Mengtzu*, Chap. iii 滕文公驅虎豹犀象而遠之 (The Great Yü 2000 B.C., "banished the tiger, leopard, *hsi* and elephant." This fact carries us a long way back from A.D. 13th cent., but it would be interesting to know where Yü drove the beasts.

Probably he cleared them out at the time he was dividing the waters. It may well be asked why it is that the *hsi* and *ssû* became extinct in China, but not the tiger and leopard? It may be owing to the predatory habits of the latter which required a wider range in search of food, whereas the former not being predacious did not venture back again? It must however, not be forgotten, that extinct rhinoceroses of many genera have been found (the earlier forms *hornless*) in both hemispheres. May not the Chinese description of them belong to these earlier species?

Cf., also *Shih King*, chap. iv, Erh Ya 車攻八章 Hunting Party of King Hsüan (宣王) 8th Cent. B.C. The commentary states distinctly that the *ssû* is a *yeh-niu* or "wild-buffalo." The hunt and killing of the *ssu* mentioned took place on the banks of the river

Ch'i chü (漆沮) north of the rivers Ching and Wei in Shensi. From the above it would appear that the *ssû* refers to a bovine-animal, and not to a rhinoceros.

Is it possible that in post-diluvian times the Rhino, was found as far north as the Valley of the Yellow River? That thongs made from the hide of *hsi* (*hsi-niu*) were made in very early times is proven by the following taken from the *Tso Chuan*, chap. vi, 南宮萬使婦人飲之酒而以犀革裹之. The commentary here states distinctly that the *hsi* was a *hsi-niu*," Also the 格致鏡原 quoting the 蠡表錄異 says that 犀有二角在額上爲兕犀在鼻上爲胡帶犀, 牯犀, 亦有二角皆爲毛犀而今人多傳一角之說. And the 交州記 states that 三角者水犀也 二角者山犀也 在頂上者謂之頂犀在鼻者謂之鼻犀. We certainly get much nearer the mark when we find it called a *pi-hsi*.

In *Adversaria*, series II, No. 1, The sentence 鼻上皆裙口束 appears to me to mean that "the skin of the *nose* is all crinkled up, like the folds or pleats of a skirt." I see no reference to a "horn" in the sentence as it stands. But this is all the more in favour of Dr. Giles' contention, that the *ssû* is not a rhinoceros.

Another important fact not to be over-looked, is that the Chinese generally, and the druggists in particular, always call the shavings of the *hsi*, "hsi-chio-pi'en," and never "*ssu*-chio-pi'en."

In *Adversaria*, series II, No. 1, p. 25, the sentence 紋高兩脚顯也 can only have one meaning, *viz.*—that the roots (or stems) of the meanings, (are forked) rise up clearly (say one or two inches) from the *base of the horn*. In other words, 紋之下端分兩歧而顯明 For my own part, I must confess that I am still in doubt as to whether the *hsi* is really a rhinoceros or a bovine-animal. That the *ssû* is not a rhinoceros is practically certain.

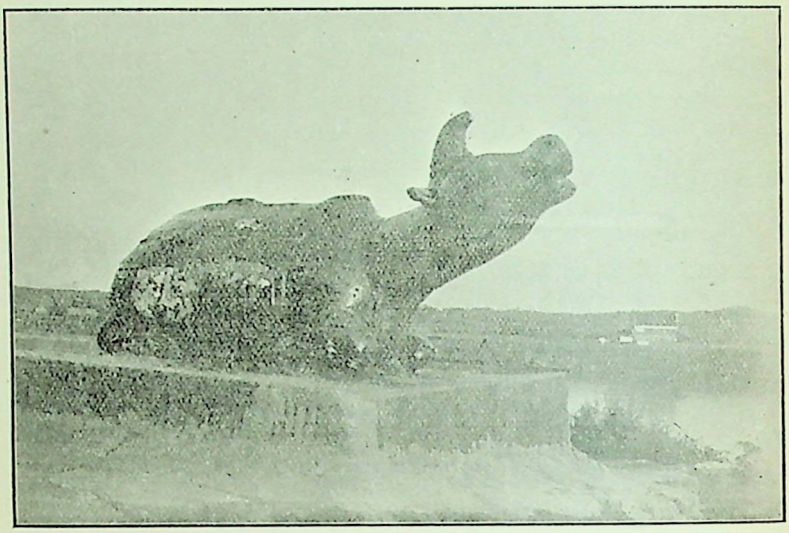
Mr. A. H. Sanders, Chaling, Hunan, also writes on this subject:—

Re "Rhinoceros" discussion, p. 237 Journal 1917. Should Drs. Giles and Laufer ever take the proposed week-end jaunt to Tibet for the purpose of settling the knotty Rhinoceros question "bovine or not bovine," they might come this way and view the celebrated 鐵牛 of Chaling.

It is of bronze, and life-size, and is vulgarly supposed to have fallen direct from Heaven ready-made. But the local historical records give it as dating from 宋徽宗.

Nevertheless, my teacher was very emphatic on the point that at least the pattern must be of celestial origin. "For," said he, "this is no ordinary ox. It is a genuine 犀, which has never been known

to exist in these parts. How could so true a likeness have been produced if the gods had not sent the pattern?" A photo of this speaking likeness is here shewn :



By the way, amongst the Miao, Lolo and some other tribes in Yunnan, the common fashion of hairdressing is to bring all the hair to the top of the forehead, and there fix it in the form of a horn. Hence they are commonly referred to, by the Chinese, as 獨角牛.

Dr. H. A. Giles writes :

A Translation

In last year's Journal (p. 165) there is a quotation from the *Family Sayings of Confucius*, which runs as follows : 家語 孔子觀周入后稷之廟右陛 (*sic.*, should be 階) 之前有金人 (焉 omitted) 三緘其口而銘其背曰 古之愼言人也. Dr. Ferguson translates this by, "In the *Family Sayings* it is narrated that when Confucius went to Chow, he visited the Hou Chi temple and saw bronze men at the right of the altar. Their mouths were thrice bound up. Confucius wrote an inscription on the back of the figures 'These were the men of ancient times who were careful of their words.' " The passage really means, "when Confucius went to Chow, he visited the ancestral temple of Hou Chi. In front of the steps to the right, there were three bronze men. Their mouths were sealed, and on their backs was an inscription, saying, 'The men of old were careful of their words.' " The 三 "three" belongs to 人 "men," and Confucius had nothing to do with the inscription.

Dr. Ferguson replies:

As to the quotation from the *Family Sayings of Confucius*, Dr. Giles is wrong in his translation of one phrase "there were three bronze men." He is right in correcting the error made by me in stating that the insciption was written by Confucius. The sentence should read—"Their mouths were thrice bound up. Confucius saw an inscription on the back of the figures 'These were men of ancient times who were careful of their words.'"

It is not at all likely that the decorous Confucius would play the part of vandal tourist in the sacred temples and do any scribbling on the images. It must be remembered too the man was made of bronze, and the inscription must have been cast with the figure.

I find the *Encyclopaedia* gives the sentence in full. The words are 孔子觀周入后稷之廟右陛之前有金人焉三緘其口而銘其背曰古之慎言人也.

From this it will be seen that 陛 is the correct reading and not 階 as amended by Dr. Giles. This too is the most likely reading. Pi were the royal steps and Hou Chi was entitled to that; Chieh was the more popular name for the same thing. Dr. Giles is wrong in referring the 三 to the 人. The form of the sentence will not permit this. Besides 三緘 is a well known phrase meaning 慎言之謂也封口, 三重也. Possibly there was only one man. Whether we are to read that the mouth was bound up literally three times, or simply bound up, is uncertain and immaterial, if the idiomatic use of *San Chien* be remembered.

Dr. H. A. Giles writes:—

The Meaning of 界畫

The explanation of this term, which I gave in *An Introduction to the History of Chinese Pictorial Art* (p. 126), and which I am reproducing in the 2nd edition of the same, has been challenged by Dr. J. C. Ferguson. I stated that the essence of a "boundary picture" consisted in "putting a landscape into a given space," as opposed to the artist letting his fancy run on until he chose to bring his work to an end, as seen in many very long landscape scrolls. Dr. Ferguson claimed that the term referred to drawing buildings, and said that "the name *chieh-hua* does not refer to landscape, but to buildings in a landscape." This view is reinforced by the Rev. E. Morgan in last year's Journal (p. 242), as follows:—"Dr. Ferguson is quite right in

his interpretation of the phrase in saying that the name does not refer to landscape, but to buildings in a landscape." The following quotation from the 圖書集成 (see § 796 of "Painting") seems to settle the question in my favour. Refering to a scroll by Wang Mêng, which had some verses on it, we read, 其畫止散樹三四株四面界畫之其界畫外第一首詩有, etc. "This picture contains only three or four scattered trunks of trees, with boundary-lines on all four sides. The first stanza of poetry outside the boundary begins, etc." Here we evidently have a landscape and no buildings; and we further learn that boundary-lines are not confined to the sides, but may also appear to the top and bottom of pictures, as for instance in the narrow vertical landscapes of which the Chinese are so fond. The mistake in regard to buildings must have originated, I imagine, from a misapprehension of the definition of 界; namely, 界畫屋宇 which does not mean that *chieh hua* are pictures of buildings, but pictures like buildings, which are bounded on four sides before the artist begins to use the brush. Messrs. Ferguson and Morgan do not give any authority for their view beyond emphatic assertion.

Dr. Ferguson's reply to this is:

"The quotation given by Dr. Giles from the *T'u Shu Chi Ch'êng* is correctly translated by him but unfortunately for his argument, it has no relation to the interpretation of the technical term, *chieh hua*. The quotation refers to the boundary-lines or border surrounding a picture, and could be used in reference to any style of painting to which an artist might choose to add a border on all four sides. The collocation of *chieh* with *hua* in the quotation leaves the phrase to be explained according to the usual meaning of the words and Dr. Giles shows this clearly in his translation. It is a different matter, however, when *chieh hua* is used in the technical sense of a division or class of paintings. In the *Hsüan Ho hua p'u* one division refers to "palaces and buildings," *kung shih*, and in later works this class of paintings is called *chieh hua*. The Glossary—*T'zû Yüan*, published by the Commercial Press, explains *chieh hua* as follows: 界畫 畫家作宮室樓臺等 用界尺作直線 曰界畫 元湯屋謂世俗論畫有十三科山水打頭 界畫打底 界畫至難 唐至五代僅郭忠恕一人耳 'Artists in their paintings of palaces and buildings, as well as of city towers, used measuring rules in making straight lines. Such work is called *chieh hua*. T'ang Hou, of the Yüan dynasty, divided paintings into thirteen classes of which landscape was the first and measured pictures, *chieh hua*, were the last. Measured painting is most difficult. From the time of the T'ang and Five dynasties, Kuo Chung-shu was the only master of it.' This statement of the Glossary is based upon

many authorities whom space does not allow me to quote. The repetition of his error in the second edition of *Pictorial Art* by Dr. Giles will not help to correct it."

Dr. Ferguson's reply seems conclusive. Dr. Giles is quite right in saying that I produced no authority. I had none literary to give: but I relied on the practical opinion of an artist, one of the most famous calligraphists, living. He had no hesitation in saying that the term referred to lines drawn on the paper to help exact measurements.

This opinion I now confirm by a quotation from the 佩文齋書畫譜 which is amply authoritative and explicit.

宋饒自然繪宗十二忌 十曰樓閣錯雜 其言曰 界畫雖末科然重樓疊閣 方寸之間 而向背分明 栱楹拱接 而不離乎繩墨 此爲最難 或論江村山塢間作屋宇者 可隨處立向 不雖用尺 其制一以界畫之法.

'Jao Tzû-jan of the Sung, wrote an essay on 12 faults to be avoided in painting. The 10th point dealt with the confusion in the insertion of buildings in a picture. He said, that though Chieh Hua is a minor or special study yet in the painting of complicated buildings, in a small space, in order to have proper shading, perspective, and exact relations, you cannot do without the rule and pencil, *i.e.* Chieh Hua. This is a difficult subject.

The insertion of a house or two into landscape may be done by free hand, and though you don't actually use the foot-rule yet the method here too is that of Chieh Hua.'

But it may be possible that the technical term has other meanings too. Without desiring to be dogmatic I suggest a further one. And the clue was suggested to me from a sentence in the biography of Wang Chen P'eng (王振鵬). It reads as follows 善圖繪界畫毫分縷析神氣飛動不爲法拘. This evidently does not so much refer to landscape with buildings, which require exact measurements, as to work of the imagination, and directly contradicts Dr. Giles' idea of "putting a landscape into a given space as opposed to the artist letting his fancy run on." The idea seems to be that the painter was very efficient in drawing the dividing lines of light and dark: he was very clever in merging the *Yin* and *Yang*: the merging borders and defining lines would thus be expressed by 界畫. The corresponding term in English would be the word *chiaroscuro*: but possibly with the difference that the Chinese would look more to the separating lines where the light and shade merged, and the English term looks rather to the general view and effect.

Dr. Ferguson adds the following note on Ku K'ai Chih :—

An Emperor on Ku K'ai Chih

As to the notes at the bottom of pages 103 and 104, I am indebted to the Editor for his courtesy in allowing me to add further explanations. On page 103, it is necessary to use an 'and' between Hsiao and Hsiang for they are the names of two distinct, though confluent, rivers. The Shan Hai classic refers to them as follows : 交瀟湘之淵.

The phrase on page 104 to which the Editor devotes a lengthy note is admittedly obscure. I have offered what seems to me to be a reasonable explanation from the artistic point of view but I am not certain that it is correct or that some other may not be clear. My only claim is that mine is a reasonable explanation.

Mr. L. C. Arlington also writes on this subject:

I beg to send you a few Notes : *Adversaria Sinica.* Series II, No. 1.

The famous painting in the British Museum has received rather severe treatment at the hands of Dr. Giles. The transcript of the original text has unfortunately led Dr. Giles into several pitfalls which probably would otherwise not have happened. A careful checking of the original text with the ordinary style shows the following discrepancies :—

1. There should be no stop after *Hua* (畫) in the sentence beginning with 繼得李畫蜀江. This however is immaterial.

2. *Ku* (顧) should be *Yen* (顏) and therefore has nothing to do with Ku Shao-lien. *Yen* means a "tablet" or "title," and the sentence should read, "The tablet hanging in the Ching I Pavilion had inscribed on it, 'The Four Beauties,' " which were kept in the Pavilion. We do not find the meaning "Tablet" or "Title" in Dr. Giles' Dictionary, for *Yen*.

3. Dr. Giles fell into a trap by stopping at *Erh* (耳) instead of at *Shang* (賞). i.e. 以志祕賞 "which I am enabled to enjoy in secret delight." The "Four Beauties" of course is meant by the emperor.

4. *Cheng Chün* (正浚) should be *Cheng Fu* (正復) which gives a slightly different meaning—"Unexpected good fortune," etc.

5. Dr. Giles left untranslated one of the most important passages in the text, *viz.*, 亦爲是卷慶劍合也. Dr. Giles in his Note, (No. 14), says that "Some allusion is hidden in the words 'Filicitous sword.' " This has put him off the track completely since the

real meaning is *Chien Ho* (劍合). Had Dr. Giles referred to his own Dictionary under No. 1659 he would have discovered the meaning, of the "twin swords," which were made by 干將 and 鏌鋣,

For explanation of "Chien Ho," *See* Tsin Shu, 晉書張華傳. 華補留煥爲豐城令, 掘獄屋得雙劍, 煥遣使送一劍與華, 華報書曰, 詳觀劍文乃干將也, 莫邪何復不至, 雖然天生神物, 終當合耳.

The Emperor's allusion to the "United Swords" of course, *caps* that of "Four Beauties," in which lies the whole kernel of the Note.

That is the happy consummation of the "Four Beauties" and of the "United Swords" enabled the emperor to complete his Note. Otherwise he would not have introduced the swords with that of the paintings.

I may mention that Chien Ho (劍合) is a well-known proverb (典故) a euphemism for a "happy reunion."

As the lecture on the "Boundary Provinces of Western China," by E. C. Wilton, Esq., and that on the "Early Malays," by Judge C. S. Lobingier, have been published already, they do not appear in the Transactions.

An obituary notice of Professor E. Chavannes had been promised, but for some reason has not reached the Editor's hands. He much regrets the absence of such a notice.

The Editor would call the attention of Authors and Publishers to the desirability of sending books early. Only books that have been presented can be reviewed. It is also desirable to send two copies, one for the Library and one for Review.

ADDITIONS TO THE LIBRARY.

JULY 1917—JUNE 1918.

(P.)—Indicates Book presented.

		Authors, etc.
015—W 11	New York State Library Bulletin 59, Bibliography 25, China and the Far East 1889-99.	*Windeyer, M.* (P)
021.4—B 72	Catalogue Raisonné of the Prehistoric Antiquities in the Indian Museum at Calcutta.	*Brown, J. C.* (P)
035.1—C 63	The Encyclopaedia Sinica.	*Couling, S.* (P)
061—Ye 3	Yearbook of the Netherlands East Indies. Edition 1916.	(P)
133.3—C 34	Chinese Natural Philosophy and Magic.	*Chatley, H.* (P)
133.5—D 65	Recherches sur les Superstitions en Chine. Tome XII.	*Doré, H.* (P)
200—T 65	Kiao-ou Ki-lio "Résumé des Affaires Religieuses."	*Tobar, J.* (P)
226.2—C 14	The Gospel of St. Matthew in Formosan with corresponding versions in Dutch and English.	*Campbell, Wm.* (P)
294.1—D 11	Paramattha Dípaní or the Commentary of the Péta-Vatthu.	*Théra, S.D.T.N. & Théra, M. C. Editors* (P)
334.51—F 52	China Political and Commercial of the present day.	*Fischer, E. S.* (P)
378.51—D 34	The Educational Directory of China, 1917.	(P)
	Same for 1918.	(P)
495.1—Ch 34	Chinese-English Dictionary.	*Chang Tsai-hsin* (P)
495.1—L 36	Origin of the Word Shaman.	*Laufer, B.* (P)
495.1—L 36.1	Burkhan.	*Laufer, B.* (P)
495.1—Li 63	An Index System for Chinese Characters.	*Lin Yu-t'ang* (P)
495.3—L 36	The Si-hia language, a study in Indo-chinese Philology.	*Laufer, B.* (P)
524—L 11	Lu-Kia-Pang Observatoire Magnétique.	*Lou, F.* (P)
524—M 73	Pulsations Magnétiques á Zi-ka-wei ét á Lu-kia-pang.	*Moidrey, J. de* (P)

526—Un 1	Annual Report of the Superintendent, U.S. Coast and Geodetic Survey to the Secretary of Commerce for the Year ended June 30, 1917.		(P)
526—Un 1.1	U. S. Coast and Geodetic Survey. Special Publication, No. 41.		(P)
529.3—K 66	An Anglo-Chinese Calendar for 250 years, 1751-2000.	*Kliene, C.*	(P)
531.34—L 36	Cardan's Suspension in China.	*Laufer, B.*	(P)
535.81—L 36	Optical Lenses I. Burning-lenses in China and India.	*Laufer, B.*	(P)
551.22—D 78	Destructive Earthquakes in China.	*Drake, N. F.*	(P)
570—Sh 6	Beans and Bean Products.	*Shih Chi Yien*	(P)
580—B 63	Notes Ptéridologiques. Fascicule III and IV.	*Bonaparte, Le Prince*	(P)
580.3—C 63	Botanical Nomenclature, A Complete Dictionary of Botanical Terms.		(P)
581.951—G 27	A Preliminary list of the plants of Kiangsu Province.	*Gee, N. G.*	(P)
581.951—M 41	Shokubutsu-mei-I. Part I. Chinese Names of Plants.	*Matsumura, J.*	
591.5—L 36	The Story of the Pinna and the Syrian Lamb.	*Laufer, B.*	(P)
597—G 27	Some Chinese Fishes.	*Gee, N. G.*	(P)
598.2—G 26	A Key to the Birds of the Lower Yangtse Valley.	*Gee, N. G. and Moffett, L.I.*	(P)
598.2—L 11.11	Further Notes on Birds of the Province of Fohkien in South-east China.	*La Touche, J.D.D.*	(P)
598.2—So 1	A Sportsman's Miscellany.	*Sowerby, A. de C.*	(P)
599—L 36	The Reindeer and its Domestication.	*Laufer, B.*	(P)
599.5—L 36	Supplementary notes on Walrus and Narwhal Ivory.	*Laufer, B.*	(P)
610.71—E 3	Harvard Medical School of China, Reports, 1911-1916.		(P)
614.951—W 95.1	North Manchurian Plague Prevention Service, (Reports, 1914-1917).	*Wu Lien-teh*	(P)
634.9—L 63	Forests and Chihli Floods.	*Lin, D. Y.*	(P)
710—A 1	Japanese Flower Arrangement.	*Averill, M.*	
722.4—L 78	Hampi Ruins described and illustrated.	*Longhurst, A. H.*	(P)
759.9—G 2	A Gallery of Japanese and Chinese Paintings.		(P)
895.1—St 3	The I-Li or Book of Etiquette and Ceremonial. 2 Vols.	*Steele, J.*	(P)

895.11—F 59.1	Gems of Chinese Verse.	*Fletcher, W. J. B.* (P)
895.18—L 11.1	Asbestos and Salamander, an essay in Chinese and Hellenistic Folk-lore.	*Laufer, B* (P)
910.2—F 52	Guide to Peking and its Envirous.	*Fischer, E. S.* (P)
913.51—L 11.12	The Beginnings of Porcelain in China.	*Laufer, B.* (P)
913.54—In 1	Archaeological Survey of India. Part I, Annual Report of Director-General, 1915-16.	(P)
913.54—In 1.1	Part II, Annual Report of Work in Progress, 1913-14.	(P)
915—Se 1	Memoires Concernant l'Asie Orientale India, Asie Centrale, Extreme-orient.	*Senart, Barth, Chavannes, Cordier, and others* (P)
915.1—J 69	Some Industries of Soochow.	*Jones, E. V.* (P)
915.17—V 11	En Butinant. Scenes et croquis de Mongolie.	*Van Oost, J.* (P)
923—W 24	Who's Who of the Chinese in New York.	*Van Norden, W. M.* (P)
923.2—B 59	Li Hung Chang (Makers of the 19th Century. Edited by B. Williams).	*Bland, J. O. P.*
931—M 53	Prehistoric China. Part I. Oracle Records from the Waste of Yin.	*Menzies, J.M.* (P)
951.2—L 94	Household Industries in Soochow.	*Love, E. A.* (P)
952—M 13	The Menace of Japan.	*McCormick, F.*
	The Fight for the Republic in China.	*Weale, P.* (P)
	The Wilson Bulletin. Vol. XXIX, Nos. 1—4.	(P)
	Philadelphia Year Book, 1917.	(P)
	Reproductions of Paintings by Wang I-ting showing Tientsin Flood, 1917.	(P)

NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY

LIST OF MEMBERS 1918

Members changing address are earnestly requested to inform the Secretary at once.

Name	Address	Year of Election
Honorary Members.		
Cordier, Prof. Henri	Ecole speciale des Langues orientales vivantes, Paris	1886
Couling, S., M.A.		1894
De Groote, Dr. J. J. M. ...	Leyden, Holland	1887
Forke, Dr. A.		1894
Giles, Prof. Herbert Allen ...	Selwyn Gardens, Cambridge ...	1880
Hirth, Prof. F.	Columbia University, New York City	1877
Hosie, Sir Alexander, K.C.M.G.	Foreign Office, London	1877
Lanman, Prof. Charles B. ...	Harvard University, Cambridge, Massachusetts	1908
Lockhart, Sir J. H. Stewart, K.C.M.G.	Weihaiwei	1885
Morse, H. B., LL.D.	Arden, Camberly, England	1888
Parker, Prof. E. H.	14 Gambier Terrace, Liverpool ...	1877
Putnam, Herbert	Library of Congress, Washington	1908
Richard, Rev. Timothy, D.LITT.	Christian Literature Society, Shanghai	1894
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.

Fryer, Prof. John	University of California, Berkely, California	1886
Gardner, C. T., C.M.G. ...	Foreign Office, London	1900
Jamieson, George, C.M.G. ...	110 Cannon Street, London	1868
Little, Mrs. Archibald	150 St. James's Court, Buckingham-gate, London	1906
Playfair, G. M. H.	Foreign Office, London	1885
Széchenyi, Count Bela		1880
Volpicelli, Z. H.	Italian Consulate, Hongkong ...	1886
Williams, E. T.	Washington	1889
Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut	1895

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(The asterisk denotes Life Membership)

*Abraham, R. D.	46 Peking Road, Shanghai	1914
Acheson, Guy	Inspectorate General of Customs, Peking	1908
Adolph, W. H., PH.D.	Shantung Christian University, Tsinan Fu	1917
Alway, Mrs. C.	*c/o* Butterfield & Swire, Tsingtao	1917
Ancell, Rev. B. L.	Am. Church Mission, Yangchow...	1911
Anderson, P. B.	4 Quinsan Gardens, Shanghai ...	1915
Archer, Allan	British Consulate, Tsinanfu, Shantung	1915
Arlington, L. C.	Chinese Post Office, Hangchow ...	1917
Arnold, Julean H.	American Legation, Peking	1904
Ayscough, Mrs. F.	20 Gordon Road, Shanghai	1906
Bahnson, J. J.	G. N. Telegraph Co., Shanghai ...	1909
Bahr, P. J.	165A N. Szechuen Road, Shanghai	1909
Bahr, A. W.	Montross Gallery, 550 Fifth Avenue, New York	1909
*Ball, J. Dyer	23 Lancaster Avenue, Hadley Wood, Middlesex	1883
Barrow, E. P. Graham	Cathedral School, Shanghai	1915
Barton, S., C.M.G.	British Legation, Peking	1906
Bateman, Rev. T. W.	C. M. M. Chungking, Sze.	1916
*Bayne, Parker M.	Methodist Mission Rooms, Toronto, Canada	1911
Bazin, J. Hervé	Aurora University, 55 Avenue Dubail, Shanghai	1917
*Beauvais, J.	Consul de France, Canton	1900
Beebe, Dr. R. C.	5 Quinsan Gardens, Shanghai ...	1889
Belcher, H. B.	Foochow	1917

Name	Address	Year of Election
Bendixsen, N. P.	G. N. Telegraph Co., Shanghai ...	1913
Bennett, E. S.	4 Devonshire Villas, North Parade, Belfast	1918
*Bessell, F. L.	Customs, Tientsin	1905
Beytagh, L. M.	Ilbert & Co., Shanghai	1910
Billinghurst, Dr. W. B.	8B Peking Road, Shanghai	1908
Black, S.	G. N. Telegraph Co., Peking ...	1910
Blackburn, A. D.	H.B.M.'s Consulate-Gen., S'hai	1917
Blake, C. H.	Standard Oil Co., Shanghai	1914
Blickle, K.	Slevogt & Co., Shanghai	1911
Bois-Reymond, Prof. Dr. C. du	41 Seymour Road, Shanghai	1907
Bondfield, Rev. Dr. G. H. ...	B. and F. Bible Society, Shanghai	1900
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1897
Bowser, Miss H. C.	143 N. Szechuen Road, Shanghai	1914
*Box, Rev. Ernest	Medhurst College, Shanghai ...	1897
Bradley, H. W.	Chinese Maritime Customs, Hankow	1912
Brandt, Carl T.	*c/o* Sweetmeat Castle, Shanghai ...	1896
Brazier, Henry W.	Hongkong and Shanghai Bank, London	1905
Bremner, Mrs. A. S.	20 Yates Road, Shanghai	1909
Bristow, H. B.	H. H. Bristow, British Consulate-Gen., Shanghai	1897
Bristow, H. H.	British Consulate, Hangchow ...	1909
Bristow, J. A.	Standard Oil Co., Kiukiang	1914
Brooke, C.	Nestle's Milk Co., 8 Nanking Road, Shanghai	1918 1915
Brooke, J. T. W.	Davies & Brooke, Shanghai	
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, Col. C. D.		1900
Bruce, Rev. J. P.	Tsingchowfu, Shantung	1916
Brune, H. Prideaux	British Consulate-Gen., Shanghai	1914
Bryan, H.	6B Seward Road, Shanghai	1916
Bryant, P. L.	Far Eastern Review, 5 Jinkee Road, Shanghai	1917
*Buckens, Dr. F.	Lunghai Railway, Chengchow ...	1915
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.	319 Avenue Joffre, Shanghai ...	1916
Cambiagi, Miss Y. G.	*c/o* Mrs. Levy, 16 Route des Soeurs, Shanghai	1918
Carl, Francis A.	C. M. Customs, Canton	1906
Carter, J. C.	Mactavish & Lehmann, Shanghai	1912
Cassat, Rev. Paul C.	Shantung University, Tsinanfu Shantung	1916
Chatley, Herbert	450G Avenue Joffre, Shanghai ...	1916
Chatley, Herbert, D.Sc.	450G Avenue Joffre, Shanghai ...	1916
Ch'ên Kuo-ch'uan	Chinese-Anglo-American Friendship Association, Shanghai	1913
Christiansen, J. P.	G. N. Telegraph Co., Shanghai ...	1913

Name	Address	Year of Election
Claiborne, Miss Elizabeth ...	4 Thibet Road, Shanghai	1908
Clark, J. D.	Shanghai Mercury, Shanghai ...	1895
*Clementi, C.	Govt. Secretary's Office, George Town, British Guiana	1905
Coales, O. R.	British Consulate-Gen., Shanghai	1906
Cole, Rev. W. B.	M. E. M. Hinghwa	1917
Couling, Mrs. S.	38 Quinsan Gardens, Shanghai ...	1916
Coursier, Mme	54 Route Doumer, Shanghai ...	1915
*Cousland, Dr. P. B.	16 Bluff, Yokohama, Japan	1908
Craig, A.	The University, Manila	1914
Crow, C.	17, Museum Road, Shanghai ...	1913
Cunningham, Rev. R.	C.I.M., Tatsienlu, Szechuen ...	1913
Cupelli, M.	Maritime Customs, Shanghai ...	1918
Cushnie, G. S. B.	*c/o* Scott, Harding & Co., S'hai	1916
Danton, G. H.	Tsing Hua College, Peking	1918
*D'Anty, Pierre Bons	French Consulate, Chungking ...	1889
*Davidson, R.	*c/o* Mrs. Frew, 66 Leamington Terr., Edinburgh	1914
Davis, Dr. Noel	Municipal Offices, Shanghai ...	1910
Dent, V.	103 Avenue de Roi Albert, S'hai	1912
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	1917
Donald, William H.	Far Eastern Review, Shanghai ...	1911
Dorsey, W. Roderick	U.S.A. Consular Service, Tripoli, Libya, N. Africa	1911
Dovey, J. W.	Mission Book Co., Shanghai ...	1918
Dowie, Robert G.	Ellis Kadoorie School, Shanghai	1906
*Drake, F. E.	Peiyang University, Tientsin ...	1911
*Drake, Noah F.	Fayetteville, Arkansas	1905
*Drew, E. B.	Cambridge, Massachusetts	1882
Du Monceau, Comte L.	Banque Belge, Shanghai	1909
Duyvendak, J. J. L.	Netherlands Legation, Peking ...	1915
Edgar, Rev. J. H.	276 Collins St., Melbourne	1910
Edmondston, David C.	Hongkong and Shanghai Bank, Tsingtao	1917
Edmunds, Dr. C. K.	Canton Christian College, Canton	1916
Eliot, Sir Charles, K.C.M.G. ...	Hongkong University, Hongkong	1913
Ely, John A.	St. John's University, Shanghai...	1917
Ely, Mrs. J. A.	St. John's University, Shanghai ...	1917
Engel, Max. M.	Shanghai	1911
*Eriksen, A. H.	Telegraph Dept., Ministry of Communications, Peking	1915
Essex Institute, Librarian ...	Salem, Massachusetts	1906
Evans, Edward	Missionary Home, 38 Quinsan Road, Shanghai	1917
Evan, Joseph J.	Evans & Sons, 30 North Szechuen Road, Shanghai	1916
Exter, Bertus van	Netherlands Harbour Works, S'hai	1916

Name	Address	Year of Election
Fardel, H. L.	Municipal School for Boys, S'hai	1918
Fearn, Mrs. J. B.	96 Bubbling Well Road, Shanghai	1911
*Ferguson, Dr. John C.	Peking	1896
Ferguson, J. W. H.	C. M. Customs, Harbin	1910
Ferguson, T. T. H.	C. M. Customs, Peking	1900
Fergusson, W. N., F.R.G.S.	B. & F. B. S., Chengtu	1916
Fisher, Emil, S.	Tientsin	1894
Fitch, Robert F., D.D.	Hangchow	1918
Flemons, Sidney	4 Monkham's Terrace, Shanghai	1917
Fletcher, W. J. B.	British Consulate, Foochow	1916
Fowler, J. A.	*c/o* Wagons Lits Hotel, Peking	1913
Fox, Harry H., C.M.G.	British Consulate-General	1907
Fraser, Sir Everard, K.C.M.G.	British Consul-General, Shanghai	1907
Fraser, Miss Jean	1 Yates Road, Shanghai	1912
Freer, Charles L.	Detroit, Michigan	1910
Fryer, E. C.	Brynarw, Abergavenny, England	1912
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.	Hongkong and Shanghai Bank, Hankow	1906
Garner, Dr. Emily	Margaret Williamson Hospital, West Gate, Shanghai	1911
*Garritt, Rev. J. C.	Nanking	1907
Ghiselin, Rev. C.	A. P. Mission, Taichow	1918
Ghisi, E.	Via Kuintino, Salla No. 4, Milano, Italy	1893
Gibson, H. E.	12 Weihaiwei Road, Shanghai	1915
Gilby, J. H.	Palace Hotel, Shanghai	1916
Gilchrist, Edward	C. M. Customs	1918
Gilliam, J.	22 Museum Road, Shanghai	1915
Gillis, Captain I. V.	American Legation, Peking	1911
Gimbel, C., M.Sc.	Foreign District Inspector of Hwaipei, Hsipa, via Chinkiang	1914
Gipperich, H.	Tientsin	1909
Gladki, P. M.	C. E. Railway, Control Dept., New Town, Harbin	1915
Godfrey, C. H.	Municipal Offices, Shanghai	1909
Goucher, Rev. J.F., D.D., LL.D.	Baltimore	1915
Grant, J. B.	11 Wayside Road, Shanghai	1916
Graves, Bp. F. R., D.D.	St. John's University, Shanghai	1918
*Grodtmann, Johans	10 Kiangse Road, Shanghai	1898
Green, I. R.	*c/o* Mustard & Co., Shanghai	1918
Grosse, V.	Russian Consul-General, Shanghai	1912
Grove, F.	Nanking-Hunan Railway, Nanking	1915
Gull, E. Manico	War Emigration Office, Weihaiwei	1915
*Gunsberg, Baron G. de	32 Avenue Kleber, Paris	1908
Gwynne, T. H.	Directorate General of Posts, Peking	1913
*Hackmann, H.		1903
*Hall, J. C.	49 Broadhurst Gardens, Hampstead, N.W.	1883

Name	Address	Year of Election
Hamilton, A. de C.	Andersen, Meyer & Co., Shanghai	1918
Hammond, Miss Louisa	A.C.M., Wusih	1917
Hancock, H. T.	Standard Oil Co., Shanghai	1914
Handley-Derry, H. F.		1903
Harding, H. I.	British Legation, Peking	1914
Hardstaff, Dr. R. J.	C.A.M.C. *c/o* Army Post Office, London	1918
Hardy, Dr. W. M.	Box 884, Cincinnati, O., U.S.A. ...	1912
Harpur, C.	Municipal Offices, Shanghai	1901
Hays, Mrs. John	125 Route Prosper, Paris	1911
Healey, Leonard C.	Public School for Chinese, S'hai	1913
Heeren, Dr. J. J.	Weihsien	1915
Heidenstam, H. von	6 Kiukiang Road, Shanghai	1916
Henke, Frederick G., PH.D....	747 Baldwin St., Meadville, Pennsylvania, U.S.A.	1912
Hers, Joseph	Lunghai Railway, Peking	1907
*Hildebrandt, Adolf		1907
Hinckley, F. E., PH.D.	271-23rd Street, Oakland, California	1907
Hindson, A. E. C.	20 Foochow Road, Shanghai	1914
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hobson, H. E.	St.Michaels, Glastonbury, England	1868
Hodges, Mrs. F. E.	Ford Lane, Shanghai	1915
*Hodous, Rev. L.	Foochow	1913
Hoettler, A.	20 Foochow Road, Shanghai	1910
Hogg, E. Jenner	4 Jinkee Road, Shanghai	1908
Hogg, J. D.	British Legation, Bangkok	1917
Houghton, Charles	3 Peitaiho Lane, Shanghai	1908
Howell, E. B.	C. M. Customs, Peking	1909
Howells, W.	Central Police Station, Shanghai	1917
Hudson, Mrs. Alfred	Ningpo	1909
Hughes, A. J.	China United Assurance Society, Shanghai	1909
Hughes, E. R.	London Mission, Tingchow, via Amoy	1918
Hummel, R. Ure	Bisset & Co., Shanghai	1911
Huston, J. C.	American Legation, Hankow ...	1917
Hutchison, J. L.	British American Tobacco Co., Shanghai	1916
Hutson, Rev. J.	China Inland Mission, Kwanshien	1914
Hynd, R. R.	Hongkong & Shanghai Bank, S'hai	1913
Irvine, Miss Elizabeth	39 Arsenal Road, St. Catherine's Bridge, Shanghai	1910
Irvine, D. A.	Chungking	1913
Islef, J. P.	G. N. Telegraph Co., Shanghai ...	1917
Jackson, Rev. James	Boone University, Wuchang ...	1908
Jamieson, J. W.	British Consul-General, Canton ...	1888
Jefferys, Dr. W. Hamilton ...	University Club, 1510 Walnut St., Philadelphia	1908
Jenks, Prof. J. W.	13 Astor Place, New York	1903
Jensen, C. A.	G. N. Telegraph Co., Peking ...	1918
Jernigan, T. R.	3 Hongkong Road, Shanghai ...	1906

Name	Address	Year of Election
Jessel, W.	Giesel & Co., Shanghai	1912
Jesus, C. Montalto de		1902
Johnson, N. T.	American Consulate, Changsha	1912
Johnston, R. F.	Weihaiwei	1907
Joly, P. B.	C. M. Customs, Moukden	1913
Jones, Edward P.	H.M.S. Newcastle, *c/o* Naval Agent, Shanghai	1913
Jones, J. Frank	66, Szechuen Road, Shanghai	1916
Jong, Th. de J. de	Netherlands Legation, Peking	1914
Jorgensen, O.	G. N. Telegraph Co., Shanghai	1913
*Jost, A.	Sulzer, Rudolf & Co., Shanghai	1912
Justesen, M. L.	*c/o* R. Martens & Co., 1 The Bund Shanghai	1913
Kahn, Gaston		1913
Kano, Dr. N.	Kyoto University, Kyoto	1902
Kanzaki, S.	Mitsui Bussan Kaisha, Shanghai	1906
Karlbeck, O.	Chuchow, Anhui	1914
Keeler, Henry B.	Standard Oil Co., Chinkiang	1916
Kemp, G. S. Foster	Public School for Chinese, S'hai	1908
Kennet, W. B.	British Cigarette Co., Shanghai	1918
Kent, A. S.	*c/o* Shanghai Club, Shanghai	1913
*Kern, D. S.	C.M.M. Chengtu, Szechuen	1912
Kilner, E.	Municipal Offices, Shanghai	1909
King, G. W. P.	4 Monkham's Terrace, Shanghai	1917
King, Louis M.	British Consulate, Chungking, Sze	1911
King, Paul H.	26 Old Queen St., Westminster, London, S.W.	1886
Kinner, Henry R.	*c/o* Gibb, Livingston & Co., S'hai	1907
Klein, Darré	20 Kiukiang Road, Shanghai	1917
*Kliene, Charles, F.R.G.S.	C. M. Customs, Shanghai	1916
Klubiem, J.	C. M. Customs, Shanghai	1913
Klubiem, S. A.	C. M. Customs, Mukden	1917
*Kranz, Rev. Paul	Grunenwald Str., 6 Steglitz, Berlin	1897
Krapf, Dr.	119 Avenue Road, Shanghai	1912
*Krebs, E.		1895
Krill, Joseph		1912
Kring, K. G.	Koolongsu, Amoy	1911
Krisel, A.	American Consulate, Shanghai	1914
Krumling, Dr. F.	Tungjen, Kweichow	1912
Kulp, D. H.	Baptist College, Shanghai	1915
*Kunisawa Shimbei	South Manchuria Railway, 1 Purakucho Ichome, Kojimachi-ku, Tokyo	1917
Lacy, Rev. Dr. W. H.	10 Woosung Road, Shanghai	1909
Laforest, L.	C. F. Tramways, Shanghai	1917
Lake, Capt., P. M. B.	27 The Bund, Shanghai	1916
Lambertz, H.		1915
Landesen, Arthur C. von	H.I.R.M.'s Vice-Consul, Kobe	1909
Lanning, George	14 Medhurst Road, Shanghai	1908
Lanning, V. H.	Jardine, Matheson & Co., S'hai	1916
*Latourette, K. S.	Oregon City, Oregon, U.S.A.	1912

Name	Address	Year of Election
*Laufer, Berthold, Dr.	Field Museum of Natural History, Chicago	1901
*Laver, Capt. H. E.	13 Kungping Road, Shanghai ...	1912
Lay, W. G.	Commissioner of Customs, Swatow	1902
Leach, W. A. B.	Municipal Offices, Shanghai	1914
Leavens, D. H.	Yale College, Changsha	1917
*Leavenworth, Chas. S.	313 Norton St., Newhaven, Conn., U.S.A.	1901
Leslie, T.	c445 Honan Road, Shanghai	1914
Leveson, W. E.	Municipal Offices, Shanghai	1905
Liddell, C. Oswald	Shirenewton Hall, near Chepstow, Monmouthshire	1908
*Lindsay, Dr. A. W.	Chêngtu, Szechuen	1910
*Little, Edward S.	12 Kiukiang Road, Shanghai ...	1910
Loehr, A. G.	5 Quinsan Gardens, Shanghai ...	1916
Lockwood, W. W.	*c/o* Knapp & Baxter, Shanghai ...	1917
Lockword, W. W.	2 Barchet Road, Shanghai	1913
Lord, Rev. R. D.	Tsinan Fu, Shantung	1918
Lucas, S. E.	Chartered Bank, Peking	1906
Lütgens, Alfred		1913
Luthy, Charles	Municipal Offices, Shanghai	1910
*Luthy, Emil	17 Yuen Ming Road, Shanghai ...	1917
*Lyall, Leonard	C. M. Customs, Peking	1892
Mabee, Fred C.	Baptist College, Shanghai	1912
Macbeth, Miss A.	9 Wong Ka Shaw Gardens, S'hai	1915
MacDonald, W.	Maywood, Dingwall, Scotland ...	1912
MacDonell, ...	6 Kiukiang Road, Shanghai	1918
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908
Macleod, Dr. N.	8B Peking Road, Shanghai	1915
McNulty, Rev. Henry A. ...	A. C. Mission, Soochow	1918
Matzokin, N. P.	Russian Orientalists' Society, Harbin	1917
Macoun, J. H.	C. M. Customs, Nanking	1894
McRae, J. D.	Weihwei-fu, Honan	1914
MaGrath, C. D.		1910
MaGrath, Mrs. C. D.		1910
Main, Dr. Duncan	Hangchow	1900
*Marsh, Dr. E. L.	8B Peking Road, Shanghai	1908
Marshall, R. Calder	32A Nanking Road, Shanghai ...	1908
Marsoulies, A. du P.	Route Vallon, Shanghai	1917
Martin, C. H.	Russia-Asiatic Bank, Shanghai ...	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 ...	31 Hammelton Road, Bromley, Kent, England	1917
Maybon, Charles B.	247 Avenue Joffre, Shanghai ...	1911
*Mayers, Frederick J. F.R.G.S.	C. M. Customs, Chinkiang	1917
Mayers, Sydney F.	The British and Chinese Corporation, Ltd., Peking	1907
McEuen, K. J.	Municipal Offices, Shanghai	1908

Name	Address	Year of Election
McFarlane, Rev. A. J.	Griffith John College, Hankow ...	1915
McInnes, Miss G.	Municipal Offices, Shanghai	1913
McInnes, Miss L.	Hongkong & Shanghai Bank, S'hai	1913
McNeill, Mrs. Duncan	Snode Hill, Alton, Hants, England	1915
Mead, E. W.	British Consulate, Chengtu	1916
Mell, Rudolf		1911
Mencarini, J.	13A Nanking Road, Shanghai ...	1884
Mengel, E.	Supt. Chinese Telegraphs, Yunnanfu	1913
Mennie, D.	A. S. Watson, & Co.	1916
Menzies, Rev. J. M.	Kaifengfu, Honan	1914
Merrill, H. F.		1910
Merriman, Mrs. W. L.	15 Ferry Road, Shanghai	1910
Merrins, Dr. E. M.	St. John's University, Shanghai	1916
Mesny, H. P.	20 Museum Road, Shanghai	1911
Mesny, General W.	Hankow	1914
Millard, T. F.	The China Press, Shanghai	1911
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow ...	1913
Mitchell, W. A.	Anderson, Meyer & Co., Shanghai	1916
Moninger, Miss M. M.	A.P.M. Kachek, Hoihow, 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, Mrs. Hayley	20 Weihaiwei Road, Shanghai ...	1914
Morrison, Dr. G. E.	Peking	1917
*Morse, C. J.	1825 Asbury Avenue, Evanston, Illinois	1901
Moule, Rev. A. C.	Littlebredy, Dorchester	1902
Mowjee, A. M. J.	Pabaney & Co., Shanghai	1913
Muller, Charles	8 Peking Road, Shanghai	1916
Münter, L. S.	G. N. Telegraph Co., Peking ...	1910
Neale, Richard E.	H.B.M.'s Supreme Court, S'hai	1918
Neild, Dr. F. M.	3A Peking Road, Shanghai	1916
Newbery, Miss E. E.	Cathedral School, Shanghai	1918
Newcomb, Capt. Frank	*c/o* Butterfield & Swire	1917
*Nielsen, Albert	C. M. Customs, Kashing	1894
Nishiyama, T.	Yokohama Specie Bank, Bombay...	1910
Nord, Dr. H.		1904
Norman, H. C.	The China Press, Shanghai	1912
*O'Brien-Butler, P. E.	British Consulate, Mukden	1886
Ogilvie, Rev. C. L.	American Pres. Mission, Peking	1913
*Ohlmer, E.		1885
Ollerton, Joseph E.	11C Nanking Road, Shanghai ...	1916
Ottewill, H. A.	H.B.M. Consulate, Chinkiang ...	1913
Ouskouli, M. H. A.	126 Szechuen Road, Shanghai ...	1917
Paddock, Rev. B. H.	Yen Ping Fu, Foochow	1916
Pagh, E. K.	G. N. Telegraph Co., Shanghai ...	1908
*Palmer, W. M.	Changchun, Manchuria	1914

Name	Address	Year of Election
Papini, E.	52 Boone Road, Shanghai	1916
Parker, Rev. Dr. A. P.	Anglo-Chinese College, Shanghai	1901
Parsons, E. C.	12 Hankow Road, Shanghai	1916
Partington, T. Bowen	Kingsclere Private Hotel, H'kong	1917
Patrick, Dr. H. C.	6 Hongkong 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
*Peiyang University Librarian	Tientsin	1911
Penfold, F. G.	32A Nanking Road, Shanghai	1916
Perkins, M. F.	American Consulate, Shanghai	1914
Perntzsch, Dr. Gerhard		1910
Petersen, A.	East Asiatic Co., Hankow	1913
Petersen, V.	Chinese Telegraphs, Peking	1906
Petersen, V. A.	G. N. Telegraph Co., Shanghai	1915
*Pettus, W. B.	Y.M.C.A., Peking	1915
Pfeffer, Nathaniel	China Press, Shanghai	1918
Phillips, H.	British Consulate-Gen., Shanghai	1912
Phillips, Rev. L. Gordon	London Mission, Amoy	1917
*Plancey, C. Colin de	Bureau 15 Boite No. Paris, XVI	1877
Platt, Robert	Chicago University, Chicago, Ill.	1917
Polevoi, S. A.	Russian Post Office, Tientsin	1917
Polk, Dr. Marget. H.	110 Range Road, Shanghai	1915
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	1918
Pratt, J. T.	British Consulate, Tsinanfu	1909
Prentice, John	47 Yangtszepoo Road, Shanghai	1885
*Pye, Rev. Watts O.	Oberlin, Ohio, U.S.A.	1917
Quien, F. C.	Netherlands Harbor Works, S'hai	1913
Quin, Mrs. J.	77 Avenue du Roi Albert, S'hai	1916
Raaschou, T.	Danish Consul-General, Shanghai	1912
Raeburn, P. D.	C. M. Customs, Shanghai	1916
Rankin, C. W.	18 Quinsan Road, Shanghai	1915
Ravens, T. Bulow von	C. M. Customs, Shanghai	1903
Rees, Alwyn H. H.	Asiatic Petroleum Co., Shanghai	1917
Rees, Rev. Dr. W. Hopkyn	143 North Szechuen Road, S'hai	1914
Reid, Rev. Dr. Gilbert	International Institute, Shanghai	1907
Reinsch, Dr. Paul	United States Minister, Peking	1916
Ridge, W. Sheldon	37 Wu liang, Tajan Hutung, Peking	1912
Ritchie, W. W.	Postal Commissioner, Shanghai	1907
Roberts, D.	St. John's University, Shanghai	1916
Robinson, F. Alan	British Supreme Court for China, Shanghai	1914
Rogers, J. M.	179 North Szechuen Rd., Shanghai	1918
Roots, Rt. Rev. L. H.	American Church Mission, Hankow	1916
Ros, G.	Italian Consulate-Gen., Shanghai	1908
Rose, Archibald, C.I.E.	British Consulate-Gen., Shanghai	1901
Rowe, E. S. B.	Municipal Offices, Shanghai	1907

Name	Address	Year of Election
*Sahara, T.	Shanghai Mercury, Shanghai ...	1908
Sammons, Hon. T.	American Consul-Gen., Shanghai	1915
Sanders, Arthur H.	U. E. Mission, Chaling, Hunan ...	1917
Sargent, G. T.	B. A. T. 22 Museum Road, S'hai	1917
*Sarkar, Prof. B. K.		1915
Sawdon, E. W.	Friends' High School, Chungking, Sze.	1916
Schab, Dr. von	20 Whangpoo Road, Shanghai	1901
Schaeffer, S.	G. N. Telegraph Co., Shanghai ...	1913
Schirmer, Kurt		1903
Schmidt, K.	23 Weihaiwei Road, Shanghai ...	1888
Schröder, H.	Chee Hsin Cement Works, Tangshan	1916
*Segalen, Dr. Victor	Palace Hotel, Shanghai	1917
Shaw, Norman	C. M. Customs, Shanghai	1912
Sheartone, 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.	Bedford City, Va. U.S.A.	1911
Silsby, Rev. J. A.	Presbyterian Mission, South Gate, Shanghai	1911
Simpson, B. Lenox	Peking	1916
Sites, F. R.	U.S. Steel Product Co., Shanghai	1916
Smallbones, J. A.	M. C. Electricity Department, 66 Szechuen Road, Shanghai	1913
Smith, A. E.	Mactavish & Co., Shanghai	1917
Smith, J. Langford	British Consulate, Ichang	1908
Sophokloff, G. A.	Chinese Eastern Railway, Chiao-she-chü, Harbin	1915 1905
Sowerby, A. de C.	8 Gordon Road, Tientsin	1893
Spiker, Clarence J.	U. S. Consulate-Gen., Shanghai	1918
*Stanley, Dr. A.	Municipal Offices, Shanghai	1905
St. Croix, F. A. de	The Gables, East Blatchington, Seaford, Sussex, England	1912
Stapleton-Cotton, W. V. ...	3 Ferndale Road, Hove, Sussex, England	1916
Stephen, Alex. G.	Hongkong & Shanghai Bank, S'hai	1911
Stevenson, Spencer B.	*c/o* J. H. & C. K. Eagle, Shanghai	1917
Stewart, Rev. J. L.	Union University, Chengtu	1916
Stewart, K. D.	Maitland & Co., Shanghai	1912
Stockton, G. C.	American School, Shanghai	1914
Strehlneek, E. A.	45 Haskell Road, Shanghai	1909
Streib, U.	Rohde & Co., Shanghai	
*South Manchuria Railway Co. Library	Dairen	1910
Sykes, E. A.	Reiss & Co., Shanghai	1909
Tachibana, M.	Kiaochow Customs House, Tsingtau	1881
Talbot, R. M.	C. M. Customs, Nanking	1915
Tanner, Paul von	C. M. Customs, Kiukiang	1885
Tayler, A. Ll.	Arts and Crafts, Ltd., Shanghai	1885
*Taylor, C. H. Brewitt	Commissioner of Customs, Mukden	1885

Name	Address	Year of Election
Taylor, F. E.	C. M. Customs, Shanghai	1885
Teesdale, J. H.	3A 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.	Mustard & Co., Shanghai	1890
Throop, M. H.	St. John's University, Shanghai ...	1912
Ting I-hsien	C. M. Customs, Shanghai	1902
Toller, W. Stark	British Consulate, Ningpo	1907
*Tochtermann, Karl	C. M. Customs, Shanghai	1900
Touche, J. D. la	C. M. Customs, Shasi	1911
Toussaint, G. C.	Consulate Général de France, S'hai	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, E. A.	Y.M.C.A., Hangchow	1915
Turner, R. C.	Municipal Offices, Shanghai	1915
Turner, Skinner, Judge	British Supreme Court for China Shanghai	1916
Twentyman, J. R.	24 Yuenmingyuen Road, Shanghai	1894
Tyler, W. F.	C. M. Customs, Shanghai	1915
Unwin, F. S.	C. M. Customs, Shanghai	1914
Van Corback, T. B.	*c/o* A. E. Algar, Shanghai	1913
Van der Woude, R.	8 Nanyang Road, Shanghai... ...	1915
Van Norden, Warner M. ...	7 West 57th St., New York City	1910
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, Shanghai	1918
Waller, A. J.	Kelly & Walsh, Ltd., Shanghai ...	1916
Wang Chung-hui, Dr.	142B North Szechuen Road, S'hai	1913
Ward, F. Kingdon	*c/o* Indian Expeditionary Force, *c/o* Postmaster, Bombay	1910
Ware, Miss Alice	20 Kwen Ming Road, Shanghai ...	1918
Warren, Rev. G. G.	Wesleyan Mission, Changsha ...	1909
Washbrook, H. G.	6 Shih Ta Jen Hutung, Peking ...	1908
Watkins, Miss J.	Soochow	1914
Webster, Rev. James	Changsha	1911
Werner, E. T. C.	Liang Kuo Ch'ang, Peking	1915
Westbrook, E. J.	Asiatic Petroleum Co., Shanghai	1916
Wheelock, T. R.	Wheelock & Co., Shanghai	1914
*White, A. H.	White Bros., Bill Brokers, S'hai	1915
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
Wilde, Mrs. H. R.	Cheftekov Building, Harbin ...	1915
Wilden, M.	French Consulate, Rue du Consular, Shanghai	1917

Name	Address	Year of Election
Wilhelm, Rev. Dr. Richard ...	Tsingtau	1910
Wilkinson, E. S.	North China Insurance Co., S'hai	1911
Wilkinson, F. E.	British Consulate, Foochow	1909
Wilkinson, H. P.	3 Balfour Buildings, Shanghai ...	1909
Wilson, Rev. J. Wallace ...	London Mission, Hankow	1901
Wilton, E. C.	British Legation, Peking	1900
Witt, Miss E. N.	16 Queensborough Terr., Hyde Park, London, W.	1912
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1879
Wood, Dr. Julia N.	*c/o* H. P. Mohnk, West Falls, Eric County, New York	1914
*Wright, S. F.	Palace Hotel, Shanghai	1916
Wu Lien-teh, Dr.	Customs Buildings, Harbin	1913
Wu Ting-fang, Dr.	3 Gordon Road, Shanghai	1913
Yetts, Dr. W. Perceval	Junior United Service Club, London	1909
Yokoyama, R.	Tokyo Mercantile Agency, S'hai	1918
Young, R. C.	Municipal Offices, Shanghai	1912
Young, Rev, R.	American Mission, Chihchowfu, *via* Tatung	1913
Zwemer, Rev. Samuel M., D.D., F.R.G.S.	5 Imad id din, Cairo	1917

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