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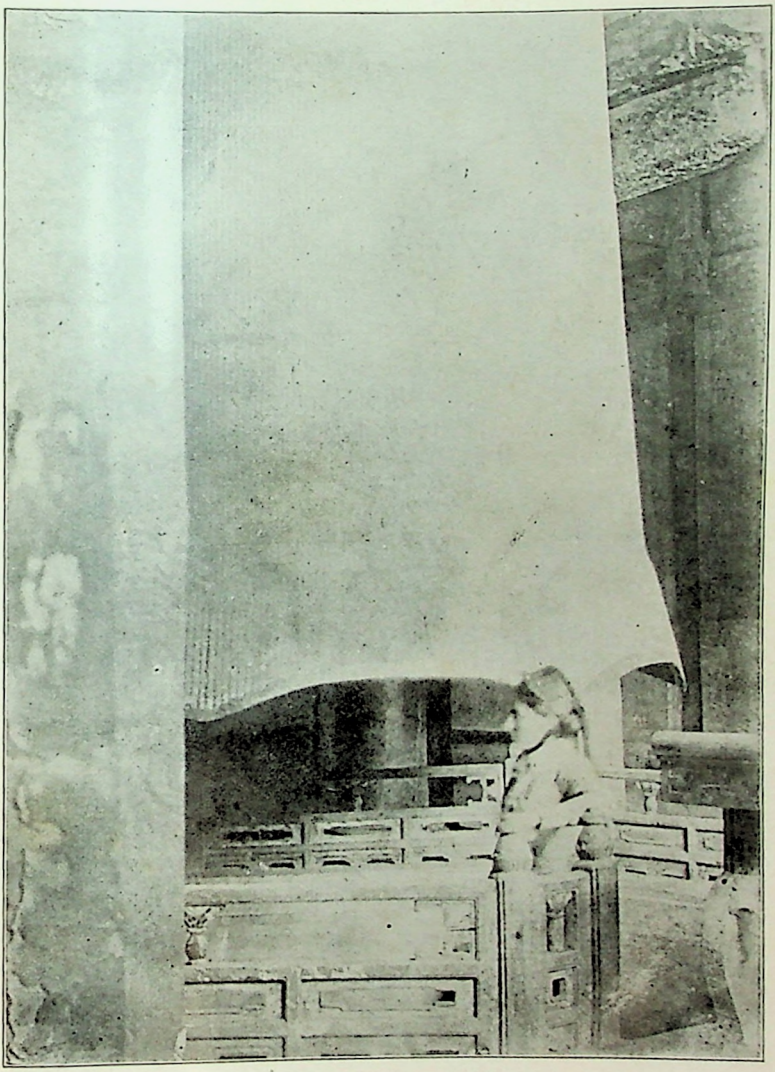
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The Great Bell at Peking.

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FOR THE YEAR 1909.

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Archæological Survey

of the

Environs of China's Ancient Capitals.

By V. Alexeieff,

of the University of St. Petersburg.

When some two years ago I lived in Paris I had an opportunity of attending the course of lectures on the history and archæology of China delivered by M. Chavannes, Member of the French Academy, at the Collège de France. This institution being intended for those professors who desire and are qualified to do some leading researches in science without being restrained by any programme, I have had a very rare opportunity of following up the method of scientific researches in Chinese subjects, as it has been explained with a fulness that does honour to this famous French sinologist.

When, in May 1907, M. Chavannes, entrusted by the French Academy with a scientific mission for the exploration of historic and archæological China, passed through Peking, I had much pleasure in joining him in this mission. I must say that both the itinerary and the programme of what were to be seen had been made after the best authorities, especially Chinese, exclusively by M. Chavannes.

If my subjects were simply "A visit to the two ancient capitals of China," I would be very scarce of information. It looks very strange to make a statement of this kind,

i.e. that the two ancient capitals of China will not give us any revelation in Chinese archæology—but it is so, and I am very sorry to say it. There are two reasons which may explain this fact, although this explanation has no pretension of being exhaustive.

The first reason is a general fact in Chinese archæology that we observe with astonishment, especially when comparing both the pretended and real antiquity of China with that of Greece and Rome.

Strange that a country with such proud pretensions to hoary ages of civilisation has no real remains previous to the Han dynasty of which the authenticity might be sufficiently proved by historical criticism! I may apply this last remark to some old Chinese bronzes, of which the Chinese antiquaries are very proud, their historical creed taking the place of an experienced and sober criticism. If this strange fact does not seem to justify my former statement, there will be perhaps some leading points in my second remark which, to my thinking, are better qualified for being called a reason.

The second reason of this strange scarcity in antiquarian remains at the two ancient capitals of China is the peculiar character of the country. The hard loess formations, which cover nearly the whole surface of historic China, do not favour the preservation of such monuments. That unstable stuff is practically devouring every monument, and there is nobody in China who takes care of them; thus I regret to think that every monument in this large loess area is destined to ruin. For example, I saw one day a *pailou* of a virtuous woman which, although erected only some hundred years ago, is now in a ruinous condition, being already half buried in loess. If so, what then have we to expect from more ancient monuments?

This fact explains, I hope, why only in rocky parts of historic China, such as Shantung or rocky valleys of the region I am speaking about, we may find some antiquities of a comparatively ancient date of the first Han dynasty, but not older than that. Why not?—That is what I am unable to explain, and is what deprives the first reason of my above statement of its authoritative character.

There is nothing in Chinese records of travel nor in their archæological works about the antiquities at Ho-nan-fu, the ancient Eastern Capital of China formerly called Lo-yang. This ancient Lo-yang 洛陽, of which the name is preserved in the name of the district (洛陽縣), is in no way interesting to the explorer, except perhaps the graphic etymology and a significant peculiarity of its name.

The authors of the best foreign Chinese dictionaries do not seem quite to understand the value of the word 陽 yang. Thus Giles, in his *Chinese-English Dictionary*, translates this word by "the south of a hill, the north of a river." P. Couvreur [*Dictionnaire classique de la langue chinoise*] the very best authority for the scholar says: "天子當陽(左傳文四年) L'Empereur tourné vers le *midi*. 夕陽(詩大雅) Côté *occidental* d'une montagne. 朝陽 (*ibid*) Côté *oriental* d'une montagne. 在洽之陽—Au *nord* de la rivière *Ho*. The same definition occurs in Palladius' *Chinese-Russian Dictionary*. What can we understand from these various definitions? I got from a learned Chinese the following explanation of this peculiar puzzle.

The word "yang" has to be taken in the sense of "turned to south as to a bright point." Thus, if we take a river, its "yang" bank will be the northern bank, as it is turned to "yang," while just the opposite will be the case of a hill. We can understand now why the names of 洛陽, 涇陽, 渭陽 are to be translated by "on the northern bank

of the Lo, Ching, Wei rivers" and the name of Hwayin 華陰 (縣) by "on the northern slope of the Hwa." Names like 夕陽, 朝陽 (if they are names) which have a preceding definition (朝, 夕) do not, of course, admit the aforesaid meaning. If we imagine a place which is situated on the northern bank of a river and on the southern foot of a mountain, we ought to say this place is "on the yang side of both." That is the explanation of the term Hsien-yang 咸陽, the ancient name of Tsin Shih Huangti's capital and modern name of Hsien-yang-hsien (咸陽縣), a district near to Si-ngan-fu.

From this place we proceeded directly to the south of Ho-nan-fu (Lo-yang-hsien), our point of interest being some Buddhist sculptures at the Dragon Gate of Honan (伊闕龍門). On our way there we visited a place called 關林廟, Kwan-lin-miao, *i.e.* grave of Kwanti (關乃林關帝之陵寢也). That is a big place with some huge temples, the most interesting of which is perhaps one where the divinity is represented as reading with respect the Annals of Confucius (春秋) on one side of the temple and sleeping quietly in his bed on the other. Some huge panels introduce you to the mystery of this religious conception. One of them says: 凜然, *i.e.* "tremblingly reading." Another announces: 少憩 "reposing a little!" To those who are acquainted with the style of the Chinese treatment of their religious subjects there is nothing particularly remarkable in this temple. In the province of Shansi, where the cult of Kwanti is predominant, one may see sometimes a household of Kwantis represented like some true bourgeois with their numerous progeny in the hands of nurses, with kitchen fully provided with utensils and implements, with scribes, porters, etc. etc. This is common to the Chinese religion in general, and there is nothing else to be noticed at this place if we except

perhaps the unexpected discovery of the tomb of the 山西夫子, *i.e.* of the Great Man of Shansi, in Honan.

When we came to Lung-men (Dragon Gate) we saw two rocky sloping hills, of the general Chinese and Siberian outline, that seem to climb up as if they did it against their will. Both slopes of these lazy hills that are turned towards the river Yi, which runs between them, are honeycombed with grottos in which are sitting quietly some Buddhist figures, the centre of our attention. I cannot say very much about the figures that are most frequently met with inside of these grottos, although they betray sometimes the influence of real Indian art. The great majority of them represent a very well known group showing Buddha with his two bare-headed disciples, buddhisatras *ad libitum* in number and the four "celestial kings," ugly and fearful creatures, trampling under their feet demons or evil-doers.

The real gem of artistic work is not, however, to be found in these figures. We have to go farther on, and discover it in two or more grottos which are of an old date and require a patient investigation. In these grottos we see a symmetrical row of nicely shaped niches. Inside of each of them is sitting a buddhisatra, represented as a beautiful female figure with graceful form. These are worked out so boldly and finely as to fill you with æsthetical enthusiasm. You admire in these figures the fine conception of the human body, perfectly proportioned, postured and set to the movement of life. The waist is rather too slender, but you will see something more akin to our idea of proportion if you climb up to the top of the hill. You will see in a grotto two sculptured figures, which will impress you at once, and you will ask yourself immediately: But where is the "ὀινοχόη"? To find the Greek style of sculpture in China, is in no way usual for an archæologist.

The inscriptions at the sides of the statues in these niches tell you that such or such an Empress, General or somebody under their command, bearing very often a foreign name (Hun, Turk or Tartar), employed an artist to cut an image of this or that buddhisatra. Together with some very interesting bas-reliefs, which represent religious ceremonies at the early epoch of the real triumph of the Chinese Buddhism, these figures illustrate to us most brilliantly the period of Chinese Art for the 5th and 6th centuries of our era (Northern Wei 魏 dynasty). The importance of these sculptures will be duly illustrated and explained in the course of two or three years by M. Chavannes. This future book on the History of Chinese Sculptural Art (as a supplement in a new edition of his *Notes sur la sculpture sur pierre en Chine*) will give us a complete treatise on this subject, provided with data and facts. It will give us also numerous reproductions of photographs and rubbings that have been taken during our travels in Shantung and our stay at the Dragon Gate of Honan.

Perhaps not every one of my readers is acquainted with what I should call "religious vandalism" in China, so let me introduce you to this peculiar form of the earnest zeal of Chinese people. Suppose that there is an ancient statue in process of ruin: a religious eye looks at it compassionately and then decides to cover it with a mask of painted clay, as it will certainly "look better." Buddha will be transformed into Laochün or somebody else, it does not matter whom, and all traces of the ancient work will be buried under this barbarous disguise. This sort of thing we notice everywhere in China.

The rocky country around the Central Sacred Peak of China (嵩山) has very few remains of antiquity. These are represented by six stone gate pillars of the Han

epoch, engraved with most interesting bas-reliefs. These bas-reliefs give us a supplementary illustration to the series of Han bas-reliefs that are known to us, thanks to M. Chavannes and Dr. Bushell, and that are to be found in the country of Chia-tsiang-hsien 嘉祥縣, belonging to the district of Chi-ning 濟寧, of the Shantung province. We find in them the same bold and fine picture of the everyday life of that period as in those of Shantung. Moreover, here too we notice immediately a peculiar set of mythological images of the same epoch of Han, produced by a very original and unfettered imagination, and treated with a remarkable simplicity and vigour. These bas-reliefs are of prime importance for the students of Chinese Art and ancient folk-lore, although the latter subject is very difficult to cope with. We do not, indeed, understand in the subjects of these Han bas-reliefs many of the images, figures, allusions, but the time has now come for working out the material by a scientific method from the facts and data as well as from reproductions of genuine specimens.

Faithful to my purpose of giving here only an archæological survey of the country around Loyang and Ch'angngan, I must not speak about what I should call "modern antiquities" in that country, such as the temple of the Central Peak (中嶽廟); which like nearly all of the temples of China is built according to a common architectural recipe. It is certainly built after the model of the famous temple of the Eastern Peak (東嶽廟).

Another temple of this kind is 萬歲觀 "temple of Imperial Longevity," which is situated, like the temple of the Eastern Peak, at the foot of this mountain in the same district of "Sacrificial Ascension" (登封縣). The name of this temple (not its modern name, which is 崇福宮, the palace of the god who bestows the highest point of happiness [*see*

Legge, *Sheking*, Pt. III, Bk. 2, ode 4 § 4]) shows us that it was built in memory of a fine incident of Chinese historical lore, *viz.* that when the Warrior Emperor of the Han dynasty was ascending the Central Peak for the purpose of sacrifice (登封), all the people around heard the mountain shouting "Myriad years!" to the Emperor (山呼萬歲). As to the antiquities, there is but one thing of importance to the students of Chinese history, *i.e.* a decree of Genghis Khan in favour of the Taoist priests, written in a peculiar Mongol-Chinese style and cut on a stone which we found half buried in the earth.

There are many interesting things to be seen at the monastery of the Young Forest (少林寺) situated on one of the side slopes of the Peak. Such are, for instance, the images of buddhisatras, a supernaturally-taken image of a most renowned guest of this place—Budidharma, but nothing of especial interest to an archæologist.

The route from Loyang (Ho-nan-fu) to Ch'ang-ngan (Si-ngan-fu) illustrates the sure position that has been the happy destiny of the rulers of this country "Inside of Barriers" (關中). The road passes between two high walls of hard loess formation and is quite inaccessible to invasion from the outside.

Before reaching Ch'ang-ngan we pass by the temple of the Western Peak, which is situated on the northern foot of this mountain (Hwa-shan 華山). Its huge buildings are not of more importance than those in the temple of the Central Peak. I believe too that they are likewise built after the plan of the Eastern Peak temple in Shantung.

The Western Capital of China, the modern city of Si-ngan-fu, is likewise of some little importance for the archæologist, but it is, of course, very interesting in itself as a big city with its famous travelling palace (行宮), in which

the Emperor and Empress Dowager took refuge in 1900; with some traces of the Manchu dominion, etc. etc. A kind of Epigraphical Museum (碑林) by the side of the Confucian temple affords some interesting inscriptions, some of which M. Chavannes has already published in the *Bulletin de l'Ecole Française d'Extrême Orient*. The most important of the figures and inscriptions found at the neighbourhood of Si-ngan-fu are the six horses of the second Emperor (太宗), of the T'ang dynasty a nice specimen of a fine and artistic Chinese work, and some curious inscriptions of foreign dynasties in China.

The Principles of Chinese Law and Equity.

By E. H. Parker.

Since the excitement caused by the Russo-Japanese war, the notices which have appeared concerning projected reforms in the administration of Chinese law have attracted but little attention; yet the subject, which is rapidly developing, may be fraught with tremendous consequences in the near future. A Chinese imperial decree of April 24, 1905, recited how the throne had been advised to recast some of the laws in accordance with the spirit of the age, and how it had been resolved to abolish at once the cruel lingering punishment of hacking the body. It is apologetically explained that the Manchus, previously to their assuming control of the Chinese Empire 250 years ago, knew no punishment severer than simple death; but that, 'contrary to their own merciful inclinations,' they had been induced to take over this and other exaggerated forms from the laws of the preceding dynasty. In future, therefore, decapitation and strangulation, either immediate or after a period of revision and delay, were to be the only death punishments; the branding of criminals on the face, the exposure of decapitated heads, and the decapitating of dead bodies in the case of criminals not taken alive, were also

NOTE.—The chief authorities for the following are the legal chapters in the dynastic histories, eked out by occasional allusions to *causes célèbres* in other chapters of the same histories. The legal chapters are as follows:—*Han Shu*, 23; *Tsin Shu*, 30; *Wei Shu*, 111; *Sui Shu*, 25; *T'ang Shu*, 56; Old *T'ang Shu*, 50; *Liao Shu*, 61; *Kin Shu*, 45; Old *Wu-tai Shu*, 147; *Sung Shï*, 199; *Yüan Shï*, 102; *Ming Shï*, 93; and the *Tung-hwa Luh* of the present dynasty.

abolished. A later decree foreshadowed the abolition of torture during trial; and apparently this is intended to disappear too, for shortly afterwards one of the stipendiary magistrates at Peking was dismissed from his post by the Emperor for disobeying the new law in a civil case brought before him.

Two memorials from the Board of Punishments to the Throne at once set about reforming the laws on robbery with violence, and providing funds for the proper conveyance of prisoners and witnesses at the public expense: in this connexion the laws of England, France, Germany and Belgium were compared, and reference was made to the Chinese code laws which prevailed 500 and 1,000 years ago. The matter is still (1908) in a transition state.

The fact that Chinese law is in need of practical reform in no way involves the admission that China is devoid of a legal history and equitable principles; nor must it be forgotten, when we criticize Chinese severity, that until ninety years ago Englishmen guilty of treason were cut down from the gallows whilst alive, and had their entrails taken out and burnt before their eyes: women were burnt alive for treason until 1790; and even until 1870 men convicted of treason were supposed to be quartered after execution. Until William the Fourth's time, highwaymen and other notorious criminals were gibbeted in chains and handed over to surgeons for dissection; and the late Mr. Justice Fitzjames Stephen, in his Digest of our Criminal Law, himself alludes to the atrocious severity of our former larceny laws: hanging for sheep-stealing, for instance, was common enough in Dr. Johnson's time. I believe I am correct in saying that up to the beginning of the late Queen Victoria's reign there were 200 offences for which a man might be hanged; and even now our floggings, though rare, are as brutal and torture-causing as any flogging the Chinese

ever administered, and can only be justified on the grounds upon which the Chinese justify themselves. We must therefore make reasonable allowances for other nations; and in any case it must be conceded that a peaceful industrious civilization, containing within it such enormous powers of passive resistance to foreign aggression as China does, necessarily possesses many an occult virtue, the secular value of which our own ignorance may have hitherto failed to bring properly to light.

As a matter of fact China possesses a very extensive and perfectly consecutive legal history: throughout all the changes of dynasty appeal has been made unswervingly to the same ancient principles, and there has been almost no borrowing at all from foreign sources. The foundations of existing legal principle are nearly all to be found in the old classical literature,—the same literature which suggested to Confucius, and to the other Chinese philosophers and legists, both before and after him, the various types of political religion: in fact, ritual, law and religion are simply different expressions of the single all-pervading principle of filial piety, which is the kernel or root-motive of all Chinese ethics.

Sir James Stephen has pointed out that, even in our own time, the conception of the word Law as meaning nothing more than *a series of sovereign commands* is only gaining ground very slowly. A 'command,' and a 'sanction' wherewith to enforce the obligation born of that command, are the precise definitions laboriously worked out by the great jurist Austin. This idea is clearly brought out from the very beginning of Chinese legal history, except that the automatic sanction and the command of nature seem to form at first one indivisible unit. Sir Henry Maine, in his Ancient Law, has pointed out that Austin fails to provide us with a motive for command; but the Chinese view that all

government must accord with the smooth workings of nature supplies the missing motive. 'Punishment laws' rather than 'laws and their punishments' is the idea as conceived by the Chinese mind. But the most original thing of all to our European minds is the inseparable connexion between making war and enforcing the law: under the head of the 'greatest punishments' come making war and putting to death; the 'secondary punishments' included castration, cutting off the feet, slicing off the knee-cap, and branding; the 'minor punishments' flogging and the bastinado. The object of law was to keep the feudal states in order, to make officials do their duty, and to restrain the people from excess. Thus it will be seen that the Chinese conception of law is pre-eminently criminal law. The Emperor as sole lawgiver is the Vice-gerent of Heaven, and it is his duty to govern directly and through his agents in accordance with the harmonious order of nature: if he fails to do so, and persists, he is liable to be overthrown. The law of nature is that life perishes in the autumn; hence that has always been the time for executions.

Unjust judgments shock the smooth workings of nature, and call down various disasters. So far as man is concerned, his five natural relations are those of subject, father, husband, brother and friend. But, so long as the Emperor governs with reasonable integrity, he is entitled to the absolute obedience of all his lieges. The Emperor is to the State on a large scale exactly what the *paterfamilias* is to the family on a small scale, the function in either case being that of maintaining order. Our saying 'Spare the rod and spoil the child' is therefore well expressed in ancient Chinese by 'The lash may not be relaxed in the family, nor punishments in the State, nor arms in the Empire.' The laws are compared to the bit and the rein; to the axe for lopping off evil growths; they are the supports of academical teaching, like the stings used by

insects for self-protection; beginning with war and ending with rules of propriety; instruments for maintaining an even level; and so on. The government in no way interferes with the management of the family; on the contrary, the whole resources of the State are placed at the service of each family-head, on condition of his being politically responsible in return for the loyalty and order of his family. The whole Chinese administrative system is based on the doctrine of filial piety, in its most extended signification of duty to natural parents and also to political parents, as the Emperor's magistrates are to this day familiarly called. China is thus one vast republic of innumerable private families, or petty *imperia*, within one public family, or general *imperium*; the organization consists of a number of self-producing and ever-multiplying independent cells, each maintaining a complete administrative existence apart from the central power. Doubtless it is this fact which in a large measure accounts for China's indestructibility in the face of so many conquests and revolutions. The very name for 'the Government' is still the 國家 'State Family'; and the very name for 'the people' (of China) is still the 百姓 'Hundred Surnames.' The function of the *paterfamilias* is to maintain harmony in the family; that of the Emperor to preserve order amongst the mass of families: evil rule outrages the inspiration, or, as the Chinese call it, the 'benign afflatus' of nature, and calls for correction; failing which the 五行 Five Elements go wrong. Hence there is really no human 'command'; the sanction of outraged nature is automatically applied by nature's executive officer, the Emperor.

The Chinese idea of law thus being castigatory, it is not to be wondered at that there is no science of civil jurisprudence in the European sense. Moreover the executive and the judicial powers have always been wielded by the same hand. All matters of what we should call Family Law are left entirely

to the family or clan ; the government in no way concerns itself—at least so far as taking the initiative goes—with births, marriages, deaths, burials, adoption, legitimacy, divorce, mourning, testamentary dispositions, division and transfer of property, joint ownership, mortgages, sanitation, medicine, midwifery, sobriety, or morals ; so long as these matters proceed in a normal way, and do not infringe the interests of the Board of Revenue, the licence laws, the principle of ancestral continuity, the currency laws, the revenue laws, and, above all, the 五倫 Five Cardinal Relations. These are all questions for the family council, and it is only on the comparatively rare occasions when the council actively and spontaneously seeks the assistance of a court that the officials take cognizance : even a murder may be quietly ignored if the clan concerned decides not to complain. In the same way, commercial jurisprudence lies within the private ken of the different trading guilds ; banking questions are decided by the marvellously close and effective organization of bankers ; junkmen, fishermen, pawnbrokers, post-offices, squatters, money-lenders, doctors—in short, all industries—manage their own affairs and pay the fees with the minimum of government interference, if any; and even then the official action is taken in the interests of public order rather than to assert a legal principle : and although a few laws concerning marriages, inheritance, land transfer, usury, brokerage, etc., are laid down in the codes, these rather express what is the universal custom than impose any fresh 'command.' There is, strictly speaking, no contract law at all except as touches the supreme contract of marriage. Thus, take the rate of interest that pawnbrokers may charge, and their licences ; or the permits to sail in and out of port : in the one case the needy classes are protected from extortion ; in the other travellers are protected from pirates. Should it happen that any family or

any industry see fit to claim the sanction of a court of justice, it does not at all follow that such court would announce, still less create, a law for itself: on the contrary, it would do exactly what our courts do, and what they did to a greater extent before statute law largely replaced common law—it would declare the law, or adopt the customary law, local or general, as ascertained on evidence. This is only another way of saying that in most matters China is governed by the customs of ancestors, or common law; that the common law is administered by the people themselves; and that the State (unless when specially invited) only steps in to prevent a breach of the peace, such interferences rarely extending beyond persons holding official rank for any other reason than this last. It is a question whether liberty in any country, even in our own, has ever advanced beyond this stage. An eloquent prelate about twenty years ago created some sensation by his remark in the House of Lords that he would rather 'see England free than England sober': there is in the same way a certain free trade in morals and religion in China (except where the ancient filial and ancestral duties are concerned), and her rulers have always preferred to 'see China free than China educated,' so far as interference with family life is concerned.

According to cherished tradition—which, however, the best-informed Chinese do not take too seriously—the most ancient monarchs maintained order by inculcating the principles of propriety, only introducing punishments occasionally: even then it was usually found sufficient to imagine the punishment, and to attire prisoners in a singular garb supposed to correspond with this or that penalty: thus those by way of being branded wore black hats; those to be deprived of their noses, red trousers; those condemned to sliced knee-caps, black coats; those to be castrated, coloured shoes; those

to be decapitated, petticoats and no collar ; and so on. From the very earliest times banishment was resorted to. Under extenuating circumstances the principle of ransoming punishment for a money payment was admitted; and to this day the same thing is allowed, at least in theory, though in practice it has a good deal fallen off. But even so far back as 230 B.C. a well-known Chinese philosopher, Hsun-tsz 荀子 *alias* 孫卿, who took a pessimistic view of human nature, exposed in his chapter on Law the fallacy of this view of ancient leniency : he said :—

'It is evident crime went on then as now, else there would have been no prisoners liable to these severe nominal punishments. The principle is a false one, moreover. If you are going to abolish death for murder, and mutilation for injuries done, how are you going to make the people dread ? The great thing is to prevent crime; to condone it is to nourish wrong-doing. All this nonsense about pictorial punishments is but a latter-day protest against the cruel and capricious excesses of modern times. Rewards for good, punishments for evil, the principle is the same; uncertainty and inconsistency are the only bane. Consequently a good government is always a strict one and a bad government is always a lax one. The real meaning of the much-quoted ancient tradition about pictorial chastisements is that punishments were always figured or pictured after the *tao* of Heaven.'

Here we have a Chinese philosopher, whose works are still extant, laying down 2,200 years ago what is practically Jeremy Bentham's doctrine of pleasures and pains. He also alludes to the principles of justice recommended by the great Taoist apostle Lao-tsz who lived three centuries before him, and in such a way as to suggest that he must have been familiar with Lao-tsz' writings.

Although competent critics are agreed that precise dates in Chinese history cannot be ascertained further back than 841 B.C., there is no reason to doubt the main facts recorded in their chronicles, especially when these same facts are persistently cited in various connections, in works of different classes, and by each successive dynasty. Thus about 950 B.C., 150 years after the establishment of a new dynasty, but when times had become degenerate once more, the King, Muh Wang, 穆王 decided that law reform was necessary in order to maintain proper order amongst 'the hundred families,' as the Chinese people are still collectively termed. Dr. Legge gives a full translation of this ancient code 呂刑 or 甫刑 in the fifth section of his Chinese Classics (History Book, or *Shu-King*). As to the second historical code, during the lifetime of the rival philosophers Lao-tsz and Confucius, that is towards the end of the sixth century before Christ, at a time when imperial China was about to break up into a collection of warring vassal states, the prime minister (Tsz Chang 子產 *alias* 公孫僑 of Cheng 鄭) of one of these states, who was a near relative of the reigning duke, and also an acquaintance of Confucius, for the first time in history had the laws cast in metal for the information of the people. The premier of a neighbouring state (Shuh Siang 叔向 of 晉) disapproved of this action as a dangerous innovation calculated to make the ignorant people look to the fixed letter of the law instead of abiding by the ancient principles of propriety, as declared on the merits of each case after each case had occurred; in other words, instead of accepting the *themis*, *diké*, or inspired judgment of the magistrate. Even the radical philosopher Lao-tsz had always preached the doctrine of keeping the machinery or 'implements' of State concealed from the vulgar eye; and in this particular instance he was supported by Confucius, who argued that the standard of right and wrong would

henceforth infallibly be transferred from the ruler's conscience to the written law. He was full of admiration for the innovator on other grounds, but not on this one; and he outlived him seventeen years. This event of defining the law publicly was considered so important that dates were at that time occasionally calculated from the 'year of the casting of the laws'; just as the Romans used to count juridically from the 'year of the Twelve Tables,' which were cast or engraved upon metal about eighty years later than their Chinese prototype. These laconic Western laws, the written foundation of Roman jurisprudence, just as the Chinese tripod laws may be termed the remote basis of existing Eastern codes, exemplify very plainly the two different casts of mind in East and West. The Roman laws dealt with proceedings in a civil suit; action by wager; slavery for debt; the absolute power of fathers over children and slaves; inheritances, testaments, women's position, and tutorships; ownership, prescription, and transfer; easements; crimes against person and property, the *lex talionis*, lampoons, the rate of interest, and false witness; appeal from the judge to the people; cost of funerals; caste marriages; pledges for sacrificial debts, and so on. Nearly all these matters were either abandoned to the jurisdiction of the family, or were ignored by the earliest Chinese legislators, though several of them find a place in later codes. So far as we can judge by more modern categories of the quality of ancient Chinese offences, they seem to have been in the great majority of cases treason, robbery, theft, arson; or official pilfering and bribery; and the only questions for the judge were whether to execute, mutilate, or flog; for the ruler how to secure justice, see that the punishment fit the crime, and stave off Nature's wrath by making it the interest of his judges to be just. In those days there was a popular saying that 'coffin-makers always like a

plague,' meaning that 'the policeman likes a good case'; and in the same way it was argued that if the central government, in its anxiety for tranquillity, encouraged those local authorities who exhibited the greatest zeal in securing convictions, the inevitable result would be to discourage the upright men who worked honestly for the people's interest. As with our own law, no child under seven years of age could be held guilty of, or be punished for, a felony: this merciful provision was extended by the ancient Chinese legislators to old persons of eighty and upwards.

There were two other prime ministers of the fourth century before Christ who made for themselves lasting reputations as legislators. One (Li-kwei 李悝 of 魏) instituted a new land system, very like that proposed for China by Sir Robert Hart several years ago, under which every available acre was worked out for adequate but fair taxation. He also collected into six books or main heads all that was best in the laws of the different feudal states, and composed therefrom a work styled the 法經 'Legal Classic,' which may be compared with the Roman Institutes of Gaius discovered at Verona about a century ago by Niebuhr. Most of these Chinese laws were connected with robbery, the lighter offences being roguery, getting over city walls, gambling, borrowing, dishonesty, lewdness and extravagance, transgressing the king's commands, etc. This work was carried to the powerful kingdom Tsing (秦), which 150 years later conquered the whole of China, by Wei Yang, 衛鞅 (or 公孫鞅 of 衛), a young man who, like an ancient Bismarck, reorganized, developed, and became premier in that kingdom, where it was adopted as a kind of code, but with considerable additions in the direction of cruelty. It is really this code which, in a modified form, is at the root of all later Chinese law of the positive kind. In spite of his great services to this rising

State, the chancellor in question made enemies by his unrelenting thoroughness, and was in the end put to death on the accession of a new king he had offended whilst yet a mere prince or heir-apparent. The other man 申不害 is often called the 'Chinese Draco,' on account of the extreme severity of his laws; in addition to which he was a philosopher of the Taoist school; and, indeed, at this time there can be no doubt that such precise philosophical notions as the Chinese were beginning to have upon the political branch of law were drawn from the stern and radical Lao-tsz rather than from the courtly and conservative Confucius: but that does not mean very much, for it was then the complaint of both these philosophers that men went on fighting for power and personal interest, totally oblivious of the prophets who were crying out in the wilderness for man's salvation through propriety and right.

Yet another Taoist philosopher and severe lawyer (who has left some of his works behind him) Han Fei-tsz 韓非子 sought office under the same powerful revolutionary State one century later than the above two events: this was just when the conquest of China was beginning; but the jealousy of the then chancellor Li Sz 李斯 of that rising kingdom, who poisoned his guest and rival, prevented the lawyer in question from having any permanent practical influence upon China's destinies. It is curious to notice, however, that most prime ministers of minor kingdoms were introduced from other states; and this fact may possibly have something to do with the modern rule that no civilian can serve in his own province.

All that has preceded refers to the period anterior to the great revolution of the third century before Christ, to the destruction of literature in 213 B.C., and to the founding of centralized absolutism much as it exists to-day. In those

good old days, though the punishments were cruel, there were none of the more modern lingering tortures; nor were relatives of a criminal punished with him, though it appears that in very ancient times at least a threat of this kind had been made. Doubtful cases were tried in public, and the benefit of doubt was conceded. Moreover, even mutilations were coupled with, or excused by, a kind of compassionate utility: thus the branded were made gate-keepers; those deprived of a nose sent to serve as frontier pickets; those without feet, and therefore unable to chase, looked after valuable wild game as park-keepers; those whose virility was cut off tended the female apartments; whilst the unmutilated convicts performed gang-work. It was one of Sir James Stephen's favourite sayings in 1876 that, as material civilization advanced and we became more comfortable, men grew less and less inclined to make their fellow-creatures, and even their animals, more miserable than was absolutely necessary. Without in any way attempting to palliate cruelty, I may point out that in primitive conditions it is difficult to make wrong-doers more uncomfortable than ordinary folk without causing pain or shame. A naked savage cannot be deprived of anything but the means of gratifying his appetites. Only twenty-five years ago the Foreign Office called upon His Majesty's Consul at Canton for some remarks about torture, and these remarks are still on record in the China Department. They were in effect:—

'When a free man lives in a putrid atmosphere on repulsive food, eaten up by vermin, his body notched and distorted by painful labour, without comforts, pleasures, or distractions of any kind, as indeed from our point of view actually do the majority of the Chinese poor, it is difficult to make a prison more uncomfortable for the convict than

is his own house, except by imposing still greater discomforts than he is born to upon his person and freedom of movement.'

But there are abundant maxims and sayings, notwithstanding, that prove the existence of merciful feeling in the ancient rulers. One, quoted century by century to this day, was: 'Rather let a rogue escape than risk killing an innocent man.' Whilst moderate justice was considered appropriate for a normal political condition, it was held a good political maxim to apply the law in a simpler and easier way when new systems of rule were being introduced; and, on the other hand, it was a wise precaution to be exceptionally severe when the State showed signs of anarchy. Perhaps the oldest maxim of all is: 'In punishment be intelligently compassionate.' In hopelessly degenerate times the radical philosopher Lao-tsz was in favour of the fewest and simplest laws; but he insisted on prompt, secret, and effective application of punishment by properly qualified officials. Confucius (a little later) has left several striking remarks on record. He says: 'As to convicts, I go with the rest; we must necessarily condemn, if only in order to avoid condemning still more of them later on.' Again, 'The ancients understood better than ourselves the art of preventing crime; now the best we can do is to avoid punishing crime unjustly. The ancient magistrates always hoped to save a prisoner's life: now we seek to prove it forfeit. Better let a real criminal go free, however, than slay an innocent man.' 'I allow one generation to a new dynasty for the gradual introduction of benevolent rule, and I allow a hundred years to abolish killing and mutilation altogether.' 'A benevolent ruler must have courage too; his rectitude manifests itself in preventing crime.' 'Unjust punishment damages the administration, and a bad

administration touches each man's person.' 'Government must strictly execute its own terms.' Two centuries later than Confucius, Mencius has a few remarks to make: he allows considerable latitude, and even indulgence, to a ruler so long as that ruler keeps in sympathetic touch with the people; but he says: 'No truly benevolent ruler will slay an innocent man, even to make secure his own rule.'

The great Chinese revolution of 2,100 years ago introduced several new crimes as well as many monstrous punishments. The chief intellectual agent in it was the chancellor, mentioned above, who poisoned his visitor. It was, at his recommendation, made an offence punishable with death to conceal books, or to own any except the few agricultural and scientific works which were not on the 'Index Prohibitory'; fearful tortures were introduced, and three generations of relatives were involved in one man's political crime. The name for 'Emperor,' now still in use, was then first introduced, and a homogeneous system of administration in all important matters was effectively established all over China. But though this powerful innovator Ts'in Shi Hwang-ti 秦始皇帝 was an able man, his methods were altogether too tyrannical, and after his death in 210 B.C., and then after eight more years of very chivalrous and picturesque fighting, a new and permanent dynasty was founded on practically the same lines: ever since that things have remained very much in *statu quo*, even down to our own days.

In accordance with one of the ancient politico-legal maxims just mentioned, the new dispensation began by abolishing the whole network of harassing law, and by enacting three simple rules for the orderly government of the Empire; to wit, death for homicide; compensation and imprisonment for wounds and robbery; all else being left to the people

themselves. This was called the 約法三章 'Tripartite Bargain with the Elders of the People,' and the 'all else left to the people' still holds good, whether intentionally or no, in a measure to this day. The frank and tactful geniality of Han Kao Ti 漢高帝 the new ruler's personality has probably more to do with the credit his memory still enjoys than the intrinsic wisdom of his summary legal methods; but, however that may be, his 'three short rules' have established a reputation in China little short of that achieved by King John's Magna Charta amongst ourselves. But the Chinese are and always have been very grateful to their rulers for small mercies, and they have always been found ready to idealize any gracious sovereign acts. The Emperor, under the guidance of Siao Ho 蕭何, an astute chancellor, rightly refrained from introducing new measures, and was probably only giving fuller effect to ancient laws and customs when he granted this short charter; which was apparently all that King John did, except that, unlike the Chinese ruler, the English king had only the grace to do it under compulsion. The vicarious punishment of relatives was abolished, but official superiors and witnesses were obliged to denounce offenders. But the much-vaunted three simple rules were soon found insufficient for practical use when things quieted down; when the sword gave way to the ploughshare; and when the new dynasty felt secure in its power. The chancellor Tsao Ts'an 曹參 who (as also his successor in office) professed the 'masterly inactivity' principles preached 300 years before that by the great Taoist philosopher Lao-tsz, found it necessary to re-introduce vicarious punishment for treason, and to select as many of the general laws of the revolutionary dynasty just ousted as were suited to the people's old traditions, and also to their changed position; he proceeded to construct therefrom a code in nine

heads 九章 (being in effect the six heads of the 'Legal Classic' plus three new ones), which code, subject of course to extensive alterations, has from dynasty to dynasty always served as the basis of Chinese law; just as the Corpus Juris of the Christian Emperor Justinian forms in a way the practical basis of European law as a whole, affecting indirectly even the English and Scotch statutory laws, and in some instances the decisions under our common law. We have already seen that revolutionary China had borrowed its Institutes of Law from an active legal author in one of the feudal states; and thus we have an unbroken historical chain extending back from our own time for about 3,000 years, with no admixture whatever of foreign notions, or, at all events, of foreign law. The revolutionary law against concealing books was abolished by the founder's son, and literature was soon restored to its former influence, after a quarter of a century of extinction.

Now we come to a very prominent turning-point in Chinese legal history. The founder, his usurping empress, and his strictly legitimate son by her had all passed away; the obnoxious law against concealing books had, as we have said, been repealed, and another son, born in less honourable wedlock, sat on the imperial throne. On account of his calm, philosophic, and humane temperament, Han Wen Ti 漢文帝 is often styled by Europeans the Marcus Aurelius of China. His first act was to issue the following edict: 'Enforcements of the law are executive acts, the object of which is to prevent violence and assist the well-disposed: to visit the sins of convicted criminals on innocent parents, spouses, brothers, sisters and children seems to me most unreasonable. I wish for a report.' His counsellors, after due deliberation, advised that it had hitherto been found good policy to make people feel uncomfortable in advance by visiting upon them the sins

of their kinsmen after crimes committed, and that it would be better not to make any change. A second decree ran: 'When the law is meet, the people are honest; when punishment is appropriate, the people accept it without murmur. Moreover, officials are supposed to act as guides: if, instead of guiding the people, they punish them irregularly, they become tyrants. I wish for a further report.' On this the counsellors gave way: 'Your Majesty's merciful will covers far more ground than we can presume to understand the necessity for.' To illustrate the continuity of Chinese history, it may be mentioned that this edict of 2,100 years ago is still on record; is quite intelligible to modern ears; and still forms part of the stock legal diction, just as does the celebrated declaration of the English barons upon the subject of legitimacy: 'We will not change the laws of England which have hitherto been accepted and approved by our ancestors.'

But, if we inquire closer into Chinese history, we find that this picturesque event is another case of idealizing: not to mention his grandson Han Wu Ti 漢武帝 and most illustrious successor, whose financial straits and palace intrigues led him to enact many hasty and cruel laws, that very 'Marcus Aurelius' himself was, during a subsequent rebellion, unfortunately induced to depart from his own noble principles. There was, however, one other *cause célèbre* during the reign of this humane Emperor: it happened after he had been on the throne for nearly twenty-five years, and the anecdote is as well known in China as the story of Brutus and his condemned sons Titus and Tiberius is known in Europe. A Chinese physician and local official Ch'un Yü Yi 淳于意 was summoned to court for peculation, a crime which rendered him liable, under the new code as under the older ones, to the penalty of mutilation: having five daughters, but no son, he bewailed

the luckless fate which deprived him of a representative capable of sacrificing himself upon the altar of filial duty in accordance with the maxim 'A father's debt the son repays.' His youngest daughter stung by these reproaches, and knowing that her father was the victim of private spite, insisted on accompanying her parent to the imperial court, where she pleaded his case before the Emperor with such eloquence and effect that his Majesty at once decided to abolish as barbarous the punishment of mutilation. Hard labour at the Great Wall, shaving the head, the collar or yoke, bastinado and flogging,—these were substituted for mutilation, and really form the nucleus of the modern system.

These and similar imperial orders were, it must be confessed, often rather symptoms of growing change than definite registrations of permanent radical improvements; for, owing to China's enormous size, and to the apathy of local rulers, satraps and magistrates, the imperial decrees, unless repeated and persisted with, seem often to have remained a dead letter, especially where only the interests of the masses were concerned, and where no powerful influence was at work to insist on following up the order. The first Sz Ma Ts'ien 司馬遷 of Chinese true historians (whose great work 史記 has recently been translated into French by Professor Chavannes) was himself cruelly deprived of his manhood by the grandson just mentioned of this humane Emperor, and this for the purely technical offence of remonstrating with the monarch in favour of a defeated general; and he leaves on record a pathetic letter to a friend bewailing in resigned terms his miserable fate, and characterizing himself as 'what's left from the knife and the saw.' It was this Emperor, Wu Ti, 武帝 who encouraged informers and delators, and developed the idea of forcing out confessions under torture, a process which

I cannot find to have existed in more ancient times. Still, notwithstanding the caprice or weakness of this or that ruler, the progress in the direction of reason and mercy was now fairly steady: doubtful cases were reheard at the capital; the local authorities were urged to use prompt dispatch, and not to confine people too long upon mere suspicion; steps were taken to check the bribery of officials and the corruption of clerks and police; a growing disinclination to extort confessions under the lash or rack was manifested; fasting and solemn formalities were enjoined when the time for carrying out death sentences approached; the number of bastinado strokes administered was more than once reduced along the whole line of offences; in spite of the ever-growing additions to the law categories, earnest endeavours were made to simplify the law as much as possible: and generally, it may be stated that during the 400 years of Han dynasty rule (200 B.C. to A.D. 200) a steady advance took place in the direction of mildness. For many centuries after that the question of reintroducing the mutilation punishments came up for discussion; dynasty after dynasty 'secured the stag' (as the Chinese poets say when they refer to the contests for empire); and each reigning house naturally had its own special code, but always based on the same old general principles, modified to suit the exigencies of the times. There never were any surprises or rival doctrines in China, such as our Gavelkind in Kent, and Borough-English in other parts of England, which flatly contradict the ordinary laws of descent and inheritance[1]. Referring back now for light, we may be disposed to ignore the codes of the minor dynasties

[1] Local rules of inheritance, etc. belong to private and patriarchal family customs, which very rarely come before the imperial jurisdiction. See the present writer's 'Comparative Chinese Family Law,' 1878 (out of print), originally published in the *China Review* for 1878.

which only reigned for a generation, in favour of those of renowned houses which maintained the throne for centuries; but that would be a mistake: each new dynasty of course assumed (and hoped) that it would continue, so to speak, for ever—for *wan sui* (the Japanese *banzai*), or for ten thousand years. Consequently we find that many of the most far-reaching and even best improvements were often introduced by short-lived reigning houses which only endured a lifetime or two. The general tendency of change ran in the direction of sparing life, facilitating appeals in doubtful cases, lightening the load of fetters, flogging on parts of the body less susceptible of vital injury, and sparing the modesty of females. The principle was laid down, moreover, that women were only responsible for the crimes of the family into which they married, and not of that which they had quitted. In the middle of the third century of our era there were thirty-seven groups (名) of punishment for ordinary offences ranged under the following heads: death three, shaving four, uninjured (完) three, hard labour three, ransomable eleven, fines six, miscellaneous satisfaction seven; and the chief heads under which offences were arranged were, as of old, robbery (not including terrorizing or trafficking in human beings), thefts, cheating, defrauding, trespassing, falsifying royal acts of state, etc. Treason was still punished by cutting in two at the waist, but responsibility did not extend to grandparents and grandchildren; for rebellion the whole three generations suffered; their bodies were pickled for exposure in the market-place, and their dwellings razed to the ground. In homicides the principle was recognized that relatives might take vengeance, but not after an imperial amnesty had been granted to the murderer. In the whole history of China I have not come across a single case of civil jurisprudence in the strict sense where any abstract rights between individuals

has been threshed out with considerations touching relevancy of evidence, damage to character, equitable set-off, nice definitions in contract, and so on. All cases brought before the Crown are, so to speak, brought up by special reference, because the family or commercial court below cannot settle it and applies for assistance.

For three centuries, 280–580, North China was under Tartar Hiung-nu; then Wei 魏, Pei Ts'e 北齊, and Chow 周 rule, and the native dynasties for the first time had to cross the Great River (or Yangtsze Kiang, as we usually call it) and fashion the best empire they could out of Chinese colonists and southern races only half Chinese. The march of law and order was about the same in both halves of China: for if the literary classes had carried part of their civilization over the river with them, the Tartars remained in possession of the old civilized soil; and thus both empires based their legal principles and humane improvements upon the same old classics and unshakable ideals. Strangling is now heard of for the first time as a death penalty; less grave than decapitation, because the body remains undivided for reappearance in the next world: the ancient punishment of tearing the body to pieces by means of horses is formally revived by both dynastic groups. No new legal principle of any kind is introduced by the Tartars, but one or two droll punishments certainly suggest foreign origin; for instance, wizards were condemned to carry a ram on the back, embrace a dog, and jump into a pond. In China proper, though the laws against inciting the people with baseless talk are severe, I have never discovered any law against wizardry or religion. Both in the north and south the 'grievance drum' was introduced, so that persons having a grievance could call forcible attention of the Emperor and his officers to an unredressed wrong. The native procedure of the Tartar dynasties was of course quite

summary, the tribe chiefs disposing of causes in a rough and ready way in front of the Khan's or sub-Khan's tent; as nomads they possessed no fetters or prisons, and being destitute of any native system of writing, they made arrests and recorded judgments by means of wooden tallies: most homicides could be ransomed with cattle and horses, like our own *weregild;* but all treasons were punished with pitiless extermination of the family. Yet just as the rude Goths at exactly the same date carved kingdoms and made excellent codes out of the débris of Roman civilization and law, so did the Tartars rapidly acquire at least a veneer of Chinese refinement; and some of their adapted Chinese codes are as much entitled to respect, when compared with the codes of the pure Chinese dynasties, as are the Edict of Theodoric the Eastern Goth or the Breviary of Alaric the Western Goth, which did excellent duty in North Italy, France and Spain. Curiously enough, the great Chinese statesman Ts'ui Hao 崔浩, who acted as premier, codifier and historian to the Tartars of the fifth century, was put to death with his three generations for telling the plain truth about the Tartar origin in his history. It is now that we first begin to hear of the characteristic Chinese punishment known to us as the *cangue*, or wooden collar, a kind of portable stocks. A good deal of the legislation consists in defining the weight and size of this instrument, the thickness and smoothness of the whip and bastinado, ameliorating the lot of prisoners, arranging the rate of ransom in copper and silk, and so on. Flogging on the back was abolished because the Emperor had chanced to see a picture of the human anatomy, and had discovered that the bowels were perilously near the spine. There is even one solitary instance in which the Buddhist desire to save life is coupled with an appeal to old classical principles as a reason for extending the system of ransoming crimes.

The second great turning period in Chinese legal history was the seventh century of our era, when, after many centuries of interminable civil strife and foreign war, China was once more permanently reunited under a vigorous native dynasty. Even before the sixth century was out, China had been reconquered by a native house (隋) of great intelligence and energy; but excessive ambition soon led to its premature supersession. Judgments had now to be written; law students were for the first time trained; the punishment of family members was abolished; the triple reconsideration of death sentences was introduced; and, generally, some far-reaching reforms were ordered, if not actually made. The principles of Buddhism had by this time been thoroughly examined; and moreover Christianity, the Persian religions, the teaching of Mohammed, had all been introduced into China: therefore there was some opportunity to compare notes and to soften away the asperities of the old punitory codes, though it must be confessed that none of the foreign systems is honoured by the least mention. Amongst the distinguished officers who received a commission to reform the laws on the basis of the improvements introduced by the short dynasty just mentioned, but minus its severities, was Siao Yu (蕭瑀), who was a strong supporter of Buddhism; and yet curiously enough he was one of those who pleaded for the retention of mutilation as a merciful respite from death. But the Emperor was firm, and from this date the ancient Five Punishments, as they have been previously described, were firmly established almost exactly as they now are; that is to say, death (decapitation and strangling); three degrees of banishment with or without flogging and hard labour to remote provinces; five degrees of penal servitude with or without flogging to places in one's native province; eight degrees of the greater bastinado, and five of the lesser

bastinado ; twenty punishments in all—although even so late as 1078 the question of reintroducing nose and foot cutting was unsuccessfully mooted again. Permission to commit suicide at home now appears for the first time amongst the favoured official classes. Offences were grouped under twelve heads : statutory definitions, or qualifications of the ancient statutes ; protection of the Emperor ; questions of official duty ; marriages ; imperial mews and stores ; independent political action ; theft and robbery ; litigiousness ; cheating and falsifying ; miscellaneous statutory offences ; deserters and escaped prisoners ; trials. There were, as in ancient times, eight grounds upon which special privileges might be claimed after sentence, but not in the case of the 'ten odious crimes,' of which we now first hear. Nothing could be more unsatisfactory or indefinite from our juridical point of view than this clumsy classification, which with slight variation seems to have remained almost unchanged for 1,400 years ; of course it can only be made even partially intelligible to us by examining one by one the specific crimes ranged under each heading ; but even on the face of it as it stands, it will be apparent, in spite of vagueness, that political offences occupy the chief place in the Chinese legislator's imagination, and perhaps that may be the reason why the Chinese, as a people, have always been obstinately inclined to leave politics to those whose business it is to run the machine of state, and have always managed their own private affairs with the minimum of application for state assistance : so far as I am aware, there has never been asserted a claim for popular rights beyond the mere right of being left with a bare competence for wife and family. The people of China have never 'cornered' their sovereigns.

It is to the seventh century that belongs another great principle which has possessed great vitality, and that is what

we called the triple applications for a death-warrant. The Emperor 太宗, having had reason to regret the fact that he had hastily ordered the execution of offending courtiers or statesmen, gave peremptory instructions that in future his commands were to be ignored until he had repeated them three times at decent intervals extending over at least two days; so that, to use our expression, his Majesty could sleep upon his wrath: moreover, warrants for execution were not to be forwarded any longer by express messenger, the idea being that the prisoner should enjoy every possible chance of a reprieve. There are some grounds for supposing that in very ancient times this triple appeal to conscience existed in the form of a thrice-repeated pardon, the last cry of which was by a legal fiction supposed to be too late to overtake the prisoner.

A few special instances of Crown Cases Reserved may be mentioned as illustrating the concurrent effect of scriptural injunction and ever-changing legal precept in evolving the principle of a judgment, or what our lawyers call, in imitation of the Roman jurisconsults, the *ratio decidendi*. A youth deliberately murdered his father's enemy, and was, on the face of it, liable to execution. But, it was argued, the ancient Book of Rites says that a son cannot live under the same sky with his father's enemy; whilst Confucius's annotated history asserts in general terms the duty of a son to avenge his father's wrong. The law nowhere actually lays down that such homicide is specifically excusable; if it did, it would appear to encourage murder and family feuds: still, the law is confessedly based on the general principles of the classics; hence in this case there is apparent conflict between general legal principle and specific law. It was decided that each such case must be separately reported and judged upon its merits. Another case occurred of a youth killing a man

whom he saw in the act of attacking his father, and then voluntarily giving himself up to justice. It was argued from Confucius's history that the motive of an act should be taken into account in proportioning a sentence; here the youth gave himself up, so that escape or concealment were not in question: he therefore received a reduced punishment. In one case the Emperor had not the heart to execute a corrupt official at Canton, who at an earlier stage in his career had done him good service. The Emperor said: 'I am supposed to carry out impartially on behalf of Heaven the rewards and punishments that may be due. In this case I am afraid I am manipulating the law to the discredit of Heaven. Put up a matshed in the southern suburb for three days so that I may do penance at the Altar of Heaven there.' (This singular compromise with Heaven recalls the expression *colpo di stato di Domeniddio* used apologetically by His Holiness Pope Pius IX to excuse his appointment to Westminster of Archbishop Manning.) The same romantic Emperor once in a fit of generosity sent to their homes 390 prisoners whose names were down for execution, ordering them to come up for judgment after the autumn. Not a man failed, and so all were pardoned.

In another instance the T'ang Emperor declined to sanction the death of an elder brother serving at a distance when the younger brother was found guilty of rebellion: eleven hundred years later a Manchu Emperor took exactly the same step. Another Manchu Emperor had a father's enemy case on appeal brought before him, and reversed the decision of the T'ang dynasty. But in the later case the circumstances differed: a son killed the son of the *convicted* murderer of his own father; the murderer being in the hands of the law, the son had no vengeance to satisfy, for the murderer was legally dead: moreover, by killing the

murderer's son, two lives were taken from one family in satisfaction of one life in the other. Hence the murdering son was sentenced to decapitation, subject to the chance of a general amnesty taking place before his name should be finally ticked off for execution. In the case of an escaped murderer, who delivered himself up on hearing that his father had been arrested, a conflict of opinions arose: it was argued that at no period of Chinese law had murderers been let off death; however, the Manchu Emperor considered the man's behaviour 'closely approaching nobleness,' and respited the decapitation for banishment and a flogging. But to go back. After the wars and revolution which accompanied the fall of the great T'ang dynasty there was only one copy of the laws to be found; but this was enough, and it formed the basis from which the next group of short-lived dynasties fashioned their codes. To this period belongs the abolition of confiscation of property and of the responsibility of relatives in all cases but treason; the cleansing of prisons, medical treatment of prisoners, decent conduct towards mere witnesses, and regular tabulation of the rates of ransom; but the anarchy was too great for these important reforms to be properly consolidated; however, in any case they were symptoms of healthy progress.

A law of the year 977 (Sung dynasty) made the murder by a stepmother of her husband's earlier son punishable as an ordinary homicide. In 1729 the Manchu Emperor made the offence punishable as before by strangulation if the murder deprived the husband of heirs. If the husband was dead, the stepmother must not have the privilege of ransom accorded to women, but her own favourite son, if any, must be strangled. If no son, then she must quit the family and go back to her own family, her husband's property being given to the murdered son's brothers and sons in

equal shares. It is about 900 years ago that the lingering death punishment (abolished in 1905) first appears both in South China and amongst the Kitan Tartars: it seems to have been reserved for the Mongols (1260–1368) in North China to introduce it on a regular scale.

Instead of plodding on from this point with the somewhat monotonous history of Chinese legal changes, it may be more interesting to start back from the position of to-day, and to work our way in a reverse direction to the point where we have broken off. The present Manchu dynasty has now reigned without a break for over 260 years, and the very first thing the new Emperor did on his accession in 1644 was to ordain that the laws of the Ming 明 dynasty—which had governed China for 300 years (1368–1643)—should be modified so as to include Manchu customs, and should be re-issued as the Laws of the Manchu Dynasty. In dealing with the question of general amnesties on joyful occasions, the responsible statesmen of the day gave signal proof of the continuity of legal history by quoting the dictum of a codifier 1,050 years before them: he had asserted that 'the states which find pardons unnecessary are the states which have just laws'; he also cited a second codifier of 600 years back, who had quoted the classical saying that 'appeal to principle was sufficient for the good, even though chastisement might be the sole effective appeal to the bad man.' The Emperor in justifying what may be styled 'benefit of clergy,' or special trials in favour of officials, and the exemption of Manchus from certain punitory degradations, referred back to the eight privileges introduced about 1200 B.C., *i.e.* the privileges of blood, friendship, virtue, ability, service, rank, zeal, and hospitality (the last referring to ambassadors). In another instance reference was made to the plea used by the

girl who tramped after her father to the court of the Chinese Marcus Aurelius, namely, that 'a man once judicially slain can never come to life again, however innocent he may be.'

The second Emperor K'ang Hsi 康熙 likewise made many appeals to classical principles, and, like his successor, laid down very definite rules exempting women from the necessity of appearing before the courts: all female witnesses and persons concerned in a case (provided they were not themselves accused) were to be examined on commission in their own houses. The treason laws of the present dynasty, it must be confessed, are as ferocious as they have ever been in China at the worst of times: all the odious punishments abolished by the decree of April 1905 were in full swing when the Manchus took over their predecessors' code, and have remained so; that is to say, slicing to pieces, and decapitating the dead; besides responsibility of relatives to the third generation both ways, slavery of the women and young boys, and so on. The fourth Emperor Ch'ien Lung 乾隆 in 1740 issued a new edition of the Manchu Code, alluding in his preface to the supposed pictorial punishments of extreme antiquity, and to the first real code 甫刑 of 960 B.C., mentioned above as translated by Dr. Legge. In addition to justifying several of his specific decisions in Crown Cases Reserved by referring back to the classics, the Emperor cites two cases a thousand years old, specially named in the Chinese legal records, in order to amend two decisions connected with the justifiable murder of a father's enemy by that father's son. These two cases have already been alluded to under the T'ang dynasty. The same principle is repeatedly laid down by the Manchu Emperor that was asserted by the Roman Emperors, namely, that 'though above the law, they considered themselves bound to live within the law.'

The punishing of mandarins *ex post facto* for not having foreseen, or for not having punished, a crime is also an extension of the responsibility theory which seems to have grown up under the Manchu dynasty.

Legal activity at headquarters in China seems to have fallen off with the advent of Europeans: of course ordinary routine business has been submitted to the Throne and disposed of in the usual way; and of course special legislation—as for instance in the matter of opium—has been sometimes found necessary. Curiously enough, the falling off in Manchu jurisprudence coincides in date with the translation of the Manchu Code by Sir George Staunton, who was with the Lord Macartney mission of 1793. At present our knowledge of Chinese law, as presented to us in its most recent or Manchu form, must be in a large measure gathered from that work, which is now quite out of print; but it must be mentioned that Staunton only translated the original kernel or ancient 'statute' part of the law, much of which is obsolete; he left entirely untranslated what may be termed the judge-made or case-law, which really forms the most important part of the work. The close corporation of law secretaries, who have quite a monopoly of the law clerkships in all Chinese courts, are the real persons who manipulate the latest decrees, fashion the judgments, and hold a balance between the Emperor and his judicial officers. By them the judge-made law is really created and applied. It is another instance of a trade worked with the utmost secrecy. Even so far back as 800 years ago, it was complained that 'all law now depended on the clerks' memories.'

The legal records of the purely native dynasty of Ming, which occupied the throne during the reigns of our Houses of Lancaster, York, Tudor, and Stuart, distinctly state that

all jurisprudence to their date is based upon the 九章 Nine Chapters of 200 B.C. (Han dynasty), as subsequently expanded and codified in A.D. 630 (T'ang dynasty). In 1373 this Ming dynasty published its code, which is confessedly based on that of 637, and has exactly the same twelve divisions. The Mongol dynasty, which practically began, so far as China was concerned, with Kublai Khan in 1260, is much better spoken of by the historians than one would expect, considering that it was a completely foreign government ruling China by pure force. Kublai is spoken of as quite a benevolent prince from a juridical point of view, and even his less capable successors are charged rather with a certain slipshod carelessness than with wanton injustice. Special features of this dynasty were the abolition of strangulation, and the creation of legislative privileges in favour of Buddhists, and at times of other priests. The Chinese both in the north and south seem to have had nearly all the benefits of old Chinese law; but the Mongols, mostly of course military men or officials, were under a special dispensation. For three centuries previous to the Mongol conquest, China was under two concurrent governments, that of the Tartars (契丹 and 女直) in the north, and that of the pure Chinese dynasty in the south: the space at our disposal will not permit of our saying more than this: the whole legal history is on record; progress can be traced step by step; and no considerable departure was at any time made from the accepted principles handed down from ancient times. A celebrated novel, so immoral that even in China it is prohibited, gives a powerful and vivid account of the corruption of those days.

On the whole it may be said, continuing our way backwards, that the southern dynasty was as shifty and as merciful in laws as it was literary and unusually weak in arms. But officials were now obliged to study the law, and

scholars began for the first time to hold judicial posts. For fifty years previous to this north and south rule, China was split up into innumerable contending local dynasties, (十六國) and it need hardly be said that during this welter of anarchy no startling advance was made: yet each dynasty—at least each of the five successive central ones, which are the only ones usually recognized by standard historians—naturally took for granted the possibility that it might endure for ever; and thus the very first step taken by each founder was to issue a code of his own, based, of course, upon the old codes already described.

Previous to that the great T'ang dynasty, to which we now return, ruled the whole of China with great glory for 300 years, these 300 years roughly covering the period of our Saxon kings: the legal history is very minute, and the special decisions are both amusing and interesting: as already stated, some of them are at this day just as medieval authorities may be quoted in England. So great was the reputation of the T'ang dynasty, that in the south of China to this day the Cantonese invariably describe themselves in colloquial speech as 'men of T'ang.'

On the other hand the general name for Chinese in the north is 'men of Han,' 'language or writing of Han,' and so on, having reference to the glorious period described in the earlier part of this paper, that is from 200 B.C. to A.D. 200, when three successive branches of the Han family sat upon the Chinese throne. During the 300 years between A.D. 280 and 580 China was ruled by Tartars in the north and native houses in the south: there is plenty to say about legal development in both, but this is not the place for saying it.

To sum up, the two great law dynasties of China are the Han (200 B.C. to A.D. 200) and the T'ang (600 to 900), and they alone of all purely Chinese dynasties (*i.e.* not

counting the Mongols and the Manchus) succeeded in extending Chinese influence to Persia and India: hence to this day the pure Chinese are proud to call themselves 'men of Han,' and 'men of T'ang.'

THE ASCENT OF MT. MORRISON
(Niitaka Yama).

By Julean H. Arnold.

In the heart of the savage territory of the Island of Formosa rises Mt. Morrison, the highest mountain in the Orient east of the Himalayas. Extending along practically the entire length (255 miles) of the Island is a heavily timbered range of mountains varying from 7,000 to upwards of 12,000 feet in altitude. The northern part, the home of a race of head-hunter savages, has successfully withstood all attempts at exploration. In the central part, with the northern slopes of its summit pierced by the tropic of Cancer, rise the lofty peaks of Mt. Morrison.

This mountain was so named to commemorate the memory of the Reverend Robert Morrison, the first protestant missionary to China, by Captain Collinson of Her Brittanic Majesty's Navy, during a survey cruise to the Pescadore Islands in the year 1842. To the Chinese in the Island, the mountain has always borne the name "Gek Soa," Jade Mountain, a name probably suggested by the likeness of the snow-capped peaks to hugh crystals of white jade. When Japan took possession of Formosa in the year 1895 she re-christened the mountain Niitaka-yama, which means new high mountain; Fuji-yama, sacred to the heart of every Japanese, being thus relegated to the position of old high mountain. As the mountain is still best known to the outside

world as Mt. Morrison, I shall take the liberty in this paper of using that name.

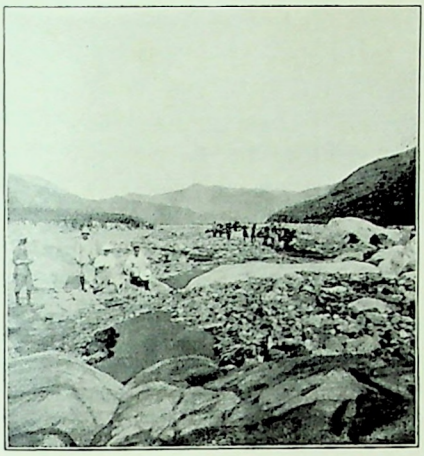
During the whole of the Chinese regime, the greater part of the savage territory remained unexplored and we have no records of any ascents of Mt. Morrison previous to the Island's coming into the possession of Japan. Although the mountain still lies in the heart of the savage territory, the ascent can now be made in comparative safety. There are but a few months in the year during which the ascent is practicable. These are either October and November or April and May. The heavy summer rains swell the streams threading the mountain gorges which lead up to the summit to such an extent as to make the ascent during the summer months impossible, while the snows of the winter render the journey impracticable during that season. The first party to ascend the mountain was that of Lieutenant Nagano of the Japanese army in the autumn of the year 1896. This party ascended from Bokkusekikaku on the East Coast. Since that time six Japanese parties have climbed the mountain. The only foreigner besides our party to have reached the summit is a German, Herr Steibel, who ascended South peak in the autumn of the year 1898.

Our party consisting of Mr. and Mrs. Arnold and Messrs. Hall, Mather, and Stark decided to ascend from Toroku (斗大) via Rinkiho (林圯埔) and the Tanuran River (陳有蘭溪) because this is the most direct as well as the most interesting route. We planned, however, to make our return through the forests of Mt. Ari (阿里山) to Kagi (嘉義). Preliminary to making the ascent, one must secure an escort of police, as the route lies for the most part in savage territory and all savage affairs are in charge of the Government Police Department. Accordingly Mr. Kobayashi, Police Inspector in charge of the district of

Rinkiho, was despatched along with policemen Kunitomi, Hompo, and Saegi to accompany our party.

A ten hours' journey from the capital city on the government railway took us to Toroku, where we spent the night in a Japanese hotel. The next morning, October 28th, we rode to Rinnai Station (林內), and after an hour and a half on coolie push cars landed at Rinkiho ready to begin our tramp to the summit of Mt. Morrison. As donkeys and ponies are not in use in the Island, we were obliged to go on foot. The gentlemen of the party exchanged their foreign foot-gear for the Japanese tabi and waraji. We had with us a twelve days' supply of provisions and blankets and bedding suited to high altitudes; in addition to which, we were obliged to take from Rinkiho goods to be used in payment for the services of savages which we would require en route. From Rinkiho to Namakaban (南仔腳万), a distance of thirty-five miles, we planned to use Chinese coolies to carry our baggage, while from there on to the end of our journey savages were to be utilized.

Leaving Rinkiho at 2.30 p.m., a ten miles' walk over a splendid country road lined on both sides with teeming fields of rice brought us to Sharyo (社寮), a native village on the banks of the Dakusui River (濁水溪). As the name Dakusui suggests, the waters of this river are dark although it is fed by clear, transparent streams. With a further journey of four miles along the cultivated fertile low lands, bordering on the Dakusui, we arrived at Banshiryo (蕃仔寮) Police Station. From the elevated bit of ground upon which this station stands we could view the plains of Chip-chip (集夕) on the opposite banks of the river and Shiu-shiu-tai-zan (集集大山) which rises to a height of 5,000 feet. On this plain the Suisharen tribe of the Vonuum savage race now peacefully cultivates the soil, instead of hunting human



"Our cavalcade, numbering thirty-seven in all, started on its journey over the rocky bed of the Tanuran" *(page 47)*.



"The savages, during the dry season, mark a trail over the broad, expansive river bed by piles of stones" *(page 47)*.

heads as their ancestors had done. We were considerably delayed at this station as the police experienced some difficulty in securing enough coolies to venture from Banshiryo to Gyuonroku after dark, for the road traverses a bit of the savage territory. A torch-light procession composed of five Americans, five Japanese, two Chinese servants, and twenty native coolies laden with baggage wending its way along the banks of the Dakusui River over ledges of precipitous rocks and across frail bamboo bridges, being obliged at times to ford a stony bedded river, may be picturesque but to the members of the party it was a bit trying. We arrived at Gyuonroku village at 11 p.m. and were told that we had walked but seventeen and a half miles since leaving Rinkiho and that we were at an altitude of but 300 feet.

It is at Gyuonroku that one feels that he is really beginning the ascent of Mt. Morrison, for it is here that one enters the valley of the Tanuran River whose broad rocky bed gradually narrows into a precipitous mountain gorge as the stream approaches its source fifty miles beyond upon the plateau of Hattsukwan (八通關) at the base of the summit. Moreover, this is the last native Chinese village en route. Next morning (October 29th) our cavalcade, numbering thirty-seven in all, started on its journey over the rocky bed of the Tanuran, crossing and recrossing the stream many times during the day. The savages, during the dry season, mark a trail over the broad expansive bed by piles of stones placed at intervals of every thirty or forty feet, but this path is entirely obliterated during the summer months because of the heavy rains. In fact, all communication between Gyuonroku and points beyond is entirely cut off during this rainy season. When about seven miles out of Gyuonroku the trail turns from a south-westerly to a south-easterly

direction affording the mountain climber his first glimpse of the peaks of Mt. Morrison. Upon this occasion, however, clouds obscured our view. Several miles before reaching Namakaban the path steals away from the river bed and, after running through a stretch of tall bamboo grass, leads up the side of a hill on to a beautiful bit of plain. Here, at an altitude of 2,800 feet sits the Namakaban police station, a low, oblong, wooden building with tiled roof, established only since June 1906. In the vicinity of this station, the Namakama savage tribe has its headquarters. It may be well, before proceeding further, to describe briefly the location and relation of the tribes inhabiting the country surrounding Namakaban.

For a stretch of twenty miles along the west bank of the Tanuran, extending from Namakaban to the mountain regions beyond Hosha (和社), there dwells the Rokushu (鹿株大社) Great Tribe, of which Hosha is the greater and Namakama the lesser tribe. These two tribes with their branches belong to the Tsou Race, whose thirty-nine clans with an aggregate population of 3,000 are scattered over the mountain regions of the three prefectures of Toroku, Banshoryo (蕃薯蔘) and Kegi, with Mt. Ari as their center. To the Chinese this group is known as the Mt. Ari savages. Although the Tsou savages are distinctly warlike in nature, yet they are no longer addicted to the vicious practice of hunting human heads, a custom which obtained among their ancestors a century ago.

Along the East bank of the Tanuran, extending from its junction with the Dakusui River over the Gundai (郡大) mountains to the plateau of Hattsukwan, are scattered tribes of the Vonuum group. Of the Gundai mountain tribes, the Tompo is the largest and the most important. Although the majority of the Gundai tribes of the Vonuum group are now

no longer addicted to head-hunting yet, of the 144 tribes of this race, with an aggregate population of 16,000, there are still many hunters of human heads. On the east bank of the Tanuran, below Namakaban in the Randai mountains, dwells the Randai tribe of the Vonuum race. Up to January of the year 1907, this tribe caused much anxiety in these regions by its insatiable desire to collect human heads. Since that time it has been forced to discontinue the practice. Although the Randai tribe is no longer to be feared, a brother tribe, the Shibukun, which dwells in the mountains east of Mt. Morrison, embraces every opportunity to descend into the Tanuran and Mt. Ari regions for the purpose of securing human heads. The tribes of the Tsou and Vonuum groups have been hostile to one another from time immemorial, but, during the month of September of the year 1907, the police at Namakaban succeeded in effecting a conciliation between the Tompo and the Namakama and Hosha tribes. At that time they indulged freely in the cup of peace and these tribes appear now to be upon friendly terms. The Japanese are doing splendid work toward the peaceful subjugation of the savages in the Island.

It was at Namakaban that we were obliged to secure savages to carry our baggage during the rest of our journey. As the savages in this section of the country were at this time engaged in celebrating their rice harvest festival, it was only by promises of liberal payment that a sufficient number could be induced to forego the pleasures attendant upon the drinking of their freshly fermented wines. Their wine is made by the women of the tribe who take rice or millet and, after chewing it until it is reduced to a pulp, place it in a vessel where it is allowed to ferment. Although the rice festival is not as elaborate or as important as the millet festival, for the savages raise but little rice in comparison with the amount of millet grown, yet custom decrees that

none of the braves leave the village during these festivals. Apparently, however, customs even among savages are amenable to a monetary consideration. Our savage caravan when completed included six Namakama, seven Juhaichokei (a branch of the Tompo tribe) and thirty-nine Tompo savages, about one-half of which were women. While the more civilized savages, the Namakama, would have been willing to accept money in payment, the Tompo and Juhaichokai had never learned its value. The goods we brought from Rinkiho as payment for their services consisted of cheap cotton flannel shirts, black and red cotton cloths of inferior texture, matches, salt, chinese wine, small white buttons and beads; the total aggregating an expenditure of thirty-three dollars gold. Owing to the rice festival we were obliged to duplicate this amount. Thus each savage received for five days' labor presents to the amount of one dollar and twenty-five cents gold. One of the interesting features in connection with the distribution of these presents was that each person considered himself or herself entitled to receive as much and no more than the others. Thus a man assigned to a load of seventy pounds was quite contented to receive the same amount as that paid to a woman carrying but thirty.

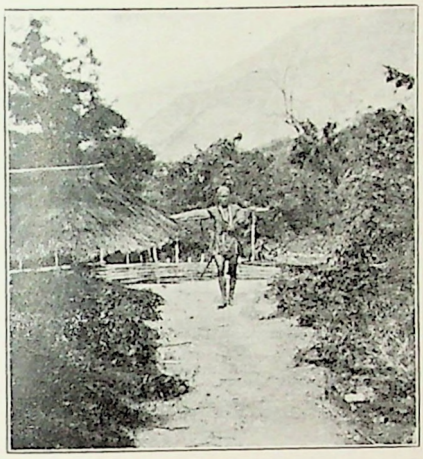
The next morning we descended from the plain and crossed the Namakaban creek to the bed of the Tanuran River. An hour's walk over the rough rocky river bed led us to a clear trail on the east bank and we were soon at the junction of the Tanuran and Hosha streams. The country here presents a wild mountainous aspect. It was at this point that we had our first glimpse of Mt. Morrison, the clouds which had been hovering about the peaks for the past few days had now cleared away sufficiently to present us a splendid view. Our path now took us up and along the side



"At noon we were at the Tompo savage village" (*page 51*).



"The Tompo woman is short and plump" (*page 52*).



"The Hosha village presents quite a different picture from that of the Tompo tribe" (*page 61*). (See also *page 51*).



"In the Hosha village, the club house or "konkai" is the center of a group of ten houses" (*page 61*).

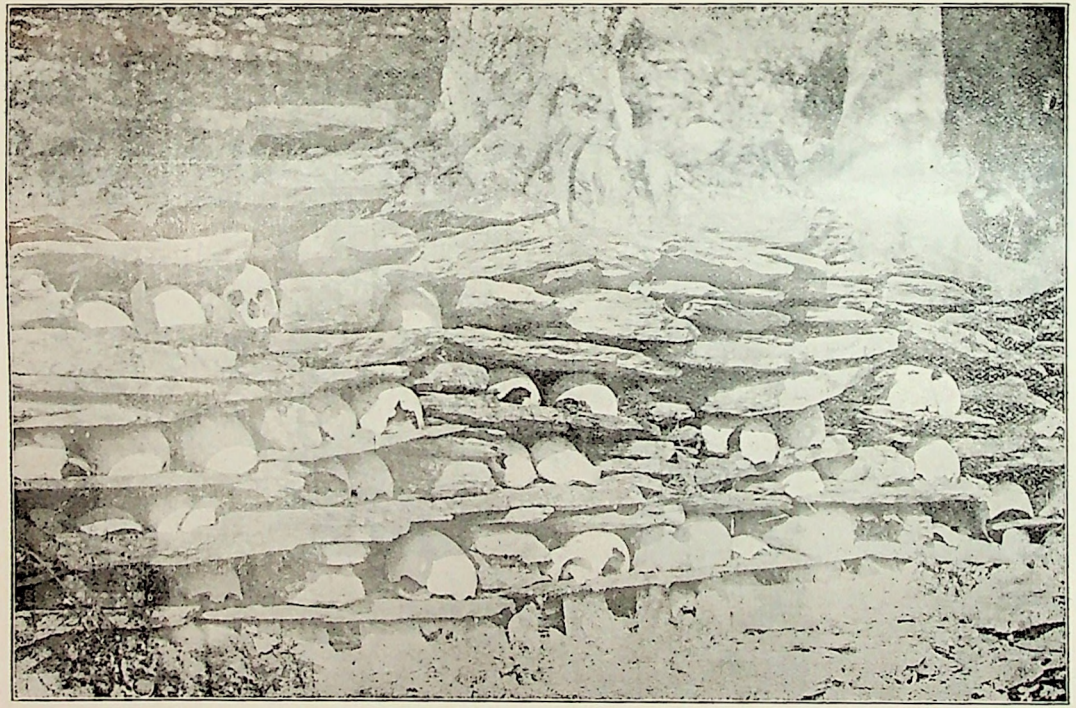
of Gundai mountain, and at noon we were at the Tompo savage village at an altitude of 3,400 feet.

We were informed by Mr. Kobayashi that, as recently as the year 1902, the Tompo tribe were head-hunters. The Formosan savages are, according to Mr. Ino, a prominent Japanese ethnologist, of Malay origin. None of the tribes in the central part of the Island tattoo as do the northern Atayal head-hunters, but in common with the savages throughout the Island the men knock out their canine teeth. The Tompo man is not large, weighing about one hundred and thirty-five pounds. He wears a sleeveless, deer-hide coat; his chest is covered with a diamond shape bit of cloth tied about the body and often decorated with small white buttons; a bag made of shirting or savage cloth hangs from his neck over the lower part of the body and around his waist he wears a light wooden band about four inches wide and tightly laced. A loin cloth is also worn. Strapped about his body is a belt of woven grasses which carries the wooden sheath for the knife which is his constant companion. This knife with a blade about a foot long and about two inches wide serves him as a knife, as an axe, and as a bolo. With this knife he whittles the chips to restart last night's fire, cuts the rushes and timbers to build his hut, strips the rattan to make his rope, harvests his millet or Indian corn, cuts his way through the jungle, skins the deer and prepares its hide for his coat, kills the wounded boar, and, if he be a head-hunter, it is with this knife or bolo that he will secure the trophy which is to bring him into special favor with his tribe and perchance win for him the hand of the belle of his or an allied tribe. Suspended from a string about his neck is a small stone which is used to keep the edge of his knife ready for an emergency. His hat is a skull cap made of deer hide with a flap hanging down the back of the neck

partially concealing his long black hair. Often a few feathers adorn his cap somewhat after the fashion of the American Indian. His legs and feet, the color and toughness of leather, appear to serve him better unclad than otherwise. Some of the braves adorn themselves with necklaces of bone, which they prize very highly.

The Tompo woman is short and plump with a much darker skin than that of her brother. Like the women of most of the savage tribes throughout the Island she utilizes much of the wearing apparel of the Chinese woman which has found its way into the tribe by barter. Her coat is more often that of the Chinese woman than otherwise. She wears a short tight-fitting shirt which reaches to the waist. Her skirt is made of cheap cotton cloth hanging loosely from her waist. A black cloth wrapped about her head somewhat in the fashion of a turban distinguishes the married woman. The Tompo woman displays her cheap Chinese bracelets and finger rings with as much pride as that of a little girl exhibiting her new doll.

The women do most of the work in the fields and care for the pigs, chickens and ducks which may belong to the tribe, while the men engage in hunting and trapping the deer, wild boar, monkey, wild cat and smaller game. Although head-hunting is no longer practiced by this tribe, yet a peep into the skull shed showed us a large number of human skulls arranged in rows on shelves. These are kept in reverence of the bravery of their ancestors. Their weapons consist of the gun, the spear, the bow and arrow, and the knife or bolo. The thirty houses of this tribe are scattered over the side of the mountain with a central group of eight or ten dwellings. The better class houses are constructed of slate stone, but the lazier families in the tribe content themselves with houses of bamboo and rushes.



"A peep into the skull shed showed us a number of human skulls arranged in rows upon shelves" (*page 52*).



"A person to ride upon this board must sit side-wise with at least one foot on the shelf and an arm through a strap fastened to the top" *(page 53)*.



"A splendid view of the Tanuran River flowing down a mountain gorge from the plateau of Hattsukwan above which rise the peaks of Mt. Morrison" *(page 53)*.

Before leaving Tompo village we arranged to have a savage carrying-board to serve as a chair for Mrs. Arnold, that she might be carried over the rougher places from thereon. This board or chair is attached to the back of its bearer by straps, one passing over and around each shoulder and the third around the forehead. Naturally, the bearer must, when carrying a load, incline his body well forward. A person to ride upon this board must sit sidewise with at least one foot on the shelf and an arm through a strap fastened to the top.

As the rapids cannot be forded at the junction of the Tanuran and Sharisen (沙里仙溪) Rivers, to go from Tompo to Laku-laku, a distance of one mile by water, one must cross the side of Gundai Mountain and cover in all five miles. We found the trail along the side of the mountain so steep in places that we were obliged to cling to the grass to secure a footing. The ravines and sheltered spots on the sides of this mountain are forested with oaks and hinoki (chamæcyperis Formosanus), while the steep exposed slopes are covered with a heavy growth of grass through which peep in no small numbers bright red azaleas and wild yellow chrysanthemums. The highest point on this trail, 6,000 feet, commands a splendid view of the Tanuran River flowing down a mountain gorge from the plateau of Hattsukwan, above which rise the peaks of Mt. Morrison. Descending, we crossed the Tanuran on an improvised bridge across huge bowlders about which the water rushed in surging torrents. A ten minutes walk along a trail which cuts its way through a thicket on the west bank brought us to a level open spot studded with massive bowlders, a spot which during the summer months is covered by the waters of the Tanuran. We pitched camp here.

As it was raining the following morning, we were unable to resume our journey. Leaving our escort in camp we

ascended a narrow trail through a dense jungle on the west bank of the river, and after a twenty minutes' climb up the mountain emerged into a bright, open spot marking the site of a savage village, the home of the Laku-lakus, a branch of the Tompo tribe. We were hospitably received by the savages and accorded accommodation.

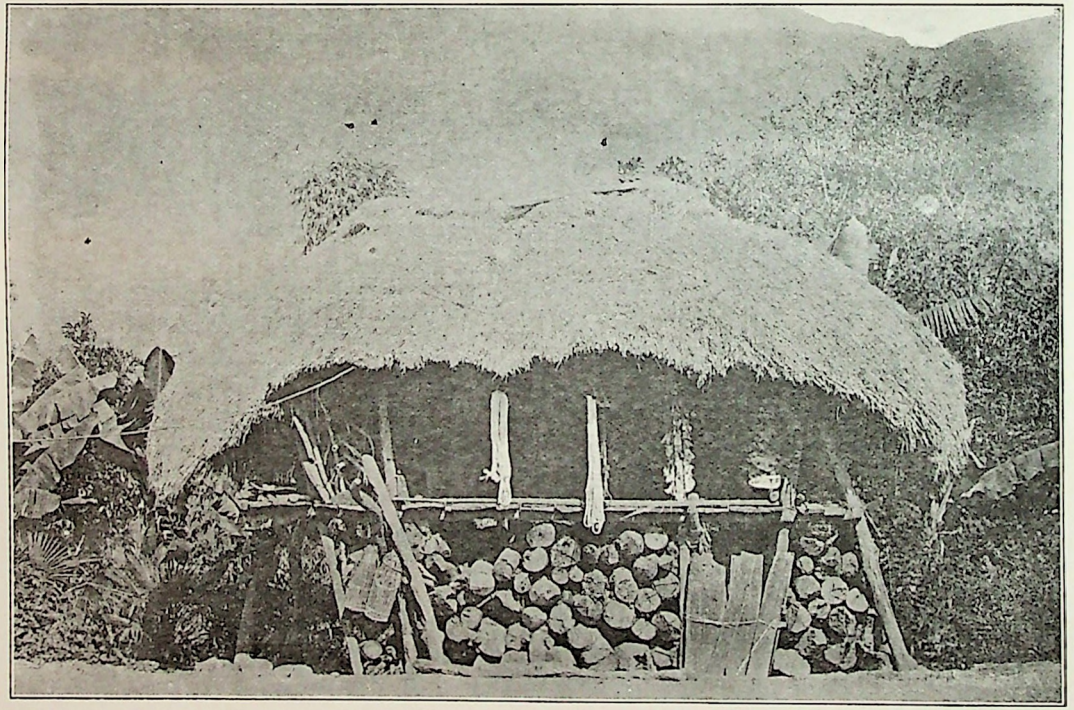
The village consists of but a few houses. The central house is admirably constructed and is quite similar to the better dwellings in Tompo village. It measures about twenty feet in length and fifteen feet in width. The walls which are about two feet in thickness are made of slabs of slate laid one on another, with facings remarkably even. A central ridge pole about eight feet above the ground supports rafters which extend well over the sides of the house, the eaves being about five feet from the ground. Fastened to the rafters with rattan cords is laid a roof made of large pieces of tree bark. These are weighted with stones to guard against storms. Light is admitted by slides on the roof, opened and closed from the inside. The only entrance to the dwelling is in the center of one side. The floor is made of large slabs of slate well laid. Inside, built up against the wall directly opposite the entrance, is the grain bin which is opened only at intervals determined by dreams. Thus, when the supply of millet runs short the tribe must feed on some substitute until a favorable dream permits of the opening of the grain bin. Occupying a space between the granary and the end of the building on either side are bedrooms partitioned off by walls made of reeds. The beds are square bamboo platforms elevated about two feet above the floor. A hole in the floor, to the left of the entrance, marks the fireplace. In the right hand corner there is a store room and against the right wall stands an oven. The tribe's crude farming implements and household utensils are distributed about the room, some suspended from the rafters, others



"We were hospitably received by the savages and accorded accommodation" (*page 54*).



"It is here that the millet and other grains are pounded, preparatory to cooking, in large wooden mortars by the children of the tribe" (*page 55*).



The Tsou Skull Shed (See *page* 55).

piled in corners and still others placed on shelves. Dried venison and boar meat hang from the rafters. Stuck between the rafters and the roof we noticed numbers of boar tusks and the teeth and jaw bones of various animals, undoubtedly souvenirs of hunting expeditions. In spite of the varied uses to which the dwelling is put, the whole interior is remarkably clean. An outside pavement about fifteen feet wide made of slate slabs and surrounded by a low stone wall extends along the entire length of the house. It is here that the millet and other grains are pounded, preparatory to cooking; in large wooden mortars by the children of the tribe and much other work performed.

The other dwellings in the village, less pretentious in structure, are covered with thatched roofs and serve, one as a dwelling house, one as a detention house for sick members, several as work sheds where the skins of animals may be prepared for clothing, and one as a repository for human and animal skulls. This tribe now contents itself with collecting the skulls of the wild boar and the monkey. Hunting the wild boar is the favorite pastime of the young braves. A number proudly exhibited scars which they claimed to have received in personal combat with the wounded boar. The chickens, pigs and dogs belonging to this village are all well fed. In addition to millet, taro, Indian corn, dry land rice and tobacco, this tribe grow the marigold flower which is used for making wreaths to wear about their heads during the harvest festivals.

Like the other Gundai tribes, this tribe elects a chieftain who acts as referee in all disputes. One of the interesting characters in this village is a Chinese who informed us that he had married into the tribe more than twenty-five years ago. He still clings to the Chinese dress, queue and manners, and goes about smoking a little Chinese pipe with an air of peace and

contentment. He has probably been very useful to the tribe as a counsellor and go-between. In speaking, the members of this tribe roll their "r's" and have a distinct German accent. They, however, prefer words ending in vowels. For instance, they persisted in calling our cook "Cookoo." Unlike the Amis savages on the east coast, they are not naturally musical. Beyond a sing-song call or rather crow which the braves give utterance to at various intervals while carrying loads up the sides of hills, they indulge in no singing unless well under the influence of wine. We were impressed by the good-natured fellowship which prevails among the members of this tribe. So far as we were able to judge, they appeared to be remarkably responsive to kind treatment, leading us to believe that Christian missionaries might be able to do much toward civilizing them.

Although our police guard and the rest of our party were at the camp on the banks of the river we decided to spend the night in the savage village. The weather having cleared we were ready the next morning to resume our journey. We arranged to take Arimun, the Laku-laku chieftain, as Mrs. Arnold's chair bearer. Besides being strong and sure-footed, he was very careful and remarkably good-natured. For hours at a time, I followed in the steps of this savage chieftain and marvelled at the skill as he carried Mrs. Arnold over the narrow ledges of precipitous rocks, across streams, on the wet and slippery trunks of fallen trees, through forest trails with trees and vines over-hanging the path, up the sides of steep mountain slopes over loose broken shale, unsafe even for a person without a load, up and down the sides of huge bowlders and across streams whose stony beds were decidedly slippery. Yet not once during the four days in which he acted as her bearer did he slip or stumble. And when she



"We arranged to take Arimun, the Laku-laku chieftain, as Mrs. Arnold's chair bearer" (*page 56*)
[Mrs. Arnold is the only woman who has ascended Mt. Morrison.]



"On the wet and slippery trunks of fallen trees" *(page 56)*.



"At the base of a noble cedar, in the neighborhood of several springs, our savages constructed tent-shaped huts from the branches of the firs which they had slached from the trees near by" *(page 57)*.



"We reached the summit at 11.30 . . . . . the rocky seats which nature here provides" *(page 59)*.

walked, he was as gallant as a cavalier in assisting her up and down rough and rocky places.

From Laku-laku to Hattsukwan the way is decidedly rough. Oft-times it was impossible to follow the Tanuran river bed as the rapids were too swift and the banks too precipitous, so we were obliged upon these occasions to take our path along the sides of the heavily-timbered mountains. Fortunately, an advance party, kindly despatched by Mr. Oshima, the Chief of Police, had cut a trail for us and had strung wire and rattan along the steeper inclines, thus greatly facilitating our progress. We stopped at the head-waters of the Tanuran at an elevation of 8,500 feet for luncheon. From this spot an hour and a half's climbing brought us out upon the grass-covered plateau of Hattsukwan. The recesses and sheltered spots of this plateau are thickly timbered with firs, cedars and pines. At the base of a noble cedar, in the neighborhood of several springs, our savages constructed tent-shaped huts from the branches of the firs which they had slached from the trees near by. A few yards to our east the road or trail, built more than thirty years ago by the Chinese General Wu Kwong Liang (吳光亮), threads its way through a dense thicket. This remarkable path leads from Rinkiho over Mt. Ho-o to Namakaban, thence to Tompo, to Laku-laku, then across to the Gundai Mountain up to Hattsukwan; from Hattsukwan it follows the Shinburokei valley down to Bokkusekikaku (璞石閣) on the east coast, a total distance of two hundred and fourteen miles. It was built to assist in the work of subjugating the savage tribes but, sometime before the Japanese occupation, this road was closed and the presence of head-hunter savages along parts of its course has prevented its being opened since.

The next morning (November 2nd) at six o'clock the thermometer stood at forty degrees Fahrenheit and frost

glistened on the grass. At seven we were ready for our journey to the summit. Our party decided to ascend North Peak, for the reason that this peak had been ascended but once before ; moreover, our one-eyed Tompo savage guide claimed to be able to show us a short route which would require a day less than the regular route taken by previous parties to the summit. From our camp, at an altitude of 9,250 feet, looking in a westerly direction at what might be called a disappointing distance away, we could see the south and central peaks of Mt. Morrison. North Peak was hidden behind an intervening hill.

Our path to the summit, for the first two hours, led over slippery, grass-covered hillsides, then descended into the Shinburo river valley and, after crossing and recrossing this river, began the final ascent up a steep incline covered with firs and pines alternating with bits of grassy expanse. When we reached an elevation of about 11,700 feet, we hailed with delight the discovery of a sweet water spring, almost hidden from view by the grass and trees which clustered about it. Previous parties to the summit mention the difficulty experienced after leaving the river bed in securing a sufficient supply of water to meet the needs from there on. From this spring it is but an hour's climb to the top. As we passed through the bits of forest which thrive luxuriantly in the sheltered spots almost to the very suummit, our guide hacked the trees with his knife as he had been doing all the way from Hattsukwan to mark the trail for succeeding parties. Many pines and junipers have ventured out into the steep, unsheltered spots on the slopes approaching the summit and, in their struggle for existence against the storms which sweep these regions during certain seasons of the year, have suffered the loss of much of their foliage, presenting a very tattered and torn appearance. The ascent of the last few hundred feet

is over a steep hard sandstone formation, but is not difficult.

We reached the top at 11.30 filled with that peculiar sense of satisfaction which every mountain climber must experience when attaining the summit of a high mountain upon the ascent of which he had set his heart weeks before. The first thing to greet our eyes as we threw ourselves upon the rocky seats which nature here provides was a ship's bell suspended between the rocks. We subsequently learned that this bell, part of the wreckage of a ship tossed upon the west coast of Formosa, had been carried to the summit from the Prefectural office at Toroku by Mr. Ozaka's party. Henceforth, instead of ringing out the silent watches of the night aboard a ship, it will furnish to the occasional pilgrim to the summit of this highest mountain in the Japanese Empire a means by which he may announce the glad tidings of the completion of his ascent.

Fortune favored us with a beautiful day. Our view was perfect in all directions. Standing on the summit of Mt. Morrison, one does not readily appreciate the fact that the vast expanse of sea which greets his eye far out to the east and west lies 13,000 feet below, for intervening mountains help to fill the gap. Much less is the altitude realized by the views to the north and south for so far as the eye can see in these directions mountain crests appear to rise and fall like massive ocean waves. Our aneroid registered 13,460 feet. A year before, Mr. Ozaka's glass showed an elevation of 13,480 feet. Official figures give the elevation of Central or Taito Peak as 13,020 feet; this is the highest of the three peaks, North or Toroku Peak, the second highest, being somewhat lower. In their relative positions these may be said to represent the apexes of a triangle. Measured on an air line, Central Peak appears to be about one-half mile from

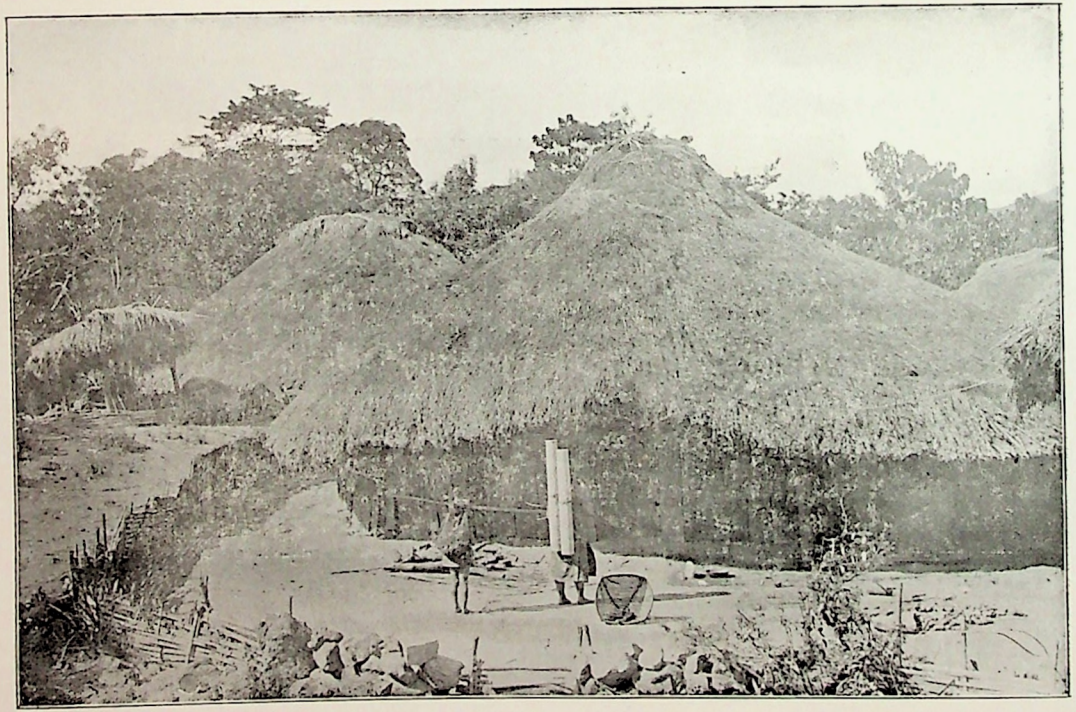
North Peak, while South Peak appears to be about three times as far. However, to go from one peak to another it is necessary to descend a depth of 3,000 feet into the Shinburo-kei valley which these three peaks embrace, and ascend from the head waters of the Shinburo River, a two days' trip. Although there was no evidence of snow on the summit or in any of the ravines on the sides of the mountain, ten days after our ascent the police at Namakaban reported the peaks covered with snow. Mr. Kawakami, the Formosan Government Botanist, informs me that there have been found growing upon the slopes of Mt. Morrison, above an altitude of 12,000 feet, sixty-four different species of plant life, and that between Tompo (altitude 3,400 feet) and the summit, four hundred species have been discovered. Among these Mr. Kawakami found fifty new species.

While we were having our luncheon on the summit, the clouds began to rise from the lowlands and from out of the mountain recesses and the landscape was transformed into a vast ocean of clouds studded with islands made by the mountain peaks which projected through. At 1.30, the time we began our descent fleecy detached cloud masses hovered about the peaks. At five o'clock we were back in camp.

The next day we descended to Tompo and spent the night in grass huts in this savage village. As we had planned to ascend Mt. Arizon our return, we were obliged to change our course at Tompo. The following morning we crossed to the east bank of the Tanuran and took a short cut over the hills down to the Hosha savage village, which lies on the Hosha River at an altitude of 3,200 feet. Here we were obliged to exchange our savages for those of the Hosha tribe, as the Tompo men would not venture further into the territory of the hostile Mt. Ari tribes. Chinese



The Hosha Village Club House (see *page* 61).



The Hosha Village— See *page 61*.



"This Spartan training accounts for the presence in the tribe of many handsome, stalwart young braves *(page 62)*.



"The cup of peace was freely indulged in by the chieftains of the two tribes *(page 61)*.

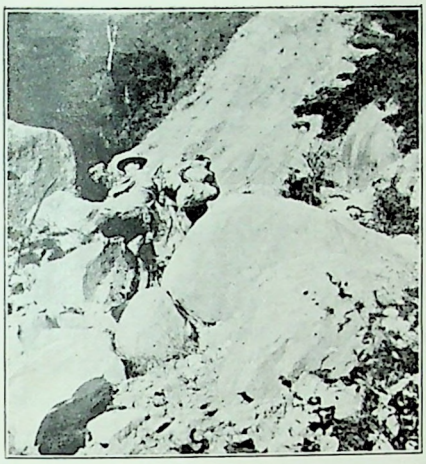
wine was distributed among the Hosha and Tompo men and the cup of peace was freely indulged in by the chieftains of the two tribes.

The Hosha village presents quite a different picture from that of the Tompo tribe. Instead of houses constructed of stone, their dwellings are built of bamboo and rushes fastened together with rattan. A heavily thatched roof radiates from a central pole and descends to the eaves in octagonal fashion, thus giving to the house a circular or octagonal appearance. As a rule their houses are larger than those of the Tompo tribe. They content themselves with earthern floors, but in other respects the interior is quite similar to that of the Laku-laku dwellings and likewise remarkably clean. The most interesting difference between the customs of the two races lies in the club houses maintained by the tribes of the Tsou group, although it appears that the Vonuum savages at one time provided for a similar institution. In the Hosha village, the club house or "konkai" is situated in the center of a group of ten houses. It consists of an elevated floor set on poles about four feet high. It is covered with a heavily thatched roof but the sides are open. Suspended from the roof, on the inside, is an oblong rattan, woven basket containing about one hundred human skulls, the trophies of generations gone by. Bones of various animals also decorate the interior. In former times, when head-hunting was practiced by this tribe, the club house was the scene of the festivities attendant upon the celebration of the securing of a head. No females are ever allowed to enter this structure. It is on the hard, rough, bamboo floor of this club house, amid the trophies of deeds of valor and exposed to the cold winds of the winter that the young braves are required to sleep from the time they reach their thirteenth year until they are married.

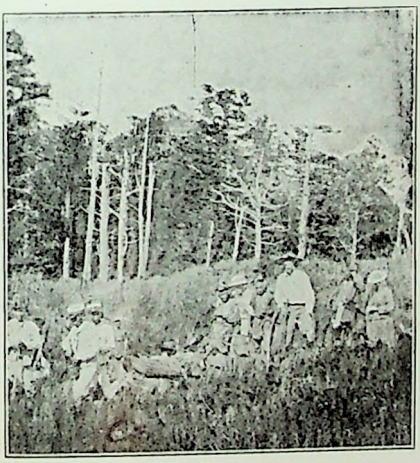
This Spartan training accounts for the presence in the tribe of many handsome, stalwart, young braves.

The Hosha women are darker skinned and smaller than those of the Tompo tribe. They exhibit more animation than the latter and vie with one another in decorating themselves with cheap jewels and gorgeously colored bits of cotton tape. We noted a number of the younger women in the tribe arranging their hair before little hand-mirrors which seemed to be very popular with them.

After having exchanged our savages for Hosha men and women, we followed the bed of the Hosha River which gradually narrowed into a mountain stream almost lost among hugh bowlders. The mountains on either side of the river became so precipitous that we were obliged to make our trail around and over the bowlders in the river bed, many of which were ten and twelve feet high. At dusk we decided to pitch camp on a bit of level ground on the east bank of the river at an altitude of 3,800 feet. After a night in grass huts, we began the ascent of Taiko (對高山) Mountain, the trail threading its way through a dense forest covered with a heavy undergrowth. Occasionally an arrow of sunlight pierced through the dense foliage and, in one place shooting down the side of a partially decayed tree trunk, illumined a mass of delicately tinted yellow fungi. Even the savages stopped in admiration. When we came to an open spot in our path, the walls of the mountains on the opposite bank of the river were seen to rise up in hugh ragged piles like the massive ruins of some ancient castle. By noon we had circled up and around the summit of the mountain and at an elevation of 7,000 feet above sea-level, amid the dampness of a bit of forest which never receives a ray of sunlight, we had our luncheon. After crossing a ledge which joins this mountain to peaks beyond, we des-



"We were obliged to make our trail around and over the bowlders in the river bed, many of which were ten and twelve feet high" *(page 62)*.



"We emerged from the dark trail out onto the light, grass-covered summit of Mt. Ari at an elevation of 8,200 feet" *(page 63)*.

cended about 1,000 feet and were then ready for the final ascent.

Gradually our cavalcade wound its way up the steep, circuitous forest trail which at times resolved itself into a series of steps made of the projecting roots of the oak, camphor, cedar and pine through a virgin forest which might well be termed the naturalist's paradise.

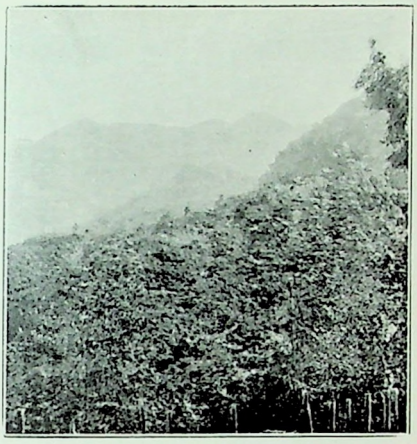
At three o'clock we emerged from the dark trail out into the light, grass-covered summit of Mt. Ari at an altitude of 8,200 feet. Banzai peak loomed up a short distance to the west, one mass of trees. Off to the east, enthroned between mountain crests, rose the peaks of Mt. Morrison, Kagi and Toroku peaks in the foreground with Taito peak in the rear. We were met here by a party from the Fugita Lumber Company's camp and escorted to their mountain headquarters about a thousand feet below. A refreshing hot bath followed by a dinner cooked upon a stove and served upon a table were indeed luxuries and made us feel that we were once again in civilization.

This company has a concession from the Formosan Government to 36,000 acres of timber lands in the Ari regions. This means more than one billion board feet each of soft and hard woods. To work this concession they are now engaged in constructing a narrow-guage railroad from Kagi City to the company's mountain headquarters forty miles distant. To bring this road from sea level to an elevation of seven thousand feet will involve the construction of ninety mountain tunnels and a total expenditure of two million dollars gold. We were pleased to note that the company has already planted nurseries to provide for the preservation of these forests.

From the summit of the mountain to the lowlands we expected to have one continuous descent, but in this we were

disappointed. After leaving the company's headquarters on the morning of November 5th, we descended along the road bed of the proposed railway through one continuous forest to Jujiro 十字路), a construction station, where we had luncheon. At about five o'clock we arrived at the company's way house at Funkiko (糞箕埔), where we were given accommodations for the night. Our glass showed us to be still 5,000 feet above sea level. The next morning, after a climb of 1,000 feet, we found that the road from there on made a continuous descent. The vegetation along the way now assumed a more tropical nature. In approaching Karapin, the site of the Fugita's hotel and stores, we passed through many bamboo groves. The company's buildings at Karapin (交力坪) are constructed entirely of bamboo, even to the roofing. The hotel windows command a splendid view of the forest-covered hills of Mt. Ari. Shortly after leaving Karapin we arrived at a Chinese village, the first indication of Chinese life since leaving Gyuonroku nine days before. Many of the Chinese here are engaged in making paper from bamboo pulp, which is obtained by rotting the bamboo in reservoirs of lime water. Beyond this village the hill becomes very steep. Beginning at an elevation of about 2,000 feet a series of stairs made of large, irregular stones unevenly laid lead down into the plain below.

After we reached the plains a walk of five or six miles along a country road, across fertile lands dotted with native farm houses hidden from view behind tall, circular, bamboo hedges above which often peaked clusters of beetle-nut palms, brought us to Chikutosaki (竹頭崎), a small country town. Here the Fugita Company's engineer had in readiness for us several cars which were to convey us to Kagi, a distance of nine miles. We were glad indeed to be riding on a car, even though it was but a small platform on wheels



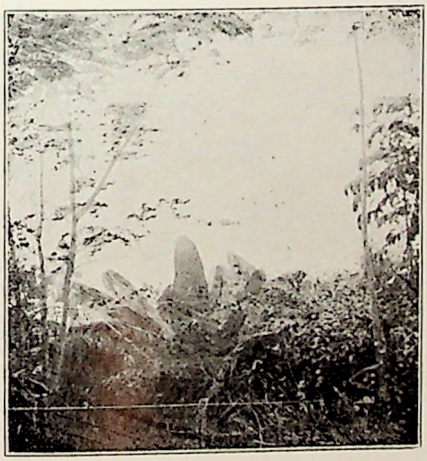
"The hotel window commands a splendid view of the forest-covered hills of Mt. Ari" *(page 64)*.



"The first indication of Chinese life since leaving Gyuonroku nine days before" *(page 64)*.



"We descended along the road bed of the proposed railway through one continuous forest" (*page 64*).



"The vegetation along the way now assumed a more tropical nature (*page 64*).

with the motive power furnished by native Chinese push coolies.

With a Japanese dinner at the Kagi Hotel, we concluded a one hundred and seventy mile journey (from Toroku), covering eleven days and taking us over a bit of the most interesting and most picturesque country in the beautiful Island of Formosa.

NOTES.

1. *Rinkiho* (林圯埔).—Mr. Ino, a Japanese ethnologist who has spent some years studying the savage tribes of Formosa, tells us that the country about Rinkiho was originally inhabited by savages of the Vonuum race. During the first year of the reign of the Emperor Kang Hsi, a Chinese general, Rin Ki (林圯), drove the savages up into the table-lands and established himself with two hundred men upon the present site of Rinkiho. A few years later the savages attacked his headquarters and Rin Ki and about one half of his garrison were killed. Descendants of Rin Ki afterwards succeeded in driving the savages to the east and established a colony, naming it Rinkiho, after General Rin Ki. This village now contains about eight hundred inhabitants.

2. *Sharyo* (社寮), Guild Quarter.—We are informed by Mr. Ino that, twenty or thirty years after the savages were driven from Rinkiho, a peace was concluded with them by which a barter guild was established on the guard line at the present site of Sharyo. It was here that the savages were permitted to come to barter with the native Chinese and as a result the village of Sharyo gradually grew up.

3. *Gyuonroka* (牛轀轆).—Up to the middle of the last century the entire country surrounding this village was under

the complete control of the Vonuum tribes. About that time a Chinese colony was established and has succeeded in withstanding the attacks from the savages, now having a population of two hundred.

4. *Tsou Savages.*—In Mr. Ino's account of the Tsou race we are informed that the tribes of this group surrendered to the Chinese authority two hundred years ago, at which time they gave up head-hunting. During the year 1786, when the whole Island was a scene of revolt and insurrection, the Tsou tribes assisted the Government troops and captured the rebel leader. For this meritorious service they were rewarded by the Peking Government.

5. *Namakama.*—The Namakama is the most civilised tribe of the Tsou group. It was in the year 1887 that the progressive Chinese Governor, Liu Ming Chuan, was attempting to subjugate the savage tribes of Formosa by peaceful methods. He conceived the idea of opening a string of schools along the road built by General Wu Kwong Liang. The first of these proposed schools was established at Namakaban and twenty savage lads enrolled as pupils. A Cantonese teacher was placed in charge and proceeded to drill his pupils in the obstruse Three Character Classic. The savage lad did not take readily to memorizing the rudiments of Chinese philosophy, hence the rod was freely used. The teacher was obliged to resign as the pupils ran away to avoid punishment. Thus ended what with a bit of tact might have been a very successful experiment. All traces of the school have since been obliterated.

6. *Hattsukwan* (八通關).—A gate or pass communicating with all the points of the compass. Arches and gates are common complements to Chinese road construction, thus we are not surprised to learn that General Wu in building his road across Formosa should have erected a gate at what

may be termed the natural cross-roads on the plateau of Hattsukwan. This plateau may be reached by six different routes, namely, from the east coast by the Chinese road; from Banshoryo, in the south, by the river Rono; from Kagi, in the west, by Mt. Ari and the Sharisen River; from Rinkiho, in the north-west, by the Tanuran River; and from Horisha, in the north-west, by a mountain stream west of the Gundai Mountains.

7. *Head-hunting.*—In Mr. Iuo's and Mr. Ozaki's accounts of head-hunting among the savage tribes of Formosa, it is stated that this practice is pursued for two reasons:—first, as a proof of bravery, the degree of which is measured by the number of heads secured; second, as a means of bringing the young brave into favor with the maidens of his or an allied tribe. Thus if two men are suing for the hand of the same girl, the winner is declared to be the one who has taken the greater number of human heads.

From the accounts of the Dutch missionaries who worked among the savages of South Formosa during the middle part of the 17th century, it appears that head-hunting was connected only with actual warfare. When two tribes were at war, that tribe which succeeded in taking the first head was announced the victor. Even during the early years of the Chinese occupation head-hunting appeared to be practised more as defensive warfare than otherwise. The persecutions and treacheries practised by certain of the Chinese in their dealings with the savages incurred the enmity of the latter and the Chinese head came to be more highly prized than all others.

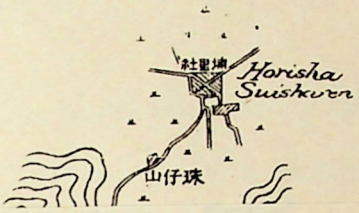
Mr. Ozaki, in his account of the celebration of the taking of a human head, states that the brave who succeeded in securing the coveted prize returns to his village in company with fellow tribesmen, all triumphantly singing and shouting.

He is met by the villagers with acclamations of praise and joy. The bleeding trophy is washed, placed on a tray on the trunk of a tree and then surrounded by decorations of branches and leaves of certain plants. In the presence of all the members of the tribe who are now gathered around the head, the tribal chieftain declaims, "You are now fortunate to come and be the recipient of our treatment. If you have a spirit, go, bring your parents and brothers here immediately." Following this declamation he opens the mouth of the head and puts into it a piece of meat and some wine. The wine thus mixed with the blood is drunk by the members of the tribe and grand festivities ensue.

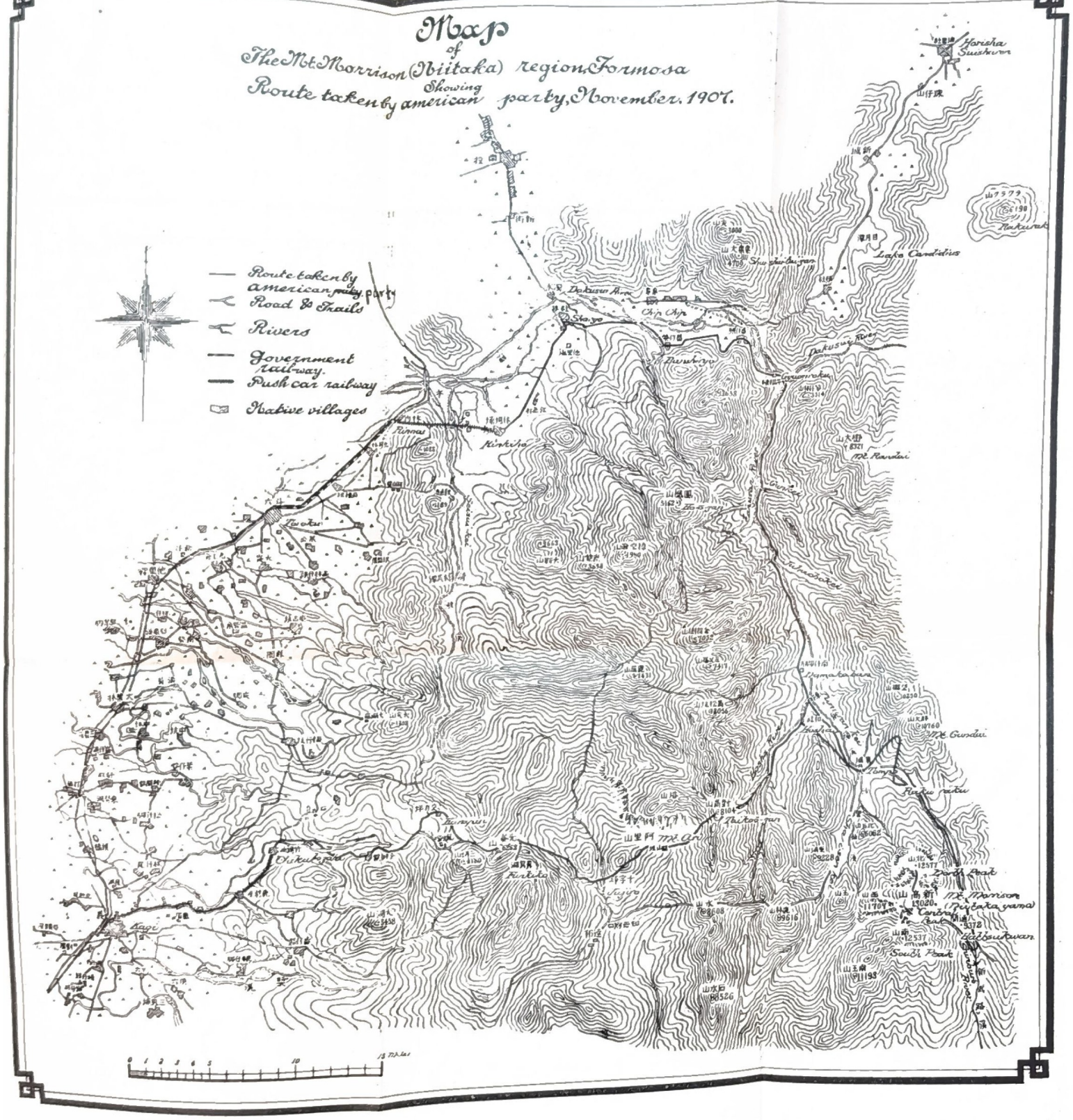


ELIEF MAP
OF
FORMOSA

shows the route taken by
the American party in
ascending Mt McKinley
J. Louis H. Arnold


社里埔
Horisha
Suishuen
山仔珠

Map
of
The Mt. Morrison (Ibiitaka) region, Formosa
Showing
Route taken by american party, November. 1907.



The Collection of Birds in the Shanghai Museum.

By J. D. D. La Touche, C.M.Z.S., M.B.O.U.

I.—General Report.

The following remarks deal with the progress of the Bird Collection in the Shanghai Museum during the period May, 1907 to 1st June, 1909.

When, on my election as member of the Society and of its Council for 1907, I volunteered to look after the almost defunct collection of mounted birds belonging to this Society I found that quite 50% of the remaining specimens would have to be taken out of the collection. During the summer the specimens still fit for exhibition were cleaned, sorted and re-arranged in the newly repaired cases; a few birds were mounted and a few ready-mounted common birds were purchased. The present Taxidermist, a very capable man and, moreover, an excellent field naturalist, who was my collector and that of Mr. C. B. Rickett for many years, was definitely engaged with his brother as Assistant Taxidermist, and, on their arrival at the Museum early in October 1907, the work of forming a new collection was begun in earnest. The remaining unmounted specimens of a small collection of Foochow birds, purchased in the spring, were set up (the others had already been mounted by a man who was on trial at the Museum for a month during the summer). An important collection of Fohkien birds was purchased from the new Taxidermist, a selection of the birds it contained was made and these skins were mounted during the autumn.

Doctor Stanley took the men with him at the end of October to Mokanshan where a small but interesting collection was made. During December I had the men at Chinkiang for one month collecting winter birds. After three months' more work at the Museum both the Taxidermists, together with a third collector engaged by me, were sent to Shaweishan and collected migrants there from the 10th April to the 15th July, 1908. Tang Wang-wang returned to the Museum after Chinese New Year 1909 with a collection of Fohkien birds and small mammals; he worked at the Museum with his brother until the beginning of May when he visited Chinkiang a second time to collect the spring and summer birds of the locality.

The principal additions to the Bird Collection from May, 1907 to May, 1909 were as follows:—

(1.) A small collection of mounted birds from Fohkien, purchased in May, 1907.

(2.) A small collection of skins from Fohkien, purchased in May, 1907.

(3.) A valuable collection of birds from Fohkien, principally from the N.W. highlands of that province, purchased in October, 1907. In this collection there were a great many rarities and a large number of the birds had never been represented in the Shanghai Museum collection.

(4.) A small but interesting collection of birds from Mokanshan in North Chekiang made by the Museum collectors.

(5.) A fairly complete collection of the winter birds of the Chinkiang district made by the collectors during December, 1907.

(6.) A collection of migrants made at Shaweishan, mouth of Yangtze, by the collectors. This collection

which comprised 425 specimens of some 130 species was of the greatest interest and contained several species new to the Lower Yangtze. Over one-third of the birds were new to the Museum.

(7) A collection of birds from the mountains of N.W. Fohkien, and from the hills in the centre of that province. A large proportion of these birds were new to the Museum. Several very rare species were included in this lot which was collected in December, 1908 and January, 1909 by the Museum collectors.

(8.) A collection of summer visitants and migrants made by the collectors at Chinkiang during May, 1909.

(9.) A magnificent specimen of the Mute Swan (*Cygnus olor* L.), a bird which although common in Europe had never before been recorded from the Far East, was presented to the Museum by Mr. C. Boland, Constable of the British Consulate at Chinkiang. A number of minor donations were also received from various residents.

On going through the old registers, I find that in February, 1894 the total number of Chinese birds in the Museum was 504. Only 407 Chinese birds remained when I took over charge in 1907, and a number of these were additions subsequent to the 1894 list. Of these 407 specimens 203 had to be taken out of the collection, so that out of the old collection there only remained in the autumn of 1907 204 specimens.

On the 11th November, 1907, when I left Shanghai, 167 birds had been added to the mounted collection which was then composed of 371 specimens of 247 species. Since then the mounted series of birds has steadily progressed, and when the cases were closed for the summer 1909 there were in this

collection 571 specimens of 339 species. In addition to these, 26 specimens of 20 species (14 of which species were new to the collection) have been selected out of the last two collections for mounting when the Taxidermists return next autumn. The mounted series for the year 1909 will therefore comprise 597 specimens of 353 species. The skin collection contains 1,120 specimens of some 330 odd species, and the total collection of Chinese birds in the Museum, mounted and in the skin, consists now (1st June, 1909) of 1,717 specimens of 431 species. These figures compare very favourably with those given in the "February 1894" List, and the number of species is greatly in excess of those mentioned in Styan's List of 1883.

Remarks on the New Collection.

Our present series of Passeres is very satisfactory. The mounted collection of Crows, Tits, Crow-Tits and Laughing Thrushes of Eastern China is almost complete, and these birds are also well represented in the skin collection. The various mountain birds of the Province of Fohkien which we have, include well-mounted specimens of such rarities as the Chinese Shortwing (*Drymochares sinensis* Rickett), the Spotted-throated Tit-Babbler (*Proparus guttaticollis* La Touche) and P. David's Pale Shrike-Tit (*Allotrius pallidus* Dav.); other less rare but no less interesting birds such as Rickett's Shrike-Tit (*Pteruthius ricketti* Grant), the Pale Yuhina (*Y. pallida* La Touche), David's Quaker-Thrush (*Alcippe hueti* Dav.), the Chinese Red-capped Babbler (*Stachyridopsis sinensis* Grant), David's Brown Quaker-Thrush (*Sch. superciliaris* A. Dav.) are exhibited. The series of these and of many others in the skin collection are very fair.

In both the mounted and skin series the Bulbuls of Eastern China are well represented, but there are still three

common species which are wanting. A good many warblers (*Silviidæ*) have been mounted, the Shaweishan collection having added many species to the collection. The skin series being rather short, a number of species have had to be left out of the mounted collection. The blanks will be filled in as more specimens are procured.

The Shrikes exhibited are, with few exceptions, those of the old collection and these will have to be nearly all renewed; but the skin collection now contains a fair series of nearly all the Shrikes of Eastern China. There is now a very fair series of Drongos and Minivets.

Among the Starlings, of which we have now a complete series, I am glad to state that the Rose-coloured Pastor (*P. roseus* L.), a unique example so far, has survived and is still in good condition. A pair of the Red-cheeked Starling (*St. violacea* Bodd.), of which several were obtained at Shaweishan, has been added to the mounted series.

The series of Flycatchers is very fair, but none of the rarer southern species appear in our list. Examples of all those in the collection have been mounted.

We have a complete mounted set of Forktails (*Henicurus*) from Fohkien, including *H. guttatus* Gould. Among the Robins are good series of the Ruby-throat (*C. camschatkensis* T.), Pallas' Blue Robin (*L. cyane* Pall.) and Swinhoe's Red-tailed Robin (*L. sibilans* Sw.), specimens of which were in the old collection, but had to be thrown away as they were quite ruined. A pair of the Japanese Robin (*E. akahige* T.), the male from Fohkien and the female from Shaweishan, are now in the collection.

The series of Eastern China Thrushes (*Merula*) is complete, that of the Buntings is almost so. Specimens of all those in the collection are mounted. The Finches are still few in number, and so far we have not been able to procure new

specimens of the Cross-bill and Rose-Finch, which are still represented by rags—relics of the old collection.

The Wagtails and Pipits are almost complete, handsome series of both genera having been taken at Shaweishan. Among these the Yellow-headed Wagtail (*M. citreola* P.) may be specially mentioned.

A good series of Swallows of different kinds was taken at Shaweishan.

The series of Larks (*Alaudidæ*) is very poor, but among these there is a small series of a Short-toed Lark (*Calandrella*) which is probably new to science.

La Touche's Sun-Bird and the Fire-breasted Flower-pecker have been added lately to the collection. Specimens of both species have been mounted.

The only Pitta in the collection so far is a very handsome specimen of the Japanese Pitta (*P. nympha* T. & S.), from Kelung in N. Formosa, presented by Mr. H. E. Hobson. This specimen is, I am glad to say, still in good order; but the one quoted by Styan in his "List of the Birds of the Lower Yangtze" (*Ibis* 1891, p. 359) had disappeared when I took over charge of the Birds.

The Woodpeckers, no specimen of which had survived from the old collection, are now well represented by ten species, eight of which appear in the mounted series. The series of specimens, however, is still small.

The Kingfishers and Cuckoos, which had also greatly suffered, have been mostly renewed; there are good series of the former both mounted and in the skin, and a new specimen of the Ruddy Kingfisher was procured from Shaweishan. The specimen of this bird, quoted by Styan, is still there but it is a mere rag. The series of Eastern China Cuckoos is now almost complete.

The list of Swifts of the China coast is represented in its entirety.

The Owls are still poor, but one species, *Glaucidium brodiei*, Burt., from Fohkien, has been added.

The larger Accipitres (Diurnal Birds of Prey) remain much the same as before. However, a nice series of six Honey-Buzzards from Shaweishan, a handsome pair of crested Eagles, (*Sp. nipalensis* Hodgs.) and an immature Imperial Eagle from Fohkien have been added to the collection. The smaller birds of this family in the old collection were almost all ruined. We have now the Orange-legged Falcon (*C. amurensis* Radde), the Japanese and the Darker Kestrels, the Hobby, Merlin and the Little Black and White Falconet (*Microhierax melanoleucus* Blyth) and among the Short-winged Hawks, *Accipiter gularis* Temm, *Accipiter affinis* Hodgs., *Astur cuculoides* Temm. and *Astur soloensis* Horsf. We, however, want Harriers badly ; all the old specimens save one female Hen-Harrier were spoilt.

There are mounted specimens of the three common doves of China as well as a few skins. The additions to the Pheasants, etc., are :—some fine Pucras Pheasants (*P. darwini* Sw.) from Fohkien, also a pair of these from Mokanshan, presented by Captain Andersen, I.M.C., Tragopans (*T. caboti* Gould), Silver Pheasants, Ring-necked pheasants from Fohkien and two of the latter from Chinkiang, Bamboo Partridges (*B. thoracica* Temm.), one specimen of the rare Tree Partridge of Fohkien (*Arb. ricketti* Grant), the common Quail and the common Chinese Button Quail (*Turnix blanfordi*, Blyth).

The series of Rails and Water-hens are fairly complete as regards species. Several examples of the Crimson-footed Rail (*Am. akool* Sykes) from Fohkien and some fine *Rallus aquaticus* L. from Chinkiang have been added.

The Cranes of the old collection were all attacked by moth, but an attempt will be made to clean them next winter.

The Plovers, Snipe and Sandpipers have all been renewed, but the series of each is so small that very few have been mounted.

A few Gulls of three species from Woosung and the vicinity of Shanghai were mounted and there are also skins of these in the collection, but there is only one Sea Swallow. The few in the old collection were all ruined.

New specimens have been procured to replace the Cormorants and Pelican of the old collection spoilt by moth. Three fine Lesser Frigate Birds (*Fregata ariel* Gould) were procured from Shaweishan.

One specimen of Swinhoe's Petrel (*P. monorhis* Sw.) remains and one example of Bulwer's Petrel (*B. bulweri*) was presented to the Museum.

The specimens of the Spoonbill (*P. minor*) and of the Painted Stork (*Ps. leucocephalus* Gm.) were renewed and a Black Stork (*C. nigra* L.) from Fohkien was added to the collection.

Out of the old collection of Herons which was fairly complete only three or four specimens remained intact. Good specimens of a number of species were taken at Shaweishan. Of these *Butorides amurensis* and *Gorsachius goisagi* are new to the Yangtze.

The Geese and Swans of the old collection were all more or less spoilt by moth. An attempt will be made to clean them next winter. Some fine geese and Mr. Boland's Mute Swan have partly replaced these. The ducks remain much as they were. A pair of Velvet Scoters (*Oidemia carbo*) and a specimen of the very rare Gould's Merganser (*Mergus squamatus* Gould) are the most noteworthy additions to the

series. Lastly, the Divers in the Museum at present are the Red-throated and the Black-throated Divers, and the Great Crested Grebe and Dabchick. The above birds thus shortly reviewed are nearly all from Fohkien and Kiangsu. There are practically no specimens in our bird collection from Western China and very few from North China.

In the subjoined list the birds have been classified according to the order adopted in the Fauna of India, Birds, by Oates and Blanford.

1*st June*, 1909.

II.—List of Birds—June, 1909.

Order PASSERES.

Family CORVIDÆ.

Sub-Family CORVINÆ.

Genus CORVUS.

C. torquatus Less. White-necked Crow.
C. macrorhynchus Wagl. Oriental Raven.
C. pastinator Gould. Eastern Rook.
C. dauricus Pall. Pied Jackdaw.
C. neglectus Schlegel. Swinhoe's Jackdaw.
(*C. dauricus* × *neglectus*. Hybrid Jackdaw.)

Genus PICA.

P. caudata L. Magpie.

Genus CYANOPOLIUS.

C. cyanus (Pall.). Chinese Azure-winged Magpie.

Genus UROCISSA.

U. sinensis (L.). Chinese Blue Magpie.

Genus DENDROCITTA.

D. sinensis (Lath.). Chinese Tree Pie.

Genus GARRULUS.

G. sinensis Gould. South China Jay.

Genus NUCIFRAGA.

N. caryocatactes (L.). Nutcracker.

Sub-Family PARINÆ.

Genus Parus.

P. minor T. & S. Lesser Tit.
P. palustris L. Marsh Tit.
P. pekinensis Dav. Chinese Cole Tit.
P. venustulus Swinhoe. Yellow-bellied Tit.

Genus Machlolophus.

M. rex Dav. David's Yellow-cheeked Tit.

Genus Melanochlora.

M. sultanea (Hodgs.). Sultan Tit.

Genus Ægithalus.

Æ. concinnus (Gould). Red-headed Tit.
Æ. glaucogularis (Gould). Silver-throated Tit.

Genus Silviparus.

S. modestus Burt. Yellow-browed Tit.

Genus Remiza.

R. consobrina Sw. Swinhoe's Penduline Tit.

Sub-Family PANURINÆ.

Genus Panurus.

P. russicus Brehm. Eastern Bearded Tit.

Sub-Family PARADOXORNITHINÆ.

Genus Paradoxornis.

P. heudei Dav. Heude's Crow-Tit.
P. guttaticollis Dav. Spotted-necked Crow-Tit.

Genus Suthora.

S. webbiana Gray. Webb's Crow-Tit.
S. davidiana Slater. David's Crow-Tit.
S. verreauxi Sharpe. Verreaux's Crow-Tit.

Genus Scœorhynchus.

S. sp. Grey-headed Crow-Tit.

Family CRATEROPODIDÆ.

Sub-Family CRATEROPODINÆ.

Genus Dryonastes.

D. perspicillatus (Gm.). Spectacled Laughing-Thrush.
D. sannio (Swinhoe). White-cheeked Laughing-Thrush.
D. chinensis (Scop.). Black-throated Laughing-Thrush.
D. berthemyi (Dav.). Rufous Laughing-Thrush.

Genus Ianthocincla.

I. cinereiceps (Styan). Styan's Hwamei.

Genus Garrulax

G. picticollis Swinhoe. Collared Laughing-Thrush.

Genus Trochaloptron.

T. canorum (L.). Hwamei.
T. milni Dav. Fohkien Crimson-winged Laughing-Thrush

Genus Pomatorhinus.

P. swinhoei Dav. Fohkien Large Scimitar Babbler.
P. stridulus Swinhoe. Chinese Lesser Scimitar Babbler.

Genus Pterorhinus.

P. davidi Swinhoe. David's Scimitar Babbler.

Sub-Family TIMELIINÆ.

Genus Alcippe.

A. hueti Dav. Fohkien Quaker-Thrush.

Genus Proparus.

P. guttaticollis La Touche. Fohkien Tit-Babbler.

Genus Schœniparus.

S. superciliaris (Dav.). David's Quaker-Thrush.

Genus Stachyridopsis.

S. sinensis Grant. Chinese Red-headed Babbler.

Sub-Family BRACHYPTERYGINÆ.

Genus MYIOPHONEUS.

M. cæruleus (Scop.). Violet Whistling Thrush.

Genus LARVIVORA.

L. cyane (Pall.). Pallas' Blue Robin.

L. sibilans Swinhoe. Swinhoe's Robin.

Genus DRYMOCHARES.

D. sinensis (Rickett). Chinese Short-wing.

Sub-Family SIBIINÆ.

Genus STAPHIDIA.

S. torqueola Swinhoe. Collared Staphidia.

Genus YUHINA.

Y. pallida La Touche. Pale Yuhina.

Genus HERPORNIS.

H. tyrannula Swinhoe. Chinese Herpornis.

Genus ZOSTEROPS.

Z. simplex Swinhoe. Swinhoe's White-eye.

Sub-Family LIOTRICHINÆ.

Genus LIOTHRIX.

L. lutea (Scop.) Red-billed Liothrix.

Genus PTERUTHIUS.

P. ricketti Grant. Rickett's Shrike Tit.

Genus ALLOTRIUS.

A. pallidus Dav. David's Shrike Tit.

Sub-Family BRACHYPODINÆ.

Genus PYCNONOTUS.

P. sinensis (Gm.). Chinese Bulbul.

P. xanthorrhous And. Yellow-vented Bulbul.

Genus Hemixus.

H. canipennis Seebohm. Chestnut Bulbul.

Genus Iole.

I. holti Swinhoe. Swinhoe's Green-winged Bulbul.

Genus Hypsipetes.

H. leucocephalus Gould. White-headed Black Bulbul.

Genus Spizixos.

S. semitorques Swinhoe. Swinhoe's Finch-billed Bulbul.

Genus Chloropsis.

C. lazulina Swinhoe. Chinese Chloropsis.

Family SITTIDÆ.

Genus Sitta.

S. sinensis Verreaux. Chinese Nuthatch.

S. montium La Touche. Mountain Nuthatch.

Family DICRURIDÆ.

Genus Buchanga.

B. atra Herm. Black Drongo.

B. leucogenys Wald. White-cheeked Drongo.

Genus Chibia.

C. hottentotta (L.). Hairy-crested Drongo.

Family CERTHIIDÆ.

Genus Anorthura.

A. fumigata (T. & S.). Eastern Wren.

Family REGULIDÆ.

Genus Regulus.

R. japonicus (T. & S.). Japanese Goldcrest.

Family SYLVIIDÆ.

Genus Locustella.

L. sp ? Grasshopper Warbler sp. inc.
L. certhiola (Pall.). Pallas's Grasshopper-Warbler.
L. lanceolata Temm. Streaked Grasshopper-Warbler.
L. ochotensis Midd. Middendorf's Grasshopper-Warbler.
L. fasciolata (Gray.). Gray's Grasshopper-Warbler.

Genus Acrocephalus.

A. orientalis (T. & S.). Eastern Great Reed-Warbler.
A. bistrigiceps Swinhoe. Von Schrenck's Reed-Warbler.

Genus Orthotomus.

O. sutorius Forst. Tailor-Bird.

Genus Cisticola.

C. cursitans Frankl. Rufous Fantail-Warbler.

Genus Herbivocula.

H. fuscata (Blyth). Brown Bush-Warbler.

Genus Phylloscopus.

P. sub-affinis Grant. Yellow-bellied Grass-Warbler.
P. borealis (Blas.). Arctic Willow-Warbler.
P. tenellipes Swinhoe. Pale-legged Willow-Warbler.
P. superciliosus (Gm.). Yellow-browed Willow-Warbler.
P. proregulus (Pall.). Pallas' Willow-Warbler.
P. trochiloides (Blyth). Blyth's Crowned Willow-Warbler.
P. coronatus (Temm.). Crowned Willow-Warbler.

Genus Cryptolopha.

C. tephrocephala (And.). Grey-headed Flycatcher-Warbler.
C. burkii (Burt.). Green-headed Flycatcher-Warbler.
C. ricketti Slater. Rickett's Flycatcher-Warbler.
C. sinensis Rickett. Chinese Flycatcher-Warbler.

Genus Abrornis.

A. fulvifacies Swinhoe. Fulvous-cheeked Flycatcher-Warbler.

Genus Horornis.

H. canturiens (Swinhoe). Swinhoe's Bush-Warbler.
H. sinensis (La Touche). Chinese Bush-Warbler.
H. brunneiceps (Hume). Hume's Bush-Warbler.

Genus Urosphena.

U. squamiceps (Swinh.). Short-tailed Bush-Warbler.

Genus Suya.

S. crinigera Hodgson. Streaked Hill-Warbler.
S. superciliaris Anderson. White-browed Hill-Warbler.

Genus Prinia.

P. extensicauda Swinhoe. South China Wren-Warbler.

Genus Burnesia.

B. sonitans (Swinhoe). (Grey-headed Wren-Warbler.

Family LANIIDÆ.

Sub-Family LANIINÆ.

Genus Lanius.

L. schach L. Great Red-backed Shrike.
L. fuscatus Less. Dusky Shrike.
L. sphenocercus Cab. Eastern Great Grey Shrike.
L. bucephalus T. & S. Bull-headed Shrike.
L. lucionensis L. Philippine Shrike.
L. superciliosus Lath. White-browed Red-backed Shrike.
L. tigrinus Drapiez. Thick-billed Shrike.

Genus Tephrodornis.

T. pelvica (Hodgs.). Hodgson's Wood-Shrike.

Genus Pericrocotus.

P. speciosus McClell. Great Scarlet Minivet.
P. griseigularis Gould. Grey-throated Minivet.
P. cinereus Lafresn. Grey Minivet
P. cantonensis Swinhoe. Swinhoe's Minivet.

Genus Campophaga.

C. melanoptera Rüppel. Black-winged Cuckoo-Shrike.

Genus Graucalus.

G. rex-pineti Swinhoe. Chinese Great Cuckoo-Shrike.

Family ORIOLIDÆ.

Genus Oriolus.

O. indicus Jerdon. Black-naped Oriole.

Family EULABETIDÆ.

Genus Eulabes.

E. intermedia (Hay). Indian Grackle.

Family STURNIDÆ.

Genus Pastor.

P. roseus (L.). Rose-coloured Pastor.

Genus Spodiopsar.

S. cineraceus (Temm.). Grey Starling.
S. sericeus (Gm.). Silky Starling.

Genus Sturnia.

S. sinensis (Gm.). Chinese Starlet.
S. sturnina (Pall.). Daurian Starlet.
S. violacea (Bodd.). Red-cheeked Starlet.

Genus Graculipica.

G. nigricollis (Payk.). Black-necked Mynah.

Genus Acridotheres.

A. cristatellus (L.). Chinese Crested Mynah.

Family MUSCICAPIDÆ.

Genus Alseonax.

A. latirostris (Raffles). Broad-billed Flycatcher.

Genus HEMICHELIDON.

H. griseisticta Swinhoe. Chinese Grey-spotted Flycatcher.
H. sibirica (Gm.). Siberian Flycatcher.

Genus POLIOMYIAS.

P. luteola (Pall.). Robin Flycatcher.

Genus CYANOPTILA.

C. bella Hay. Blue and White Flycatcher.

Genus XANTHOPYGIA.

X. tricolor Blyth. Tricolor Flycatcher.
X. narcissina (Temm.). Narcissus Flycatcher.

Genus TERPSIPHONE.

T. incii (Gould). Ince's Paradise Flycatcher.
T. princeps (Temm.). Japanese Paradise Flycatcher.

Family TURDIDÆ.

Sub-Family SAXICOLINÆ.

Genus PRATINCOLA.

P. maura (Pall.). Eastern Stonechat.

Genus OREICOLA.

O. ferrea (Hodgs.). Grey Stonechat.

Sub-Family RUTICILLINÆ.

Genus HENICURUS.

H. sinensis Gould. Chinese Forktail.
H. guttatus Gould. Spotted Forktail.
H. schistaceus Hodgs. Grey Forktail.

Genus MICROCICHLA.

M. scouleri (Vigors). Little Forktail.

Genus CHIMARRHORNIS.

C. leucocephala (Vigors). White-capped Water-Redstart.

Genus RHYACORNIS.

R. fuliginosa (Vigors). Plumbeous Water-Redstart.

Genus RUTICILLA.

R. aurorea (Pall.). Daurian Redstart.

Genus CYANECULA.

C. cærulecula (Pall.). Blue Throat.

Genus CALLIOPE.

C. camschatkensis (Gm.). Ruby Throat.

Genus ERITHACUS.

E. akahige (T. & S.). Japanese Robin.

Genus IANTHIA.

I. cyanura (Pall.). Blue-tailed Robin.

Genus COPSYCHUS.

C. saularis (L.). Dayal Bird.

Sub-Family TURDINÆ.

Genus MERULA.

M. mandarina (Bp.). Chinese Blackbird.
M. pallida (Gm.). Pale Ouzel.
M. obscura (Gm.). Grey-headed Ouzel.
M. chrysolaus (T. & S.). Japanese Ouzel.
M. hortulorum (Sclater). Grey-backed Ouzel.
M. cardis (Temm.). Japanese Black Ouzel.
M. naumanni (Temm.). Red-tailed Ouzel.
M. fuscata (Pall.). Dusky Ouzel.

Genus GEOCICHLA.

G. sibirica (Pall.). Siberian Ground-Thrush.

Genus PETROPHILA.

P. manilla (Bodd.). Red-bellied Rock-Thrush.
P. sp. Rock-Thrush.
P. gularis Swinhoe. White-throated Rock-Thrush.

Genus Oreocincla.

O. varia (Pall.). White's Thrush.

Sub-Family CINCLINÆ.

Genus Cinclus.

C. souliei Oustalet. South-China Dipper.

Sub-Family ACCENTORINÆ.

A. montanellus (Pall.). Mountain Accentor.

Family PLOCEIDÆ.

Sub-Family VIDUINÆ.

Genus Munia.

M. sinensis (Briss.). Chinese Munia.

Genus Uroloncha.

U. acuticauda (Hodgs). Sharp-tailed Munia.

Genus Sporæginthus.

S. amandava (L.) Avadavat.

Family FRINGILLIDÆ.

Sub-Family COCCOTHRAUSTINÆ.

Genus Coccothraustes.

C. japonicus T. & S. Eastern Hawfinch.

Genus Eophona.

E. personata (T. & S.). Japanese Masked Hawfinch.
E. magnirostris Hartert. Large-billed Masked Hawfinch.
E. melanura (Gm.). Black-headed Hawfinch.
E. migratoria Hartert. Lesser Black-headed Hawfinch.

Sub-Family FRINGILLINÆ.

Genus Pyrrhula.

P. ricketti La Touche. Fohkien Bullfinch.

Genus Loxia.

L. albiventris Swinhoe. White-bellied Crossbill.

Genus Carpodacus.

C. erythrinus (Pall.). Common Rose-Finch.

Genus Chloris.

C. sinica (L.). Chinese Greenfinch.

Genus Chrysomitris.

C. spinus (L.). Liskin.

Genus Fringilla.

F. montifringilla (L.). Brambling.

Genus Passer.

P. montanus (L.). Tree Sparrow.

P. rutilans Temm. Ruddy Sparrow.

Sub-Family EMBERIZINÆ.

Genus Emberiza.

E. passerina Pall. Pallas's Reed-Bunting.

E. yessoensis Swinhoe. Japanese Reed-Bunting.

E. fucata Pall. Painted Bunting.

E. pusilla Pall. Little Bunting.

E. cioides Temm. Chestnut Bunting.

E. elegans Temm. Yellow-throated Bunting.

E. chrysophrys Pall. Yellow-browed Bunting.

E. tristrami Swinhoe. Tristram's Bunting.

E. rustica Pall. Rustic Bunting.

E. spodocephala Pall. Grey-headed Bunting.

E. sulphurata T. & S. Siebold's Bunting.

E. rutila Pall. Ruddy Bunting.

E. aureola Pall. Yellow-breasted Bunting.

Genus Melophus.

M. melanicterus (Gm.). Crested Bunting.

Family HIRUNDINIDÆ.

Genus Chelidon.

C. dasypus Bonap. Japanese Martin.
C. kashmirensis Gould. Kashmir Martin.

Genus Cotile.

C. riparia (L.). Sand-Martin.
C. fohkienensis La Touche. South-China Sand-Martin.

Genus Hirundo.

H. gutturalis Scop. Eastern House-Swallow.
H. tytleri Jerd. Tytler's House-Swallow.
H. nipalensis Hodgs. Nipal Striped Swallow.

Family MOTACILLIDÆ.

Genus Motacilla.

M. leucopsis Gould. White-faced Wagtail.
M. ocularis Swinhoe. Streak-eyed Wagtail.
M. lugens Pall. Kamschatkan Wagtail.
M. melanope Pall. Eastern Grey Wagtail.
M. flava L. Blue-headed Wagtail.
M. borealis Sundev. Eastern Grey-headed Wagtail.
M. citreola Pall. Yellow-headed Wagtail.
M. taivana Swinhoe. Eastern Yellow Wagtail.

Genus Limonidromus.

L. indicus (Gm.). Forest Wagtail.

Genus Anthus.

A. maculatus (Hodgs.). Eastern Tree-Pipit.
A. japonicus T. & S. Eastern Water-Pipit.
A. blakistoni Swinhoe. Blakiston's Water-Pipit.
A. cervinus (Pall.). Red-throated Pipit.
A. gustavi Swinhoe. Petchora Pipit.
A. richardi Vieill. Richard's Pipit.

Family ALAUDIDÆ.

Genus CALANDRELLA.

C. sp. Short-toed Lark, sp.

Genus MELANOCORYPHA.

M. mongolica (Pall.). Mongolian Lark.

Genus ALAUDA.

A. arvensis L. Skylark.

Genus GALERITA.

G. leautungensis Swinhoe. Chinese Crested Lark.

Family NECTARINIIDÆ.

Sub-Family NECTARINIINÆ.

Genus ÆTHOPYGA.

Æ. latouchii Slater. La Touche's Sunbird.

Family DICŒIDÆ.

Genus DICŒUM.

D. ignipectus (Hodgs.). Fire-breasted Flower Pecker.

Family PITTIDÆ.

Genus PITTA.

P. nympha Temm. Japanese Pitta.

Order PICI.

Family PICIDÆ.

Sub-Family PICINÆ.

Genus GECINUS.

G. guerini Malh. Yangtze Green Woodpecker.

G. tancolo Gould. South-China Green Woodpecker.

Genus GECINULUS.

G. viridanus Slater. Chinese Three-toed Green Woodpecker.

Genus DENDROCOPUS.

D. cabanisi (Malh.) Chinese Pied Woodpecker.

D. insularis (Gould). Chinese White-backed Woodpecker.

Genus IYNGIPICUS.

I. scintilliceps Swinhoe. Spark-headed Woodpecker.

I. kaleensis Swinhoe. South China Spark-headed Woodpecker

Genus LEPOCKSTES.

L. sinensis Rickett. Chinese Bay Woodpecker.

Genus MICROPTERNUS.

M. fohkiensis Swinhoe. Fohkien Rufous Woodpecker.

Sub-Family PICUMNINÆ.

Genus PICUMNUS.

P. chinensis Hargitt. Chinese Piculet.

Sub-Family IYNGINÆ.

Genus IYNX.

I. torquilla L. Wryneck.

Order ZYGODACTYLI.

Family CAPITONIDÆ.

Genus MEGALAIMA.

M. virens (Bodd.). Great Chinese Barbet.

Order ANISODACTYLI.

Sub-Order CORACIÆ.

Family CORACIIDÆ.

Genus EURYSTOMUS.

E. calonyx Sharpe. Chinese Broad-billed Roller.

Sub-Order HALCYONES.

Family ALCEDINIDÆ.

Genus CERYLE.

C. varia Strickl. Eastern Pied Kingfisher.
C. lugubris Temm. Great Spotted Kingfisher.

Genus ALCEDO.

A. bengalensis Gm. Common Kingfisher.

Genus HALCYON.

H. smyrnensis (L.). White-breasted Kingfisher.
H. pileatus Bodd. Black-capped Kingfisher.

Genus CALLIALCYON.

C. lilacina Swains. Ruddy Kingfisher.

Sub-Order UPUPÆ.

Family UPUPIDÆ.

Genus UPUPA.

U. epops L. Hoopoe.

Order MACROCHIRES.

Sub-Order CYPSELI.

Family CYPSELIDÆ.

Sub-Family CYPSELINÆ.

Genus CYPSELUS.

C. pekinensis Swinhoe. North China Swift.
C. pacificus Lath. Large White-rumped Swift.
C. subfurcatus Blyth. Malay House-Swift.

Sub-Family CHÆTURINÆ.

Genus ACANTHYLLIS.

A. caudacuta (Lath.). Spine-tailed Swift.

Family CAPRIMULGIDÆ.

Genus CAPRIMULGUS.

C. jotaka T. & S. Japanese Night-jar.

Order TROGONES.

Family TROGONIDÆ.

Genus HARPACTES.

H. yamakanensis Rickett. Fohkien Trogon.

Order COCCYGES.

Family CUCULIDÆ.

Sub-Family CUCULINÆ.

Genus CUCULUS.

C. canorus L. Common Cuckoo.
C. saturatus Hodgs. Himalayan Cuckoo.
C. poliocephalus Lath. Small Cuckoo.
C. micropterus Gould. Indian Cuckoo.

Genus HIEROCOCCYX.

H. hyperythrus (Gould). Red-bellied Hawk-Cuckoo.
H. sparverioides (Vig.). Great Hawk-Cuckoo.

Genus COCCYSTES.

C. coromandus (L.). Red-winged Crested Cuckoo.

Sub-Family PHŒNICOPHAINÆ.

Genus EUDYNAMIS.

E. honorata (L.). Indian Koël.

Genus CENTROPUS.

C. sinensis (Steph.). Common Crow-Pheasant.
C. bengalensis (Gm.). Lesser Crow-Pheasant.

Order STRIGES.

Family ASIONIDÆ.

Sub-Family ASIONINÆ.

Genus Asio.

A. otus (L.). Long-eared Owl.
A. accipitrinus (Pall.). Short-eared Owl.

Sub-Family BUBONINÆ.

Genus Bubo.

B. ignavus (Forster). Great Eagle Owl.

Genus Scops.

S. semitorques T. & S. Half-collared Owl.
S. stictonotus Sharpe. Chinese Little Scops-Owl.

Genus Glaucidium.

G. whitelyi (Blyth). Whitely's Owlet.
G. brodiei (Burt.). Collared Pygmy Owlet.

Genus Ninox.

N. japonica T. & S. Japanese Brown Hawk-Owl.

Order ACCIPITRES.

Family PANDIONIDÆ.

Genus Pandion.

P. haliaëtus (L.). Osprey.

Family VULTURIDÆ.

Genus Vultur.

V. monachus L. Cinereous Vulture.

Genus Pseudogyps.

P. bengalensis (Gm.). Indian White-backed Vulture.

Family FALCONIDÆ.

Genus AQUILA.

A. chrysaëtus L. Golden Eagle.
A. heliaca Sav. Imperial Eagle.
A. clanga Pall.? Large Spotted Eagle?

Genus HIERAËTUS.

H. fasciatus (Vieill.). Bonelli's Eagle.

Genus SPIZAËTUS.

S. nipalensis Hodgs. Hodgson's Hawk-Eagle.

Genus BUTASTUR.

B. indicus (Gm.). Grey-faced Buzzard-Eagle.

Genus HALIAËTUS.

H. albicilla (L.). White-tailed Sea Eagle.
H. leucoryphus (Pall.)? Pallas' Sea Eagle?

Genus MILVUS.

M. melanotis T. & S. Black-Eared Kite.

Genus CIRCUS.

C. cyaneus L. Hen-Harrier.

Genus BUTEO.

B. plumipes (Hodgs.). Common Buzzard.
B. hemilasius T. & S. White-tailed Buzzard.

Genus ARCHIBUTEO.

A. strophiatus (Hodgs.). Himalayan Rough-legged Buzzard.

Genus ASTUR.

A. palumbarius (L.). Goshawk.
A. soloensis (Horsf.). Horsfield's Goshawk.
A. cuculoides (Temm.). Temminck's Goshawk.

Genus ACCIPITER.

A. nisus (L.). Common Sparrow-Hawk.
A. gularis (T. & S.). Japanese Sparrow-Hawk.
A. affinis Hodgs. Besra Sparrow-Hawk.

Genus PERNIS.

P. ptilorhynchus (Temm.). Crested Honey-Buzzard.

Genus FALCO.

F. peregrinus L. Peregrine.
F. peregrinator Sundev. Indian Peregrine.
F. subbuteo L. Hobby.

Genus ÆSALON.

Æ. regulus Tunst. Merlin.

Genus ERYTHROPUS.

E. amurensis (Radde.). Eastern Red-footed Falcon.

Genus CERCHNEIS.

C. japonicus (T. & S.). Japanese Kestrel.
C. saturatus (Blyth.). Darker Kestrel.

Genus MICROHIERAX.

M. melanoleucus Blyth. White-legged Falconet.

Order COLUMBÆ.

Family COLUMBIDÆ.

Sub-Family COLUMBINÆ.

Genus TURTUR.

T. orientalis Lath. Eastern Turtle-Dove.
T. chinensis (Scop.). Chinese Turtle-Dove.
T. humilis Temm. Chinese Ruddy Ring-Dove.

Order PTEROCLETES.

Family PTEROCLIDÆ.

Genus SYRRHAPTES.

S. paradoxus (Pall.). Pallas' Sand-Grouse.

Order GALLINÆ.

Sub-Order ALECTOROPODES.

Family PHASIANIDÆ.

Genus PHASIANUS.

P. torquatus Gm. Ring-necked Pheasant.
P. ellioti Swinhoe. Elliot's Pheasant.

Genus SYRMATICUS.

S. reevesii (Gray). Reeves' Pheasant.

Genus PUCRASIA.

P. darwini Swinhoe. Darwin's Pucras Pheasant.

Genus EUPLOCAMUS.

E. swinhoei Gould. Swinhoe's Fireback Pheasant.

Genus GENNŒUS.

G. nycthemerus (L.). Silver Pheasant.

Genus TRAGOPAN.

T. temminckii (Gr. & Hardw.). Temminck's Tragopan.
T. caboti (Gould.). Cabot's Tragopan.

Genus THAUMALEA.

T. picta (L.). Golden Pheasant.
T. amherstiæ Leadb. Lady Amherst's Pheasant.

Genus BAMBUSICOLA.

B. thoracica (Temm.). Bamboo-Partridge.

Genus COTURNIX.

C. communis Bonnat. Common Quail.

Genus ARBORICOLA.

A. ricketti Grant. Rickett's Hill-Partridge.

Genus CACCABIS.

C. chukar Gr. Chukar Partridge.

Genus FRANCOLINUS.

F. chinensis (Osbeck). Chinese Francolin.

Order HEMIPODII.

Family TURNICIDÆ.

Genus TURNIX.

T. blanfordi Blyth. Blanford's Button-Quail.

Order GRALLÆ.

Sub-Order FULICARIÆ.

Family RALLIDÆ.

Genus RALLUS.

R. aquaticus L. Common Water Rail.

R. indicus Blyth. Indian Water Rail.

Genus HYPOTÆNIDIA.

H. striata L. Blue-breasted Banded Rail.

Genus PORZANA.

P. pusilla (Pall.). Pallas' Crake.

P. exquisita Swinhoe. Exquisite Crake.

Genus AMAURORNIS.

A. fusca (L.). Ruddy Crake.

A. akool Sykes. Crimson-legged Crake.

A. phœnicura (Penn.). White-breasted Water-hen.

Genus GALLINULA.

G. chloropus (L.). Common Moor-hen.

Genus GALLICREX.

G. cinerea (Gm.). Water Cock.

Genus FULICA.

F. atra L. Common Coot.

Sub-Order GRUES.

Genus GRUS.

G. monachus Temm. White-headed Crane.
G. japonensis Müller. Manchurian Crane.

Order LIMICOLÆ.

Family GLAREOLIDÆ.

Sub-Family GLAREOLINÆ.

Genus GLAREOLA.

G. orientalis Leach. Eastern Pratincole.

Family PARRIDÆ.

Genus HYDROPHASIANUS.

H. chirurgus (Scop.). Pheasant-tailed Jacana.

Family CHARADRIIDÆ.

Sub-Family CHARADRIINÆ.

Genus MICROSARCOPS.

M. cinereus (Blyth.). Grey Lapwing.

Genus VANELLUS.

V. cristatus W. & M. Lapwing.

Genus CHARADRIUS.

C. fulvus Gm. Eastern Golden Plover.

Genus SQUATAROLA.

S. helvetica (L.). Grey Plover.

Genus ÆGIALITIS.

Æ. veredus (Gould). Eastern Dotterel.
Æ. geoffroyi (Wagl.). Geoffroy's Sand-Plover.
Æ. mongolicus (Pall.). Mongolian Sand-Plover.
Æ. cantianus (Lath.). Kentish Plover.
Æ. minor (W. & M.). Little Ringed-Plover.
Æ. placidus (Gray). Hodgson's Ringed-Plover.

Sub-Family HÆMATOPODINÆ.

Genus HIMANTOPUS.

H. candidus Bonnat. Black-winged Stilt.

Genus RECURVIROSTRA.

R. avocetta L. Avocet.

Sub-Family TOTANINÆ.

Genus NUMENIUS.

N. variegatus Scop. Eastern Whimbrel.
N. minutus Gould. Little Curlew.

Genus LIMOSA.

L. novæ-zelandiæ Gray. Eastern Bar-tailed Godwit.

Genus TEREKIA.

T. cinerea (Gm.). Terek Sandpiper.

Genus TOTANUS.

T. hypoleucus (L.). Common Sandpiper.
T. glareola (L.). Wood Sandpiper.
T. ochropus (L.). Green Sandpiper.
T. stagnatilis Bechst. Marsh Sandpiper.
T. glottis (L.). Greenshank.
T. brevipes Vieill. Grey Sandpiper.
T. calidris (L.). Red-shank.

Genus CALIDRIS.

C. arenaria (L.). Sanderling.

Genus TRINGA.

T. ruficollis Pall. Red-necked Stint.
T. subminuta Midd. Long-toed Stint.
T. acuminata (Horsf.). Sharp-tailed Stint.
T. canutus (L.). Knot.
T. crassirostris T. & S. Eastern Knot.
T. subarcuata (Güld.). Curlew Stint.
T. cinclus (L.). Dunlin.
T. platyrhyncha Temm. Broad-billed Stint.

Genus PHALAROPUS.

P. hyperboreus (L.). Red-necked Phalarope.

Sub-Family SCOLOPACINÆ

Genus SCOLOPAX.

S. rusticula L. Woodcock.

Genus GALLINAGO.

G. megala Swinhoe. Swinhoe's Snipe.
G. stenura (Bp.). Pin-tailed Snipe.
G. cœlestis Frenz. Common Snipe.

Genus RHYNCHŒA.

R. capensis (L.). Painted Snipe.

Order GAVIÆ.

Family LARIDÆ.

Sub-Family LARINÆ.

Genus LARUS.

L. canus L. Common Gull.
L. vegæ Stejn. Pink-footed Herring Gull.
L. ridibundus L. Laughing Gull.

Sub-Family STERNINÆ.

Genus STERNA.

S. sinensis Gm. Chinese Little Tern.

Order STEGANOPODES.

Family PELECANIDÆ.

Genus PELECANUS.

P. philippensis (Briss.). Spotted-billed Pelican.

Family FREGATIDÆ.

Genus FREGATA.

F. ariel (Gould). Lesser Frigate Bird.

Family PHALACROCORACIDÆ.

Genus PHALACROCORAX.

P. carbo (L.). Common Cormorant.

P. pelagicus Pall. Resplendent Shag.

Order TUBINARES.

Family PROCELLARIIDÆ.

Genus THALASSIDROMA.

T. monorhis Swinhoe. Swinhoe's Storm Petrel.

Genus BULWERIA.

B. bulweri Jard. & Selb. Bulwer's Petrel.

Genus ALCA.

A. antiqua Gm. Bering's Guillemot.

Genus FRATERCULA.

F. sp? Puffin sp?

Order HERODIONES.

Sub-order PLATALEÆ.

Family IBIDIDÆ.

Genus IBIS.

I. melanocephala (Lath.). White Ibis.

I. nippon Temm. Japanese Crested Ibis.

Family PLATALEIDÆ.

Genus PLATALEA.

P. minor T. & S. Lesser Spoonbill.

Sub-Order CICONIÆ.

Family CICONIIDÆ.

Genus Ciconia.

C. nigra L. Black Stork.

Genus Pseudotantalus.

P. leucocephalus (Gm.). Painted Stork.

Sub-Order ARDEÆ.

Family ARDEIDÆ.

Genus Ardea.

A. cinerea L. Grey Heron.
A. manillensis Mey. Eastern Purple Heron.

Genus Herodias.

H. alba (L.). Great Egret.
H. intermedia Wagl. Lesser Egret.
H. garzetta (L.). Little Egret

Genus Bubulcus.

B. coromandus (Bodd.). Cattle Egret.

Genus Ardeola.

A. bacchus (Bp.). Chinese Pond Heron.

Genus Butorides.

B. javanica (Horsf.). Little Green Heron
B. amurensis Schrenck. Amoor Green Heron.

Genus Nyctiardea.

N. nycticorax (L.). Night Heron.

Genus Botaurus.

B. stellaris (L.). Bittern.

Genus Gorsachius.

G. goisagi (Temm.). Japanese Tiger Bittern

Genus Ardetta.

A. sinensis (Gm.). Chinese Little Bittern.

A. eurythma Swinhoe. Von Schrenck's Little Bittern.

Genus Dupetor.

D. flavicollis (Lath.). Yellow-necked Heron.

Order ANSERES.

Family ANATIDÆ.

Sub-Family CYGNINÆ

Genus Cygnus.

C. olor Gm. Mute Swan.

C. minor Pall. Bewick's Swan.

Sub-Family ANSERINÆ.

Genus Anser

A. rubrirostris Swinhoe. Eastern Grey-leg Goose.

A. serrirostris Gould. Eastern Bean Goose.

A. albifrons (Gm.). White-fronted Goose.

Sub-Family ANATINÆ.

Genus Tadorna.

T. cornuta (Gm.). Sheldrake.

Genus Dendrocygna.

D. javanica (Horsf.). Lesser Whistling Teal.

Genus Nettopus.

N. coromandelianus (Gm.). Cotton Teal.

Genus Anas.

A. boschas L. Mallard.

A. zonorhyncha Swinhoe. Yellow-nib Duck.

Genus Eunetta

E. falcata (Pall.). Falcated Teal

Genus CHAULELASMUS.

C. streperus (L.). Gadwall.

Genus NETTIUM.

N. formosum (Georgi.). Spectacled Teal.
N. crecca (L.). Common Teal.

Genus QUERQUEDULA.

Q. circia (L.). Garganey Teal.

Genus ÆX.

Æ. galericulata (L.). Mandarin Duck.

Genus MARECA.

M. penelope (L.). Wigeon.

Genus DAFILA.

D. acuta (L.). Pintail Duck

Genus SPATULA.

S. clypeata (L.). Shoveller.

Genus FULIGULA.

F. baeri Radde. Eastern White-eyed Duck.
F. mariloides (Rich.). Eastern Scaup.
F. cristata (L.). Tufted Duck

Genus CLANGULA.

C. glaucion (L.). Golden Eye

Genus OIDEMIA.

O. carbo (Pall.). Eastern Velvet Scoter.

Sub-Family MERGINÆ

Genus MERGUS

M. albellus (L.). Smew.
M. castor L. Goosander.
M. squamatus Gould. Gould's Merganser.
M. serrator L. Red-breasted Merganser.

Order PYGOPODES.

Family COLYMBIDÆ.

Genus COLYMBUS.

C. septentrionalis L. Red-throated Diver.

C. arcticus L. Black-throated Diver.

Family PODICIPEDIDÆ.

Genus PODICIPES.

P. cristatus (L.) Great Crested Grebe.

P. philippensis (Bonnat.). Eastern Little Grebe.

NOTES AND QUERIES.

Transliteration. In the *Journal* for last year (1908) no less than three *new* systems for the transliteration of Chinese words are referred to, while, if we are not mistaken, four or five other, older, systems are used in the pages of the same volume.

Transliteration is required for at least two distinct purposes. First, for the printing of Chinese books in roman letters for the use of the Chinese. And for this purpose it seems almost inevitable that a system representing approximately the sounds of the locality where a book is to be used will be employed; that there must be, that is to say, a large number of systems of transliteration used in the printing of Chinese books.

But the transliteration with which we are now concerned is that required for the representation of Chinese words in dictionaries, grammars, and other books written in European languages and destined for European and American readers in any part of China or of the world. For this purpose it seems needless to say that there ought to be and might be only one system—*theoretically* needless; but in practice we find, as has been said, seven or eight systems used or incidentally referred to in a volume of 200 pages, and the whole number of systems now or lately in use must be very much larger than seven or eight.

No improvement seems to be likely until people will realize that no conceivable system can really describe the sounds accurately to one who has not heard them; that no system will suggest quite the same sounds to different persons; and that, granting a system which could describe sounds accurately to everyone, it would do so only for a few years, since the sounds themselves are changing: in a word, that the intrinsic scientific excellence of a system is of infinitesimal value compared with its simplicity and the fact of its actual use. What we want then is to make up our minds that the detection of a few flaws in an old system shall not tempt us to publish a new system which may appear to us to represent more accurately, in some cases, the particular sounds with which we happen to be familiar. For example, the scathing criticisms which are hurled, however justly, at Wade's system do not affect the great claim to be universally adopted which it derives from its

simplicity and its long use by so many students and scholars. The *essential* thing is that we should all use one and the same system, which should be also, if possible, *simple*, since few of us can say seriously with *Mr. Punch* "the more arrow-marks there are over the tops of the letters the better I am pleased."

The scientific accuracy with which our system represents the Chinese sounds will be at best a matter of degree, by no possibility attaining perfection, and of supremely little importance. "What is wanted is not a multiplying of Chinese romanizations but a simplifying of them"; and so every one who invents a new or uses an unusual system is only helping to make confusion worse, confounded, and retarding the progress and popularity of Chinese studies.

But one of the new systems mentioned above (that of the English version of Richard's *Geography*) "has been adopted by the Chinese Imperial Postal Service, and . . . will doubtless be widely availed of." Although the reviewer, from whom we quote, does not avail himself of it even in his review of the *Geography*, if we are right in thinking that the *Cheos* are the *Djows* of his earlier writing, and the *Chow* of the new system. And so one or two remarks on the system as explained by Father Kennelly himself (pp. iv-vii of the *Geography*) may not be quite superfluous.

First we note "Pekingese spoken only at the Capital and in a small portion of Chihli and Honan Provinces," and "Nankingese is spoken by two-thirds of the whole population of the Empire, and is everywhere understood." But is it not more accurate to say that the main dialects of Manchuria, Chihli, W. Shantung, Shansi, Shensi, Szechuen and parts of Honan, have characteristics which distinguish them from Nankingese and ally them more or less with Pekingese; and that the dialects of Central China, if roughly speaking Nankingese, are very far indeed from being free from variety? Not that there seems to be any serious objection to the use of Nankingese—the dialect represented being after all as of little importance in itself as the exact method of its representation,* though the ideal for literary purposes would surely be to represent some Chinese literary standard of sounds, as is done in Couvreur's Dictionary, in preference to that of any colloquial dialect.

We note next with pleasure "the aspirates, a most essential element of the Chinese language, are indicated" (p. iv), and "the Mandarin dialect lacks the initials b d g q r v x and z," (p. vi). Turning to the actual table of sounds (pp. vi, vii) we find :—

* A dialect which requires the final *h* has, however, some slight disadvantages both for the general reader and for the accurate student.

"*ai*–as in *aye*," "*ei*–as in *height*." This would make nine Englishmen out of ten say *lai* as English *lay*, and *lei* as English *lie* (the exact opposite of what is intended), and the tenth would say *lie* for *lai* and *lei* alike.

"*ao*–as *ow* in *how* but prolonged," *i.e.* the *a* prolonged. "*ao*–as *ow* in *how*," "*eu*–as *ou* in *souse*." "*ow*–as *ow* in *how* (see *eu*)"—three spellings for one sound apparently, but meant to give two sounds, Wade's *ao* and *ou* or the French *aou* and *eou*. But at any rate why two spellings, *eu* and *ow*, for one sound, and that not very much like *ow* in *how* and quite different from the Chinese *ao*?

"*cul*-as *ll* in *hull*." "English and American writers" have done better than this in excluding *l* from their transliterations—at least for English readers.

"*i*–as in *pin*," "as in *machine*" might have been better—the *short* final *i* (which is not even in Peking "as in *pin*") being here represented by *ih*.

"*in*–as the vowel sound in *chin*." Why not "as the *in* in *chin*"?

"*io*–*i* as *y* in *yawn*." But what about the *o*?

"*o*–as *o* in *long*." Would not *lord* be better than *long*?

"*ü*–as *u* in *abuse*." This *u* in *abuse* is commonly *iu* or *ew*, rarely *eo* (French *ou*) but *very* rarely *ü* (French *u* or German *ü*); but the Chinese sound is more like the *French iu* "*ui*–" the explanation involves the same error as above in the sound of *height*—*weight* would have been better. But why is this much abused and, to an Englishman, most confusing old spelling retained? It shows incidentally that *e* should be excepted from the statement that the vowels have their Italian value. Yet, if not *ue*, why not at least *uei*? and why in the course of the book does *hwei* appear instead of *hui*?

The note on aspirates (p. vi) mentions two *initials*, *kw* and *shw*, which do not appear in the following list of *initials*. But instead of inserting these, why not omit *chw*, *hw*, and *w* from the list of initial consonants, since *w* in all these cases is a pure *vowel* (Italian *u*) coming in aspirated words *after* the aspirate? To an Englishman *w* looks more familiar as an *initial* or *final*, but grant (as we are bound to do) an elementary knowledge of Italian vowels, and *uan* is as easy to say as *wan** and *ou* as easy as *ow*.

"*j*–as in the French *jaune*, *jamais*"—a most inadequate *explanation* of this difficult initial—more like *French r* than *j*, but by no means like an English *r*.

The euphonic initial *ng* does not appear in the list, but is retained in practice to the great discomfiture of English readers. The principle on

* There is no question here of the difference of sound or tone which in some dialects is most easily expressed by using both *u* and *w*—*uang* and *wang*.

which initial *n* and *l* and final *in* and *ing* (so much confused at Nanking) have been distinguished is not described. The two improvements on Wade from a "scientific" point of view appear to be the distinction of *s* and *hs*, *ts* and *ch*, but were there two hundred improvements they might fail to compensate for the great evil (from a *practically* scientific point of view) of having added another new system of spelling.

Father Kennelly's system is still young enough to be altered and improved, or at least to be better explained on future occasions, and so criticism, which is ridiculous in the case of an old system, may hope to be forgiven here. Of the actual spellings the duplicates *eu* and *ow*, and *w* and *u*, seem as if they might well receive attention; and most of the errors in the *explanations* would be removed by a slightly better acquaintance with the sounds of English words.

C. M.

Translation into Chinese.

This *Journal* has published so many translations of Chinese poetry into English that it will be of interest to read the following translation from English into Chinese made by Mr. Ting Mien-ying, a teacher in the Tungchow Normal School.

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land.

Little deeds of kindness,
Little words of love,
Make our Earth an Eden,
Like the Heaven above.

滴粒大造　涓點世如
相粒滴乎　涓點界登
承相積陸　善仁樂上
天園言行　極其大

The Moments.

The moments fly,—a minute 's gone;
The minutes fly,—an hour is run;
The day is fled,—the night is here;
Thus flies a week,—a month,—a year.

刹那詞

刹那也
瞬息去
分馳
滅涅
分逝
滅涅
刹馳
那晝
也無
瞬夜
息分
去時
無相
時間
奔
逝
駒
無
月無歲時

Autumn.

The autumn winds are sighing,
  Sighing in the trees;
The ripened corn is waving,
  Waving in the breeze.
The harvest moon is shining,
  Shining in the night;
Over hill and valley,
  In floods of silver light.

The swallows come together,
  Together from the eaves,
Waiting for the falling,
  The falling of the leaves.
They know the time is coming,
  The time when they must flee
Away to brighter sunshine,
  Far, far across the sea.

秋詞

秋風噫兮噫樹間
熟麥飄兮飄風前
秋月皎皎兮照寒
烟銀光如浪兮遍
山川
哀哉羣飛燕遲遲
棲簷前秋信草木
知睠彼落葉天我
亦乘時遷遠涉重
洋兮無怨言

Exhibition of Old Chinese Porcelain and Works of Art.

This Exhibition was inaugurated by this Society for the purpose of gathering together antique Chinese porcelain and works of art from various collections for the purpose of making them accessible to public view. It was decided that the articles which would be admitted to the Exhibition were to be as follows:—Porcelain and Pottery of the Han, T'ang, Sung, Yuan and Ming dynasties, and the following periods of the Ta Ching dynasty, viz:—K'ang Hsi, Yung Cheng, Ch'ien Lung, Chia Ch'ing, and Tao Kuang reigns; also antiques in Chinese agates, crystals, glass, enamelled ware, lacquer and jades. The Exhibition was held on the top floor of the new building of the Shanghai Mutual Telephone Company during the second and third weeks of November, 1908. There was a large attendance each day, both of foreign residents and of Chinese, and although it had been decided at first that the Exhibition should only be open for five days, there was such a general demand for the time to be extended that it was kept open for two weeks. A very large collection of representative specimens was brought together. Where so many excellent specimens were to be found, it would be invidious to select any as most worthy of notice, but it is safe to say that the unique collection of antique Chinese pottery kindly loaned by H.E. Viceroy Tuan Fang, together with the 40 specimens of K'ang Hsi and Ch'ien Lung ware, loaned by H.E. Ching Kwang, Provincial Judge of Kiangsi, formed the chief centres of attraction. A general description of Chinese porcelain had been prepared by Mr. Wilkinson and was on sale during the Exhibition. Photographs were taken of many of the best specimens, and these are to be reproduced in a catalogue which the Committee has requested the Honorary Secretary, Mr. A. W. Bahr, to publish. It is expected that this catalogue will be ready early in 1910. The General Committee which had charge of the Exhibition was appointed by the Council of the North-China Branch of the Royal Asiatic Society, and was composed of the following persons:—C. O. Liddell, Esq., Chairman, Mrs. Ayscough, F. E. Wilkinson, Esq., M. Chapeaux, Esq., T. W. Kingsmill, Esq., G. H. Thomson, Esq., Toatai Hoo Erh Mai, Kung Sin Ming, Esq., Taotai Shen Tun-ho, Tzung Sung Ching, Esq., Dr. S. M. Cox, Dr. A. Stanley, Dr. J. C. Ferguson, Honorary Treasurer, and A. W. Bahr, Esq., Honorary Secretary. The balance of the proceeds from the Exhibition was turned over to the Society for the purchase of books for the Society's Library. The following is a Statement of Accounts:—

ACCOUNTS—EXHIBITION OF OLD CHINESE PORCELAIN AND WORKS OF ART.

Receipts.			Disbursements.		
	$	cts.		$	cts.
By Cash collected at door	1,291	00	*To* Sundries at Hall...	115	50
„ Pamphlets sold	211	00	„ Hoo Erh Mai	111	95
„ Hoo Erh Mai	142	50	„ Wong Kia Zur	154	30
„ Wong Kia Zur	190	00	„ Municipal License, Tls. 15	20	55
„ Count du Monceau	16	00	„ China Printing Co.	32	00
„ H. E. Hobson	11	00	„ Tong Hing, printer	36	95
„ Yen Ching Suk	30	00	„ Sandwich Boys	21	20
„ Astor House	11	00	„ Public Band, Tls. 50.00 @ 73	68	49
„ C. O. Liddell	15	00	„ Police Services	243	00
„ Shen Tun Ho	56	00	„ S'hai Mutual Telephone Co., Ltd., Tls. 200.00	273	97
„ W. C. Murray	5	00	„ Scott, Harding & Co., fire insurance „ 57.00	78	08
„ Hotel des Colonies	1	00	„ Do. do. „ 181.70	247	92
„ A. W. Bahr	22	00	„ Tai Chong & Co.	5	00
			„ Hall and Haltz, Ltd., Tls. 75	103	50
			„ Printing and Advertising	265	38
			„ Shanghai House Furnishing Co.	16	00
			„ Gardener, plants, etc.	7	00
			„ Balance to Credit	200	71
	2,001	50		2,001	50

Shanghai, *25th March 1909.*

Audited and found correct,

JOHN C. FERGUSON.

A. W. BAHR,
Honorary Secretary.

East Asiatic Society of Boston.

This Society was organized more than a year ago for the purpose of encouraging the study and discussion of questions relating to the Far East. Mr. Thomas R. Wheelock was elected first President and Mr. E. B. Drew the first Vice-President. Regular meetings of the Society are held each month from November to April. The list of members includes many persons who have been connected with China or Japan in former years.

The Bird Collection in the Shanghai Museum.

The interesting contribution which we publish in this volume will furnish some idea to the members of the Society of the large amount of work done by Mr. J. D. La Touche. Owing to the impossibility of securing expert services, the collection of birds was in a very undesirable condition when Mr. La Touche, in 1907, came to the assistance of Dr. Stanley, the Honorary Curator. A new register of the collection has been made and new labels attached to the old specimens. Mr. La Touche also succeeded in obtaining the services of efficient collectors and taxidermists, who have done most praiseworthy work. In addition to what he has done in connection with the collection of birds, Mr. La Touche has also given attention to the collection of mammals. Dr. Stanley has called attention, in his Report for this year, to the valuable assistance rendered by Mr. La Touche, but his work has added so much to the value of the Museum that it has seemed advisable to call especial attention to it.

[*Frontispiece.*—To accompany Mr. Moule's paper on "Chinese Musical Instruments" in Volume XXXIX, 1908.]

LITERARY NOTES.

Yunnan, the Link between India and the Yangtsze.

For writing a book of travels it has been often said that imagination is the chief requisite. There are many well-known works of descriptive journeying which owe a large proportion of their popularity to the possession by their various authors of this talent. In the work now under review, we have on the other hand, a specimen of the method which is ready to sacrifice everything to absolute accuracy: to omit matters of lighter interest in order to record scientific, philological, and linguistical facts, as also to put before the reader a minute and detailed statement of many months of toilsome survey and engineering exploration. It is, I fear, not difficult to say which of these two classes of work finds most favour with the present day public. For one reader who can find the time, or who has the inclination to store his brain with figures relating to latitudes and longitudes, the heights of mountains and the density of populations, there are many more who prefer a more general résumé of any work which pretends to be technical; witness the many so-called "popular editions" which are now prepared to feed the 20th century reader.

But having said so much which might be considered to be in favour of the lighter side of books of travel, before proceeding further to investigate the work under notice, let us examine for a moment the other point of view as exemplified by Major Davies' most instructive and interesting volume.

In his preface Major Davies refers to the fact that his present book is the record of work performed so long ago as in 1894, and to the general reader it may be presumed that this is a decided drawback. Other and lighter works of much more recent date can supply such information about portions of Yunnan as the general reader may thirst after, and French interest, and more than interest,—their successful penetration into the heart of Yunnan, has thrown an altogether different complexion on the present situation in that far distant province. Be this as it may, however, Major Davies' work still remains of unusual value, especially that portion of his book which refers to the western and northern portions of Yunnan.

Starting in the year 1894 the author made the various journeys recorded in his itinerary in Appendix X, the last of which brings the reader up to the time of the Boxer outbreak in 1900. What may be taken as the

original motive of these journeys and surveys was the endeavour to ascertain if any practical route could be discovered by which Burmah could be connected with the Yangtsze River by railway. In this connection the the French line through Tonquin appears to have solved the railway communication of Yunnan-fu, the capital of the province, with the outside world, and the same line will possibly in the future link the upper reaches of the Yangtsze by rail with the sea coast. Major Davies has much to say that is interesting of the more or less still unknown tribes of Yunnan province and the Thibet eastern border. A sad incident in the history of the intercourse of the Lo Lo tribes with foreigners has been the recent murder of Mr. Brookes. Special reference must be made to the numerous appendices in the volume under review. These contain a perfect mine of information on almost every subject connected with the people, climate, products, commercial prospects, and languages of the province of Yunnan.

It is somewhat faint praise in these days of universal amateur photography to say that the photographs which Major Davies' volume contains are good. Such a word does not in any sense do justice to some of the beautiful reproductions which adorn these pages. The pictures of the Wan-Wien-Chuang valley, facing page 78, of the iron chain bridge over the Salween River, facing page 56, as well as those which face pages 144, 54, 52, and 44 are only a few which must appeal to every reader who is a lover of nature, whether he be an amateur photographer himself or not. Finally, let me call the attention of all bonâ fide travellers to the excellent map of the province and its adjacent boundaries which must be a source of no little pride to its gallant author.

One of the main inducements to exploration, among those who are built that way, is to be found in the very human desire to fill in by their own exertions those blank spaces which are still left on the map of the world. That the author and his companions have written their names large on the map of Yunnan province no reader will deny, nor, I feel assured, will any one after reading this book grudge their praise of the pluck and devotion to duty which carried Major Davies and his fellow travellers through such arduous and difficult journeys.

C. D. B.

A Chinese-English Dictionary. By Herbert A Giles. Shanghai: Kelly and Walsh, Ltd.

When the first edition of this Dictionary was issued, in 1892, Mr. Giles called attention to the longfelt need that there had been for a new dictionary, and in expressing the wonder whether or not his volume would

fill the void, stated that it was the best he could do with the forces at his control. The value of Mr. Giles's Dictionary has been proved by its universal use among students of Chinese. The sale of the Dictionary was so satisfactory that the author has been encouraged to undertake an entire revision. This is now being published and we have been favoured with an advance copy of the first 312 pages.

The text is being printed with different type from that used in the former edition. On the first page there has been no addition to the number of phrases quoted under the first character, but the type is so much larger that there are three more phrases in the former edition in this column than in the present one. Only 258 pages in the former edition were used up to character No. 2511, but for this 312 pages have been used in the present edition.

The advance circular states that there are 20,000 new entries in the new edition, which are intended to illustrate a great variety of subjects. This will make a very bulky volume of 1,800 pages, as it is printed on heavy paper. The last edition of the *Standard Dictionary* has more than 2,500 pages, but being printed on thinner paper it is only slightly larger than the first edition of Mr. Giles's Dictionary. It is to be hoped that the new edition of this Dictionary may be printed on two classes of paper, one heavier and one lighter, so that those who desire to have a less bulky volume may purchase one printed on paper of lighter weight.

In the first edition, Mr. Giles stated that "an attempt has been made to arrange the entries according to the order of the definitions in the heading. The result has only been partially successful, though perhaps successful enough to justify the attempt." It would have been a decided improvement in the present edition if Mr. Giles had carried his original plan into execution, and made his various entries under the particular meaning of the character. For instance, under the character Ch'en : "A subject ; a vassal ; a servant." "A minister of state ; a statesman,"—it should have been possible to give a list of phrases under the first heading : "A subject ; a vassal ; a servant," and other phrases under the heading : "A minister of state ; a statesman." The objection that this would make it impossible to bring together sentences containing the same combinations of characters is by no means sufficient to offset the advantage which would come to the student by finding his illustrations attached to the meaning of the character which he was seeking to find. It would also have been of great advantage to have indicated phrases which have a colloquial meaning, and thus to have distinguished them from phrases which are quotations from books. It is probably too much to expect that the source from which quotations are taken should be

mentioned, but by a judicious use of small type this would also have been possible without adding to the bulk of the volume. These three suggestions would have brought this new edition in line with the usage of modern dictionaries, and would have made it of much greater service to students. As it is, Prof. Giles has unquestionably reached the high water mark of Anglo-Chinese scholarship, and since his work has been done so well it is the greater pity that it had not been done better. We know that, before issuing the first edition, Mr. Giles received many valuable suggestions from other scholars which he gratefully acknowledged in his preface. If before issuing this new edition he had sent out a few proof sheets to others who are working on similar lines, we are sure that he would have received many suggestions which might have been incorporated with profit into the present edition. There is a very long list of phrases, partly borrowed from Japanese literature and partly old phrases used in new senses, which are now current, not only in Chinese newspapers, but also in Government despatches. We find no trace of these phrases in the pages which have come to us, and yet the present student of Chinese must be able, from some source, to find out their meaning. A new edition of a dictionary, issued at the present time, cannot be based solely upon the reading of standard authors, but must include also a reading in the literature of the last ten years. This lack is the most serious blot upon this new edition, and it is all the more regrettable because Mr. Giles has shown, by the addition of such a large number of entries, that he has continued his extensive reading of Chinese literature. Present-day students will regret that his reading did not also include recent writings.

J. C. F.

Studien und Schilderungen aus China. No. 1, Der T'ai-schan und seine Kultstätten. Von P. A. TSCHEPE, S.J., Jentschoufu. 1906.

For those who read German this volume will form an almost ideal guide to the great mountain of Shantung. The print is large and wonderfully clear, the illustrations, with hardly an exception, are excellent, the size of the book is handy, and the arrangement of the subject seems to be the most reasonable and convenient possible. There are five chapters:—(1) Geographical and historical, discussing the name of Shantung and the history of the mountain worship. (2) Of the history of the city of T'ai An, and of the mountain temple; with a description of the ante-temple, *Yao ts'an t'ing*. (3) A description of the great mountain temple, *T'ai Miao*.

(4) The ascent of the mountain, describing the temples and other points of interest along the road from the *T'ai tsung fang* up to the *Nan t'ien mên*. (5) The mountain top, describing the half mile of comparatively level road from the *Nan t'ien mên* to the actual summit. These chapters are again divided and subdivided into sections, each with a number and clear heading, so that the book is altogether extremely easy to use. And the value of the work to a student is immensely increased by the careful addition of the Chinese characters wherever a native word occurs. Father Tschepe has not only arranged his book well, but has also made it within certain limits singularly complete. Even a resident at T'ai An will find few points of interest within those limits which are not mentioned here.

The author's knowledge of the subject is derived partly from personal observation during two visits to *T'ai shan*, and partly from the perusal of Chinese books; and as long as he describes what he saw, and the received opinions of the natives, he may be regarded as a fairly safe guide. But when slight inaccuracy of observation or of memory, or a too hurried study of his authorities leads him into independent speculation his opinions must be received with more caution. For example, on p. 3 it is implied that the most moderate native estimate of the height of the mountain is "14 *li* and 82 paces." The figures quoted (p. 2) prove that the reference is to an account of the measurement of the mountain in the Ming dynasty.* The method of levelling was correct in principle, but the instrument employed (an horizontal arm moving up and down on a graduated vertical staff) was not likely to give a quite accurate result. Ignorance of trigonometry seems to have falsified part of the result still further. In any case the result, as recorded, was that the *length of the road* up the mountain was over 14 *li* (as Father Tschepe seems to be half aware), while the vertical height of the mountain (from a point well above the city of T'ai An) was 736 paces or 3680 Chinese feet—*i.e.* perhaps from 300 to 450 English feet *less* than the height given by modern European authors. Again on pp. 36, 37 we are told that the old stone monument (shown at Plate 7) in the *Tai Miao* is a genuine relic of *Ch'in shih huang*. The description begins with an unfortunate misprint, 右幢 *Sche t'ung* for 石幢 *Sche tsch'uang*. The age of the thing seems to be based largely on the fact that it is square, and that such monuments inscribed on all four sides have not been erected since the beginning of the Christian era. Unfortunately there are within a stone's throw of our monument two square ones erected in Yüan and Ming dynasties respectively, one, if not both, inscribed on all four

* This account will be found in *T'ai shan tao li chi*, 泰山道里記, fol. 2.

sides. But worse than this the *Shih ch'uang* or "stone flag staffs," commonly built by the Buddhists in the T'ang and Sung dynasties, are generally octagonal, and the *Tai Miao* specimen, though very large and seemingly very old, is otherwise not exceptional; it is in fact not square but octagonal. It was perhaps left unfinished, at any rate uninscribed as its vulgar (not "official") name *Wu tzŭ pei* 無字碑 testifies. No hint of its connexion with *Shih huang* is found in the commoner topographies and guide books, which merely say it is "extremely old." A very definite tradition, however, connects *Shih huang* with the other *wu tzŭ pei*, the great monolith on the mountain top, to which Father Tschepe devotes two pages (115-117) near the end of the book. We gather that he thinks this was erected within the last two centuries to replace a stone which is known to have been set up and inscribed by *Shih huang* in the third century B.C. If this is the original stone, how is it that the characters are all gone, he asks in effect, while much of the polished surface remains? What are the facts? Ssŭ-ma Ch'ien tells us that *Shih huang* set up a stone on T'ai shan and afterwards cut an inscription on it, and that later still his son Êrh shih added an inscription to the same stone. This stone was measured (it was not half the size of the present stone) and the legible parts of the inscriptions were transcribed in the Sung dynasty. It stood then some distance from the summit and it remained unmoved until 1730. At this time or rather earlier twenty-nine words were still legible. In 1730 it was moved into a neighbouring temple, and in 1740 it was lost, the temple having been destroyed by fire. Two small fragments, which may be genuine, are now kept in the Tai Miao. Ssŭ-ma Ch'ien also says that *Wu Ti* (c. 110 B.C.) *sent up* a stone to be erected on the mountain top, but in this case he mentions no inscription. In the Sung dynasty "The stone without inscription of the Ch'in period" (秦無字碑) is put down as a thing to be seen on the top of T'ai shan. Late in the sixteenth century the stone is drawn and named (無字碑) in a map of T'ai shan; and topographies which together cover the period from that time to this all describe the stone without confusing it with the other (inscribed) monument and without any misgivings as to its great antiquity. Tradition is persistent too that the stone was not quarried on the mountain (a point which it ought soon to be possible to verify), and experts incline to the belief that it is the actual stone sent up as well as set up by *Wu ti*, a belief which will probably seem preferable to Father Tschepe's unsupported conjecture which takes no account of the fact that two stones, one with legible inscription and the other "uninscribed," stood within sight of one another at least from the twelfth to the eighteenth century.

Two great metal water jars in the Tai Miao (p. 38), presented, by the way, by a Pilgrims' Club and not by the Emperor, raise a curious question for experts in metallurgy. Our author says "bronzene Gefässe." The Chinese call the metal *iron*, and iron in colour and appearance it is; but why after eight centuries of neglect in the open air is there hardly a sign of rust?

Once more in his description (p. 66) of the wonderful "valley of the classic-covered rock," 經石峪, Father Tschepe seems to have read his books rather hastily. The original inscription in 18-inch characters, was the text of the "Diamond Sutra," 金剛經. An inscription near by, dated 1572, says that the Confucian *Ta hsüeh*, 大學, had then lately been cut over (some of) the older characters; but a most laborious antiquary of the eighteenth century declares that these *later* characters had in his day quite disappeared. Whether this was so or not, we can vouch for the fact that parts of the older Buddhist text are still perfectly legible.

Misprints do not seem to be many or serious; but one curious slip is worthy of notice. Plate 3, facing p. 16, is described as *the Temple of the goddess Pi hsia yüan chün*, and is referred to as such on page 23. But it really shows the approach to the principal building of the *Tai Miao*, the *Temple of the god Tai shan*, with the *Fu sang shih*, 扶桑石, (p. 37) and *Ku chung pai*, 孤忠柏, (p. 38) in the foreground.

In warmly recommending *Der T'ai-schan* for its many conspicuous and undoubted excellencies, we cannot but express regret that the learned author, in dealing with a subject of such great interest, should have let his anxiety to give the public a useful and attractive book make him too little careful of his own reputation for accurate scholarship.

C. M.

Sir Robert Hart. By JULIET BREDON. London: Hutchinson & Co. 1909.

The interest of this book is that attached to the most distinguished foreigner who has ever lived in China. Miss Bredon sketches the important events of Sir Robert's life from the time he entered the Consular Service in China until his return to the homeland last year. There is no attempt to discuss the political questions with which Sir Robert has been connected, nor to give a faithful impression of the conditions in China under which Sir Robert worked. The romantic side of his life has been depicted and sidelights thrown upon his character. The slips which have been made in the narration of facts will not detract from the charming tribute of a niece to her distinguished uncle.

J. C. F.

"Historic Shanghai." By C. A. MONTALTO DE JESUS. Author of Historic Macao, etc.

When Mr. J. W. Maclellan gave to the world his "Story of Shanghai" he did so in about 46,000 words. That was twenty years ago. Mr. de Jesus adds another nine or ten thousand, and so, if the matter be taken as one of ratio, his work in words is to that of Mr. Maclellan as eleven is to nine. Maclellan has an introduction and eight chapters, Mr. de Jesus an introduction and ten chapters, treating of the opening of Shanghai, the rise of the foreign settlements, Shanghai under the rebels, fiscal reform and municipal shortcomings, the Taipings at Shanghai, the thirty-mile radius, "from Burgevine's fall to Gordon's master-stroke," the fall of Soochow, Municipal evolution, and "halcyon times." Four of the ten chapters, therefore, deal with the Taipings, and it is here, perhaps, that the history runs somewhat wide of its mark. Credit must, however, be given to the author for the manner in which he has performed his self-imposed task. The tale of the Taipings is, to him, the Shanghai Iliad. "The pride of Shanghai," he tells us, "rests more upon the memorable struggle which proved to be an empire's deliverance." We might possibly consider the Settlement's share as something less heroic, but our author is a hero worshipper and Gordon, to whose "imperishable memory" the work is dedicated, is his divinity.

The ancient history of Shanghai is well told in the xxviii pages of the introduction, and there is much pleasant gossip respecting the early days of the settlement. If we remember rightly the trouble over the raising of the American flag began, not with Griswold but with his predecessor at the American Consulate, Wolcott. The details of the story are highly interesting. So are the accounts of the tea-clippers of the early days. We pass over the Taiping narrative. It has been told and retold many times, and there can be little to add that is new until all the inner archives are revealed. The chapter on "Halcyon Times" opens with the severest commercial crisis ever known to the Far East, but that over, the settlements gradually shake down into their accustomed routine, making or losing money as times are good or bad, but always managing somehow or other to attend to the development of the increased area which from time to time they induce the native authorities to grant.

There is necessarily much left untold. No book of 257 pages, generously printed as this is, could enter upon the details of many things worth telling, the early Consular difficulties, the rise of the Customs and what happened before the I.M.C. came into existence, the personal histories of such men as Alcock, Lay and Sir Robert Hart, the growth of Protestant mission work—Mr. de Jesus has given a sketch of some admirable result

achieved by the Roman Church—the inner working of the Municipal Council, the history of Shanghai shipping, the story of Shanghai sport, the development of historic hongs, and so on. All this would need vastly greater space than our author had allowed himself. Readers will find, however, that within the limits laid down, Mr. de Jesus has told an interesting tale in fluent English. Only here and there is one reminded that the writer is not using his own mother tongue. The book is admirably printed and illustrated, and is in every way a credit to its publishers, the Shanghai Mercury, Limited. The price is $7.50.

G. L.

America and the Far Eastern Question. By THOMAS F. MILLARD. New York: Moffat, Yard and Company.

The scope of this large and handsome volume is much wider than its title might at first sight seem to indicate. It is true that in the writing of the book the author's eye has been directed chiefly to the political aspects of his subject, but at the same time the industries of the countries treated of—Japan, Korea, Manchuria, China and the Philippines,—their finances, sociological conditions and general interests and activities have by no means been overlooked; and the entire work presents a picture of the Far East, which, while it may not be in exact accord in every detail with what other observers perceive in the same regions, is nevertheless a faithful, informative and conscientious one. Mr. Millard has studied the questions which he discusses closely and carefully, and, if his opinions are tinctured with prejudice occasionally, they have the merit of being stated frankly and without malice; and let us add, in clear and fluent English which it is always a pleasure to read.

His book sets out with a general review of the political situation in "The Waking Orient," special consideration being paid of course, here as in every other part of the work, to America's interest in the matter. "Japan's New Economic Regime" and "Japan's Foreign Trade Policy" furnish themes for two important chapters, and the general bias of the author's opinions is pretty accurately indicated by the attention which he devotes to such matters as "the illegitimate promotion of Japanese trade in China." Japan's foreign relations are then discussed, and next follows a deeply interesting and significant chapter on the relations subsisting between America and Japan. The review of Japan's military and naval position occupies two long chapters, and the political tendencies and fiscal situation in the same country take up two chapters more.

Having finished with the Island Empire Mr. Millard crosses the narrow seas and takes a survey of affairs in Korea, the results of which he presents

to the reader in a series of engrossing chapters on such themes as "The Subjugation of Korea," and "The Open Door in Korea," the prevailing tone of which is sufficiently indicated by the following statement "The plain truth is that as rapidly as circumstances will permit Japan is turning Korea, as she has already done with Formosa, into a Japanese commercial and industrial closed preserve."

"The Balkans of the East" is the somewhat fanciful and significant heading of Mr. Millard's opening chapter on Manchuria, and he has many shrewd and well balanced observations and conclusions to make to illustrate the analogy implied in this caption. In this division of the work he concerns himself with conditions in Manchuria during the evacuation period, with property rights and with the "Open Door" in Manchuria. An interesting account of the progress that has recently been made in Manchuria, and especially in Moukden since the close of the Russo-Japanese war, is given in the chapter dealing with political issues in Manchuria; and although a great advance has been made in the past couple of years, since, in fact, the conditions which our author describes existed, still the picture which he presents may fittingly be reproduced here as reflecting something of the appearance and the life of the ancient capital of the Manchus at a very memorable period of its development.

"Moukden now has paved streets, a horse tram-line, a telephone system, many new private and public buildings and electric light, and waterworks probably will be supplied within a year. There are now five foreign consulates; an international club which, by the way, is the first foreign club in China to admit Chinese, and has a dozen or so members among the higher officials; an 'Astor House' hotel; a permanent industrial exhibition, and several foreign commercial firms. I noticed many foreign articles in the shops which were not formerly to be seen, among them automobile masks and goggles. These are excellent protection to the eyes during dust storms, and I think I was the first to wear them in Moukden several years ago, for I remember the attention I then attracted. There is even a Chinese Company which erects billboards and rents advertising space. The old city has been discovered by the tourists (for Moukden is now a railway centre) who may be seen rummaging about the Chinese shops, where alongside of wares of the country are now displayed picture post-cards of palaces, tombs and execution scenes. Some shop signs are in English. A regrettable result of progress is that in grading and draining the wider streets it was necessary to remove many of the huge shop signs which are peculiar to Manchuria, and which formerly gave the city such a unique and distinctive appearance."

Russia's position in East Asia is discussed at considerable length, and then the writer proceeds to the consideration of affairs in China. Practically every manifestation of latter-day activity to be observed here, every phase of life, every public interest, Chinese and foreign alike, is described and weighed and considered with a degree of acuteness and of just and impartial appreciation of its relative importance in the general scheme of things which stamps Mr. Millard as an exact and judicial observer—as a reporter largely gifted with the capacity of seeing and understanding the passing show, even when the stage is set in strange, foreign lands. The reform movement is discussed lucidly enough, but in a manner which occasionally betrays a want of precise information regarding its progress. Mr. Millard is on surer ground when he describes the tremendous advances which have been lately made by China in the industrial field, or the magnitude and prospects of American trade in China, or the political relations which exist between China and the United States, and we can heartily commend these important divisions of the book to the earnest attention of all inquirers. The latter part of the work is devoted to the discussion of Philippine problems, and the closing chapter is a very able and exhaustive summary of America's position in the Pacific. The book is copiously illustrated with photographs of a high standard of merit, and contains an excellent map of Japan, China, the adjacent parts of the Russian Empire, India and Burma.

J. O'S.

Railway Enterprise in China. By P. H. KENT. London: Edward Arnold.

This account of the origin and development of railways in China gives the latest available information on a subject which is possibly of greater interest to Westerners than any other single phase of China's modern life. The commencement of railway enterprise in China, with which the names of Sir MacDonald Stephenson and Mr. G. J. Morrison will always be connected, is sketched in the first two chapters. The contrast between the present conditions of railway expansion and those of 1877, when the railway between Shanghai and Woosung was torn up, is very great. Shanghai is now not only connected with Woosung but with Nanking, and before the end of the present year will also be connected with Hangchow. A trunk line between Hankow and Peking forms the first stage of a long line of railways which reaches across two continents. The traveller starting from Hankow can now go by rail not only to every European country, but also down to the northern part of Persia. The chapter on "The Battle of Concessions" has added interest in view of the recent international struggle

concerning the loans for the Canton-Hankow and Hankow-Szechuen Railways. The chief criticism of the book is its apparent lack of appreciation of the difficulties of the Chinese Government and Chinese officials in inaugurating a railway system. Disrespectful references to the Chinese officers in charge of railway enterprises detracts from the value of a book which should confine itself strictly to a narration of events. This blot is most conspicuous in the chapter on "The Hankow-Canton Railway," although it is by no means absent from other chapters. The seven valuable Appendices give the contracts between various foreign companies and the Chinese Government for the construction of railways. The Agreement for the building of the Canton-Hankow Railway is not given, although it formed the basis of the later Agreement for the Shanghai-Nanking Railway. There can be no doubt that the present lines of railway will be extended in the near future, and as a guide to foreign investors in railway bonds Mr. Kent's book will have a unique place. The map illustrating railways in China and Manchuria at the end of the book is a valuable addition.

J. C. F.

Notes on Chinese Porcelain. By F. E. WILKINSON. Shanghai: Kelly & Walsh.

These Notes were prepared for the information and guidance of visitors to the Exhibition held under the auspices of this Society last November, and are confined to the description of specimens which could be found in the Exhibition. After defining the meaning of "porcelain," and placing the date of the invention of porcelain at no earlier time than the 7th Century, A.D., Mr. Wilkinson gives a chronological classification of Chinese porcelain. His description of Chinese porcelain in Europe, and also hints as to the method of distinguishing old china, will be found useful to those who are commencing the study of this interesting subject. These Notes do not pretend to be exhaustive, but they will be found to contain much valuable information in the smallest possible compass. The book can be purchased for 50 cents.

J. C. F.

Hand-Book of China. By A. VON LANDESEN. 1909.

This interesting book, published in the Russian language, contains many Tables and Lists which will be of value to Russians resident in China or Manchuria. A genealogical table of the present members of the Reigning House in China is given, evidently modelled after the Table found in Mayer's "List of Higher Metropolitan and Provincial Authorities of China." Other lists, similar to those found in the Appendix of Giles's Dictionary, are also given.

J. C. F.

RECENT BOOKS ON CHINA AND THE FAR EAST.

[*Any of the books contained in this List may be obtained of the Publishers of this Journal, Messrs. Kelly & Walsh, Limited.*]

Treaties between China and the Powers. Vol. II. Issued by the I.M.C.

Postal Album of China. Issued by the I.M.C.

R. F. Johnston.—*From Peking to Mandalay.*

Rev. A. Lloyd, M.A.—*Wheat among the Tares; or, Buddhism in Japan.*

Rev. A. Lloyd, M.A.—*Everyday Japan.*

F. McCormick.—*The Tragedy of Russia in Pacific Asia.*

Gregory Wilenkin.—*The Political and Economic Organisation of Modern Japan.*

C. A. S. Williams.—*Hai Kuan Yü Yen Pi Hsü.* A Dictionary of 3,000 commonly recurring expressions in the I.M. Customs Service.

G. Bourgois.—*Caractères Idéographiques. Langue Japonaise.*

H. A. Giles.—*Strange Stories from a Chinese Studio.* New edition.

H. A. Giles.—*Adversaria Sinica.* No. 7.

H. L. Norris.—*Chinaside.*

E. H. Parker.—*Ancient China Simplified.*

B. L. Putnam Weale.—*The Forbidden Boundary and other Stories.*

Rev. John Macgowan.—*Lights and Shadows of Chinese Life.*

L. Cranmer-Byng.—*A Lute of Jade*, being selections from the Classical Poets of China.

Ivan Chên.—*The Book of Filial Duty.* Translated from the Chinese of Hsiao Ching.

Railway Map of China. Published by British War Office.

H. Gorton Angier.—*The Far East Revisited.*

Horace G. Allen.—*Things Korean.*

Demetrius C. Boulger.—*Life of Sir Halliday Macartney.*

J. F. Blacker.—*Chats on Oriental China.*

Jeremiah Curtin.—*The Mongols in Russia.*

The C. I. M. Atlas of China. Prepared by Edward Stanford, London.

Paul Dahlke.—*Buddhist Essays.*

J. Bromley Eames.—*The English in China.*

PROCEEDINGS.

ANNUAL GENERAL MEETING.

The Annual Meeting of the North China Branch of the Royal Asiatic Society was held at the Society's Hall, Museum Road, on June 17, 1909. In the absence of the President (Sir Pelham Warren, K.C.M.G.), Mr. T. W. Kingsmill (Vice-President) was in the chair, supported by Dr. J. C. Ferguson (Hon. Secretary) and about twenty members.

The Chairman, in opening the meeting, expressed regret for the absence of Sir Pelham Warren and read the following address which Sir Pelham himself would have delivered had he been able to be present :—

The President's Address.—Ladies and Gentlemen,—We meet this afternoon to review the work of another year of this Society. It is a cause of sincere gratification that the Society shows increasing signs of prosperity. The papers which have been read during the year have covered a number of interesting subjects. Mr. Parker's paper on "The Principles of Chinese Law," Mr. Arnold's paper on "A Trip to Mount Morrison," Mr. Kingsmill's paper on "Chinese Music," Mr. Torrance's paper on "Burial Customs in Szechuen," and others which have been read, have been full of interest. Probably the most interesting meeting which has ever been held in connection with the Society was the address given by Dr. Sven Hedin in the Lyceum Theatre, which was filled to overflowing. The interest which has attached to these public meetings shows that the lamp of learning in this community gives no signs of being extinguished. In the large number of those who are interested in literary and scientific

pursuits, among the foreign residents of China, it is not so easy as it once was to have one's name known throughout the world as distinguished in Chinese studies. Much more is now known of the language and literature of China than thirty years ago, and almost no one at the present time attempts to cover the wide range of studies which the earlier students in China undertook. However, the work of this Society shows that there is a large number still busily engaged in assiduous study. The *Journal* of this Society never contained more interesting or valuable papers than have been published for the last three or four years. A convincing evidence of the value of the Society will be found in the Treasurer's Report for the year, which shows that the large sum of $1,380 has been paid in as subscriptions from members. This is the largest amount collected in any single year by the Society. Other interesting and encouraging features will be presented in the Reports of the Officers of the Society which will now be read.

The Chairman added that the Society had made considerable progress, especially in its financial aspect, and they were now beginning to feel themselves on much safer ground than they did when they held a corresponding meeting last year. That, he was sure, would be a source of congratulation to all the members.

The Report of the Council was read by the Hon. Secretary, Dr. John C. Ferguson :—

Report of the Council.—Five meetings of the Council have been held during the past year. Public interest in the welfare of the Society has continued. The annual grant of the Municipal Council has been increased to Taels 1,000, and a special sum appropriated for repairs to the Society's building. These repairs are now proceeding under the direction of the Municipal Engineer, and when completed our building will be in good condition. During November, an Exhibition of Old Chinese Porcelain and Works of Art was held in the new Telephone Building and was largely attended. As a result of this Exhibit more than $200 were added to the Treasury of the Society for the purchase of books for the Library. During the year 40 new members have joined the Society :—Dr. Sven Hedin,

Messrs. R. Calder Marshall, Rev. Donald MacGillivray, M.A., N. Kolobaskin, E. K. Pagh, I. Ilesen-Sorensen, O. Janssen, T. Berbom, G. Ros, G. Foster Kemp, H. Eitaki, Alfred S. Wilson, James Hazen Hyde, D. Pecorini, Paul von Buri, J. A. Forrest, A. von Landesen, J. W. Stephenson-Jellie, A. Corbett-Smith, M.A., P. J. Bahr, E. A. Parrott, H. P. Wilkinson, T. M. Ainscough, Herbert E. Middleton, Archibald Scott, A. A. Charles, W. Perceval Yetts, M.D., E. Kilner, Hugo Souter, A. De Bretton Giolma, E. Schwabe, Comte Louis Du Monceau, J. J. Bahnson, E. B. Howell, A. W. Bahr, A. J. Flaherty, O. M. Green, A. P. Wilder, J. T. Pratt, and Judge R. H. Thayer.

At the last Annual Meeting Mr. H. G. Gardner was elected Honorary Treasurer, but found it impossible to take up his duties. Mr. West continued to act until his departure on furlough, since which time the work has been carried on by the Honorary Secretary. The Statement of Accounts for the year ending May 31, 1909, is herewith appended.

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY AND SHANGHAI MUSEUM IN ACCOUNT WITH THE HON. TREASURER.

Receipts.		$	cts.	Expenditures.	$	cts.
To Balance forward from last year...		546	57	*By* Repairs on buildings, Tls. 134.47	183	53
„ Municipal Council grants, 2nd, 3rd and 4th quarters, Tls. 375.00	$513.38			„ Bookbinding	215	00
„ 1st quarter, Tls. 250.00	339.67			„ Water	24	00
		853	05	„ Gas and fittings	48	31
„ French Municipal Council for 1908, Tls. 100 ...		134	95	„ Library and other Assistants	831	11
„ Subscriptions from Members		1,380	00	„ Taxidermist and expenses (less earnings) ...	396	49
„ Balance from Porcelain Exhibit		200	71	„ Interest on Recreation Fund Loan	34	15
„ Sundries		9	00	„ Rates and Taxes for 1½ years...	365	73
				„ Stationery, Postage, Printing	200	01
				„ Advertising	38	01
				„ Heating	27	27
				„ Balance carried forward	757	67
	$	3,124	28		$ 5,124	28

May 31, 1909.

Audited and found correct,

J. B. MACKINNON.

JOHN C. FERGUSON,
Acting Hon. Treasurer.

The thanks of the Society are again due to Mr. J. B. Mackinnon for kindly auditing these Accounts.

Hon. Librarian's Report.—The Chairman then called upon Mrs. Ayscough to read the Hon. Librarian's report which she did, as follows :—

I have the honour to present my second annual report as Hon. Librarian of the N.C.B.R.A.S.

Work in the library has continued steadily throughout the winter and one can now fairly say that each item in the library is catalogued and thus at the disposal of the public.

Every effort is being made to fill the gaps which unfortunately exist in many sets of valuable publications ; as, however, these are as a rule out of print, it is extremely difficult to accomplish this satisfactorily. Mr. Kingsmill has generously presented us with the *N. C. Herald* from 1870-1880, and another friend added the volumes for 1881 and 1882, but from 1882 to the beginning of 1908 there is a gap which it is most desirable should be filled.

The holy fathers at Zi-ka-wei have, as always, responded liberally to our requests, and a complete set of their publications is now on our shelves. The Imperial Maritime Customs, too, have done what was in their power to assist us, but we still lack of their Special and Miscellaneous Series some important numbers.

The most important purchases during the year have been primarily that of many back numbers of the *China Review*, our set of which is now nearly perfect, and the few numbers still lacking we hope to acquire from England. The porcelain exhibition provided us with $200 which is being expended to improve our library on Oriental art, besides these there have been a few purchases of a general nature. The gifts to the library during the year have unfortunately been very few.

Preparations are being made to print a classified catalogue in book form, that members of the Society though not living in Shanghai may yet be able to make use of the library. On the score of expense this will be done in a manner as abbreviated as possible. In conclusion, may I beg the assistance for the library of

members of the Society and their friends—that those, being authors, may send us their books to be reviewed in the *Journal* and then remain upon our library shelves, and that those, less gifted, who can spare books from among their own collections may assist us to make our library of Oriental works as complete as possible.

Short list of works out of print especially needed in the library :—

North China Herald, back from end of 1860 to beginning 1870; from end of 1882 to beginning of 1908.

Imperial Maritime Customs *Special Series* :—No. 1, Native Opium. No. 3, Silk. No. 4, Opium. No. 10, Opium. No. 12, Silk. No. 13, Opium. No. 17, Ichang to Chungking.

Hon. Curator's Report.—Dr. Stanley read his report as Hon. Curator which is as follows :—

I have the honour to present my fourth annual report as Honorary Curator of the Shanghai Museum.

The past year has been a progressive one. Over five hundred new specimens have been added. The old specimens have been carefully kept and I am able to record that not a single one has been lost through neglect or carelessness. It is considered that the exercise of care in this direction, so as to ensure that neither loss nor destruction of specimens take place, will conduce more than anything else to presentation of exhibits of value to the Museum.

Although the familiar Oriental dilapidation has been to a large extent removed, the Museum has not yet quite outlived its bad name. It is hoped that, when the present renovation of the building is completed, an outward and visible sign will be furnished, which will, at last, result in a reputation for efficiency. Progress has, however, not been altogether obvious. Of the new specimens of birds, for example, only a small proportion are exposed to view ; most of them being kept, with a greater degree of safety, in air-tight drawers away from the light; but available for scientific study, which is the main purpose of the Museum. Representative specimens only are mounted and exposed to view such as may prove of interest to the general public. The same applies to the insects and plants. Most of the recent additions are, therefore, hidden from public view, so

that progress is, in reality, greater than would appear to the casual visitor. The collection of birds has, with the ready help of Mr. La Touche, reached a high degree of efficiency. The Museum now has 1,712 good specimens, properly labelled, representing 431 species; of which 597 are mounted and exhibited in cases, while the remainder form the skin collection used for purposes of reference and identification. I might mention that the number of species of birds in China is about 600, and we have 431 which I think is rather good.

The Museum collectors have made two expeditions during the year under report: To North-west Fohkien, where they secured over three hundred specimens, mostly birds, but also a useful collection of rodents and cheiroptera; and to the neighbourhoods of Chinkiang where, under the personal direction of Mr. La Touche, they secured 166 birds of 71 species, of which 13 were new to the Museum collection, together with some snakes, of which I am making a special study.

The increased confidence of the public in the safety of specimens at the Museum is shown by a greater number of presentations. Among the more important were the following:

Mr. J. D. La Touche, a number of valuable birds.

Dr. Schindler, many excellent mounted botanical specimens from Honan.

Rev. Samuel Couling, a valuable collection of prehistoric stone implements from Shantung.

Dr. Jefferys, an extensive collection of native doctor's appliances, etc.

Mr. C. S. J. Boland, a mute swan: the first recorded for China.

Captain Andersen, some birds and other animals.

Mr. M. O. Springfield, some small mammals.

Dr. Jackson, a collection of human bones.

Mr. K. O. Lindholm, some birds from South China.

Mr. H. Souter, a bird.

Mr. J. A. W. Loureiro, a pangolin.

Mr. G. R. Barrie, a cat skin.

I am fortunate in being able to record the great value of the services of Mr. La Touche in bringing the bird collection to so high a degree of efficiency—a degree of efficiency which rivals that when the Museum was in charge of Mr. Styan; of Dr. Schindler, who has interested himself in the botanical collection, and of Dr. Culpin, who has taken charge of the entomological department. As I am working up the subject of Chinese snakes and hope to make as complete a collection as possible for the Museum, I shall be greatly obliged if anyone hearing or reading this report will send any specimens that may come under their notice. They may be sent coiled up in large flat tins or bottles in strong alcohol.

The actual running expenses of the Museum, exclusive of light and repairs to building, for the year 1908 were $764.44. The receipts from taxidermy done for the public were $239.00 which, being deducted, make the net running expenses of the Museum for 1908, $525.44. The expenses have been kept down to the lowest possible limit consistent with efficiency, so as to have a balance available for the purchase of specimens in the future.

The present state of the Museum can be regarded as satisfactory to a limited degree only. The Museum may be described as the nucleus of a natural history museum. There is no room for development in the present building, and without progress no institution that is not a mere mausoleum can be regarded as satisfactory. Want of funds has probably been a factor in limiting its functions to natural history—natural history being a comparatively inexpensive pursuit. The fields of art and antiquity, which offer great scope in China, have been left practically untouched, as also has the commercial side, which, if properly developed, could become of great value to a commercial centre like Shanghai. There is need of an adequate museum building in Shanghai. There is need of a building devoted to what may be termed the intellectual requirements of the adult population, where the public libraries may also have ample accommodation. There is a perfect site for such a building on the Bund foreshore overlooking the river by the Garden Bridge—the site at present occupied by the reserve garden.

A fine building in this situation, consecrated to the intellectual requirements of the community, would be in keeping with the best traditions of this remarkable Settlement.

Reports adopted.—In proposing the acceptance of the reports as read, Dr. Gilbert Reid said the report of the Hon. Librarian was only a small indication of the large amount of work which Mrs. Ayscough had done. As they looked around that room they saw a large improvement to what they were accustomed to see years ago, and the arrangement and management of the Library brought it within easy reach of members, and the speaker thought the Librarian should be congratulated. The report of the Treasurer was also a matter of congratulation, and showed that a large number of people were taking an interest in the literary and scientific researches that were being made by the Society in different parts of China.

Mr. John O'Shea seconded the resolution which was unanimously carried.

Election of Office-Bearers.—The next business was the election of officers for the year 1909-10, and Dr. F. E. Hinckley, in a few appropriate remarks, proposed that the following be elected:—*President*, Sir Pelham Warren, K.C.M.G.; *Vice-President*, T. W. Kingsmill, Esq.; *Honorary Secretary*, Dr. John C. Ferguson, Ph.D.; *Honorary Treasurer*, E. S. Little, Esq.; *Honorary Librarian*, Mrs. F. Ayscough; *Honorary Curator*, Dr. A. Stanley, M.D.; *Councillors*, Col. C. D. Bruce, Dr. S. P. Barchet, W. G. Lay, Esq., Mr. W. E. Leveson, M.A., Prof. du Bois-Reymond.

Dr. Hinckley said that when he came to Shanghai three years ago he felt the inspiring touch of the presence of a number of men who were connected with the Society who were making a thorough investigation of things of interest in China,—not only antiquities but present day conditions, and he thought all the younger men must feel such inspiration on getting more closely into the company of men who had made erudition in regard to China a matter of world importance. He thought they owed a deep debt of gratitude to such men, and he had pleasure in proposing the names of the gentlemen above mentioned.

Mr. de Jesus seconded the resolution which was unanimously adopted.

Development of the Museum.—Dr. Ferguson said it would perhaps be well for him to mention some points concerning the development of the Museum which were not mentioned by Dr. Stanley. For the lack of someone who had not only leisure to attend to the matter but also the necessary scientific training, many of the specimens of the Museum got in a very bad condition and it had only been through the four years' work of Dr. Stanley that the bad specimens had been weeded out and new specimens added to take their places, and those used as a basis for a still larger collection. The amount of work involved was probably only known to the Hon. Librarian and the speaker, and he thought the members should know the vast amount of work done by Dr. Stanley in the museum—which, as Dr. Stanley himself said, was only the preparation for a much larger work which was contemplated. The attention which Dr. Stanley had called to the need of a building devoted specifically to intellectual pursuits in Shanghai would, he was sure, find a warm greeting among the residents of Shanghai. It was unfortunate that their plans for putting up such a building on the present site fell through, but it was perhaps better that they did, for the scheme as proposed by Dr. Stanley was nobler and much more worthy than the one of tearing down that building and erecting a new one in its place. At present, through the munificence of the Municipal Council, they were making extensive repairs to the present building which would put it into shape for years to come. The new building recommended by Dr. Stanley, if erected by the Municipal Council, would not clash with the present place, and he hoped that some day the new scheme would be brought to a successful completion.

The Chairman made a few brief remarks on the work of the Society, and said their thanks were due to the Municipal Council for undertaking the somewhat expensive repairs necessary to the present building.

The meeting terminated shortly after half-past six o'clock.

LIST OF MEMBERS

(Corrected to June 30th, 1909.)

Members are particularly requested to notify the Hon. Secretary of any change of address or other necessary correction to be made in this List.

Name.	Address.	Year of Election.

Honorary Protector.

His Majesty LEOPOLD II, King of the Belgians.

Honorary Members.

Bushell, Dr. S. W., C.M.G. ...	Ravensholt, Harrow-on-the-Hill, England	1868
Chavannes, Prof. Edouard ...	1, Rue des Ecoles, Fontenay aux Roses, Seine, France	1889
Cordier, Prof. Henri	54, Rue Nicolo, Paris	1886
Gaikward, Prince Sampatrao ...	Baroda, India	1898
Giles, Prof. Herbert Allen ...	Selwyn Gardens, Cambridge, England	1880
Hart, Sir Robert, G.C.M.G., LL.D. ...	Peking	1858
Hirth, Prof. F.	Columbia University, New York ...	1877
Kingsmill, T. W.	2A. Yuhang Road, Shanghai ...	1864
Lanman, Prof. Charles R. ...	Harvard University, Cambridge, Mass.	1908
Lockhart, Hon. J. H. Stewart, C.M.G.	Weihaiwei	1885
Marques-Pereira, J. F.	73. Rue Garrett, Lisbon, Portugal	1900
Martin, Rev. W. A. P., LL.D. ...	Peking	1864

Name.	Address.	Year of Election.
Parker, Prof. E. H., M.A. ...	18, Gambier Terrace, Liverpool ...	1877
Putnam, Herbert, LL.D. ...	Library of Congress, Washington, D.C.	1908
Rockhill, Hon. W. W.	American Embassy, St. Petersburg	1885
Satow, Sir Ernest, G.C.M.G. ...	Salcombe House, Sidmouth, England	1906

Corresponding Members.

De Groot, Dr. J. J. M.	Leyden, Holland	1887
Forke, Dr. A.	Windscheid Strasse 25, Charlottenburg, Germany	1894
Fryer, Prof. John, LL.D. ...	Univ. of California, Berkeley, Cal.	1868
Gardner, C. T., C.M.G.	*c/o* Foreign Office, London ...	1900
Jamieson, George, C.M.G. ...	110, Cannon St., London ...	1868
John Rev. Griffith, D.D. ...	Hankow	1864
Lindau, Rudolph, PH.D. ...	Auswartiges Amt, Berlin ...	1864
Little, Mrs. Archibald J. ...	Falmouth, England	1906
Playfair, G. M. H.	British Consulate, Ningpo ...	1885
Richard, Rev. Timothy, D.D. ...	Christian Literature Society, S'hai	1894
Széchényi, Count Béla ...	Zinkendorf, Hungary	1880
Volpicelli, Z. H.	Italian Consulate, Hongkong ...	1886
Williams, E. T., M.A.	American Consulate, Tientsin ...	1889
Williams, Prof. F. W.	135, Whitney Avenue, New Haven, Conn., U.S.A.	1895

Life Members.

Ball, J. Dyer	23, Lancaster Avenue, Hadley Wood, Middlesex, Eng.	1883
Beauvais, J.	French Consulate, Hoihow, Hainan	1900
Bessell, F. L.	Imperial Customs, Ichang ...	1905
Box, Rev. Ernest	London Mission, Shanghai ...	1897
Bright, Wm.	Stat. Dept., Customs, Shanghai ...	1885
Brown, Sir J. McLeavy ...	Chinese Legation, 59, Portland Place, London, W.	1865
D'Anty, Pierre Bons	Consulat de France, Chungking ...	1889
Drew, E. B.	Cambridge, Mass.	1882
Ferguson, John C., PH.D. ...	16, Love Lane, Shanghai ...	1896
Hall, J. C., M.A.	British Consulate, Yokohama ...	1888
Hildebrandt, Adolf	*c/o* Max Nössler & Co., Shanghai	1907
Hippisley, A. E.	Hongkong & S'hai Bank, London	1876
Kranz, Rev. Paul	34, Weihaiwei Road, Shanghai ...	1897
Krebs, E.	German Legation, Peking ...	1895
Landis, Dr. E. B.	Chemulpo	1894
Laufer, Berthold, PH.D. ...	Columbia University, New York ...	1901

Name.	Address.	Year of Election.
Leavenworth, Chas. S., M.A. ...	*c/o* Brown, Shipley & Co., 123, Pall Mall, London	1901
Lyall, Leonard	Hongkong & S'hai Bank, London	1892
Morgan, Rev. Evan	33, Range Road, Shanghai ...	1909
Morse, C. J.	1825, Asbury Avenue, Evanston, Illinois, U.S.A.	1901
Nielsen, Albert	Amoy	1894
O'Brien-Butler, P. E.	British Consulate, Chefoo ...	1886
Ohlmer, E.	Goslaustrasse, Hildesheim, Germ.	1885
Olcott, Col. H. S.	Adyar, Madras, India	1902
Plancey, C. Colin de	15, Avenue de Villars, Paris, France	1877
Rocher, Louis	Imperial Customs, Nanking ...	1881
Stanley, Dr. A.	Municipal Offices, Shanghai ...	1905
Taylor, C. H. Brewitt	Peking	1885
Tochterman, Karl	Grosse Barlinge 14 Hanover, Germ.	1902
Trollope, Rev. M. N., B.A.	Chemulpo, Korea	1900
Vouillemont, E. G.	Luzy Haute-Marne, France ...	1888
Waeber, C.	9, Todleben Boulevard, Riga, Russia	1894

Ordinary Members.

Aalst, Jules A. van	Imperial Customs, Canton ...	1888
Acheson, Guy	Imperial Customs, Soochow ...	1908
Ainscough, T. M.	*c/o* Westphal, King & Ramsay, S'hai	1909
Akehurst, A.	Chaufoong Road, Shanghai ...	1906
Alexéieff, Prof. Vassili ...	Peking	1907
Allen, H. J.	10, The Norton, Zenley, Wales ...	1872
Anderson, F.	Ilbert & Co., Shanghai	1905
Andós, Konrad J.	9, Schwindgasse, Vienna IV ...	1903
Arnold, Julean H.	American Consulate, Amoy ...	1904
Ayscough, Mrs.	20, Gordon Road, Shanghai ...	1906
Bahnson, J. J.	Great Northern Tel. Co., Shanghai	1909
Bahr, P. J.	*c/o* Hopkins, Dunn & Co., Shanghai	1909
Bahr, A. W.	*c/o* Hopkins, Dunn & Co., Shanghai	1909
Barchet, S. P., M.D.	152, N. Szechuen Road Extension, Shanghai	1899
Barton, S.	British Consulate, Shanghai ...	1906
Beebe, R. C., M.D.	Nanking	1889
Bell, Francis H.	Imperial Customs, Shanghai ...	1908
Bell, H. T. Montague	*N.-C. Daily News*, Shanghai ...	1907
Berbom, T.	Great Northern Tel. Co., Shanghai	1908
Bergen, Rev. P. D., D.D. ...	Weihsien, Shantung	1903
Betz, H.	German Consulate, Tsinanfu ...	1900
Bevan, Rev. H. W. L.	London Mission, Shanghai ...	1906
Billinghurst, Dr. W. B. ...	36, Peking Road, Shanghai ...	1908

Name.	Address.	Year of Election.
Billings, G. M.	Shanghai Public School, Shanghai	1908
Bitton, Rev. W. N.	London Mission, Shanghai ...	1902
Boerschmann, Ernst	Peking	1908
Bondfield, Rev. G. H.	B. & F. Bible Society, Shanghai ...	1900
Bosustow, J. C.	Municipal Council, Shanghai ...	1905
Bouinais, A. P.	Imperial Customs, Swatow ...	1900
Bourne, F. S. A.	H.B.M.'s Supreme Court, Shanghai	1885
Bowra, C. A. V.	Imperial Customs, Moukden ...	1897
Boyé, Dr.	Auswartiges, Amt, Berlin	1902
Brandt, Carl M.	Imperial Customs, Chungking ...	1896
Brazier, Henry W.	Imperial Customs, Shanghai ...	1905
Brazier, James R.	Tientsin	1906
Bredon, Sir Robt. E., M.A., K.C.M.G.	Peking	1885
Brenan, Byron, C.M.G.	*c/o* Foreign Office, London ...	1884
Bristow, H. B.	31, St. Andrew's Road, Bedford, Eng.	1897
Broad, Wallace	Shanghai	1903
Brockman, F. S.	Y.M.C.A., Shanghai	1902
Browett, Harold	22, Yuenmingyuen Road, S'hai ...	1891
Brown, Thomas	Norfolk House, Cheam Road, Sutton, Surrey, England	1885
Bruce, Col. C. D.	Municipal Police, Shanghai ...	1900
Buri, Paul von	German Consulate-Genl., Shanghai	1909
Butler, G. Hamilton	American Consulate-Genl., S'hai...	1908
Campbell, C. W., C.M.G. ...	British Legation, Peking	1890
Cannan, A. M.	*c/o* Messrs. Reiss & Co., Shanghai	1908
Carl, Francis A.	Imperial Customs, Newchwang ...	1906
Carruthers, A. G. H.	Whangpoo Conservancy, Shanghai	1908
Charles, A. A.	Kiangnan High School, Nanking	1909
Cheshire, F. D.	American Consulate-Genl., S'hai...	1906
Claiborne, Miss Elizabeth ...	McTyeire School, 21, Hankow Road, Shanghai	1908
Clark, J. D.	*Shanghai Mercury*, Shanghai ...	1895
Clementi, C.	*c/o* Colonial Secretary, Hongkong	1905
Clennell, W. J.	British Consulate, Hangchow ...	1900
Cloud, Fred D.	American Consulate-Genl., Mukden	1908
Coales, O. R.	British Consulate, Shanghai ...	1906
Corbett-Smith, A., M.A. ...	Municipal Council, Shanghai ...	1909
Cornaby, Rev. W. A.	44, Boone Road, Shanghai ...	1903
Cory, A. E.	Wuhu	1908
Couling, Rev. S.	C. L. S. 44, Boone Road, Shanghai	1894
Cousland, Phillip B., M.B., C.M.	2, Shantung Road, Shanghai ...	1908
Cox, Dr. S. M.	39, N. Soochow Road, Shanghai ...	1908
Culpin, Millais, M.B., F.R.C.S....	Palace Hotel, Shanghai	1908
Cunningham, A.	*S. C. Morning Post*, Hongkong ...	1895
Darroch, John	53, Range Road, Shanghai ...	1906
Dawson, Grône H.	Imperial Customs, Kirin ...	1908

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Dennys, H. L.	Hongkong	1877
Donovan, J. P.	Ch. Post Office, Tsinanfu ...	1891
Douglas, J. C. E.	Shanghai	1905
Dowie, R. G.	Kadoorie Chinese School, Burkill Road, Shanghai	1906
Drake, Noah F., PH.D. ...	Tientsin	1904
Du Monceau, Comte Louis de Bergendal	56, Avenue Road, Shanghai ...	1909
Duncan, A.	Imperial Customs, Ningpo ...	1896
Eitaki, H.	Japanese Consulate, Shanghai ...	1908
Essex Institute	The Secretary of, Salem, Mass., U.S.A.	1906
Ferguson, T. T. H.	Imperial Customs, Tientsin ...	1900
Fischer, Emil S.	Tientsin	1894
Forrest, J. A.	H.M.S. "Astrea"	1909
Fox, Harry H.	British Consulate, Chengtu ...	1907
Frazer, E. D. H., C.M.G. ...	British Consulate, Hankow ...	1907
Fraser, M. F. A.	Branfort, Knapp Hill, Surrey, England	1888
Fryer, George B.	Soochow University, Soochow ...	1901
Fulford, H. E., C.M.G.	British Consulate, Tientsin ...	1885
Gardner, H. G.	H. & S. Bank, Shanghai	1906
Garritt, Rev. J. C., D.D. ...	Nanking	1907
Ghisi, E.	34-35, Szechuen Road, Shanghai	1893
Gilchrist, E.	Ch. Post Office, Foochow ...	1908
Giles, Bertram	British Consulate, Foochow ...	1902
Giles, Lancelot	British Consulate, Tientsin ...	1902
Giolma, A. de Bretton	*c/o* The Pekin Syndicate, Ltd., Jameisen, Honan	1909
Goffe, H.	H.M. Consul, Nanking	1905
Goodcell, Roscoe A.	Provincial College, Chinanfu ...	1905
Gowland, G. H.	Chartered Bank, Shanghai ..	1907
Green, O. M.	*North-China Daily News*, Shanghai	1909
Grodtman, Johans	5, Canton Road, Shanghai ...	1898
Guernier, R. C.	Imperial Customs, Shanghai ...	1901
Gunsberg, Baron G.	32, Avenue Klèber, Paris, France	1908
Handley-Derry, H. F.	British Consulate, Tientsin ...	1903
Harding, H. I.	British Consulate, Canton ...	1904
Harpur, C.	Public Works Department, S'hai	1908

Name.	Address.	Year of Election.
Haytor, L.	Great Eastern Telegraph Co., S'hai	1908
Hemeling, K.	Imperial Customs, Peking ...	1902
Hers, Joseph	Belgian Consulate-Genl., Shanghai	1907
Hill, M. Stow	*c/o* Jas. G. Weir, Pier A. North River, N.Y.	1908
Hinckley, F. E., PH.D. ...	American Court, Shanghai ...	1907
Hiscock, F. H.	Poste Restante, B.P.O., Hankow ...	1905
Hobson, H. E.	Imperial Customs, Shanghai ...	1868
Hogg, E. Jenner	Unkaza, Shanghai	1908
Hosie, Alex., M.A.	H.B.M.'s Consulate-Genl., T'tien	1877
Houghton, Charles	Municipal Health Dept., Shanghai	1908
Howell, E. B.	Imperial Customs, Shanghai ...	1909
Hyde, James Hazen	18, Rue Adolphe Yvon, Paris, France	1908
Ilisen Sörensen, J.	Gt. Northern Tel. Co., Shanghai ..	1908
Jackson, Rev. James	Wuchang	1908
Jackson, J. A.	47, Bubbling Well Road, Shanghai	1908
Jameson, J. N.	3, Kiukiang Road, Shanghai ...	1908
Jamieson, J. W.	H.B.M. Consulate-Genl., Tientsin	1888
Janssen, O.	Gt. Northern Tel. Co., Shanghai...	1908
Jeffreys, W. Hamilton... ...	4, Minghong Road, Shanghai ...	1908
Jenks, Prof. J. W.	Cornell University, Ithaca, N.Y....	1903
Jernigan, T. R.	3, Hongkong Road, Shanghai ...	1906
Jesus, C. Montalto de	27, Haskell Road, Shanghai ...	1902
Johnson, Capt. A. Hilton ...	Central Police Station, Shanghai	1908
Johnston, R. F....	Ch. Post Office, Weihaiwei ...	1907
Jones, Loftus E. P.	24, Yuenmingyuen Road, S'hai ...	1908
Kannowski, Mrs.	17, Ford Lane, Shanghai	1908
Kano, Dr. N.	Prof. Kyoto Univ., Kyoto, Japan	1902
Kanzaki, S.	Mitsui Bussan Kaisha, Shanghai...	1906
Karlbeck, Orvas	Mutual Telephone Co., Shanghai	1908
Kemp, G. Foster	Chinese Public School, Shanghai	1908
Kilner, E.	Municipal Health Dept., Shanghai	1909
King, Paul H.	Imperial Customs, Wuhu... ...	1886
Kinnear, H. R.	Gibb, Livingston & Co., Shanghai	1907
Kolobaskin, N.	25, N. Szechuen Road, Shanghai...	1908
Kratzsch, Dr. K.	German Consulate, Shanghai ...	1906
Ku Hung Ming	Conservancy Board, Shanghai ...	1906
Kunze, R.	der Ostaisatische Lloyd, Shanghai	1909

Name.	Address.	Year of Election.
Landesen, Arthur C. von. ...	Russian Consulate, Kirin, Manchuria	1909
Lanning, George	Municipal Offices, Shanghai ...	1908
Lay, W. G.	Ch. Post Office, Shanghai ...	1902
Leveson, W. E., M.A.	Municipal Council, Shanghai ...	1905
Liddell, C. Oswald	47, Szechuen Road, Shanghai ...	1908
Little, Edward S.	12, Kiukiang Road, Shanghai ...	1900
Lucas, S. E.	Chartered Bank, Shanghai ...	1906
Lyon, D. Willard	Y.M.C.A., Shanghai	1904
MacGillivray, Rev. Donald, M.A.	44, Boone Road, Shanghai ...	1908
Mackinnon, J. B.	Municipal Council, Shanghai ...	1905
Macoun, J. H.	Imperial Customs, Peking ...	1894
Main, Dr. Duncan	Hangchow	1900
Marshall, R. Calder	Craig, Marshall & Co., Shanghai	1908
Marsh, E. L., M.D.	17, Whangpoo Road, Shanghai ...	1908
Mayers, Sydney F.	British Legation, Peking	1907
McEuen, K. J.	Central Police Station, Shanghai	1908
McIntosh, Gilbert	Presbyterian Mission Press, S'hai	1889
Mencarini, J.	Imperial Customs, Amoy ...	1884
Merklinghaus, Dr. P.	H.G.M.'s Consul, Pakhoi ...	1906
Middleton, Herbert E. ...	*c/o* Craig, Marshall & Co., Shanghai	1909
Milles, W. J., F.R.C.S.	Hongkong Road, Shanghai ...	1885
Moore, Bishop D. H.	Portland, Oregon, U.S.A.	1901
Moorhead, Dr. H. B.	Tongshan	1901
Morrison, G. E., M.D.	Peking	1897
Morse, H. B., B.A.	Briarside, Ewell, Surrey, Eng. ...	1888
Moule, Rev. A. C.	Richinghall, Diss, Suffolk, England	1902
Nocentini, L.	Via del Proconsolo 21, Firenzi, Italy	1884
Nord, Dr.	German Embassy, Constantinople	1904
Nully, R. de	Imperial Customs, Amoy... ...	1884
O'Brien, M. H.	American Court, Shanghai ...	1908
Ohlinger, Rev. F.	Meth. Pub. House, Woosung Road, Shanghai	1905
Oppé, H.	*c/o* Drummond, White-Cooper and Phillips, Shanghai	1908
O'Shea, J.	*Shanghai Times*, Shanghai ...	1908
Pagh, E. K.	Great Northern Tel. Co., Shanghai	1908
Palun, I. M.	51, Szechuen Road, Shanghai ...	1907
Parker, Rev. A. P., D.D. ...	Anglo-Chinese College, Shanghai	1901
Parrott, E. A.	31, North Szechuen Road, Shanghai	1909

Name.	Address.	Year of Election.
Pearson, C. Dearne	S'hai Waterworks Co., Kiangse Road, Shanghai	1908
Pearson, G. W.	British Consulate-Genl., Shanghai	1908
Pecorini, D.	Imperial Customs, Shanghai ...	1909
Pelliot, Paul	Ecole Française d'Extrême-Orient, Hanoi	1901
Peters, H.	German Consulate-Genl., Shanghai	1906
Petersen, V.	Imp. Chinese Telegraph Co., S'hai	1906
Petrement, A.	Belgian Consulate, Tientsin ...	1908
Pettus, Wm. B.	12, Szechuen Road, Shanghai ...	1908
Post, Nicolas	Austro-Hungarian C'sulate, H'kong	1897
Pratt, J. T.	H.B.M. Consulate, Shanghai ...	1909
Prentice, John	47, Yangtsepoo Road, Shanghai ...	1885
Ravens, T. H. B. von	Imperial Customs, Shanghai ..	1903
Reid, Dr. Gilbert	International Institute, Shanghai	1907
Reinsdorff, F.	German Consulate, Tamsui, Formosa	1885
Reis, E. O.	Imperial Customs, Nanking ...	1906
Remusat, J. L.	*c/o* T. G. Smith, Villa Dollie, Argenteuil, Seine et Oise, France	1885
Reymond, du Bois, Dr. C. ...	42, Sinza Road, Shanghai ...	1907
Richardson, J. W.	Imperial Customs, Kiukiang ...	1889
Ritchie, W. W.	Chengtu	1907
Rose, Archibald	H.B.M. Consulate-Genl., S'hai ...	1908
Ross, G.	Italian Consulate, Shanghai ...	1908
Rössler, Dr. W.	German Consulate-Genl., Canton	1904
Rosthorn, A. Edler von ...	IX Pecikangasse 16, Vienna, Austria	1888
Rowe, E. S. Benbow	Municipal Offices, Shanghai ...	1907
Sahara, T.	*Shanghai Mercury*, Shanghai ...	1908
Sayer, G. Burton	*N.-C. Daily News*, Shanghai ...	1908
Schab, Dr. von	13, Whangpoo Road, Shanghai ...	1901
Schindler, Dr. A. K.	23, Burkill Road, Shanghai ...	1907
Schirmer, Curt, Dr.	German Consulate-Genl., Shanghai	1903
Schjöth, Fr.	Imperial Customs, Ningpo ...	1885
Schmidt, K.	Shantung Eisenbohn Gesellschaft, Tsingtau	1888
Schraimer, Dr.	Tsingtau	1895
Schregardus, N. H.	Imperial Customs, Shanghai ...	1900
Schwabe, E.	*c/o* Reiss & Co., Shanghai ...	1909
Scott, Archibald	H.B.M.'s Office of Works, Shanghai	1909
Scott, James	British Consulate, Canton ...	1893

Name.	Address.	Year of Election.
Seaman, John F.	3, Kiukiang Road, Shanghai ...	1908
Seco, R.	Spanish Consulate-Genl.,Shanghai	1906
Shengle, J. C.	Kiangsu Acid Works, Shanghai ...	1905
Siebold, L.	Imperial Customs, Peking ...	1903
Simpson, Cecil	H.B.M.'s Office of Works, Westminster, London, S.W. ...	1908
Simpson, B. Lenox	Peking	1907
Sly, H. E.	63, Carlton Hill, London, N.W. ...	1900
Smith, J. Langford	H.B.M.'s Vice-Consul, Shanghai	1908
Smyth, Rev. Geo. B.	2490, Shaltock Ave., Berkeley, California, U.S.A.	1907
Southey, T. S.	Imperial Customs, Shanghai ...	1880
Stapleton-Cotton, V.	Hongkong and Shanghai Bank, Lombard St., London	1906
Starkey, E.	Chinkiang	1906
St. Croix, F. A. de	Alfred Dent & Co., Shanghai ...	1893
Stepanov, Simeon T.	Wasiliewski ostrov 3 line, 10 St. Petersburg.	1897
Stephenson-Jellie, J. W. ...	Imperial Customs, Tientsin ...	1909
Stuart, Geo. A., M.D.	48, Boone Road, Shanghai ...	1897
Suter, Hugo	Deutsche Asiatic Bank, Shanghai	1909
Tachibana, M.	Imperial Customs, Dairen ...	1900
Tauner, Paul von	16, Poststrasse Libau, Russia ...	1881
Taylor, F. E.	Imperial Customs, Chinkiang ...	1885
Teesdale, J. H.	Messrs. Stokes, Platt & Teesdale, Shanghai	1908
Thayer, Hon. R. H.	American Court, Shanghai ...	1909
Touche, J. D. la	Imperial Customs, Chinkiang ...	1907
Timm, J. M.	Great Northern Telegraph Co.,S'hai	1908
Ting I-hsien	Customs Statistical Dept., S'hai...	1890
Twentyman, J. R.	Shanghai Dock Co., Shanghai ...	1894
Twyman, B.	British Consulate-Genl.. Shanghai	1907
Valentin, Jules	Messrs. Cuisenier & Cie., Paris ...	1901
Vincent, A. R.	H.B.M. Supreme Court, Shanghai	1908
Vitale, G.	Italian Legation, Peking	1894
Voelkel, S.	Pharmacie de l'Union, Shanghai...	1885
Wallace, D.	Foochow	1906
Warren, Sir Pelham, K.C.M.G. ...	British Consulate-Genl., Shanghai	1904
Warren, R. L.	Imperial Customs, Shanghai ...	1906

Name.	Address.	Year of Election.
Washbrook, Herbert George.....	*c/o* Messrs. Frost & Co., Tientsin	1908
Washbrook, W. A.	Chinkiang	1881
Weiss, J.	German Consulate-Genl., Shanghai	1901
West, John	Kelly & Walsh, Ld., Shanghai ...	1901
Whittick, F. G....	Imperial College, Tsinanfu, Shantung	1908
Wilder, Hon. A. P.	U.S. Consulate-Genl., Shanghai ...	1909
Wilfley, L. R.	*c/o* X. P. Wilfley, St. Louis, Mo....	1908
Wilkinson, F. E.	H.B.M. Consulate, Newchwang ...	1908
Wilkinson, H. P.	Yuenmingyuen Road, Shanghai...	1909
Wilson, Alfred S.	*c/o* Stokes, Platt & Teesdale, Shanghai	1908
Wilson, Rev. J. Wallace ...	London Mis. Soc., Changsha ...	1901
Wilton, E. C.	British Consulate, Ichang ...	1900
Winford, W.	*c/o* Kingsmill & Co., 10, Hankow Road	1907
Wingate, Col. A. W. S. ...	14th Lancers, *c/o* Thomas Cook & Son, Bombay	1901
Wood, A. G.	Hillshaw, Old Park Road, Enfield, Middlesex, England	1879
Woodhead, H. G. W.	*N. C. Daily News*, Shanghai ...	1906
Yetts, Dr. W. Perceval ...	H.B.M. Navy, H.M.S. "Thistle," Shanghai	1909

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