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Journal of the China Branch of the Royal Asiatic Society.

VOL. XXXIII. 1899-1900. No. 3.

Price $2.00

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SUBSCRIPTION TO NON-MEMBERS, $5 *per annum*.

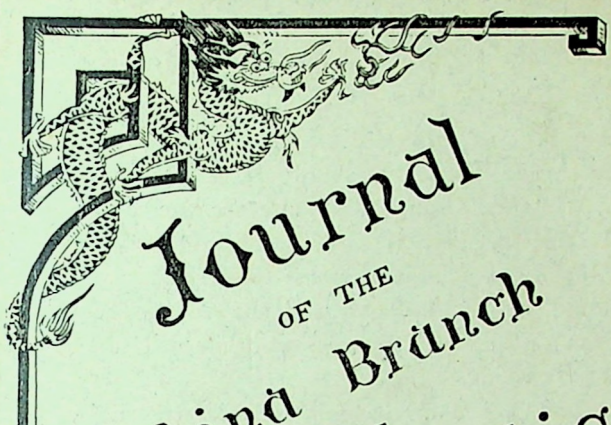
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CONTENTS OF THIS FASCICULE.

	PAGE.
Mencius and some other Reformers of China	1
The Ancient City of Shaohing	26
Review: China, Her History, Diplomacy, and Commerce from the Earliest Times to the Present Day	49
Review: Mythologie des Buddhismus in Tibet und der Mongolei	60
Obituary	65
Proceedings	73
List of Members	i

empire like an old shoe, and enjoy his own personal principles."

Mencius says: "When one sees a great man, look down on him. Don't notice his pomp and grandeur." "The able and virtuous monarchs of antiquity loved virtue and forgot power, and so of the scholars. They delighted in their own principles, and were oblivious of the power of princes. Princes must treat them with respect."

Mencius inculcated the family relations, the chief of which is filial piety. "But if a man cannot keep his own way, how can he serve his parents?"—thus emphasizing personal purity. Morality and politics are intimately blended in Mencius' mind.

God.—Mencius did not say much about God, but what he does say endorses the glorious sayings of the ancients. Mencius spoke of "the evil man, who could bathe and fast and worship God." The ancients spoke of God much as do the Christians. For instance: "To cultivate a field and eat the crops; to dig a well and drink the water, unconsciously following the law of God."

The great king Wen, Mencius' ideal ruler, is said in the *Book of Rites* to have "worshipped God and thus to have attained to happiness." The evil king Cheo is said not to have worshipped God, and thus to have lost his life. "Only God is constant; the good are rewarded and the evil punished." "God is all-knowing, self-controlling, all-controlling, and one."

Social Relationships.

Mencius, as the early Bible writers, lays great stress on the family and the relationships. "Affection between father and son; righteousness between ruler and officer; the establishment of husband and wife; proper order between

old and young." The importance of the family as the root of the state, even though he did not oppose bigamy, since he did not disapprove of Shun taking the two daughters of Yao to wife, as Jacob took Leah and Rachel, shows that Mencius had a better morality than that of Plato, Fourier, and some other socialists. It might seem a good plan to try and breed men as we do animals after the method of Plato and others, but it would be most demoralizing. Following the law of God, and having marriage in honor, is the true way, and monogamy still more excellent.

The ancients, however, were never thoroughly instructed to have but one wife, even in the Bible. One husband and one wife was never clearly taught till the time of Jesus. Abraham and Sarah felt justified in adopting concubinage. Children are a blessing to the Chinese sages as to the Old Testament patriarchs.

Plato was an earlier Malthus, and very much afraid of too great a population, and had various ways of prevention; such as prudence, getting rid of offspring, colonization. Mencius and the other great sages of China had no dread of over-population. It is strange that the atheistic doctrines of Malthus should have originated in Christian England. Under present social arrangements, the advent of machinery in China will teach the people the dangers of over-population. Imagine an island with ten thousand agriculturalists under one or a combination of landlords, with primitive implements,—the ten thousand are necessary to cultivate the island. Let machinery, enabling one man to do the work of ten, be introduced, and one thousand men will do the work of the island. This one thousand who had struggled hard to get a job, would look upon the population as too plentiful, and seek to prevent any further increase, and try to promote emigration.

Mencius as a Democrat.

Mencius' political system is more like that of Moses than of most of the ancients. Mencius is an individualist, Plato a socialist. Mencius believes in an empire and an emperor, but the rulers elected by and working in the interests of the people—a limited monarchy. Mencius is almost as democratic as Thomas Jefferson. Plato believed in the philosopher being the ruler; Mencius believed in the rule of the princely man. Mencius says: "Honor the virtuous; use the able, and heroes will be in power. Then the scholars of the empire will rejoice and become officers." If the virtuous and benevolent are not relied on, the state will be empty and vain."

I quote a few passages to show Mencius' democratic principles. The ruler in choosing officers acts in this wise: "If the ministers say such a one is a man of ability, it won't do. If all the officers say he is able, you can't use him. If the people all say he is able, examine him and afterwards use him."

This is the way also in dismissing an officer.

In executions: "If all the ministers say this man should be executed, don't listen. If all the officers say you can kill, it won't do. If all the people say you should kill him, examine and see if you should kill, and afterwards execute him." "Therefore you say the people do the execution." This resembles trial by jury, as I suppose only representatives gave voice for the people.

Mencius says: "The people are the most important element in the nation. The tutular deities (the preservation of whom represents the stability of the country) are next, and the prince is least important." This is like the *Book Classic:* "The people are the foundation. If the foundation is sure, the country is safe and peaceful."

These sayings are the origin of the amount of democracy the Chinese already possess, as the saying of Jesus, "He that is chief among you, let him be servant of all," is the origin of our democracy. There is no thought of slavery in Mencius, but his ideal was a country of free men, dependent on no fellow man, and the common people making their living from the free land. Plato and Lycurgus had in their ideal a country of fighters, and the farming and rough work done by a large class of human brutes, the Helots. More in his *Utopia* has not lost the idea of slavery, the slaves to do the rough work and butchering.

Mencius believed in pleasures for the people. King Hwui, of Liang, at his fish-pond, asked Mencius, "Do the wise and good princes like fish-ponds and deer-parks?" Mencius showed how King Wen had large parks and fish-ponds, yet the people rejoiced, because the ancient good princes enjoyed them with the people. The people desired to see the evil king Cheo die, even if they died with him, because he selfishly tried to enjoy his parks alone.

In democracies, or where the people have control, public parks are always laid out. In autocratic countries like China, the great parks and pleasure gardens are private property of the officials and the rich. The Duke Wang of Tsi asked Mencius about the music. Mencius told him that if he enjoyed music greatly, his country would be near to having a good government. He also told him that his pleasures and pomp and splendor irritated the people, because they saw the contrast between this grandeur and their distress. "There is but one way: if your majesty will take your pleasure in company with the people, you can gain the empire." He showed the duke how his subjects were killed for poaching in his parks, but in the park of King Wen the people could catch pheasants and hares and cut grass and fuel.

If Bellamy's dream is ever realized, there will be common or socialistic music by telephone. It will be necessary to much improve the phonograph, or I fear Mencius would prefer the ancient music.

Education.

In the benevolent government, care was taken of the different schools to teach the doctrines of filial piety and brotherly love. Mencius showed the importance of feeding and giving comfort to the people to make them virtuous, but he says: "Mere feeding without teaching them would make them like beasts." Names such as Tsiang, Su, Hioh, Hiao, for different kinds of educational institutions, show the importance made of education. Probably education was nearly universal in Mencius' model republic—the kingdom of King Wen. Archery was also taught, and this would enable the people to defend themselves in case of an invasion.

Free Trade.

Mencius says: "If there is mere inspection and no customs tariff, the travellers of the empire would be pleased, and desire to travel on his roads." Although Mencius does not make the long argument against restrictions of trade and show, from the injury of such restriction, the absurdity of tariff and licensed monopolies, he lays down the principle very emphatically. Adam Smith shows from history the failure of tariffs. Mencius lays down the principle of free trade. Adam Smith did not hope to be able to destroy tariffs, and considered it Utopian to think of succeeding. Mencius denounced these restrictions emphatically, and says: "Anciently the establishment of frontier gates was to guard against violence. Nowadays it is to exercise violence (plunder)." We all feel this way when we must pay duty.

Tai Chung Chi said he would gradually lessen taxes and tariffs until next year, and asked Mencius his opinion. Mencius said: "Here is a man who every day steals one of his neighbour's chickens. Some one says to him, 'Such is not the way of a good man.' By your leave, I will diminish my appropriations and will take only one fowl a month until next year, when I will make an end of the practice." "If you know it is wrong, act quickly; why wait till next year."

In his discussion with Hu Hing, he favors division of labor and free exchanges.

War.

Mencius says: "A people is not bounded in by dykes and borders. A kingdom is secured not by the strength of mountains and rivers. The empire is overawed not by the sharpness and strength of arms." "He who has principles, has many to assist him. He who loses right principles, has few to assist him." He rebukes rulers for grabbing territory by the slaughter of men, and though at the present day called good ministers, in ancient times they were called robbers of the people. In a benevolent government, with light punishments and taxes, educated as to the human relationships, the people could with sticks drive away their more barbarous neighbors, even though well armed."

King Wu, one of Mencius' heroes, when he had pacified the country, dismissed his horses to the south of Hwa Shan, in Shansi, and placed his cattle in the wood of Taoling near Siganfu; wrapped up his spears and lances in tigers' skins; stored his chariots and armor in the store-houses, and notified the empire that they would not be used again. This resembles Washington's ways with the armies of a republic rather than the method of a Napoleon.

Mencius' System of Benevolent Government.

Like Moses, Plato, the Gracchi, and other great reformers, Mencius makes the proper division of the land form a very important plank in his platform. He says: "A benevolent policy starts with a proper division of the fields. If the fields are not properly divided according to the character 井 *tsing* (a well) the public wealth is unevenly distributed. A square *li* (a *li* is one-third of a mile) by two strokes across two strokes, is divided into nine equal squares.  Eight families each received a square, one hundred *mu* or fifteen acres; and in company first cultivated the center square, whose crop paid the tax or socage. Afterwards, the people cared for their own private squares. In the residence part of towns and villages, each citizen had five *mu* in which he planted his mulberry grove, and the women cultivated the silkworm, and at fifty years of age silk was worn. They had pigs and poultry. With this allotment ("the acre and a cow" of Joseph Arch), the people were well fed, contented and happy, like the ancient Romans before the growth of *Latifundia*. In the towns, from Chu Hi we learn that the division was also according to the character 井. The center square was for the palace; the one in front of it for the temples and public buildings; the one behind for the market, and the three squares on each side for the residence of the people. In the market, a ground rent was charged, "*Shi chan er puh chen*," and there was no tax on goods. The *Cheu Li* says: "There was no taxing of houses, goods or persons." It was evidently a ground-rent tax commended by so many of our ablest political economists. King Wen, Mencius' hero, "had no starvelings in his dominion." As the result of this land policy, Mencius says: "The ancient sages so ruled that they made foodstuffs as cheap as fire and water,"

and I have not much doubt but that if Mencius' plan were adopted it would have this effect. If in a community every one is a worker, either with brain or hand, if there is absolute freedom of exchange, and there are no appropriators, the market can be considered a pool. No one takes out of the pool without putting in something of equal value. How can there be exhaustion? In such a state of society, we would as freely give out of our physical wealth as we now give out of our moral and intellectual wealth, and with as little fear of exhaustion. Mencius says: "By charging only a ground-rent and no taxes on goods and houses, the merchants of the world would desire to do business in such a market." In this saying he anticipated the methods of some of our home cities that offer remission of taxes on goods, plant and buildings, for terms of years to encourage business and manufacturing.

Mencius was not tied down by the letter of the law, but said, after he had described his Utopia to Bi Chan, minister of Teng: "This is the gist of the matter, you can adapt it yourself." The great officer Tung Chung Shu, of the Han Dynasty, and Chang Tsz, of the Sung Dynasty, tried to re-establish this ancient method, but failed, no doubt on account of the selfishness of the plutocrats.

Mencius and the Politicians.

Mencius despised the great ministers of his own day and those just preceding him. Kwan Chung and Yen Tsz he looked upon as mere politicians. China was divided in the time of Mencius, like Europe of to-day, into several contending states. Officers such as Chang I and Su Tsing were the Bismarcks and Salisburys of that time. Mencius had no use for these men and desired to establish a real Utopia. We, in our day, can see nothing noble in the European combinations which allow the "unspeakable Turk" to go unpunished for

his atrocities against Christians. Mencius says: "The way a princely man serves his prince is by earnestly leading him into the true path and fixing his purposes on humanity." He called "those who by alliances and by war endeavored to grab territory, robbers of the people." What a rebuke is this to our so-called statesmen in the way China has been treated! "Following present day policy without changing the customs, if a ruler did become emperor he could not retain the empire for one morning." Mencius' ideal emperors, King Wen and Cheng Tang, gained the empire by first establishing just rule in their own dominion, and then gaining the empire was a growth rather than a conquest. Cheng Tang had only seventy *li* to begin with, and King Wen only a hundred *li*. If England could adopt the plan of Mencius with his free trade, site taxes, and remission of all rates, duties, licenses, etc., along the Yangtse, her sphere of influence would grow as Hongkong grows, on account of its good government. England would gain the hearts of the people; oppressors would be ousted or converted in time, and China would become a great nation. How would the expenses of such a government be met? Not by a national debt, nor by tariffs, nor by rates, but by ground rent. Let all the ports be treated as is Kiao Chow under German rule. Levy a large tax on ground rent. Make the mines pay a full royalty, railway lands a heavy franchise tax, and agricultural lands a tax on rent, and there would be an abundant revenue and a lessening of the burdens of the people. I believe Mencius has given us the principle by which China must be governed if she is to attain great prosperity.

Mencius' Courage and Manhood.

After describing the Utopia of King Wen to Hwui, king of Liang, he contrasted the king's policy with that of a benevolent policy. He says: "Your dogs and swine eat the

food of men. People are dying of starvation on the roads, and you do not know to issue the stores of grain to them." "When the people die, you say it is not owing to me, it is owing to the year." In what does this differ from stabbing a man and killing him, and then saying, "It was not I, it was the weapon"? Mencius said: "Is there any difference between killing a man with a stick or with a sword?" The king said: "There is no difference." "Is there any difference in doing it with a sword and with a style of government?" The king said: "There is no difference." Mencius said: "In your kitchen there is fat meat, in your stables there are fat horses: but your people have the look of hunger, and in the fields there are those who have died of famine. This is leading on wild beasts to devour men. Beasts devour one another and men detest them for so doing. When the rulers as parents of the people, as it were, lead beasts to devour the people, what kind of parents of the people are they?" Under the trust kings of free America, should a teacher, preacher, lawyer or member of Congress talk in this way, he would be in danger of being blacklisted. Mencius was in danger of being boiled in oil, like the papers said happened to the Russian minister. Andrews, Bemis and others have only lost good positions by offending those combinations of landlords (the trusts). Mencius says in another place: "I love life and I love righteousness, but if I can't have both, I will take the righteousness. As I love both fish and the delicacy 'bear's paws,' and if I can't have both I will take the more desirable one, the bear's paws." Mencius quotes the philosopher Tseng with approval: "Tseng reported Confucius as saying, 'If on self-examination I find that I am not upright, shall I not be in fear of an old pauper? If I examine myself and find I am upright, I will go forward against thousands and tens of thousands.' This is moral courage like that of Luther going

to the diet of Worms. He says again: "In talking with the great, don't take notice of his grandeur. He has only fine houses and lots of women. I have my principles, why should I fear him?" He said to Suen, king of Tsi: "The prince looks on your officers as earth and grass (something to be trampled on). The officers then look on the prince as a robber and an enemy." King Suen asked the duty of a minister, Mencius answered: "If the prince is false he should be admonished; if warned several times and he heeds not, change him. The king got mad and changed color." Mencius said: "I can't but answer the truth."

Mencius as a Level-headed Reformer.

He was not carried away by strange and perverse doctrines. He despised the principles of Yang, "each one for himself," and of Meh who taught "to love all equally," or universal love. One from selfishness and the other from being too general in his affections would destroy the relations of prince and father. He rebuked the ascetic principles of Cheng Chung, a very Diogenes, who fasted till he could not see and then ate wormy plums. He said: "One must be an earth-worm to follow him. The worm eats earth and drinks the yellow stream." Mencius rebukes his carefulness in only eating food produced by the righteous, an idea that was carried out by the anti-slavery agitators of the United States, and showed the impossibility of his house and clothes and food being all made by the just and not the unjust. Mencius, as Jesus, did not wish "to take the people out of the world but to keep them from the evil." When Mencius was teaching Wen, prince of Teng, his policy of land division and government, a certain Hu Hing taught "that the sovereign should go into the fields and labor with the people and eat the fruit of his own toil, and that he should prepare his own morning and evening

meal, and yet carry on the government." He asked: "Does Hu Hing raise his own grain and eat it?" "Yes." "Does he make his own coats and hats?" "No, he exchanges grain for them." "Does he make his own food-boilers and earthenware?" "No, he buys them with grain." Mencius then shows him that men cannot live by farming alone; that there must be all kinds of trades and manufactures, and that we get our desires gratified by exchanges. He also shows that there are special men qualified for government and that these should be supported by the other workers. He illustrates by some of the ancient worthies: the emperor Shun appointed Yu who controlled the flood and for eight years passed by his own door and could not enter it, he was so busy. How could he take time to farm? He also appointed ministers of agriculture to teach the cultivation of grain, a minister of education, etc. And then he asked: "Did the great rulers Yao and Shun till the soil?" "Hu Hing would make all articles the same in value, a yard of silk and a yard of hemp, large and small shoes," etc. Mencius said: "It is the nature of things to be unequal in value, even as much as thousands of times." Tolstoi edited a book written by a leveler like Hu Hing, who taught that everyone should raise his own grain. I forget the jaw-breaking Russian name of the writer. If Tolstoi had not already been converted from the error of his way, Mencius could turn him. We see from this that Mencius is no crank with a wheel or twist in his brain.

Kwang Chung,

Minister of Wang, duke of Tsi. His first method was after the ancients, "to support the army at farming, *yang ping yu lung*." The people were arranged into an army in times of peace, so as to be ready for a war. There were five in a squad, ten squads or fifty in a troop; four troops or two

hundred in a company ; ten companies or two thousand in a regiment ; five regiments in a division or an army. The different bodies had their respective leaders. The soldiers were well drilled and no one was allowed to move from his own village, so that those in the same company recognized one another, and at night knew one another's voices. This would prevent mistakes in killing friends for enemies. They were friends for joy and sorrow, fellow villagers who would stimulate one another to fight to the death. Every spring the ruler, the duke, was to have an inspection. Kwang Chung told them that with such an army he could resist the strongest enemy and protect the empire. It was successful, and made the duke virtual ruler of the empire. He made laws to forbid the different occupations and trades from living together, as their talk gave mutual offense. The children then naturally followed the occupation of their father. He made mines and the salt works public property, the profit of which was government revenue. This was not original with him, but he emphasized it. He established government houses of prostitution to draw merchants from abroad, and raised a large revenue from these places.

Shang Yang,

Minister of Duke Hiao, of Tsin, used the ten company method, making the people mutually responsible for crime. The country was divided into tens and multiples of ten, with head men of these divisions. In case of crime, the whole band of ten was involved. If the whole division or a member of the ten gave up a criminal there was a reward. In case of concealment, there was a punishment. He made laws to reward the industrious of any occupation by cancelling his statute labor. A lazy man's wife was taken as a slave by the ruler. Men of war were specially honored as in Plato's republic,

and a rich man without martial merit was in disgrace. Private feuds were heavily punished. He altered the ancient method of dividing the fields that Mencius recommended by throwing the boundaries of the fields into the open field —by cultivating the boundaries and so destroying them. For this, he is held up to execration by all generations. He is considered the greatest evil officer of Chinese history. In the story of the Han dynasty, he is said to have made land private property, and the rich became great landlords and the poor "had not enough land to stand an awl upon." The rich lived in luxury and the poor were cold and starving, and often became outlaws and robbers as a consequence. He had the heir-apparent punished by his severe laws, and when the duke died and the heir became duke, Shang Yang was in disgrace. He tried to escape, but he had made a law that no inn-keeper could receive a guest without a passport. He could thus get no hiding-place, and in despair said, "*Wei fah tsz pi*" (I have made a law to ruin myself). He was torn to death by five horses. "An evil man leaves an ill savor for ten thousand ages."

Tsin Shi Hwang, First Emperor,

destroyed the feudal system and established thirty-six provinces with governors, and took away the military power of the nobles, as Henry the Seventh did for England. The people were not allowed to use any iron knives, even for cooking or eating. The rich used silver and the poor used bamboo knives. He established a large standing army and ruled by force. He destroyed all the historical and classical books, so that all past history should be forgotten and he himself considered the first emperor. He also desired the people to be ignorant so as to be more easily ruled. He put the finishing touches to the destruction of the ancient division

of the land. Popularly it is said that to build the great wall one out of every three men and two out of every five men in a family were taken as government slaves for this public work. This Emperor of Tsin was led to make extensive canals in Shansi by a trick of an officer of the kingdom of Han. The Han kingdom desired to keep the kingdom of Tsin busy at home industries and delay their being absorbed by Tsing, the Russia of the day. The emissary who stimulated Tsing to this work was found out and about to be killed, but said, "What I have done will only spare Han for a few years and will be a permanent benefit to Tsing."

San Hung Yang,

Minister of the Emperor Wu, of the Han Dynasty, was the son of a merchant of Loh Yang, the capital. He was very stingy and miserly in his ways. His was the "*ping jwun*" or leveling method. The people were authorized to send their taxes to the capital in the leading products of their districts instead of rice and silk. These products were kept in stock in great government stores, and besides this constant purchases were made when goods were cheap. The government became a great mercantile trust with the intention of destroying the great merchants. This was a socialistic plan to keep the goods cheap. It is not exactly Bellamy, but like him, in giving great powers to the officials. The historical commentator said: "Wealth is only so much: if it is not in the hands of the people, it is in the hands of the officials, and though direct taxes are not increased, the people are robbed and impoverished by their profits being taken away. The country got into such a state of distress that robbers arose everywhere, and rebellions, so that if the Emperor had not changed this policy, the dynasty would have been destroyed. Added to this, there was a great drought and famine. Puh

Shih said the Emperor's duty was to live on his rent, and blamed San Hung Yang trying to get profits out of business, and advised that San Hung Yang should be boiled alive in oil and good rains would come from Heaven. San Hung Yang also established the method of selling official positions for revenue, and making money for the government by commuting the punishment of crime by fines, enabling the rich to sin and pay. As the Nankin proverb says: "Shen wan San killed a man and saved himself by money." San Hung Yang represents many of the ideas of the socialists. I suppose had he lived in our day he would have been jealous of the manufacturing and trade combinations and attempted to bring them under government ownership. All plans such as those of St. Simon Proudhon, Louis Blanc, Bellamy, etc. must inevitably prove failures, as did those of San Hung Yang. If Bellamy should succeed in establishing his methods, it would end in the officers being rich, the people poor, and robberies and rebellions.

Chu Foo Tsz, in the Sung dynasty, established granaries in each county to help the farmers in time of famine.

Wang An Shi,

of the Sung Dynasty, established several laws called the "new method." First, plans of irrigation to improve the waste land and thus to profit the government by the rent. Second, the grain-sprout method. When the grain had sprouted, to cause the people to reckon the profit expected on the crop and lend this amount of money to them at twenty per cent., repayment to be made when the crop was ripe. Third, change in the rice tax. Instead of rice, sending the main staple of the place in equal value as taxes. The officials took this to places short of such production and sold it at a great profit. Fourth, house protection, ten in a band with

a head, five tens or fifty in a larger band or company; sixteen companies or eight hundred men in a regiment, with a colonel in command. These bought bows and arrows themselves, drilled and formed a militia. Fifth, replaced statute labor by taxes according to the rank and quality of the person—an income tax. Sixth, mortgaging houses and property to the government at twenty-two per cent., which was doubled at the end of the year. If the loan was not paid in the fixed time, double interest was charged. Seventh, the house protectors nourished horses for the government, and if these horses died they had to replace them. These were for cavalry in the army. Eighth, a heavy salt gabel, so that the people could hardly eat salt. Ninth, the "*fantien*," a new measurement for fields, a square of a thousand steps was the unit. The farms were arranged into five qualities and were taxed according to productiveness. Great officers as Sz Ma Kwan opposed him, but Wan An Shi was able as a writer and met them. The people were miserable, impoverished, and tore down their houses to pay their official debts. An officer named Tseng Chao made a cartoon and sent it to the Emperor showing the miserable appearance of the people, and nearly stopped the new method, but the Wan An Shi party conquered by a desperate effort, and banished Tseng Chao. The great poet Su Tung Po made a poem ridiculing Wan An Shi and his policy. The failure in all these socialistic methods is the dishonesty of officials. Some Populists are now desiring government loans; they would work the same way. Ready money used up wastefully, and later nothing with which to pay the debt.

"The pig-styes and chicken-roosts all become official property" was the saying from that time, showing where wealth would go under Populist loans. After the death of the Emperor Shen Tsung this method was suppressed under the

wise administration of Sz Ma Kwan during a minority of Kin Tsung. But on the Emperor attaining his majority, it was re-established and finally destroyed the dynasty.

Moral.

The moral I wish to draw from this desultory paper is that the people should not be treated as children with some great man as shepherd of the sheep to care for all their wants. The people should have nothing but liberty, such as Adam Smith, Herbert Spencer and others have shown. Adam Smith says the duties of the ruler are to protect the people from foreign and domestic enemies and keep up the public works and buildings. Spencer demonstrates more elaborately what Adam Smith said before him. Give the people absolute "freedom as long as the equal freedom of others is not interfered with." That includes safety to life and security to property in things and ideas. Freedom of trade, freedom of speech, etc. And of the greatest importance, a right to a full and free environment. Every organism has an environment which nourishes and sustains it. Take it away from this environment and it dies. Deprive it partially of any part of its environment, and it is more or less injured. Plants grown in cellars, children in the crowded slums, show faults in environment. Man must have sunlight, air, rain, a proper temperature and land or he dies, or if partially deprived of these, his life is in so much lessened. Herbert Spencer demonstrates this clearly in the earlier editions of *Social Statics*. Mencius anticipated him in demanding the equal rights of all to the earth as well as to the other elements of his environment. Our present day politics make no proper provision to get the people on the land. In this, Mencius' Utopia is a Utopia indeed to the landless nineteen-twentieths of the people. The one-twentieth who own the natural opportunities

may oppose Mencius at this point, but he has the truth. I don't mean to claim that Mencius' democracy is as well developed as that of Spencer or Jefferson, that his free trade is as well elaborated as that of Adam Smith, or that his management of the land question is as clear and well defined as that of Spencer, Dove and George; I only claim that the principles of democracy, free trade and equity with regard to land are there and can be compared with our present day ideas as Chinese gunpowder and the compass can be compared with the modern article. Some day China will be enfranchised from customs, likin landlordism, arbitrary government and public debt, and Mencius will be appreciated as he deserves.

A concrete example of Mencius' plan, somewhat modified to suit modern requirements, would give us a good idea of what we should learn from Mencius. Let us next year call on Mencius to govern Shanghai. Of course we, the people of Shanghai, cannot do anything constitutionally as the landlords monopolize the voting power. But let us do it as our cousins the Americans did when they opposed George the Third. Let us combine and refuse to pay any taxes till we get representation. We should begin now and organize and hold public meetings. England spent much blood and treasure to give the Outlanders representation and thus just taxation. We are more oppressed under our present arrangements in Shanghai than were the Outlanders. Suppose we thus get a one man one vote system, as we did in Kuling, and call on Mencius to help us.

The land of Shanghai is worth about Tls. 200,000,000. This at 4% would bring in Tls. 8,000,000 revenue. We would then have a common fund of nearly eight times as much as our present tax fund. In addition to our present common benefits we could have free water, free telephone, free

hospitals, free schools for natives and foreigners, free baths, free electric transportation, and even a free hot water and steam supply. The ordinary clerk and writer, steamboat officer and engineer, could marry and live luxuriously on his salary. This is the literal interpretation of Mencius' site tax, his popular combinations when "In going out and coming in they were friends, they mutually protected one another from enemies and in sickness, they helped one another." "They took care to keep up schools."

We could have in Shanghai a better Utopia than Plato, Marc, or Bacon ever dreamed of. We should not despise Utopias. We are living now in Bacon's Utopia and have most of the things he recommended in New Atlantis. The scientific 19th century is the result of Bacon's making philosophy go about doing good as did our Master.

A discussion following the reading of the paper. Mr. Kingsmill pointed out that in many respects the author had misapprehended the precepts of the sage. With the socialistic views of Mr. Macklin he had nothing to do, but it was not fair to the memory of the ancient Chinese teacher to attribute to him these views. It is a fact that with Mencius the people were everything and the rulers of secondary consideration. Above all Mencius was an economist, and his views will well bear comparison with those even of Adam Smith ; he was, however, no mere faddist, nor did he object to such taxation as was neccessary for the support of the government. Mr. Macklin quotes Mencius [Book III., p. ii., 8] as objecting to taxes and tariffs. It is worth while to translate the passage, as Mr. Macklin misses the point. Tai Yingchi asks the sage about his tariffs. "As for tithes, I am unable at the moment to take off the prohibitory [征] rates. If you advise it I will lighten

them, and next year remove them altogether." Mencius with the true instinct of the free-trader likens this to robbery, and asks "If the thing be wrong why continue it for a year?"

The point of the objection rests on the word *cheng* [征]. *Cheng* means to *restrain, prohibit*, and is only applied to taxation by Mencius where it is likely to act as a check on the circulation of commodities. "Tariff for Revenue," was in fact the idea of the teacher.

So of the "*tsing*," or ninefold division of land, Mr. Macklin is at fault in attributing it to Mencius. The sovereign of T'eng (one of the petty states which preserved up to the time of Mencius its independence in the Hegemony) consulted Mencius about the "*Tsing*," or "Allotment" system, which still prevailed in those portions of the land which had not passed into allodial occupation, and was cultivated by boors [野],—the equivalent of the Anglo-Saxon "*folcland*" as distinguished from the "*alod*."

Mencius is not very enthusiastic about it, but gives some practical advice. An older authority had laid down "In the regulation of the land there is no better system than that of co-operation [*folcland*], no worse than a fixed charge." As to the best means to effect this the ruler was in doubt, so he sends his minister to the sage to ask [M. III., p. i., ch. ii, 13]. "If you would lay the foundations of benevolent rule, you must begin with accurate definition of boundaries. If these be not correctly settled there cannot be uniformity, and the grain assessment will not bear equally. This is the reason why oppressive sovereigns and corrupt ministers have ever neglected the proper definition of boundaries; with fair division of the land and due assessments your master may sit in peace on his throne."

"T'eng is but a small country, yet it has its upper classes and boors; if there were no upper ranks there would be no one to carry on the government; if there were no boors there would be no one to produce food for the others. In the *folcland* 野 let the nine square division, and co-operation in the nine to one scale prevail. In

the allodial 中國 districts let each from the highest to the lowest contribute his tithe. The upper, say, on fifty *mow*, the rest on twenty-five.

"On the *folcland*, when a death occurs, there is no need of going outside the community; the community occupying the land in common can itself arrange who is to go out and who to enter. Each then will have an interest in the common weal, and will mutually aid the sick and infirm, and the people be bound by mutual ties."

"A square *li* constitutes, say, a *tsing*, and a *tsing* contains nine hundred *mow*. In the centre is the public field, and round it eight families each with one hundred *mow*; all will first attend to the cultivation of the public field, and when this is finished each is at liberty to look after his private lot. This is the general system; marshes or unproductive lands can readily be alloted by yourself and the prince."

Such was the position of much of the land in China even as late as the time of Mencius, and it is in striking agreement with the conditions existing in England during the Heptarchy. In China, as in England, "the land thus left, of which the usufruct under certain conditions was enjoyed by the freemen, was called *Folcland*, *terra publica*. It was distinguished from the *edel* by not becoming absolute property in the hands of individuals." "*Folcland* was subject to rents of divers kinds, and reversion. The *folcland* could also be applied to reward great public services, in which case estates of *alod*, or *edel*, were carved out of it and presented to him whom the community desired to honour."* Like circumstances in China, as elsewhere, produced like results. Both England and China had been overrun by conquering races, who annexed the land and partitioned it amongst their followers on condition of service.

Mencius saw, however, the defects of the system, and advocated free trade in land as in other commodities; his method of ventilating his ideas was parabolic.

* Kemble: *Saxons in England* [Vol. I., chap. XI].

One day, he tells us, "there came along from Tsu a scholar, one Hsü-ning who professed to be a follower of Shenneng. 'I hear, Prince, you are ruling your land on the principle of benevolence. Give me a steading, and I'll become a subject.' He had ten disciples who all wore cast-off clothes and sandals of pack-thread, and wove mats for a livelihood.

"There came along also one Ch'en-siang, a disciple of Ch'en lang, and with him his brother Sin. They had trudged all the way from Sung with their ploughshares on their backs. 'We have heard, Prince, you rule your kingdom on the principles of the sages, and that you yourself are one. We would like to become subjects of a sage.'

"The prince having satisfied both, one morning Ch'en-siang met Hsü, and was greatly delighted with him, so much so that he abandoned his own doctrines and acknowledged himself the other's disciple. Meeting Mencius on the road he pointed out to him the excellence of the new doctrine. 'Your Prince is a most worthy fellow; but he does not as yet fully comprehend the "Doctrine."' A sage prince should, equally with his subjects, plough the land for his daily food, and cook his own morning and evening meals. Now our prince has his granaries, treasure-houses and magazines; how can he be called a sage?"

Mencius was equal to the occasion. "Hsü ploughs his land, and consumes the produce?" "Certainly." "He also weaves his own cloth and makes his clothes of it?" "By no means, he wears cast-off clothes." "He has a cap, then?" "Yes; a sackcloth one." "Did he make it himself?" "No; he gave some corn in exchange for it." "Why did he not make it himself?" "That would interfere with his ploughing." "He has doubtless a kettle or pot of some sort to cook his food; and an iron for his ploughshare?" "Certainly." "They are his own make, doubtless?" "By no means; he swopped them for grain."

"But this swopping of grain for his household things—is it not doing a hurt to the potter or the founder? And on the other hand, the potter and founder in giving their wares in exchange for

corn, do not they do an injustice to the farmer?" "How could you suppose such a thing?"—"Well, well! but why does not Hsü do as the founder and potter and make all these things for his own use? And why does he go about in such a stupid way swopping his things with a lot of workmen, and giving himself so much trouble?"

Ch'en explained that the two avocations were incompatible and that the same man could not carry on agriculture and craftmanship, an admission which Mencius turns to account to give an economic lecture. A sovereign has other things to do besides labouring with his hands. "Some labour with their minds, some with their hands; there are those who direct and those who produce."

Ch'en returned to the argument. "If Hsü's doctrine were followed there would not be two prices in the market, nor deceit in the country." Mencius replied:—"Things naturally are of different values. Some are worth a thousand times as much as others, and if it were attempted to equalise values the whole kingdom would be thrown into confusion. "If large shoes and small shoes were to be of the same value, who would make them?"

Again [III., p. ii., 4] he proceeds: "If you do not provide the means of interchange of commodities and products, so that the surplus of one may supply the needs of another, then the farmer will find his corn accumulating in his granaries, and the housewife discover that her cloth is a drug." Finally he winds up the passage by showing that it is not a man's intentions, but the *work* that he has performed that entitles him to reward.

All these are in these modern days trite, and it may be needless aphorisms, but in the time of Mencius, some twenty-four centuries ago, when as yet there was no science of economics, they mark him out as a man far in advance of his age. This is Mencius's true claim to distinction, and not his presumed socialistic tendencies, which in truth only exist in the imagination of the speaker. That the hazy and cartilaginous Confucius should have been accepted by his countrymen as their guide and philosopher, instead of the more nervous and manly Mencius, is only in accordance with what we have been compelled from bitter experience to learn of the native element in China.

THE ANCIENT CITY OF SHAOHING

(Province of Cheh-kiang).

By The Rev. W. GILBERT WALSHE, B.A.

The history of that part of China in which Shaohing 紹興 is situated may be said to synchronize with the period of China's received history.

In the days of Yao 堯 and Shun 舜 [2357-2208 B.C.] the place had several designations, which are evidently indicative of its wild, mountainous character, such as Mao-san 茅山, Grassy Hill, and Yao-hü 姚墟, the latter of which still obtains in the locality known as Yü-yao 餘姚, which is said to have been the birthplace of the Emperor Shun. It was also called Tung-hai 東海 or Eastern Sea, and its people Tung-i 東夷 or Eastern Barbarians, or Nan-man 南蠻, Southern Wild Men, an appellation which continued until the time of Mencius. The natives are said to have tattooed their bodies and cut their hair short.

In the time of Yao 堯 [2357-2255 B.C.] it was included in the Hwang-fuh 荒服 or Wild Domain, and was without any orderly system of government or ruling class until the time of Yü 禹.

There are several places in the present Fu which are associated with the name of Shun 舜 [2255-2205]. His mother is said to have been a native of the present district of

Yü-yao and Shang-yü 上虞. There is a temple to his honour at Pai-kwan 百官, and a procession takes place there annually on the 16th of the 6th moon, his reputed birthday. The river here is called Shun-kiang 舜江 or Shun's River. There is another temple dedicated to him at Swang-kang-k'i, in the hill districts, and a procession held on the 27th of the 9th moon, the festival being made the occasion of a great fair to which the natives gather from all the surrounding districts. This temple is a very fine one and is beautifully situated on the brow of a hill, a broad terrace in front commanding a delightful view of the valley beneath and the silver stream which winds through it.

The successor of Shun, the great Yü [2205-2197 B.C.], popularly called by Europeans the Chinese Noah, had many associations with this part of the country, and the elaborate system of waterways in the present prefecture is attributed to his initiative. At the completion of his great drainage operations and on his accession to the throne he ordered his ministers to meet him at T'u-san 塗山, in the eighth year of his reign, a district not far from the present Ki-san-men 稽山門 at the south-east corner of the city of Shaohing, and which is said to have been the native place of his queen. Here he meted out rewards to his deserving officers and appointed officials of various grades, hence the name Kwei-ki 會稽 was given to the district, as the place of meeting and investigation, where the emperor met his officers and investigated their claims to merit and reward.

It is said that a hill called Punishment Dyke, which still exists in the north of Kwei-ki, is the very spot where P'ang Fêng-she 防風氏 was put to death by Yü's orders as a punishment for his slowness in obeying the summons of his chief. P'ang Fêng is said to have been so tall as to necessitate the executioner mounting a bank in order to

make an effective stroke at his head, and the name of Punishment Dyke 刑塘 was given to this bank.

At this time Kwei-ki was included in the new province of Yang-chow 楊州, one of the nine which Yü created.

The manufacture of the celebrated Shaohing "wine," or rice-spirit, is attributed to this period. I-ti 儀狄, about whose history we know nothing, is said to have produced it on the suggestion of the emperor's daughter; and though Yü was fain to acknowledge the excellence of the compound he denounced it as the potential source of much future evil to the state, a prediction which we may thankfully say has not been realized in any great measure.

There are very many stories recorded in the local histories, telling how Yü learned the secret of draining the country by the acquisition of a jade tablet hidden by the Yellow Emperor in one of the local hills, and the very hill where the discovery was made is still indicated; but as these myths are evidently of late origin and probably from Taoist sources they need not occupy our attention this evening. An effort has also been made to identify Hêng-san 衡山 with Wan-wei-san 宛委山 in Kwei-ki; but as the chief interest attaching to Mount Hêng is in connexion with the tablet known as the "Tribute of Yü," and as the tablet which exists in Shaohing bearing that name did not originate there, but in Hunan or elsewhere, it is a matter of small importance to endeavour to establish the connexion.

Here Yü is said to have sickened and died, and was buried in a coffin made of Wu-t'ung 梧桐 planks encased in reeds and deposited in the tomb which is still pointed out to visitors. His successor K'i 啓 [2197-2188 B.C.] took steps to have the tomb preserved and the Spring and Autumn Sacrifices maintained, but not till the time of Shao-k'ang 小康 [2079-2057 B.C.], the sixth of Yü's line, was any permanent

building erected. This prince sent Wu-yü 無餘, the son of his concubine, to Kwei-ki to preserve the tomb of his great ancestor and perpetuate the solemnities of the Spring and Autumn. There he spent a miserable existence in the zareba he constructed and denominated with the high-sounding title of Principality of Yüeh, or Beyond the Border Kingdom, Yüeh 越 meaning to "overstep," or "pass the bounds," a name still applied to the city of Shaohing, which is still called in the epistolary style Yüeh-küin 越郡.

From the time of Shao-k'ang [2057 B.C.] to the Chow dynasty [周] is a long step, but we read that Wu-wang 武王, the first chief of the line [1122-1115 B.C.] made Yüeh one of his forty-four principalities, and his successor Ch'eng-wang 成 received the submission of the Prince of Yüeh in 1091 B.C., and Muh-wang 穆 a few years later smote the people of Yüeh, probably after a rebellious outbreak on their part, and emulated the example of the great Yü by assembling his ministers at T'u-san 塗山.

Six hundred years later Yüeh comes into prominence in connexion with its quarrel with the neighbouring state of Wu 吳. The Prince of Wu, Ho-lü 闔閭, invited Yüen-ch'ang (?), the Prince of Yüeh, to assist him in his campaign against Ch'u 楚, but the prince not only refused to do so but also attacked Wu in the absence of Ho-lü. The latter returned to punish Yüeh, and in a great battle near the modern Kia-hying 嘉興 the Prince of Yüeh was killed. His grandson Kow-tsien 勾踐 took up the quarrel with Fu-ch'a 夫差, the successor of Ho-lü, but was defeated, and in his fifth year surrendered himself a prisoner to the state of Wu. The story of his parting from his ministers and people is told with infinite pathos by the chroniclers. His wife, and his faithful minister Fan-li 范蠡, insisted on sharing his exile, and an immense number of his people escorted him

to the banks of the Ts'ien-t'ang 錢塘 river. One of his chief advisers, Wen-tsong 文種, came forward and said to Kow-tsien: "Imperial Heaven preserve and help you and turn your present position of humiliation into one of triumph. Adversity is the root of virtue; sorrow is, as it were, the vestibule of happiness. Those who fear men will perish, but those who submit themselves will rise to honour. Sire, though you are at present in the power of Wu you will not in the future suffer tribulation. It is a deplorable thing that you and your ministers must be separated—no loyal man is without grief on account of it—this Imperial Heaven knows." Here he presented two cups of wine. Kow-tsien took the wine and, looking up to Heaven, sighed and drank without speaking.

The various ministers then came forward and promised to apply themselves to the various departments of government during the prince's absence. Fan-li said: "Vengeance is my duty." Kow-tsien said: "Let each of you undertake each his own special duty and thus lessen my sorrows," and so he went.

On arrival at the capital of Wu, Fu-ch'a placed his prisoners in a stone-built prison, put a ring through Kow-tsien's nose, gave him a wood-cutter's hat and set him to cut grass and feed his horses. The princess, his wife, was made to sweep the stable floor and draw water for the beasts, and thus for three years the chief employed himself and never shewed a sign of ill-temper. One day Fu-ch'a saw the trio sitting on the ground and still maintaining their relative positions just as if they had never left the palace, and was so pleased with this and with Kow-tsien's bearing on several occasions that he determined on releasing them, and after a banquet, at which the exiled prince made a flattering speech, they were escorted to the Snake Gate, and Fan-li pulled his

master's chariot back to Yüeh, where they were received with the utmost enthusiasm, and Fan-li at once set himself to the task of developing his scheme of vengeance. It would be alien to the subject of this paper to go into further details, however interesting, and so it will suffice to say that 6,000 youths were selected and treated as the king's sons and trained in all the arts of war for 20 years, and at the end of that time they were led, with 4,000 others, called Instructors —an army of 10,000 heroes—against Wu. But first I must remark that Fan-li had other methods of subjugating the enemy than by the employment of military arts. One of these was the gift of the beautiful Si-s 西施, and a constant stream of costly gifts to supply which the resources of the state were largely taxed, and Wu was given a share of all that was valuable and rare. We read of specially fine trees being cut down and the timbers presented to him, and the employment of a large number of women in the manufacture of a species of grass-cloth of which the name, still preserved in Kuh-san 葛山 or Kuh Hill, 10 li to the east, serves to remind us, Kuh being the name of the fibre from which the cloth was made. In the first encounter not a soldier of Wu was touched. The only quarrel was with the prince, and he was killed or driven to suicide.

It was during this period, prior to the defeat of Wu, that the city which now goes by the name of Shaohing was first built. Fan-li produced a model of the proposed city based upon the Eight Symbols, with three sides flat and one rounded, the walls pierced by eight gates, four being water gates and four dry, that facing north-west having no enceinte, or outside wall, in order to indicate the subjection of Yüeh, that being the gate which faced towards Wu. Over the gate was a belvedere called the Flying Dragon, and the gate was called Heaven Gate, whilst that on the south-east was called

Earth Gate and had a number of large stones buried beneath it to represent a subterranean gate corresponding to the Heaven Gate. The day after the completion of the city [about the year 480 B.C.] it was discovered that a new hill had appeared during the night, to which the name of Flying Hill was given, or Uncanny, or Spirit Hill. It is said to have been originally an island off the coast of Shantung, in the district of Lang-yia 琅琊, and the story of its flight reminds us of the tradition about the Isle of Man transporting itself from its old site in Ulster, leaving the large hole now occupied by Lough Neagh. On this hill a pagoda was in course of time erected and called the Answering Heaven Pagoda. The hill is also called Kow-tsien's Peripatetic Terrace, because he is said to have studied the Heavenly portents from the top of it, and it was a place eminently suited for the purpose of divination, as it is said to resemble the back of a tortoise.

The whole neighbourhood abounds in memorials of Kow-tsien.

There is a temple near one of the city gates which contains his effigy, and which is called the Temple of the Prince of Yüeh.

There is Heo-san 吼山, or Roaring Hill, also called Ky'ön-t'ing-san 犬亭山 or Mastiff's Pavilion, where he is said to have reared his hounds, and where he captured a white deer.

There is the San-chiao-ho 簞醪河, within the city, which commemorates the fact of his thoughtfulness for his soldiers. Some one presented him with a hamper of spirits; not caring to consume it all himself, and there being not enough to supply the whole army, he ordered it to be emptied into the canal, and the soldiers were then able to partake of a dilute measure, which at least bespoke the generosity of the

prince, if it did not serve to inspire them with a certain amount of "Dutch courage."

There is the pavilion on the city hill, built by Fan-li with a view to watching the approaches to Wu, and called the Flying Wing Tower 龍翼樓, afterwards called the Pavilion of the Five Oleas 五桂亭, rebuilt in the Golden Dynasty by the Prefect Tiao-iah and again in the 15th year of Kia-tsing 嘉靖 [1537] and now known as the Sea View Pavilion 望海亭 Wang-hai-t'ing.

There is a hill 5 li to the south where he reared golden pheasants and pigs, and which is still called Golden Pheasant Hill 錦鷄山.

There is the Iris Hill 蕺山, near the West Gate, where he plucked and ate a leaf of the bitter iris, which grows there, to shew the bitterness of his feelings at Wu's continued sovereignty.

Fifty-five li to the south-east is Jeh-tsu-san 日鑄山, where Eo-yia-ts 區冶子 forged the three famous blades for Kow-tsien, to each of which was attached a particular name, and in the production of which he is popularly said to have sacrificed his two sons in order that their vitality might possess the weapons and make them invincible.

There is the Worm Mound 蜀阜山 or Szechuen Mound Hill, which is said to have flown all the way from Szechuen, carrying with it a whole family engaged in making brocade and utterly unconscious of the fact that they had travelled thousands of li from their original province.

There is Tin Hill 錫山, 50 li to the east, where he dug for tin and found silver and lead, after which the hill rumbled, or, as the record puts it, "laughed," and rolled over on its side. But I am afraid I am wandering into the realms of fiction, and must hasten to assure you that I do not vouch for the

accuracy of these statements but this one fact, *viz.* that the names remain and are associated with the Prince of Yüeh.

I must not, however, omit to mention the fact that not far from the city he planted a number of fragrant trees, and that this spot became afterwards memorable under the name of Lan-t'ing 蘭亭 or Epidendrum Pavilion, the favoured resort of the famous penman Wang Hi-che, to whom I will presently refer.

The name of the beautiful Si-s 西施, the beau-ideal of feminine grace and charm, is still associated with many places in the neighbourhood. She was born in Chü-lo-san 苧羅山, now called Chü-lo-san 紵羅山, in the district of Tsu-ki 諸暨, and there is a temple containing her effigy not far from the district city, and on the bank of the river which runs past the city there is an inscription cut on the face of a large rock to this effect: "This is the spot where Si-s aired gauze." The inscription may still be seen from the river, but the rock face is so steep that it cannot be read from the land side.

The almost equally famous beauty Chêng-tan 鄭旦 is also said to have been a native of Tsu-ki.

Before closing my references to Kow-tsien it may be interesting to notice that the city he built is supposed to represent a sleeping dragon. The belly is occupied by the site of the prefectural yamên, the back is represented by the hill on which the Sea View Pavilion stands, the East Gate is the mouth and the West Gate the tail.

After the defeat of Wu, Yüeh grew enormously in area and was denominated a chow 州. In 467 B.C. the seat of government was removed to Lang-yia in Shantung, and Kow-tsien was created a viscount of the reigning dynasty. Nearly a hundred years later the capital was again restored to its southern position, and we find that during the Ts'in

dynasty 秦, when Prince Chêng 政 assumed the title of First Universal Emperor 始皇帝 [B.C. 221] the city was known as Kwei-ki-küin 郡.

Shih Hwang-ti 始皇帝 is said to have paid a visit in 209 B.C. to this, the most southerly part of his newly-acquired territory, with a view not only to inspect his new domains but also to offer a sacrifice at the shrine of Yü, and the people of Yüeh were now permitted to call themselves Ming 民, or recognised subjects of the state, instead of the old title of Barbarians, which had been their heritage. The emperor ascended a hill some 40 li from the city, from which he endeavoured to view the Eastern Sea, but was overtaken by a shower of rain and took shelter under a clump of pines which grew on the summit, and so grateful was he for their timely shelter that he conferred upon them the title of Wu Ta Fu, or Five Chief Ministers, and the hill is still called Ts'in-wang-san 秦望山 or Ts'in Observation Hill. There is a place at Yü-yao where the emperor is said to have watered his horse, and which is, for this reason, called Ma-chü 馬渚.

There is a village called Hiang-li-san 項里山, some 20 li from the city, said to be inhabited by the descendants of the celebrated Hiang-yü 項羽, who distinguished himself in the long struggle with Shih Hwang-ti which ended in the establishment of the Han dynasty.

During this dynasty the emperors Kao-tsu 高祖 and Wên-ti 文帝 successively sent officers to act as prefects of Kwei-ki, and it was during the latter reign that the name of San-ing 山陰 first came into prominence [170 B.C.]. San-ing and Kwei-ki are the two hsiens 縣 into which the present city is divided.

We learn that in the year 151 B.C. Kwei-ki reverted to the Han dynasty, so we may suppose that a period of rebellion had intervened.

The historian Sze-ma Ts'ien 司馬遷 [B.C. 163-85] in the course of his travels is said to have paid a visit to Kwei-ki to see the tomb of Yü, and made several notes of interest in connexion with it which are still preserved.

During the time of the Three Kingdoms [220-260 A.D.] the district was governed for a time by two lieutenants of Ts'ao-ts'ao, the brothers Sün-ts'êh 孫策 and Sün-k'üan 孫權, who were invested with the titles of Marquis of Wu and Prince of Wu respectively, the latter of whom eventually assumed the title of emperor.

There are some Han dynasty associations still connected with the district which I must not omit to mention. The chief of these is the story of Ts'ao-ngo 曹娥, whose tomb is still to be seen in the courtyard of the temple which bears her name. She was a maiden of 14 who lived during the early period of the Han dynasty. Her father having been drowned in the river, she perambulated the banks for 17 days and nights, weeping incessantly, in the vain hope of recovering his body, and at last threw herself into the water, whereupon her dead body was observed to rise to the surface clasping the corpse she had so long and faithfully sought. A temple was erected to her memory in order that her filial piety might become an example to posterity, and on the walls there is a very interesting series of pictures representing the various scenes in her long quest and its happy conclusion. A huge masonry erection covers her remains, and a figure of the damsel, now deified, occupies a niche in the temple.

There are two other tombs to later heroines in the same enclosure, and their effigies occupy a place by the side of Ts'ao-ngo.

It is said that a Chih-li man from Han-tan-hsien 邯鄲 erected a tablet to the memory of the maiden, which was called the Han-tan-pei 碑. A Han dynasty scholar, named

蔡邕 Ts'ai-yung had added eight characters in the form of an enigma which when combined and transposed produced four characters reading "A most admirable record of virtue." Ts'ao-ts'ao 曹操 and his minister Yang-siu 楊修 paid a visit to this tablet, and the latter succeeded in interpreting the enigma, much to the disgust of Ts'ao-ts'ao, who retorted, "If I had walked another 30 li I should have guessed it myself."

The name of Ts'ai-yung, to which I have just referred, is also associated with a place near Shaohing called Ko-ts'ao 柯巢. Here he is said to have spent a night and was awakened by sounds of music emanating from the roof. He examined the rafters and found the 16th to be capable of producing music, and from it he carved a flute, hence the expression Ko-t'ing-chw'an-ti 柯亭椽笛, a rafter flute from Ko pavilion.

The Taoist patriarch Mei Fuh 梅福, who sought in vain to counteract the designs of Wang-mang, betook himself in despair to a life of meditation about the year 14 B.C., and the name of Mei-san 梅山, or Mei's Hill, 18 li from the city, and Mei Fuh-li 梅福里, Mei's Lane, attests the fact of his sojourn in the hills of Kwei-ki.

It was during the Han dynasty too that the prefectural yamên was built and the name Ts'ing-pei-t'ang 清白堂, Clear White Hall, given to it in memory of the good prefect Liu-ts'ong 劉寵. who, when he was retiring, was escorted by all the people as far as Ts'ien-ts'ing 錢清 and was presented with a thousand cash by each man, of which he only accepted one, hence the name Clear Cash, given to the place.

Thirty li north-west of Shang-yü 上虞縣 is Tung-san 東山, the retreat of the great statesman 謝安 Sieh An [A.D. 320-385] who was contemporary with at least five kings

of this dynasty and who steadfastly refused all invitations to take office until he had reached the age of 40 years, and even when he had attained the highest offices in the state his only wish was that he might return to his literary recreations. A characteristic story is told of him in Mayers' *Reader's Manual*:—"When the capital was menaced by the advancing forces of Fu-kien 苻堅, he sat one day over a game of chess with a friend, when a despatch was handed to him, which he calmly read and then continued the game. On being asked what was the news, he replied: 'It is merely an announcement that my young people have beaten the enemy.' The intelligence was, in fact, that of the decisive rout of the invaders by the army under his brother Sieh She and his nephew Sieh Hüan. Only when retired within the seclusion of his private apartments did he give himself up to an outburst of joy." [Mayers, p. 181, ed. 1874.]

There is nothing further deserving of notice until we come to the Eastern Tsin dynasty 東晉. During the reign of Muh-ti 穆帝 [345-362 A.D.] there lived in San-ing the celebrated penman, Wang Hi-che 王羲之. He was in the habit of resorting to the beautiful pavilion and gardens at Lan-t'ing 蘭亭, or Epidendrum Pavilion, not far from the city, to which reference has already been made; there he amused himself with his favourite pets and his literary friends. A tablet still exists by the side of a pool where he watched his geese disporting themselves, and the two characters 鵝池 Goose Pool, which still exist on the stone, are said by some to have been written by his own hand. Through the centre of the gardens runs an artificial stream which winds in and out amongst the little rock-edged banks, and along this the scholars were wont to arrange themselves and drink wine out of the little cups which were sent floating down the stream from its upper reaches, and thus obtain inspiration for the composition

of those poems which made their names and the place itself famous.

On the 3rd of the 3rd moon, in the year 356 A.D., being the 9th year of Yung-ho 永和, Wang Hi-che with a distinguished company of scholars met at Lan-t'ing to celebrate the solemnities of the 上巳 Shang-sz, as that day is called. They first underwent a species of baptismal rite which consisted in the washing of the borders of their robes, indicative of inward cleansing with a view to warding off calamities, and then surrendered themselves to the delights of beautiful scenery with the accompaniments of poetry and wine, music being the only delightful element lacking on the occasion. Wang Hi-che decided that the day was a "red-letter day" and worthy of lasting record, and so he wrote the celebrated Lan-t'ing Preface (序), which is now indelibly carved in stone on the spot, written by a hand no less illustrious than that of the greatest of the Manchus, the Emperor K'ang-hi, more than a thousand years after the event.

Within the city there is the Rosary Monastery which is said to have been Wang Hi-che's town residence and which, with the adjoining hill, still called the Wang Family Hill 王家山, he bequeathed to the Buddhists.

There are two or three places in the city which remind us of the great writer, such as Ti-san-ch'iao 題扇橋, where he responded to the solicitations of an old lady who begged him to write on a fan for her, and it appears the said old lady endeavoured to run a wholesale business in fans written by Wang, and so pestered him with commissions that one day he flung away his pencil and refused to supply any more autographs, hence we find Pi-fei-lung 筆飛弄, or Flying Pencil Lane, a lasting monument of the uncharitable deed. But even then it seems his troubles did not cease, for there is

another lane still in existence, called To-p'o-lung 躲婆弄, or Dodge-the-old-woman Lane, where he was fain to escape from her blandishments.

Towards the close of the T'ang dynasty a native of Hang-chow named Ts'ien-kiao 錢鏐 [851-932 A.D.], who had distinguished himself in early life as a salt smuggler, rendered signal service to the state, and was made governor of his native region and afterwards ennobled as Prince of Wu and Yüeh. He it was who changed the name of the ancient Si-ling or West of the Tomb 西陵 to its present name of Si-hing 西興 as he considered the former name of ill-omen whilst his camp was stationed there.

We must pass over the intervening period and note the history of Kwei-ki during the Northern Sung dynasty 宋 which closed in the year 1126 A.D., and the Southern Sung dynasty which succeeded it.

In the year 1105 A.D., the 4th year of Hwei-tsung 徽宗, the emperor ordered that the temple of Yü, which had been repaired during the Liang dynasty 梁 [502-556 A.D.], should be rebuilt, the grave restored, and the Spring and Autumn sacrifices be resumed. Some 90 years later, in the reign of Kwang-tsung 光宗 [1193 A.D.], the temple was again restored. The ridge beam consisted of the trunk of an enormous almond tree which had been swept to the vicinity of the temple during a rain-storm. A celebrated artist painted a figure of a dragon upon it so lifelike that it actually became the incarnation of a living dragon. One morning it was discovered that the beam was enveloped in reeds and dripping with slime, which was easily accounted for by the fact that the dragon had sprung into life and, dragonlike, had flown away to do battle with another dragon in the neighbouring waters. It was therefore decided to fasten the ridge pole with a chain, but in

course of time the beam was stolen and a worthless piece of timber substituted, the thief being cute enough to chain up the new beam as before, so that the change was not observed.

From time to time the temple has been repaired, and succeeding emperors have added tablets, but the tablet which surpasses all in interest, *viz.* the Kow-low-pei 岣嶁碑, belongs to a later period.

During the Sung and Yüan dynasties the sacrifices to Yü were offered at a temple which existed at T'u-san 塗山, but the temple fell into ruin during the early part of the Ming dynasty and the place of sacrifice reverted to its old position, the present temple of Yü in Kwei-ki.

It is the practice of the present dynasty to send a minister to the temple once in three years and on great occasions to burn incense at the shrine, and during the late war with Japan a special envoy arrived at Shaohing for this purpose.

The reputed descendants of Yü are still entrusted with the charge of the temple, and the senior member is entitled the "Iron-headed B.A.," because of the honorary degree he is said to receive and the iron button which he is permitted to wear on his cap.

When Agutha 向骨打, of the Golden Dynasty, imprisoned Hwei-fung, the young Prince Hsiao-k'ang made his escape to Ningpo closely pursued all the way, but on reaching Kwei-ki he was able to maintain himself for three years, having his court at the prefectural yamên and his harem at the Ta-san-s 大善寺. He took the title of Kao-tsong 高宗, but another of his titles was Shao-hing 紹興. After three years he removed his capital to Ling-an 臨安, the modern Hangchow, but before his departure the people desired that he would leave them some memento of his presence among them for so long, and the prince is said to have replied: "Tê-tsung 德宗, of the T'ang 唐 dynasty, on his visit to Liang-chow 梁州, renamed

the place after his own title, Hing-yüan 興元: I will do the same to Yüeh, and let it be henceforth known as Shao-hing." We must leave Kao-tsung in his new capital and return to our immediate subject, in spite of the temptation to linger over his subsequent history and the romantic career of his faithful companion and minister Yoh-fei 岳飛, whose tomb is still to be seen not far from Hangchow, where the trees all bend in the direction of the south, as if unwilling to incline towards the rebel north, and where the iron figures of the enemies who compassed his murder are to be found prostrate and mutilated, the objects of universal execration and contumely.

The Emperor Li-tsung 理宗 [1225-1265], who was adopted by 寧宗, is said to have been born at Hong-ch'iao 虹橋, a place outside the West Gate, and the tombs of five emperors of this dynasty and of one empress are to be found at Tsan-kwong 攢宮, outside the Wu-yün-mên 五雲門.

An interesting monument belonging to this period is to be found at Chwang-ch'iao 庄橋, where there is an ancient temple to a Taoist recluse who had a very chequered history. Amongst the tablets here is a marble one which gives the impression of great antiquity, but the most curious feature of the whole place is the shrivelled and crouching figure of the recluse himself, mummified and preserved by periodic coats of wax, and occupying a little shrine to himself. The figure is that of an aged and diminutive man, doubled up and very attenuated, but the flesh on the face is still plastic to the touch. It has been the object of worship probably for centuries and was at one time a most popular saint or divinity, as we may judge from the fact that the temple property covers more than 3,000 mow of hill and 200 of arable land.

During the Mongol or Yüan 元 dynasty, in the 16th year of S-tsu 世祖, the name of Shao-hing-fu was changed to

Shao-hing-lu 路, which was the Mongol equivalent for tao 道 or circuit, but reverted to its old designation in the second year of Hung-wu 洪武 of the Ming dynasty.

The Pien-shih 窆石 or funeral stone over Yü's tomb was broken in two during this period and a wooden cupola was erected over it to protect it from the elements; but the wooden uprights supporting the roof rotted away in course of time, and a Shao-hing prefect named 彭義 P'eng-i substituted the present stone pillars. I may say that there are many popular theories as regards the object represented by this stone. Some have suggested that it was P'an-ku's 盤古 needle, but, as we are aware, P'an-ku's weapon was an axe if anything, and that his work was separating rather than joining. It is said to represent a steelyard weight in shape, and has a hole near the top similar to that through which the cord passes. Another theory is that it represents a whale or some sea monster specially selected for its gigantic strength as a fitting guardian of the tomb and its precious contents. Perhaps the most reasonable explanation is that the stone was used to balance the coffin as it was hoisted into the air and let gradually down into the deep well in which it lies, hence the hole in the top by which it was connected with the pulley. It is said to be as old as the grave itself. I may here refer to the Kow-low-pei, which I have already mentioned, as we have now arrived at the Ming 明 dynasty. During the reign of Kia-tsing or She-tsung 世宗 of this dynasty, on the 15th of the 12th moon in the year 1542 a prefect from Ch'ang-sha 長沙 brought a rubbing of the tablet known as Yü's Tribute 禹貢 from Yoh-lu-su-yüen 嶽麓書院 at the foot of Mount Heng 恒山 and presented it to the Shaohing prefect Tsang Ming-tao 張明道, who had the characters engraved upon a large stone tablet which still exists; but no one was found who could interpret them until a man from

Ch'en-tu 成都 professed to be able to do so, and wrote the modern equivalents for the ancient characters beneath them.

The tablet at Yü's temple does not throw very much light, I am afraid, upon the much debated question of the original history of the tribute of Yü.

A house in the city is still pointed out which bears the name of Creeper Study 青籐書屋 Ts'ing-t'en-su-wöh, which was the home of the celebrated 徐文長 Ch'ü Wen-ts'ang, famous for his abilities and his practical jokes; the latter form the subject of innumerable tales which are familiar to most Shaohing men, and which, like the tricks attributed to Dean Swift and the jokes of the "Paddy" are largely apocryphal. It is said that his end was unfortunate, for having been summoned to the imperial presence, he had taken off his heavy ceremonial hat whilst waiting in an antechamber, and a centipede found its way into it, and when he resumed it at the audience the creature stung his head so painfully that he was rendered absolutely speechless, and his shame and mortification were so great that he died of grief.

During the reign of Wan-li 萬歷 a very fine image of Buddha was carved out of the solid rock about eight miles to the west of Shaohing at a place called 七星巖 Ch'i-sing-yien. Here in the midst of a great quarry some enormous masses of stone rise sheer from the ground to a great height. The softer portions were probably quarried away, and the harder parts were thus left undisturbed. In the heart of one of these great rocky pillars is carved the figure of Buddha to which I have referred. It is in a sitting posture. Its height including the pedestal on which it is seated is about 40 feet; the knees measure about 20 feet across; a man can lie down in one of the open hands and be hardly seen from the ground level, and each of the finger-nails is about a foot in length. It is very well proportioned and well worth

a visit. There is a smaller figure of Buddha of the same character at 下方橋 Hia-fang-ch'iao dating from the time of Ch'êng-hwa 成化 [1465]: it is about 25 feet high, and its base is quite a considerable height above the ground level. Another figure, much larger than either of these, is to be found near 新昌 Sing-ch'ang, but its proportions are not so good and it is not solid stone, being largely built up of brick; it is about 75 feet high.

Of the present dynasty, the emperors K'ang-hi 康熙 and K'ien-lung 乾隆 are both said to have visited Shaohing and left their imperial autographs upon many of its monuments. An immense tablet at Lan-t'ing bears the royal handwriting of K'ang-hi on one side and that of K'ien-lung on the other.

To describe or even enumerate the objects of interest in Shaohing and the neighbourhood would be impossible within the limits of this paper, but I cannot close without some reference to three special features connected with Buddhism.

First, the temple on the Hsiang-lu-fêng 香爐峯 or Censer Peak, a few miles from the city, where is a temple perched on the very summit of the high peak which bears this name. Here there is a stone image of Kwan-yin, which, like that of the Goddess Diana, is said to have fallen from heaven, and to have been dredged up from a canal by a countryman of the village at the foot of the hill. It was an object of worship for a long time in the village, and at last it was decided that a fitter shrine for it would be the top of the neighbouring peak, and a temple was erected and hundreds of steps were cut on the rocky slopes. During the 1st and 2nd moons thousands of pilgrims ascend the hill, and the long procession of lantern-bearers streaming up the narrow pathway presents a most weird sight to the watchers in the city. Free rice-gruel and tea are supplied *en route* to all who wish to partake, and

the donors expect that their liberality will be fully repaid by the participants in another stage of existence. There is an interesting boulder of immense size quite near the top which appears to hardly touch the ground, and pilgrims are in the habit of placing small twigs under it, as if to prop it up, an act of charity on their part which is said to be a sure preventive of pains in the legs which might otherwise follow on the long climb. The Hsiang-lu-fêng temple is also called the Southern "India" 天竺, as distinguished from the famous Northern "India" near Hangchow, and is one of the great centres of the worship of Kwan-yin in China, another being the island of P'u-t'u.

The second interesting relic is to be found at the base of the Censer Peak on the further side from Shaohing. Here is a very large and well-kept temple which has had a changeful history. It contains a "Tooth of Buddha," so-called, which the priests relate was presented to the temple a long time ago, and which used to attract thousands of worshippers by the fame of its supernatural lustre; but, alas, an iconoclastic prefect, jealous of its popularity, had it thrown into a fire, and though it was rescued from destruction it ceased to demonstrate its mysterious properties. It is now to be seen enshrined in an iron casket in the form of a pagoda. As well as I can remember it is triangular in shape, about 6″ × 5″, and is probably part of the jawbone of an elephant.

The third relic is some considerable distance from the city, in the Sing-ch'ang-hsien 新昌, and consists of a very ancient Buddhist Sutra written upon the leaves of the palmyra palm. It is said to be a complete edition of a somewhat similar Sutra which was discovered in an imperfect state in the T'ai-chow district. The writing is held in very great veneration, and visitors are expected to go through the ceremony of washing hands and lighting candles before they

are permitted to inspect it. I made a photograph of it some years ago which was unfortunately too small to be of any great service, but the late Professor Max Müller ventured the opinion, when the details were submitted to him, that it is probably some four or five hundred years older than the T'ai-chow book. It is not easy to obtain access to it, owing to the jealousy of some of the monks and their fear of offending the local gentry, but it is much to be hoped that an effort will be made to secure a permanent picture of what may prove to be a most valuable and interesting literary relic. It is probable the Buddhists in Japan have already secured a facsimile, as a Japanese monk is said to have laboured most diligently in copying it out in writing some years ago.

A great disaster happened to the ancient city in the 11th year of Hien-fêng 咸豐 [1862] when on the 29th of the 9th moon, the "Long-haired" advanced from Ko-ch'iao and took possession. The T'ai-p'ings, as they called themselves, worked fearful havoc in the city, and for a long time the streets were impassable on account of the number of corpses and the wrecks of buildings. Many of the women and children had been sent to the hills before the occupation of the city whilst their husbands "remained by the stuff," but alas in many cases they never met again. The bodies of infants were exposed under every rest-shed, abandoned by their mothers in the terror of their flight, and a whole generation was practically annihilated. Meanwhile the rebels dressed themselves in the finest silks and satins, in the manufacture of which the Shao-hing people excel, and every morning hundreds of boats laden with produce arrived at the gates of the city, brought by the country-people, who to save themselves from extinction had taken the oath, and accepted the small flags which the rebels distributed as a mark of loyalty and a protection against

attack. The whole country was ravaged, and many evidences of the "fury of the oppressor" remain to this day both in city and country. The temples and monuments suffered severely, and the mummied recluse, about whom I have spoken, was carried about from place to place by his attendant priests lest he should fall into impious hands, and was at last deposited in a large hole cut into the solid rock some distance from his temple. The splendid 大善 Pagoda was stripped of its balustrades, and a determined effort was made to secure the ornamental metal work at the top which is supposed to contain a precious pearl which has the power of resisting the force of the wind. Foiled in their effort they then attempted to burn the pagoda, and now it remains a massive column without any balustrades or outworks, despoiled indeed but triumphant over man and time.

I must not linger further over details. Shaohing is full of historic places, and almost every bridge and temple has an interesting story. It is no longer in its prime but everywhere bears traces of its former greatness. The manufacture of the Shaohing rice-spirit still flourishes, and the looms of Shaohing weavers supply a large proportion of the costly materials supplied annually to the imperial court. The manufacture of vessels of brass is also very extensive, and the largest of the Chinese bells which are to be seen in the British Museum, was cast just outside the Ch'wang-an Gate 昌安門. Perhaps the most flourishing occupation of Shaohing at present is the preparation of tinsel articles for use in ancestral worship. You are perhaps aware too that the Shaohing "S-ye" or yamên secretaries are found throughout the empire: it is said that there are three things which are found everywhere "under Heaven," *viz.* "bean-curd, sparrows and Shaohing men."

REVIEW.

CHINA,

HER HISTORY, DIPLOMACY AND COMMERCE FROM THE EARLIEST TIMES TO THE PRESENT DAY.

By E. H. PARKER, Reader in Chinese, University College, Liverpool, etc. London: John Murray, 1901.

That a professed Chinese student should write a sensible book on China may be accepted as a satisfactory development of the day; and it is still more satisfactory that the work should mark the beginning of the new century. Speaking of the pretended early history of the land, he says: "I have been through it all once in the original, and will therefore be more merciful to those who do me the honour to read me than I have been even to myself. I will not inflict any of it upon them—not so much as a summary—I sweep it totally away." Of Confucius, he says: "He wrote merely as a pedagogue, utilising these events as lessons for the ruling princes, and with the single object of magnifying the imperial or royal supreme house." He speaks highly of Sz'ma Ts'ien's "great history," "which practically tells us all that is known of ancient times, and may be considered as the true basis of all Chinese history," and on these lines consistently begins his story with the great "First Emperor" of the Ts'in dynasty, whose shadow overarches the current of passing events in the "Flowery Land" even to the present day.

Of the China or Serica—for it was to Shihwangti's empire that the first collective name by which China became known to the West

was due—he, quoting the late W. F. Mayers, says that it extended from the north of the present Chihli to the Yangtsz, and from the Lake of Tungting to the Eastern Sea. It, however, extended in a north-west direction to the extreme west of the present Kansuh. This large extent of territory was inhabited, he tells us, by people, in common with their southern neighbours of Indo-China, speaking monosyllabic languages marked by a peculiar system of tones,—a fact, however, even so late as Shihwangti's time, only partially true so far as these northern tribes were concerned,—the dominant races speaking languages originally highly inflected, and only by degrees assimilating with the undoubtedly monosyllabic tongues of the aboriginal inhabitants. To what race these aboriginal tribes belonged is one of the undiscovered problems of ethnology; but from them in the main is descended the modern Chinese people, mixed, however, largely with immigrant blood of the dominant race, whom the first traces of authentic history show us as entering the modern China from the north-west, and slowly and painfully making their way along the course of the Yellow River, then called by them simply the Ho, the river *par excellence*. Pressing on these from the north and north-west were a race or races of nomads "then called," as Mr. Parker reminds us, "Hiung-nu," or rather Hiung Nu, for the words are distinct. Mr. Parker compares the position of the Chinese people with these nomade frontagers to that of the Roman Empire with its northern frontagers and its Carthaginian foes, a simile only very partially correct. More near is the comparison he makes with the growing American Union, where, as he remarks, the earliest settled states were conceived on a very small scale, while each of the newer covered an area comparable with the whole of the older China. The Ts'in Shihwangti, or First Ts'in Emperor, belonged to a race "more or less foreign" to the Chinese, that for five centuries had been encroaching on the "hegemony." Amongst the more important annexations had been that of the valley of the Upper Han, the present district of Hanchung. From this point of vantage Shihwangti crossed the mountain range bordering Sz'chwan on the north, and poured into the territory of the Shuks, or rather

Pashuks, then, as we learn, dwellers in caves. Mr. Parker only incidentally mentions this conquest, which however from its leading the way to the subsequent attacks on the Yueh States was of supreme importance. Who these Pashuks were is unknown, but their remains and the few facts mentioned by Sz'ma Ts'ien point to their having been well advanced in civilisation prior to the Chinese conquest. The interest is enhanced by the fact that it seems to have been unlike that prevailing in contemporary China.

From this point Mr. Parker's narrative becomes exceedingly interesting. Professedly it is painted with a broad brush and does not concern itself with details: this method of writing has its advantages in giving a general view of the subject but has also its countervailing defects in giving in many cases wrong ideas of the details;—still, as almost the first attempt to render an intelligible account of the troublous period between the fall of the After Han in A.D. 220 and the establishment of the powerful dynasty of T'ang in 618, it will prove acceptable even to advanced students. Of the work of the earlier Han emperors in opening up communication with the rest of the world Mr. Parker speaks at some length, more especially to the reception of a so-called "embassy" from the Roman Emperor Antoninus. There is no reasonable doubt that an envoy of some sort did appear, but we may question the exact composition of the embassy. He moreover falls into one of his characteristic errors in asserting [p. 48] that both Roman and Chinese accounts make it perfectly clear that an early sea trade existed with China by the Indo-Chinese port of Rangoon, etc. Reinaud, so long ago as 1863, in his *Relations Politiques et Commerciales de l'Empire Romain*, tells the story of the relations of Mark Antony with the successors of the Greek kings of Bactria. Later, Propertius in his third Elegy speaks of the hero of his poem:—

> Te modo viderunt iteratos Bactra per ortus,
> Te modo munito Sericus hostis equo,
> Hibernique Getæ, pictoque Britannia curru,
> Ustus et eoa decolor Indus aqua.

whom the walls of Bactra have lately seen for the second time, apparently as an envoy from Augustus himself. Florus, too, speaks of an embassy sent to Augustus in Spain :—"ita hunc apud Hispaniam, in occidentis ultimo, supplex cum gentilitio munere, eous Indus et Scytha boreus oravit." Reinaud quotes Virgil also, speaking of the silk of China in connection with the forests of India :—

> Velleraque ut foliis depectant tenuia Seres.
> Aut quos Oceano proprior gerit India lucos,
> Extremi sinus orbis.

and points out that the road was by means of the ports on the Malabar coast, already well known to the Romans, whence, as the valley of the Indus and both flanks of the Hindu Kush were included in the realm of the Indo-Scythian kings, approach to Bactria and thence to China was a by no means difficult task.

But from Sz'ma Ts'ien himself we have news of communications having existed and of Roman subjects being engaged in hostilities against China. In the year 102 B.C. the king of Yarkand had insulted the Chinese agents at his court and killed or expelled all the Chinese residents, whereupon the Emperor Wu-Ti determined to punish him and laid siege to his citadel. Amongst the preparations made by the rebellious sovereign we find him engaging engineers from Ts'in (Syria) to dig artesian wells for the supply of the besieged. Again in 82 B.C., when Chao-Ti was closely pressing the weakened Hiung Nu, we find that certain Syrian troops were actually assisting the nomades. It is of course quite possible that these men of Syria may have been free-lances, but the fact remains that there was little or no difficulty in the way of intercourse, and that in fact it was a matter of by no means uncommon occurrence.

Both Roman and Chinese authorities complain of the exclusive and selfish policy of the Parthians in obstructing all overland communication between east and west; and this, coupled with the desire of pushing the trade in silk, besides the political object of outflanking the Parthian monarchy, it was that resulted in the

encouragement of marine commerce. As, however, the Roman Empire passed into less active hands and the mercantile spirit of the Romans degenerated, this trade gradually dwindled, until on the division of the Chinese Empire it became practically extinct. This effacement of the Empire as a world-power continued till at the beginning of the seventh century a new dynasty came into power that quickly made its influence felt in Western Asia.

The epoch of the rise of the T'ang dynasty was contemporaneous with one of the most remarkable events in human history—the growth of the Mohammedan Power,—and in order to study its development it is necessary to follow the rise of the Caliphate. In A.D. 622 occurred the Hegira. In 632 Mahomet died, and immediately after commenced the Saracen inroads into the old Persian kingdom of the Sassanides. In 640 occurred the Battle of Nahâvend, when Persia finally passed under the dominion of the Caliphs and her monarch became a fugitive. In 618 the Chinese Li Shimin, having defeated the notorious Yang-Ti, placed his father on the throne and established the T'ang; himself succeeding in 627 and occupying the throne till 650, under the title of T'ai Tsung, he extended widely the limits of the Empire. The course of events in Central Asia was in his favour. Towards the latter end of the sixth century the Turks seem to have been divided into two main tribes, the Western Turks proper—the successors of the old Hiung Nu—and the Eastern, apparently Uvars—the Avars of Gibbon and the Jwanjwan of modern Chinese. The old Turks desiring an alliance with the Uvars were so deeply insulted that war was declared and an alliance made with the King of Persia in 554. After finally defeating the Uvars the two kings agreed to divide their conquests, and in this scheme Transoxiana fell to the Turks, who for a short time exercised a suzerainty over the Tokharian realm, the sovereigns of which were successors to the old Ephthalite power. In 711 the great Mohammedan General Kutayba, having completely reduced Persia, succeeded after a difficult campaign in extinguishing the last remains of the Indo-Scythian kingdom and carrying Islam across the Pamirs and so into immediate contact with the Chinese

Empire. I have stated these facts at some little length because Mr. Parker seems to have entirely misconceived the current of events. Indeed [page 65] he actually states that in 628, "after a century of tyranny the Persians threw off the Turkish yoke. Pirous, the son of Yezdedgird, escaped from their vengeance to Tokhara and appealed to the Emperor of China," etc.

As a matter of fact, during the sixth century Persia under its own native dynasty of the Sassanians had extended its limits almost as far as those of the ancient empire ruled over by Xerxes. At the death of Anushirwan in 578 the Persian rule extended from the Mediterranean to the Jaxartes, and he himself was considered the most powerful monarch of his age. It is unfortunate that serious errors of the sort, which a little more careful study of his authorities would have enabled Mr. Parker to eliminate, occur throughout the book, and must prevent its becoming—what with Mr. Parker's first-hand acquaintance with his Chinese authorities the work might have become—a standard work on Chinese history. As it stands, each individual paragraph has to be tested by reference to the authorities before being accepted.

As Mr. Parker states, however, the T'ang dynasty opens up for China a new period of western intercourse. Li Shimin threw his empire open to the fugitives from Western Asia, and we find several matrimonial alliances between the Imperial family and the rulers of the West; Firuz, son of the last Sassanian monarch, was honourably received and appointed to high office, and Nestorian Christianity, Zoroastrianism, and even Judaism, were not only tolerated but were handsomely endowed; through these channels the knowledge of Western arts was considerably advanced, and under a new name China commenced to have a second time intercourse with the decaying empire of the Cæsars. We now hear for the first time the Western Empire spoken of as Fulin, a name which Mr. Parker confounds with the later Fulang. Though apparently so like in sound, the two words have an essentially different origin. In modern times Constantinople is known to the Eastern people as Stambul, a corruption of the Greek phrase *εἰς τὴν Πόλιν*, "To

the City." This is generally attributed to the Osmanli Turks, but the phrase seems as old at least as the Persian siege of the city in 625, when it came to be known to the semi-barbarous hordes who assisted Khosroes II as Polin. "All roads," said in the days of its grandeur the proverb, "lead to Rome," and in these later days all ways led to "The City," by which name the then capital came to be called. In like manner in the day of its grandeur the ancient Syrian Empire was known widely as τὸ Ἀρχεῖον, "The Government," a phrase which likewise penetrated to China, where we find it as an alternative appellation to Ta-Ts'in, the earlier Roman Empire, spoken of as Likien.*

Fulang of course came by sea in subsequent times when the Arabs re-opened the sea road, and brought with them the word Feringhi, by which they in turn knew the kingdoms of Western Europe.

Like all other dynasties, the T'ang in turn came to decay, and during the tenth century China was again split up into petty principalities continually at war one with another. During this period two states came prominently to the front, of neither of which Mr. Parker seems to have had knowledge; this is the more curious because of one of them he speaks, but always under a wrong name. In the reign Teh Tsung he describes a contest in Sz'ch'wen between "the Tibetans and Siamese," wherein the Chinese with some of their Western neighbours took a hand. The nation whose encroachments were at the time a source of trouble to the decaying power of the T'angs was, however, the important Indian kingdom of Cambodia or Ciampa, then at the height of its power, the building of the great palace of Ankor Thom having been actually contemporaneous with the period of the Five Dynasties. During this period great and important changes likewise occurred in Central Asia which had an important effect on Chinese trade. In 976 a former Turkish slave, Sambuktagin by name, founded the Ghaznean dynasty and was succeeded by his son the celebrated

* *Cf.* modern *Provence*, from the Latin Provincia (the "Province"), or our modern use of "The Dominion" for Canada.

Mahmoud of Ghazni. Mahmoud's rule extended from Kashmîr to Khorâssân and reached far into Persia. To Mahmoud's succeeded another dynasty that had even a greater effect on the current of events in China. The ancient Turks, driven back by the Han Emperors, had not been exterminated but continued to live along the basin of the Jaxartes. In the tenth century lived a celebrated chieftain, by name Seljuk, who succeeded in re-uniting the tribes and handing down his name as the eponym of a dynasty, the Seljukian. Seljuk, as successor to the Hiung Nu, claimed descent from Tur, the son of Feridun, and called himself the thirty-fourth in lineal descent from Afrasiab. Towards the latter end of the tenth century Mahmoud granted a fief south of the Jaxartes to Seljuk's son Mikhail, who seems to have taken up his residence in Kashgar, the K'angku of the *Shiki*. Under him the empire seems to have spread so as to include the whole of the tract called by the Arab writers the Maverâ ul Nehr, or Transoxiana, but it remained for his sons Tugrul and Daud, otherwise Chakir, the Shaowu of Ma Twanlin, to cross the Oxus into Khorâssân. From this they advanced rapidly westward, conquered Mesopotamia, and even got as far as Georgia. Tagrul dying, the empire descended to Daud's son Alp Arslan. Alp Arslan is one of the celebrated characters of history, and his contest with the Greek Emperor Diogenes, whom he took prisoner, is known to all students of Gibbon. A curious reminiscence of the fact comes from Chinese sources: Remusat quotes at some length Ma Twanlin's *Antiquarian Researches*, published in the early years of the fourteenth century, and which contain extracts from all the earlier sources. Speaking of "Ho," Khorâssân, he says:—"This country is south of the Nami River [Murghab] and forms part of the old Kashgar realm. The king, of the family of Shao wu, is related to the King of Kashgar. In his palace in the Royal City [apparently Merv], on the northern wall are portraits of the Emperors of China, on the western wall those of the rulers of the states forming the kingdom of Fulin [Constantinople], and on the eastern the portraits of the Turkish and Brahmin Sovereigns. This establishment of the Seljukian Power seems however to have

interrupted the overland trade route through Central Asia, and we hear for the first time of the development of an extensive marine trade. Of this period Mr. Parker remarks, that during the whole period of the "Tungusic" reigns in North China—the tenth to the thirteenth centuries—the "Arabs only found their way once or twice to the North. . . . . On the other hand, nearly thirty Arab missions are mentioned between 968 and 1116 as arriving by sea." Dr. Hirth is also quoted in connection with this large coast trade, the headquarters of which were at "Kanfu," somewhat ridiculously made out to be the small local port of Kanp'u on Hangchow Bay—a simply impossible port for foreign trade, owing to the strong and uncertain currents of the Bay. Kanfu was, of course, simply the Arabic transliteration of Kwang [chow] fu, the Canton of the Portuguese. Mr. Parker makes use of the somewhat indefinite and, in its general use, misleading term *Tungus* to denominate the once important Shiwei tribes, who at one time ranged from the King-an Mountains to the seaboard of Manchuria, and whose name was evidently Ushwar or Usuri. If taken as the analogue of the Tung Hu of Sz'ma Ts'ien no great harm would be done by continuing the use of the term to denote the original eastern branch of the Turkish nation. Used, as it is by the Russians, to denote the Samoyede and other tribes of Northern and Eastern Siberia, it is misleading. On the other hand, Mr. Parker says truly:—"But the Hiung Nu, and Tunguses [Kitans, Nuchens, Manchus] will often reappear. As to the Mongols, they seem to have been Turkified Tunguses." As a fact we do not meet with the term Mongol much, if any, before the time of Marco Polo, and a great part of the confusion still surrounding the ethnology of Eastern Asia is due to the persistent error of accepting this late term as an ethnic distinction.

Speaking of the modern trade routes in Eastern Asia, Mr. Parker remarks:—"With one or two exceptions the beaten tracks are exactly the same now as they were 2,000 years ago, both by sea and land. The marts, with similar rare exceptions, are either the old marts, or are very near them, or have a special traceable reason for their modified existence. Even the peoples are

the same peoples, mixed or displaced here and there by conquests, famines, or other cataclysms." This is of course more particularly true of the ancient routes to Western Asia, where geographical considerations have at all times forced trade into certain well-defined lines. Even here considerable changes have taken place, the importance of which we are perhaps disposed to under-estimate. Those changes are both ethnic and geographical. Dr. Sven Hedin's recent travels have thrown much light on the physical changes incident on the encroachments of the desert, which have practically obliterated the old southern road by Khoten and seriously affected the northern by Lake Lop. The changes in population have been no less marked. When history opens, these districts were inhabited by settled populations in a high stage of civilisation. The inroads, first of the Hiung Nu and afterwards of races still lower in the scale of civilisation, have effected a complete change in the ethnic condition of Chinese Turkestan, so that trade with Western Asia has ceased to exist.

Of the commencement and growth of European trade Mr. Parker gives a short but interesting account, and his views and statements are naturally entitled to much weight. His summary of the various treaties and conventions is alone a sufficient *raison d'être* for his work. He however commits many characteristic errors in his description of the earlier ethnology of Northern Asia which go a long way to spoil an otherwise trustworthy sketch of relations with those northern tribes which subsequently came to be included in modern Russia. This is the more to be regretted inasmuch as the matter is entirely redundant to the issue. We do not know, for instance, who were the "Huns" of Ammianus, but they certainly were not Hiung Nu. On the other hand, the "Juju" or "Jwanjwan" were as certainly "Avars" or "Uvars"; while traces of old Gothic tribes are certainly to be found in the old Wusuns and Tahia, and reached even further east. Even the Wigurs, generally looked upon as characteristic Turks, and who certainly in historical times spoke a pure Turkish language, must be looked upon as ethnologically in the main the descendants of those light

haired, blue-eyed peoples of Inner Asia, by whatever name we may eventually have to call them—Goths, Ugrians, Avars or Fins,—and who originally spoke languages of distinctly Gothic type.

REVIEW.

MYTHOLOGIE DES BUDDHISMUS IN TIBET UND DER MONGOLEI.

Führer durch die Lamaistische Sammlung des Fuersten UCHTOMSKY von A. GRUENWEDEL. Leipzig: F. A. Brockhaus 1900 (244. S.)

The name of the well-known Russian magnate, united with that of the famous publishing house of Brockhaus in Leipzig, sufficiently explains the elegant garb in which this new book on a very interesting phase of Buddhism appears before us. The printing and paper are first-rate, and the numerous illustrations excellent. But apart from this beautiful exterior, which will have its effect even on people whom the subject-matter does not much interest, the work by its intrinsic value will prove a welcome addition to the library of the student of the various religious systems of the East. The ethnologist also will find much of interest in it.

The work pretends to be a guide through the Lamaistic collection of Prince Uchtomsky. I would rather call it "Mythology and Art of Buddhism in Tibet and Mongolia," for only about a quarter of all the illustrations refer to the said collection. Prince Uchtomsky's *Journal of the Czar's Travels in Eastern Asia* contributes many more illustrations, most of them extremely interesting, others are taken from pictures in the Berlin Museum of Ethnology, etc. The illustrations however, though so numerous that there is scarcely a page without one, are badly arranged and seldom found in connection with the text which they are intended to illustrate. Text and illustrations are not a whole. Having nothing to do with the text in which they are placed, these illustrations divert the reader's

attention, who, while reading, must either take no notice of the pictures at all or constantly turn the leaves to find them as the text calls for them.

The introduction, written by Prince Uchtomsky himself, is not the least interesting feature of the book. There is a great contrast between these introductory remarks and the text. On one side we have the idealistic *dilettante*, on the other the sober-minded scholar. The history of Europe is in Prince Uchtomsky's opinion trivial and not worth speaking of when compared with that of oriental nations. They have always felt attracted to those etherial regions of prayer and devotion, to those luminous spheres where the divine influences silence all national hatred and stop the fraternal feuds of the people. Russia loves the neighbouring continent like a dear relative to which it is linked by sympathy, and with which it forms an organic unity [page xvi]. It tries to win the smaller oriental sister-countries, not by war alone nor by severity but by benevolence [page xii]. Beautiful indeed! Prince Uchtomsky feels great sympathy with Madame Blavatsky and the Theosophists, whose tenets he quotes in full. He takes exception to the frequent statements of tourists describing the Buddhist monks as lazy parasites, speaks of centres of Buddhist learning, and finds it quite natural that the people should love and venerate the priests for their honesty and energy. In this respect we must vindicate the tourists and globe-trotters. In China, at least, the Buddhist monks are, as a rule, but a lot of ignorant fellows, held in very light esteem, knowing of Buddhism little more than the prayers which they chant without understanding their meaning, since they are in Sanscrit. I presume that in Mongolia things are very much the same.

We perceive the wide gap between primitive Buddhism, as taught by Çakyamuni, and its modern corruption, when reading Mr. Gruenwedel's book. Of the profound philosophy of early Buddhism very little is left in its modern forms. The Lamaism of Tibet and Mongolia ranks not much higher than the religious systems of quite uncivilised countries, to such an extent has it

degenerated into mere idolatry. The magic and witchcraft introduced by the Tantra school takes a prominent place in it.

Mr. Gruenwedel is not a novice in the field to which his book is devoted. He is the author of a handbook of Buddhist art. *The Pantheon of the Tschangtscha Hutuktu* of E. Pander was edited by him, besides he has written a series of articles on Lamaist Iconography in the publications of the Ethnological Museum at Berlin. His new work begins with a sketch of the Buddhist Pantheon in India. We are told that during the first stage of Buddhist art no images of Buddha himself were made, that he was only represented symbolically [page 13]. Images of Buddha make their appearance during the so-called Gandhara period, when, under the reign of the Indoscythians, Greek influences came to bear upon the Indian art. The Apollo type then became fashionable for Buddha statues. Bodhisatvas and other deities look like Greeks or Romans [page 22]. Later on, purely Indian types are introduced, which with the spread of Buddhism find their way into Tibet, Mongolia, China and Japan, but are more or less modified and show a different style in different countries. Mr. Gruenwedel takes great care in identifying and describing all the types of Buddhas, gods, goddesses, demons, devils, saints and sages with which he acquaints us. Their names are generally given in Sanscrit, Tibetan and Mongolian. To appreciate beautiful names like sMan-gyi bla Ve-du-ryai 'od-kyi rgyal-po or mKăs-grub bSod-nams rgya-mts'o and pronounce them correctly one must of course be a Tibetan scholar.

He who expects to find in Tibet the poetical charm of Greek or Germanic mythology will be disappointed. There is a striking poverty of imagination in all the myths and legends. A great monotony pervades them all. Many of their stories, taken from the sacred texts, are quite puerile and insipid. It may be noted that the Chinese mythology labours under the same defect.

The Tibetan Lamaistic art, which consists chiefly in the fabrication of bronze statues, has reached a high degree of perfection, as far as workmanship is concerned. In larger collections

one finds real *chefs-d'œuvres*. The artistic conception, however, is in most cases far from perfect. There is not much to be said against the Buddhas and Bodhisatvas as long as they preserve the Indian type pretty pure. Some are even beautiful [cfr. pages 95, 122, 123], although their features are often conspicuously devoid of expression and somewhat dull [pages 115, 116, 117, 120]. But as soon as the artist departs from his Indian models, his mind shows a fatal tendency towards the grotesque and the ugly. His imagination seems to revel in all that is horrid and dreadful. His gods, even the merciful, are standing or dancing on corpses [page 153] or sitting on a human skin as a carpet [page 66]. Their most common accompaniments are chains of human skulls, a bowl filled with blood and a trumpet made of a human thigh-bone. Even Rati, the Hindu Goddess of Love, has under the form of Kurukulle, the Goddess of Wealth, become such a hideous monster [page 153]. The deities of the four seasons are decorated with a skull and strings of white bones. Being naked, they cover themselves with human skins [page 177]. And woe to the poor demons if they fall a prey to their pursuers, the terrible gods who protect Buddhism! They are killed, skinned and devoured, and their blood is drunk by their enemies [page 192]. But it must be borne in mind that the Tibetans and Mongols are not quite alone responsible for all these atrocities. A great many of their gods are evidently of Çivaitic origin. Çiva also is represented with skulls and a bloody skin. The obscene figures of Buddhas with their Çaktis (their female energies) may likewise have been evolved out of the Çivaitic cult of the Lingam. Mr. Gruenwedel informs us that the peculiar dancing pose of those gods with their female companion in the Purâna style of Çivaism means a creation [page 97]. The Lamas themselves seem not to be quite mindless of the indecency of these groups, for they are accustomed to cover them with veils in their temples, in the Yung-ho-kung in Peking for instance.

As far as I know there is only one Çakti, that of Avalokiteçvara, Kuan-yin, in Tibetan Târâ, which is worshipped as the Goddess of Mercy throughout China. Down to the 12th century

she used to be represented as a man, but images of her as a woman are said to have been produced already in the 9th century. It is a very curious fact that the Buryats, who are Lámaists, regard the Czar as an incarnation of the white Târâ [page 147]. The views of temples of the Buryats, which we find on pages 21, 85 and 87, are eloquent witnesses of the influence of Chinese culture on this Mongolian tribe, for their architecture is completely Chinese.

The statement of our author that the Chino-Japanese God of Thunder, Lei Kung, has the shape of the Indian divine bird Garuḍa [page 161] will be of great interest to sinologues. Are we to suppose then that the Chinese Lei Kung is of Indian origin? In modern pictures the God of Thunder is depicted with a cock's head and claws, carrying in one hand the hammer, in the other the chisel. We learn, however, from Wang Chung's Lunhêng that in the 1st century B.C., when Buddhism was not yet introduced into China, the "Thunderer" was represented as a strong man, not a bird, with one hand dragging a cluster of drums, and brandishing a hammer with the other. Thus, the Lei Kung existed already in China when the latter received her first knowledge of India. Yet its modern image may well owe its wings to the Indian Rain God Vajrapâni, who in one form appears with Garuḍa wings.

Let us hope that the work under review may have a wide circulation, and that its readers may not be the author's own nationals alone, for it well deserves to be known. I believe that I am right in asserting that no other book of the same kind has, as yet, been published in any other foreign language.

A. F.

OBITUARY.

Mr. PAUL GEORG VON MÖLLENDORFF.

Mr. P. G. von Möllendorff was a scion of an old Brandenburg family, and was born in Görlitz in 1848. He afterwards studied for the law, but having early developed a taste for the study of Oriental languages he, in October 1869, entered the Chinese Imperial Customs Service. Some years after, at the suggestion of Herr von Holleben, then German Chargé d'Affaires at Peking, he entered as interpreter to the German Consular Service, and was appointed to Tientsin; finding, however, that his linguistic attainments stood in the way of advancement in that Service, he returned to his former love, and in 1882 was named Commissioner of Korean Customs and Councillor to the King of that country.

In the latter capacity he attended the memorable banquet on December 4th, 1884, in the Royal Palace at Seoul, which was brought to a ghastly termination by assassins hired by the Dai Wankun, who invaded the Palace in the midst of the feasting and put most of the assembled ministers to the sword. On that terrible occasion von Möllendorff, though wounded himself, succeeded in rescuing the Queen's kinsman, Prince Min Yonyik, whom he carried out of the bloody banquetting hall and conveyed to a place of safety. Shortly afterwards von Möllendorff returned to China, where he was appointed to Tientsin, and while there was invited to go as adviser by Chang Yao, the progressive and highminded Futai of Shantung, to his province, then the best regulated in China. He was actually appointed, but owing to a series of intrigues, of which Li Hungchang was at best certainly not ignorant, this appointment was cancelled, and after a considerable delay at Tientsin Mr. von Möllendorff was sent to Shanghai as Assistant Statistical Secretary to the

Inspectorate General of Customs. In 1898 he was appointed Commissioner of Customs at Ningpo, which appointment he continued to hold up to the time of his death on the 20th April 1901. Of his official work a sympathetic writer, Mr. J. O'Shea, wrote in the *Celestial Empire* on 1st May 1901, an obituary, to which I am indebted for many facts concerning his career. He stated truly that "During his long career in the Customs Service the impartiality and unwavering sense of justice which he brought to the discharge of his high duties won for him an honoured place in the esteem of his subordinates in the service and the public with whom he was brought officially in contact; while his immense capacity for work, the unique facility with which he mastered the most difficult situations, and, above all, the uncompromising independence of his character, secured to him the respect of the Chinese Government and the confidence of the Inspector General."

Von Möllendorff was not only a distinguished Chinese scholar, but was familiar with many others of the languages of the East. His first published work was a *Manual of Chinese Bibliography; being a list of Works and Essays relating to China*, brought out in collaboration with his brother, O. F. von Möllendorff, but probably his best known work is his *Family Law of the Chinese*, first published in Vol. XIII of the Transactions of this Society, and which with alterations and amendments—the work of his more mature years—was again published in Vol. XXVII, 1892, in which it occupied 60 pages. He also published in Vol. XXIV a valuable *Essay on Manchu Literature*, containing a bibliography up to date; this occupies 46 pages of the volume. He was also the author of a Manchu Grammar, as well as of several educational works in Chinese and German. His last published work appears in Vol. XXXI, issued in November 1899, and is entitled *On the Limitations of Comparative Philology*. It is a timely protest against some of the extravagances into which certain professing students of the science have of recent years been led.

Von Möllendorff was for many years an active member of the Council of this Society, occupying the post of Vice-President, in

which capacity it frequently became his task not only to preside at its meetings but to take the most important share of the routine work of the Society on his shoulders. He was elected President, but, owing to his removal from Shanghai, exercised the office but a short period.

T. W. K.

The Rev. WILLIAM MUIRHEAD, D.D.

Not least interesting amongst the members of the Society who have passed away during the official year has been The Rev. William Muirhead, D.D., who, almost since the formation of our Branch, has been a Corresponding Member.

Dr. Muirhead, whose decease took place on October 3rd, 1900, was born in Leith in 1822. He early conceived the idea of devoting his life to missionary work, and having been appointed by the London Missionary Society to Shanghai, landed here in August 1847, where he established his permanent home.

No Englishman ever acquired a greater facility or a closer knowledge of the Chinese spoken language, and this proficiency was not confined to one dialect but extended over the whole of those ordinarily in use in this the most polyglot of the Chinese ports. Nor was Muirhead deficient in his knowledge of the written language, while he had, in his earlier days, been a diligent student of the Classics of his adopted country, with which he remained to the end familiar, sufficiently so indeed to be ready at all times to introduce an apropos quotation in the most *vivâ voce* of discourses.

It was not however as a student of Chinese that Muirhead desired to be distinguished, and with him scholarship was only looked upon as a means towards a higher end—the religious instruction of the Chinese people in the doctrines and practice of Christianity. This he considered his calling, and to it he sacrificed all other means of making an enduring name. This is not the

place to expatiate on his religious labours further than to remark that he was, during his earlier years in China, an earnest pupil, and afterwards the successor, of the elder MEDHURST. As Dr. GRIFFITH JOHN said of him: "We all loved and revered MEDHURST; but the one who seemed to love and revere him most was MUIRHEAD."

Dr. MUIRHEAD, though not a professed scholar, has left behind him many traces of what he would have been capable of had not his mind been otherwise employed. He was a ready and accurate translator from English into Chinese, and besides having in his early days translated the whole of the New Testament and the books of the Psalms and Proverbs he rendered most useful assistance in his association with the preparation of the *Delegates' Version*. He translated BUTLER'S *Analogy*, BUNYAN'S *Holy War*, ST. AUGUSTINE'S *Confessions*, etc. He likewise issued renderings of such works as BACON'S *Novum Organum*, *Universal Descriptive Geography*, a *History of England*, worthily assisting to fill in the foundation for the introduction into China of the secular knowledge of the West.

But although MUIRHEAD was above all other things a missionary, he never forgot he was also a citizen of the busy and growing Foreign Settlement of Shanghai, founded but four years before his arrival. He throughout the rest of his long life was not only an interested spectator but an active participator in its growing municipal life. He seldom failed to raise his voice of approval or warning in its annual parliaments, and his services were given freely for the good of all, while many of the most deserving of its local institutions owe to him their inception or consistent support.

He was thus amongst the first of those who urged the necessity of municipal aid to education, and was instrumental in the placing of the present "Public School" and the Thomas Hanbury School on a footing of public responsibility in return for municipal aid. He was also the warm advocate of public aid to Chinese education within the Settlements, and vigorously supported the scheme for a Chinese Public School in which Messrs. TONG KIDSON and CHEN FAITING subsequently became the acting spirits, and which is now in a fair way of accomplishment.

Amongst other things MUIRHEAD was selected as his interpreter by Admiral HOPE on his celebrated voyage up the Yangtsze, which resulted in the opening to the world of that magnificent highway of commerce. He was also the orator chosen by the Council of the Settlement to represent the community on its Jubilee in 1893, while his own Jubilee in 1897 was made the occasion of a public address in which the entire community took part. His portrait, presented on that occasion, now hangs in the Council Chamber of the Municipality.

T. W. K.

DR. EMILE VASILIEVITCH BRETSCHNEIDER.

As an old and voluminous contributor to the *Journal of the China Branch of the Royal Asiatic Society*, as well as a man who has left his mark on Oriental studies and deservedly won a world-wide reputation, it would ill become any narrator of events in the Far East to pass lightly over the life and labours of the subject of the present obituary.

Dr. BRETSCHNEIDER was born on the 3rd July 1833 and died at St. Petersburg on the 12th May 1901, having thus nearly completed his 69th year. Having obtained his degree of Doctor of Medicine in the University of Dorpat he entered the service of the Ministry of Foreign Affairs in March 1862, when he was appointed to the Russian Legation in Teheran. In 1866 he was appointed Physician to the Russian Legation at Peking, where he had the good fortune to be associated with the Archimandrite PALLADIUS, Chief of the Russian Ecclesiastical Mission in Peking, and with him took full advantage of the opportunity afforded in the splendid library of Chinese works attached to the Mission.

Dr. BRETSCHNEIDER retired in February 1884, and received in recognition of his services the rank of Councillor of State. He was not idle in his retreat, but continued the work of editing and

revising these works, and during this period appeared the completion of his great work, *Botanicon Sinicum*, forming Vol. XXIX of the Transactions of this Society.

In 1886 Dr. BRETSCHNEIDER was made a Corresponding Member of the Académie des Inscriptions et Belles-Lettres. He was also a Correspondent of the Société de Géographie de Paris. He had received the Order of Stanislaus of the Second Class, as also that of St. Anne of the Second Class with Badge, as well as the Persian Order of the Lion and Sun of the Third Class.

Of BRETSCHNEIDER's works, the first to bring him into prominence was his *Archæological and Historical Researches in Peking and its Environs*. This first appeared in the *Chinese Recorder*, then under the distinguished editorship of ALEXANDER WYLIE, to whom Chinese studies owe so deep a debt. These researches were followed by others in which the same idea of archæological geography combined with biography prevailed.

In 1875 appeared, also in the *Chinese Recorder*, Vol. V, *Notes on Chinese Mediæval Travellers to the West*, followed the next year by *Notices of the Mediæval Geography and History of Central and Western Asia*, which saw the light in Volume X of our Transactions, pp. 75-307. This paper may be said, in its connection with YULE's wonderful work on *Marco Polo's Travels*, to form the basis of all our modern knowledge of Central Asia, and to it I have to acknowledge my profound indebtedness as my first guide in early Asiatic geography. In the same year was also published in the pages of the *China Review*, Vols. IV and V, *Chinese Intercourse with the Countries of Central and Western Asia during the Fifteenth Century*. Regarding these papers BRETSCHNEIDER himself stated:—

> "As I was living in China when these so ably elucidated editions of Mediæval Travellers (YULE'S *Cathay and the Way Thither*, and his better known work *The Book of Marco Polo*) were published, and taking of course the highest interest in the chapters relating to the Far East, it was soon evident to me that the most important sources of information derived from Chinese literature bearing on the subject had never been

made use of by the commentators of Marco Polo and of other mediæval travellers. Colonel YULE, not having access to the Chinese authors in their original language, had been confined in his quotations from Chinese works to translations, in some cases not very trustworthy, by European sinologues."

Subsequently, at the request of NICOLAS TRÜBNER, BRETSCHNEIDER, throwing together and revising these three papers, published in 1888 in TRÜBNER's *Oriental Series* the work *Mediæval Researches*, which must remain for the future the fountain-head of all searches into the history of Eastern and Central Asia during the Middle Ages.

Of other works on historical geography I may mention his *Notes on* 大秦國 *Ta Ts'in Kuoh*, published in the *Chinese Recorder*, Vol. III. This was republished by TRÜBNER in 1871 in pamphlet form as *The Knowledge possessed by the Ancient Chinese of the Arabs and Arabian Colonies, and other Western Countries, mentioned in Chinese Books*. Also a brochure on the *Land of Fusang*, published at Yokohama, 1876, in the *Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ost-Asiens*, and his *Itineraries in Mongolia*, published in Russian, but translated into French by M. PAUL BOYER.

Of other services to geographical science this notice would be incomplete did I fail to mention the very useful maps of China compiled by BRETSCHNEIDER in connection with his botanical studies. The first of these was published in St. Petersburg in 1896, succeeded a few months after by a second edition, and in 1898 five supplementary maps of the north part of Chihli, of the Western Hills, etc.

Besides these contributions to geography, BRETSCHNEIDER will perhaps be best known to a wider circle by his deep researches in Botany. These commence with a valuable historical account of the early European researches in the Flora of China, starting from the work of MENDOSA's once renowned *History of the Great and Mighty Kingdom of China*, which first saw the light in a Spanish version published in Rome in 1585, and ending with the Abbé GROSIER in 1785. This communication was laid before the

Society on the 19th November 1880 and subsequently published in Vol. XV of its Transactions, of which it occupies 194 pages.

The next year BRETSCHNEIDER commenced the publication of his longest work—his *Botanicon Sinicum*, the first part of which was published in our Transactions [N.S., Vol. XVI., pp. 18-228]. As in his geographical works, he has here given a bibliography of the early Chinese works on the subject, fully annotated, with extensive notes on the foreign authors who have treated on the subject of the Chinese *Materia Medica*, with remarks also on the botanical knowledge of the adjacent nations of Korea, Mongolia, Tibet and Manchuria. Part II appeared in 1891 and consists of detailed lists of plants named in Chinese works, with their Chinese and botanical names and remarks on the authors who have treated of them, Chinese and European. This occupies the greater part, 466 pages, of Vol. XXV. Finally Part III, devoted to the *Materia Medica* of the Chinese, appeared in 1895 and forms the entire of Vol. XXIX of our Transactions.

Besides this several histories from BRETSCHNEIDER's pen on botanical subjects have appeared in various European forms and have been widely distributed.

Altogether, although the time for a full appreciation of Dr. BRETSCHNEIDER's work has not yet come, we know enough to recognise that they must form the foundation of all future researches into the mediæval history of Eastern Asia. Although my own researches have been mainly confined to an earlier period than that which he succeeded in a measure in making his own, I have found the lights thrown by him on the difficult questions of ancient geography and ethnology invaluable.

I have in the above notice to record my indebtedness to a very full obituary of BRETSCHNEIDER which appeared in the *T'ung-pao* for last July.

T. W. K.

PROCEEDINGS.

Shanghai, October 5th, 1900.

A meeting of the Society was held in the hall, No. 1, Museum Road at 9 p.m. In the absence of the President, Mr. T. W. KINGSMILL took the Chair. The Minutes of the last regular meeting were confirmed and announcement was made of the election of the following named persons to membership:—Captain Fowler, s.s. *Phra Chomkloa*, Hongkong; Jno. West, Esq., Shanghai; W. E. Macklin, M.D., Nankin; Major R. Southey, 3rd Baluchi Battalion, Shanghai; Chas. J. Morse, Esq., Evanston, Ills., U.S.A; J. F. Marques Pereiro, Esq.

The CHAIRMAN then called upon Mr. J. P. DONOVAN to read the paper of the evening, prepared by Rev. JOSHUA VALE, on "The Irrigation of the Chengtu Plain." The reading was listened to with much interest by a fair-sized audience of ladies and gentlemen, and at the conclusion Rev. Mr. VALE, who was present, answered some questions relating to the subject discussed, and introduced Rev. Mr. GRANGE as a gentleman who had lived some years at Kwan Hien, and was well acquainted with the irrigation system of the district.

To inquiries as to the reason for casting the huge pieces of iron, used for strengthening the dykes, in the form of oxen, Mr. GRANGE said it was a superstition of the Chinese that the oxen would swallow the water and thus prevent an overflow. The HON. SECRETARY called attention to the fact that such an image was used to strengthen a dyke of the Yangtze between Hankow and Ichang, and Prof. LYMAN spoke of a similar one on the bank of the canal

near Haining in Chekiang. Mr. GRANGE was inclined to think that the images referred to in the paper were those of water-buffaloes, but Mr. KINGSMILL called attention to the fact that the water-buffalo had not been introduced until 129 B.C.

To another question Mr. GRANGE replied that a head-man was appointed for each district who regulated the supply of water to each farm. He also called attention to an important regulation of Li Ping's which is cut in stone as a perpetual reminder to the people:—"Dig deep the channels; keep the banks low," a regulation whose observance had saved the plain from such disastrous overflows as have occurred in the Yellow River region. The channels are cleaned every year; in the principal one they dig down until the iron pillars are uncovered. Huge masses of stone are sometimes swept into this channel, and at one point as much as eight feet of *débris* are removed every year. Another important arrangement was the building of the dyke next the main channel of the river only to a fixed height, so that in case of flood the canal would overflow at that point and the water return to the main channel.

Below Chengtu pumps are used in some places to convey the water from the channels to the fields. These pumps consist of endless chains of buckets propelled by the force of the current and emptying themselves automatically.

A hearty vote of thanks was given to Mr. VALE for his excellent paper and the meeting adjourned.

Shanghai, October 18th, 1900.

A public meeting of the Society was held in the Society's hall at 9 p.m. Rev. J. EDKINS, D.D., took the Chair. The minutes of the last meeting were read and confirmed. Announcement was made of the death of Monsieur N. RONDOT, a Corresponding Member, who had made many valuable contributions to the Society's *Journal*, and the HON. SECRETARY was directed to write Madame RONDOT,

conveying to her the sincere regret of the Society for her husband's death.

The HON. SECRETARY announced that Mr. J. MENCARINI would read a paper on Wednesday night, October 24th, on "Chinese Emigration to the Philippine Islands."

The CHAIRMAN then called on Mr. T. W. KINGSMILL to read the paper of the evening, entitled "Ballads of Old China with Modern Renderings in English Verse." Before Mr. KINGSMILL began, the CHAIRMAN said that much attention had been given to the Chinese "Book of Odes," and he thought it a fortunate circumstance, as its study tended to correct any disposition to under-estimate the intellect of China.

Mr. KINGSMILL then read his paper, and at its close the CHAIRMAN said the so-called "Book of Odes" was, properly speaking, a collection of ballads, as Mr. KINGSMILL had said, and that it was valuable as furnishing information concerning the early customs of China in the time of Wen Wang and at other periods, that it was important to have a clear view of the book, and that we were much indebted to Mr. KINGSMILL for his paper; but that while we would not undervalue Mr. KINGSMILL's English translations, each one would be able to form his own opinion as to Dr. LEGGE's work, concerning which some criticisms had been made in the paper.

Mr. F. E. TAYLOR regretted that much of the reading had been inaudible to him. He had heard enough to enable him to realize that the paper was a valuable one and showed much learning, and he hoped it would be printed.

Rev. T. RICHARD seconded Mr. TAYLOR's suggestion. Dr. FORKE called in question some of the author's conclusions as to the Aryan connections of the early Chinese and hoped he might hear further evidence on the subject. A similarity of words here and there would prove nothing. Such cases of similarity might occur by chance. The relationship claimed in the paper was not generally admitted.

Mr. KINGSMILL in reply said he would be glad to submit further proofs to Dr. FORKE, and particularly his own dictionary, in which he had traced the connections of a large number of words.

Dr. MACKLIN and others spoke of the marriage custom mentioned in the paper, especially those connected with the choice of a suitor by a young lady and the choosing of the bride.

After a vote of thanks to Mr. KINGSMILL the meeting adjourned.

Shanghai, October 24th, 1900.

A good number of the members of the Society met at 9 p.m. to hear Mr. J. MENCARINI's paper on "Chinese Emigration to the Philippine Islands."

The Chair was taken by Rev. J. EDKINS, D.D., and after the reading and confirmation of the minutes of the last public meeting Mr. MENCARINI was introduced. In presenting him, the CHAIRMAN read the translation of a letter from the Viceroy CHANG CHIH-TUNG to Mr. MENCARINI, commending very highly the author's treatment of the question of Chinese Emigration.

Before beginning the reading of his paper, Mr. MENCARINI said that his attention was first called to the subject while residing in the Philippines. While travelling through the islands he had found large tracts of country uncultivated, and, on inquiring the reason, had been told that it was due to lack of population. This he discovered was due to the legislation, which was unfavorable to immigration.

He was thus led to make further investigation with a view to preparing a report on the subject for the Spanish Government, but before the report was ready the islands had been lost by Spain. Later the attention of the United States Minister to China, Hon. E. H. CONGER, had been called to the fact that he had gathered valuable data, and, at the request of Mr. CONGER, he had prepared this paper. Mr. MENCARINI then read his paper, which was heard with much interest, and at its conclusion the CHAIRMAN expressed his hearty appreciation of it, and on motion a vote of thanks was given to the author.

Mr. BONDFIELD inquired if it were true that the Chinese could not compete with immigrants from India? Mr. MENCARINI replied that in the Straits Settlements the Indians were of no use at all, that the Chinese there were gathering all the trade into their own hands, even driving out the Europeans.

After a few remarks from various members of the Society, expressing their interest in the subject, and their sense of indebtedness to Mr. MENCARINI for the valuable information presented, the meeting adjourned.

Shanghai, November 21st, 1900.

A large audience gathered in the Society's hall at 9 p.m. to hear a paper by W. E. MACKLIN, M.D., on "Mencius and other Chinese Reformers." Rev. J. EDKINS, D.D. took the Chair in the absence of the President, and the minutes of the last public meeting were read and confirmed.

Dr. MACKLIN, having been introduced, read his paper, and at its conclusion the CHAIRMAN invited others present to discuss the subject.

Mr. T. W. KINGSMILL said that he did not hold a lower opinion of Mencius than Mr. MACKLIN, but held that Mencius had been misunderstood by the people of China, from the time of the appearance of the reputed books of Mencius to the present. He thought he had been foully treated, both by commentators and translators. Though he lived 2,300 years ago, he had an inkling of the science of political economy, a better understanding of it, indeed, than had prevailed in Europe at the beginning of the last century. He held very fair views on the subject of taxation, not quite such as Dr. MACKLIN had set forth, but he objected to excessive taxation. He desired to encourage trade and agriculture, which he saw being injured by the legislation of his time. He saw that the family system was being abused, and taught personal freedom. With regard to the division of the land according to the character 井 *tsing*, the speaker held that this was not Mencius' idea at all.

His opinion had been asked about it and he had merely said that it was a good method in olden times, but rather made light of it as proposed for the adoption of his own times.

Mr. KINGSMILL also denied that Mencius had any such idea of God as was implied in the paper, and mentioned a variety of deities who were all recognized in his writings. Neither did he have such a conception of an empire as was suggested. He (Mr. KINGSMILL) had read much, but had been unable to find any trace of a Chinese Emperor until Ts'in Shi Huang. As to music, the word "yoh" did not mean "music," but minstrelsy, and was an allusion to the ancient ballads.

Moreover, Mencius did not mean his historical allusions to be taken seriously. His Wen and Wu were to be regarded as ideals, rather than as real persons. Mencius was undoubtedly one of the greatest men ever produced by China, but his admirers should notice those things in which he was really great: his political economy, his views of taxation and of personal freedom. By doing so much advantage would be gained.

Dr. EDKINS said:—

The allusions in Mencius to the more ancient laws of China in the times before the Chow dynasty are of very great value. The land laws of the early dynasties are all in accord with the feudal system. This system was transformed into a strictly centralized government by Ts'in-shï-hwang.

The Hia dynasty land law gave fifty *mow* to each head of a family and levied one-tenth as a tax. After the floods of the time of Yü had retreated there would be the establishment of this law because much new land would be divided among the increasing population. We may assume that allotments were not sub-divided as now when the population is 400 millions. The sons of a farmer would each receive a new allotment and become in his turn the head of a family and a contributor to the government of a tenth of his produce.

The Emperor Ch'eng Tang who founded the Yin dynasty appointed the allotment of seventy *mow* to each farmer on the

principle of which is represented by the character 井 *tsing*. The advantage of the well principle is that each farmer is at the same distance from the common land as every other farmer. The idea of mutual aid comes to the front in the Shang or Yin dynasty as it had failed to do in the Hia dynasty. In the Yin period Legge says, 630 *mow* were divided into nine equal allotments of 70 *mow* each. The central allotment was reserved for tribute 貢 and the eight occupiers or families each laboured on this common land. They lived as friends and laboured together to support the military police and the civil service in order that the country might enjoy the blessings of peace.

The war at the end of the Hia dynasty would have the usual accompaniment of burning, murder and robbery. The task of I-yin 伊尹 would be to arrange a new division of the land. This is what Mencius means by allotments of 70 *mow* each made by the statesmen of the Shang dynasty with the provision that the holders of land should give mutual aid in sickness, in providing against common enemies and in cultivating the emperor's land.

Mencius is more explicit in his description of the advantages of the Chow system of land occupation. The decimal notion became more pronounced by the allotment of 100 *mow* to each farmer. He joined with the other farmers in cultivating 1,000 *mow*. We obtain 1,000 by referring to p. 250 in the 5th Book. In the note there it is shown that as 8×80 added to 6×60 make 640×360, the number 1,000 is found by adding these together. In a state where each farmer had 100 *li* the sovereign had ten times as much as the chief ministers. The subordinate ministers had 25 each. The scholars were classed as higher, middle and lower, and they received $12\frac{1}{2}$, $6\frac{1}{4}$, $3\frac{1}{8}$ *li* of land respectively. Mencius adds that $3\frac{1}{8}$ of a square *li* of land would represent the wages of a farm labourer.

In a state where seventy *li* square represented the entire land area the sovereign would have ten times as much land as the chief minister, who would have seven *li*. The inferior officers 大夫 would have 2.33 *li*, 1.1666, 0.5833 and 0.29166 respectively,

according to their rank. In a state where 50 *li* square, 25, 12.5, 6.75 and 3.375 ; this would be as much as they would gain by tilling land for an employer.

These were the facts and statistics which operated on the mind of Mencius. He was led by Chen-kung and Confucius to speak highly of education. This is a time to teach reform to the people. The newspapers show this. The papers are wisely restrained. Benevolence is the central principle. Probable effect of reform in China : Shang-yang, Chang-i, Sa-ting, Cheng-hung-yen, Wu-li.

The Chow dynasty feudal constitution was preceded by that of the Hia and Yin period. Mencius says [v. 2] the Emperor was on the summit of the social scale. The five ranks of nobility, *kung*, *how*, *pê*, *tsz*, *nan* were arranged in order below the emperor. These were hereditary barons. There were also six ranks of ministers, *viz.* Ch'ing 卿, Ta-fu 大夫 and the scholars in three classes—*shang*, *chung* and *hia*. These five were the second, third, fourth, fifth and six ranks below the sovereign. The emperor had an estate 1,000 *li* square. The *kung* and *how* had 100 *li* square. The *pê* had 70 *li*. The *tsz* and *nan* had each 50 *li*. The *ch'ing* had 100 *li*. The *ta-fu* had 70 *li*. The scholars of the first class had 50 *li*. It appears then that in the early centuries of the Chow dynasty the higher members of government had lands granted them equal to those of marquises. The lower members of the government had the same amount of land as an earl. Scholars and scribes were one class. They had lands equal to viscounts and barons.

Mencius in his second book [p. 75] objects to taxes on goods. The government has done enough when a land tax is levied. The reason he gives is that the people will be discontented. The tax they will not object to is a ground rent in the chief city. The shopkeeper pays, and he can afford to do so because he has a house in a locality where he can obtain custom. Mencius does not say that the trader has his godown space free. Probably it was charged on him by the shopkeeper.

Mencius objects to a barrier tax. Here the trader has not to store his goods. He passes in his boat or carriage.

Mencius also recommends the Yin dynasty principle of mutual aid. The land tenant works on the common land to provide grain for the government.

Further he objects to a tax on persons who are idle. Probably this means a poll tax. In the Chow-li code of laws of the Chow dynasty it is called a poll tax of a piece of cloth 夫布 *fu-pu*. Nor should the *Li-pu*, a street tax, be levied. Since these taxes were mentioned in the Chow-li they were actually levied in the Chow dynasty. It was this innovation on the old system of the well taxation to which he objected, on the ground of its popularity. Every government ought to win the love of the people, and this can be done by avoiding new taxes and limiting the government expenditure.

All through the early centuries of the Chow dynasty a field labourer could have 100 *mow* or 17 acres of land. The produce of seventeen acres would support nine men. Each man could live for a year on eight or nine acres, and he gave a tenth of his income to the public service. It was a system of tithes just as was the case in England and in other western countries in Saxon and Plantagenet times. It was also the rule in the days of Abraham in regard to the gift to Melchisedec, that a tenth went to the king.

The ultimate reason of this coincidence was in the ten fingers of the pair of human hands. This led the Babylonians to use decimal notation. They also had a special love for the number 60 as a basis of calculation. As to weights, the Babylonians had the talent, weighing about 130 pounds; more accurately, the talent of the king weighed 158 pounds, that of gold 131½ pounds and that of silver 117 pounds.

From these weights it is probable that the average weight of a man was a talent. The pound was one-sixtieth of a talent. It was called *suna* by the Greeks, the Hebrew *manch*, which is in Syriac *mano*. The words in *Daniel* "mene mene tekel upharsin" mean measure or number, weighing and division. In our words number and numeration the letters m and n have been transposed.

We see then why over the area occupied by so many kingdoms and inhabited by so many races the tax levied by kings has been a tithe of the produce of a farmer's land or a tithe of the property of a merchant,—a tenth is easy to calculate. The Roman *as* was a tenth of a denarius. The *as* was originally a pound. The word pound means weight. The *as* was hung in a weighing scale—a libra, and pendo means to hang. The *as* was made less in weight than a pound because the value of metals varied, and the government could secure fifty per cent of profit by passing half-a-pound weight as a pound. As metal becomes more abundant year by year the weight of government coins is diminished.

The denarius, instead of weighing ten pounds, is in fact in the form of an English pennyweight, but a fraction of a pound. Nero reduced the value of a denarius to $7\frac{1}{2}d$. It was the regular pay of a day labourer, not only in Matthew's time but in the middle ages through several centuries.

There was no great variety of taxes in the time of Mencius. The Chinese system which the nation inherited from the Babylonians was a decimal tax and strictly a tithe of the produce of a farmer's land.

The Hon. Secretary moved a vote of thanks to Dr. Macklin for his paper and said that it was truly remarkable that at a time when Plato was pouring contempt upon the masses, "οἱ Πολλοί" Mencius was proclaiming the rights of the people and teaching the doctrine that "the voice of the people is the voice of God." The speaker thought the review of Chinese history to which we had listened should give us encouragement in the present crisis, for it was evident than in all the long past history of the empire there had never been a time when China was not open to the reception of new ideas. Progress had been slow, and at times there had been retrogression, but on the whole the empire had advanced.

Now there was being introduced the leaven of Western ideas, social, political and religious, and this leaven was producing a great upheaval. Nevertheless it is out of conflict that all progress is born, and he believed the present disturbances, though accompanied

by so much that is abhorrent would yet lead to regeneration and reform.

Mr. ARCHIBALD LITTLE called upon some Chinese scholar present to say definitely whether or not Mencius had advised the division of the land in accordance with the character 井, as Mr. KINGSMILL had denied it.

Mr. KINGSMILL advised those interested to look up the text on their return to their homes.

There being no further business the meeting adjourned.

Shanghai, November 29th, 1900.

A meeting of the Society was held at 9 p.m. to hear a lecture by Rev. G. EDGAR BETTS on the "Social Life of the Miao-tsï."

Mr. BYRON BRENAN, on taking the Chair, expressed his pleasure at being able to resume his duties as President. He had read with pleasure the proceedings of the Society while on his vacation, and was glad that his new term of service was to begin with such an interesting lecture as they were promised to-night.

Mr. BETTS was then introduced and gave his lecture to an unusually large audience of gentlemen and ladies. He brought with him two members of this very interesting tribe, and a variety of ornaments and articles of dress worn by the women, together with some pipes which were played by one of the natives in illustration of the Miao-tsï music. The lecture is reported in full in another number of the *Journal*.

At its conclusion the CHAIRMAN invited others present to contribute further information on the subject.

Mr. S. R. CLARK said he was much interested in the tradition that the *Chung Kia* had immigrated from Kiangsi and claimed to be Chinese. As a matter of fact they were Shans. He concluded that the country was first settled by soldiers who had married into families of aborigines. He gave a number of illustrations of words in their language borrowed from the Chinese and pointed out the variation

of certain initial sounds. Earlier words had a hard *ch*, later soft. There was also in these words a distinction between *ts* and *ch*, unknown to the native tongue. They claimed to have had a literature which had been lost; but probably had never had any. The Miao made the same claim. Mr. CLARK related a very amusing story told by the latter of the manner in which their literature had been lost. On being driven by the Chinese from their ancient home, they had come to a lake-side, where they saw spiders walking on the water. They said: "If these little creatures can walk on the water, cannot we?" Immediately they made the attempt, but sank in the lake and swallowed so much water that all the characters they ever know were swallowed at the same time.

Captain DAVIS, being called upon, said that in Yunnan the Miao did not wear the same dress as those in Kweichow. In Yunnan they wore white and were called by the Shans "White Chinese." They were very widespread, but there were no large communities. As a rule there were no more than five or six houses in a village. He had found them much farther north than had formerly been thought, as far as Min-ling Hsien, latitude 28°. This was probably the northern limit. Westward they were found in Burmah in the Shan States. He had met a French priest a few days before who said they were found as far south as Annam, dwelling in the hills that bordered the Mekong River.

The Shans do not regard themselves as Chinese, but dislike the latter very much. He thought the Chung Kia were Shans, judging from their language.

Another gentleman arose and said that in Yunnan the Miao had books. Mr. BETTS replied that these were probably not Miao but Lolos.

Dr. EDKINS said that many years ago, when in Peking, he had made a search for vocabularies of the aborigines of S.W. China, and had found them in the local histories of the S.W. Provinces. He had made a collection of them, and after careful study and comparison had concluded that all the Miao dialects were all connected with the Shans and Siamese.

They were all originally one family. He also found the Lolo dialect connected with Burmese and Tibetan. The Lolo belongs to the W. Himalaya languages, the Miao to the Eastern. This view is supported by the arrangement of the words in the sentences.

Pointing to the two members of the Miao who were present, he called attention to their resemblance to the Chinese—to the Yellow Race generally. They had the same high cheek bones; their height, colour, etc. all pointed out their relationship to the Chinese. All this was important as throwing light on the question of the unity of the human family.

Mr. T. W. Kingsmill said he had lately been reading about the aborigines of W. Szechuen, and had noted as a curious fact how long these various racial types had existed in that region. The *Shi Ki* gave account of peculiar customs which were still found existing in the same place to-day.

Baber says that in N.W. Szechuen, and in Yunnan, one is able to trace the same tribes in the same localities and using the same dialects as 2,000 years ago.

The names by which these tribes are known to us were given by the Chinese, and the Chinese language is a very bad medium for representing the pronunciation of names.

Miao is not the name given to the tribe by its own members, it was a word of widespread use, related to Baluchi, Welsh, etc., and simply means foreigner.

As an illustration of this, Mr. Kingsmill related that over 30 years ago, on a pic-nic above Foochow in the Kucheng district, he had found a people whom the Chinese called "Miao." There was not much distinction between these and the Chinese of the province, though the latter are not pure Chinese.

There is great difference between the Miao of Szechuen and the Shi-fan, of which the Lolos and Shans are varieties. The subject had received much attention in recent times, but still very little was known. He hoped these differences would be cleared up, in which case we shall know more than now of the distribution of the

human family in E. Asia. We ought to thank Mr. Betts for much light on mooted subjects.

Mr. Archibald Little spoke of the Man-tze of Szechuen, saying they had been driven west by the Chinese, and had taken refuge in the high mountains. Apparently they were not all allied to the Shi-fan nor to the Miao. Some had distinctly Caucasian features, with projecting forehead and prominent nose, fine physique, and pleasant and frank manners, in great contrast to the Chinese. Their habits were altogether unlike those of the Chinese. How came these Aryan types there? They are more or less Tibetan in their manner of life, but no relationship to those of Lhasa. They use the Tibetan writing, have the same religion, and are ruled by the lamas, but they are not Tibetan but Man-tze. The lowlands have been taken from them, they are all armed, lead a pastoral life for most part, cultivate small patches of ground only—those that are watered by small streams. Their food is tsamba and buttered tea.

If we seek ethnological problems, there is none more interesting than this. On the other side of the range are the Tibetans; eastward are the Chinese.

Rev. T. Richard said that 20 years ago he had been presented with a large album, containing representations of the different clans of the Miao. Each clan had its own dress, reminding one of the Scotch tartans. He had been much interested by this fact. It was worthy of note, too, that the topographical books of Shantung represented that the people of Chingchow had been compelled to migrate in early times to Kweichow.

Mr. Richard moved a vote of thanks to Mr. Betts, which was seconded by Dr. Forke, after which the meeting adjourned.

Shanghai, January 17th, 1901.

A meeting of the Society, open to the public was held in the hall at 9 p.m. In the absence of the President, the Chair was

taken by Rev. T. RICHARD, Vice-President. Announcement was made of the election of the following new members:—

H. B. Miller, U.S. Consul, Chungking; Rev. Wallace Wilson, Chungking; J. S. Enright, Imperial Post, Shanghai.

In introducing the lecturer, Right Rev. G. E. MOULE, the CHAIRMAN said that in dealing with the subject of the evening, having to do with the religion of one of the greatest nations, nothing could be more fitting than to have it treated by one who was himself a representative of religion.

Bishop MOULE then read his paper on "The Half-Yearly Sacrifice to Confucius as seen at Hangchow."

At its close the CHAIRMAN expressed the Society's indebtedness to Bishop MOULE for so comprehensive treatment of the subject. We had had a description of the temple, the scene in the temple, and then a more detailed account of the service as explained in the official ritual. We had had an insight into that which forms the root of Chinese civilization, the bond which unites all together. He saw many distinguished sinologues present, and hoped for some remarks from them.

Dr. J. EDKINS said he had been greatly interested by the paper. It recalled an experience of his own in Peking, when he witnessed the preparations for the sacrifice by the Emperor on the Altar of Heaven at the Winter Solstice. He had seen the great iron baskets of blazing fire-wood outside the sacrificial area which shed a rich glow on the night of the sacrifice over the vast multitude, perhaps 10,000 persons, gathered to witness the ceremony. He had been looking into history and had found in the records of the T'ang Dynasty an account of the sacrifice to Confucius in the seventh century. The ceremony was specially developed at that time. It had not been highly regarded in the Han Dynasty. It had gradually grown up through the influence of the literary classes. It gives the literati a power not possessed elsewhere by them. In ancient China there were but five principal notes recognized in the musical scale. It was so also in ancient Scottish music. The octave was introduced into China during the T'ang

Dynasty, when the empire of the Caliphs was growing up and intercourse between China and the West was developing.

In conclusion he moved a hearty vote of thanks to Bishop MOULE.

GEO. JAMIESON, Esq., seconded the motion and said he would like to ask the lecturer a few questions. What sacrifices were offered? Were they cooked or raw, flayed and disembowelled or otherwise? And what disposition was made of them? Bishop MOULE answered that the sacrifices to Confucius consisted of a bullock, a swine and a sheep. To the lesser sages the swine and sheep only. These were flayed and offered on a framework whole before Confucius, but for lesser worthies were cut in pieces. There were also many varieties of fruits and vegetables on the altars, and offerings were made also of silk and incense.

Mr. JAMIESON said he had recently visited Peking and had seen the inclosure of the Temple to Heaven occupied by the British troops, and passing through their camp he had come to the triple-roofed altar, but was most interested in the open altar. He then described the terraces rising one above the other, the third or top-most some twenty feet above the ground. It was paved with marble. A round stone in the middle marked the spot where the Emperor kneels. This stone is surrounded by nine, and each circle outside this increased in regular proportion, its number of stones being a multiple of nine. The sacrifices here, of course, are not to Confucius, but to Heaven, and must be very impressive. It is interesting to note how the worship of Confucius has developed. It has been gradually elevated by the presence of the literati and the decrees of successive emperors. The practice of canonization indeed still goes on, and at least one foreigner is among those who have been thus honored. He referred to General Ward, who first organized the Ever-Victorious Army afterwards commanded by General Gordon. He did not know whether the worship to General Ward was still kept up or not.

E. T. WILLIAMS said he had lately visited the temple to General Ward at Sungkiang and had found it in good condition, with candles and incense on the altar, showing that the worship is still

kept up. Mr. WILLIAMS said that his first attempt to witness the Confucian sacrifices was some years ago in Nankin and had not been successful as he had been mobbed and driven out.

A little more than two years ago, however, by the kindness of of the Taotai of Shanghai, he had been permitted to witness the ceremony here and had been given a place just East of the altar to Confucius, where he stood through the service and had a good view of all that was done. The Taotai took chief part, magistrate and Ting worshipped in cloisters. He described the offerings of the whole bullock, swine and sheep, all flayed and disembowelled, placed before the altar to Confucius and one whole swine and sheep before each of the remaining six altars. The silk was a small piece of white silk in an oblong box which was placed on the altar and afterwards carried out into the court and burned. The wine, he believed, was poured out beside the fire which was kept burning in the brazier through the whole ceremony. There were no mimes but 60 or 80 students assisted in the service. They were arranged in two bodies, one on either side of the central walk, standing in rows of four. The sacrifices were divided among the yamên runners, etc.

Rev. A. P. PARKER said that Bishop MOULE's description of the service at Hangchow would stand for that at Soochow. He spoke of the altar to Confucius' mother behind that to the sage.

Mr. RICHARD spoke of the service as observed in Shantung and Shansi as substantially the same as described by Bishop MOULE.

The vote of thanks having been passed, the meeting adjourned.

Shanghai, March 28th, 1901.

A public meeting was held in the Society's hall at 9 p.m., the President, Mr. BYRON BRENAN, in the chair. The election of the following new members was announced:—

Honorary Members: J. F. Marques Pereira of Lisbon, Portugal.
Ordinary Members: C. G. Luzac, Esq., London, England; H. B. Moorhead, Esq., Tientsin; H. Ensinger, Esq., Shanghai;

Rev. W. Gilbert Walshe, Shanghai; Rev. A. P. Parker, D.D., Shanghai; Jules Valentin, Esq., Shanghai; Charles Grant, Esq., Shanghai.

The Hon. Secretary, Mr. E. T. WILLIAMS, having resigned on account of his removing his residence to Peking, and Mr. C. M. LACEY SITES having been chosen to fill the vacancy, the following resolution, adopted by the Council at its meeting on February 26th, was read:—

"That the thanks of the Society are most cordially tendered to Mr. E. T. WILLIAMS, who has so conscientiously and successfully worked in its interests during his term of office."

The Chairman then introduced the lecturer of the evening, Mr. J. EM. LEMIÈRE, who read his paper on "The Japanese Theatre and its History." The lecturer exhibited, in connection with his paper, a small book used in the 17th century as a prompter, also a volume of cartoons of actors' heads. The CHAIRMAN, at the conclusion of the paper, expressed the hope that some of those present, who had some acquaintance with both the Japanese and the Chinese theatre, would take part in the discussion.

Mr. KINGSMILL said that though not personally acquainted to any great extent with the Japanese drama he had been much interested in the evident parallel in the development of the Japanese drama with that of Greece and of Rome, and particularly in the matter of religious origin. He suggested the question whether the Japanese had borrowed their dramatic forms from the Chinese.

The CHAIRMAN also inquired of the lecturer whether the modern drama in Japan was chiefly historic in its basis of subject-matter or, like much of the English drama of to-day, represented current social life.

The lecturer, in reply to Mr. KINGSMILL, remarked that as the Japanese have a dual language, partly their own and partly Chinese,—and a dual religious observance, Shinto and Buddhist,—so it might be with their drama, but he could not say definitely. In many of the Shinto temples the ceremonies are as dramatic as the former masques in Europe. Such performances are now given

only in the Shinto temples under the patronage of the Emperor, as at Nara or Nikko. These, it seemed to him, were an original development in Japan.

In reply to the CHAIRMAN'S question, the lecturer thought there might be distinguished three kinds of drama in Japan. The drama with the chorus as a large element was found, something like that of Greece. There is a disposition manifest now to imitate Europe by introducing the piano and dances—sometimes satires on the foreign practice of mixed dances. The performances sometimes commence at seven in the morning and continue through the day, mixing historic drama, comedy and opera so as to make it difficult for a late comer to catch the drift. There are some farces,—for example, the fall of a man from an upright life to thieving ; or the trouble occasioned in a family by the adoption of new girls into it ; with comedy and episodic pieces. The people like the old dramas and are quickly responsive to the sentiments portrayed. Recently an attempt has been made to introduce realistic features of western drama by an actor, Ishikawa Dandjuro, a friend of Irving and of Coquelin. In such realism the Japanese make death peculiarly abhorrent in the aspect, in a way not accordant with the artistic taste of the people.

It is forbidden for women to appear as actors along with men—but there are women's theatres, as at Osaka.

Dr. EDKINS agreed with Mr. KINGSMILL in the general idea of world-wide analogy in the development of the drama, and referred to an ancient family theatre, hewn from stone, which he visited near Rome. He noted the historical development of small, friendly performances into public and professional playing, and emphasized the religious origin of dramatic ceremony.

Mr. BRASS called attention to the similarity of Japanese to Chinese acting in the use of the falsetto voice and the care exercised to identify the persons in the drama, *e.g.* by employing small boys to hold lights to the faces of the principal players.

Mr. LEMIÈRE offered the suggestion that this practice was due to poorly lighted halls and was going out of use.

Mr. Richard said, the native theatre is generally an out-door performance. In Peking, however, there were recently eleven covered theatres. A theatrical manager had remarked: The foreigners are coming; we must stop them; let me write the plays for the people, we shall have no need of soldiers. This man had numbers of plays satirizing foreigners in the most virulent manner. The influence of plays upon the minds of the people is immense. He also spoke of the realistic representations of nature, animals, etc. among the lamas of Tibet.

Dr. Forke thought the Japanese plays were a native development but had been profoundly affected by Chinese literature. The recent collections made of plays of the Yuan dynasty would prove interesting for comparison.

After a cordial vote of thanks the meeting adjourned.

Shanghai, April 17th, 1901.

A public meeting was held on this date, in the Society's hall at 9 p.m., the President, Mr. Byron Brenan, in the Chair. The Chairman called upon the Rev. W. Gilbert Walshe to present his paper, which was entitled "The Ancient City of Shao-hing."

After the reading of the paper, which was listened to with great interest by a numerous audience, the Chairman asked the lecturer to describe the various exhibits which he had brought as illustrations. These consisted of (A). Rubbings:—(1) *Tsin wang san*—Temple called Fa-hwa-sz (法華寺) "Lotus of the Lan Monastery"; Date of Temple, Ts'in dynasty, 418 A.D.; Date of Tablet, T'ang dynasty, 726 A.D. (2) *Kow-low-fu*, the original of uncertain date. (3) *Pien-shi*, stone said to date from time of Yü, 2197 B.C. (4) *Lan Ting*,—Tablet dated Kang-Hi (30th year), 1692 A.D. (B). Spear-heads of bronze age, arrows, hatchet-heads and the so-called "thunderbolts."

The meeting being opened for general discussion—

Mr. KINGSMILL said Shao-hing must be regarded as a city second in historic interest only to Si-ngan-fu. The whole region from the Hangchow Bay to Canton forms, in many respects, a historic unity; but its history, as recounted by the Chinese authorities, is myth down to a much more recent date than they are willing to admit.

Mr. DONOVAN said that he had visited Shao-hing on two occasions and saw no reason to doubt the authenticity of Chinese history respecting this city. He wished Mr. WALSHE, in his valuable account of the region, might have told more of the canals, which are a very interesting study. On the occasion of his last visit he had had an amusing experience: while waiting for the boat, a priest, who seemed in unusually high spirits, came up and offered him the temple and the whole region, that hongs might be built and all the people made prosperous and happy. Shao-hing is pre-eminently a literary centre; everywhere there are evidences of culture, and from it come scholars.

Mr. KINGSMILL added the remark that the canals are the old lower courses of the river.

Mr. RICHARD, having visited Shao-hing some five years ago, said he had found it a place of wealth, where nature had been generous in her gifts to man and hence had made possible an early development of the arts of civilized life. He closed by proposing a vote of thanks to the lecturer.

The Rev. Mr. HODGES seconded.

The CHAIRMAN, remarking that he realized the arduous labor involved in gathering such facts as had been presented, testified the appreciation of the Society to Mr. WALSHE.

The meeting then adjourned.

Shanghai, May 22nd, 1901.

A meeting was held in the Society's hall, on this date, at 9 p.m., the President, Mr. BYRON BRENAN, in the Chair, to hear a paper

by Dr. (Jur.) A. Forke on "The Chinese Sophists, their Chief Representatives and their Doctrines." The paper presented an interesting comparative study of this school of philosophers as related in its teachings with sophism and mysticism in western lands. A number of visitors were present. Mr. Kingsmill, Dr. Barchet and one or two other members discussed the paper briefly, and the meeting then adjourned.

Shanghai, June 25th, 1901.

The Annual Meeting was held in the Society's Library at 5.30 p.m. Some twenty members were present. The Minutes of the last meeting were read and approved.

The Annual Reports of the several officers were read by the Secretary. On motion of Mr. Bondfield, seconded by Mr. Darwent, they were duly approved and ordered *pro formâ*, to be printed in the proceedings. Nominations of office-bearers for the ensuing year being invited, the following were duly elected :—

President :—	F. S. A. Bourne, Esq.
1st Vice-President :—	Rev. J. Edkins, D.D.
2nd „ „	F. E. Taylor, Esq.
Hon. Secretary :—	C. M. Lacey Sites, Ph.D.
„ *Treasurer :—*	J. West, Esq.
„ *Librarian :—*	A. Forke, Dr. Jur.
„ *Curator :—*	S. P. Barchet, M.D.
Councillors :—	T. W. Kingsmill.
	Rev. T. Richard.
	Rev. J. C. Ferguson.
	J. Em. Lemière, Esq.

Remarks were made by Rev. G. H. Bondfield, Rev. C. E. Darwent and Mr. T. W. Kingsmill, looking to making the public meetings of the Society more practically interesting.

At the close of the Council meeting, but after most of the members had arrived for the meeting of the Society, Mr. F. E. Taylor,

on behalf of the Society, referred to the great services rendered to the cause of scholarly research and practical advancement of knowledge of things Chinese by Mr. BRENAN, and invoked his continued interest in the work of the Society. Mr. BRENAN, in response, assured the members that in returning home he would not forget the Society and would be glad to serve it as he might have opportunity.

Meeting adjourned.

COUNCIL'S REPORT FOR THE YEAR 1900-1901.

The Council, in accordance with the rules of the Society, beg to submit their annual report, comprising the financial statements of the Hon. Treasurer and the reports of the various departments.

Shanghai, 25th June 1901.

HON. SECRETARY'S REPORT.

At the annual meeting on June 28th, 1900, the following office-bearers were chosen :—

BYRON BRENAN, Esq., C.M.G.,	*President.*
Rev. JOSEPH EDKINS, D.D.,	*Vice-Presidents.*
F. E. TAYLOR, Esq.,	*Vice-Presidents.*
E. T. WILLIAMS, M.A.,	*Hon. Secretary.*
H. E. SLY, Esq.,	*Hon. Treasurer.*
A. FORKE, DR. JUR.,	*Hon. Librarian.*
Prof. E. R. LYMAN,	*Hon. Curator.*
T. W. KINGSMILL, Esq.,	*Councillors.*
F. S. A. BOURNE, Esq.,	*Councillors.*
Rev. T. RICHARD,	*Councillors.*
Rev. J. C. FERGUSON,	*Councillors.*

In the course of the year, several changes occurred. Mr. Sly having resigned, Mr. John West was chosen to fill the vacancy, and on Mr. West's departure for Europe, his place as Hon. Treasurer was taken by Mr. Charles Grant, acting *ad interim*. Professor Lyman having resigned as Hon. Curator, on account of his departure for Europe and America, Dr. S. P. Barchet was elected in his stead. Mr. Williams having been called to an official post at Peking, the position of Hon. Secretary was supplied by the election of Mr. C. M. Lacey Sites.

Ten meetings of the Council have been held, for the transaction of current business.

The Membership.

New members have been elected as follows:—*Honorary Member:*—Mr. J. F. Marques Pereira, of Lisbon, Portugal; *Ordinary Members:*—Captain Fowler, s.s. *Phra Chomkloa*, Hongkong; J. West, Esq., Shanghai; W. E. Macklin, M.D., Nankin; Major R. Southey, C.E.F.; Chas. J. Morse, Evanston, Ills.; Professor Norman McGee, Shanghai; H. B. Miller, Shanghai; J. A. Enright, Shanghai; J. Wallace Wilson, Chungking; C. G. Luzac, London, England; H. B. Moorhead, Tientsin; H. Ensinger, Shanghai; F. Weiss, Shanghai; Rev. W. Gilbert Walshe, Shanghai; Rev. A. P. Parker, Shanghai; Prof. Jules Valentin, Shanghai; Mr. Chas. Grant, Shanghai; Dr. A. G. Parrott, Lao-ho-k'eo, Hupeh; Mr. Geo. B. Fryer, Shanghai; Dr. Hugo Lund, M. Ph., Helsingfors, Finland; Mr. J. U. Buchanan, Shanghai; Professor O. C. Clifford, Shanghai.

The membership list shows a considerable gain in numbers since one year ago. A revised list showing the precise roll at present, will be published in the current volume of the *Journal*. The numbers, as nearly as can be ascertained at present, are:—Honorary Protector, 1; Honorary Members, 6; Corresponding Members, 18; Life Members, 21; Ordinary Members, 237.

The losses by death include some of the oldest and most honored members of the Society; among others, Mr. P. G. von Mollendorf, Professor Huberty James and the Rev. Dr. Muirhead. The Council have arranged that a committee be appointed to prepare suitable memoirs of members recently deceased, who have taken an active part in the work of the Society, for publication in the *Journal*.

The Journal.

There was published, during the year, one fascicule, *viz.* Vol. XXXIII, No. 1, containing papers and proceedings of the season 1899-1900, as follows:—

Possible and Impossible Reforms: Presidential Address by F. S. A. Bourne, Esq.

Some Popular Religious Literature of the Chinese, by Mrs. E. T. Williams.

Additional Coins of the Present Dynasty, by Dr. S. W. Bushell, C.M.G.

Siün King, the Philosopher, and his Relations with Contemporary Schools of Thought, by J. Edkins, D.D.

Review: The Heart of Asia, by Thos. W. Kingsmill, Esq.

Proceedings, October 1899 to June 1900.

The papers and proceedings of the past year will be published in two fascicules, the first of which is nearly ready for publication. The second is partly in type and will be pushed to publication as expeditiously as possible.

Meetings open to the Public.

During the year nine public meetings have been held, at which several papers of exceptional interest have been presented. The subjects and authors were as follows:—

October 5th, 1900.—The Irrigation of the Cheng-tu Plain, by Rev. Joshua Vale.

October 18th, 1900.—Ballads of Old China with Modern Renderings in English Verse, by Mr. T. W. Kingsmill.

October 24*th*, 1900.—Chinese Emigration to the Philippine Islands, by Mr. J. MENCARINI.

November 21*st*, 1900.—Mencius and other Chinese Reformers, by W. E. MACKLIN, M.D.

November 29*th*, 1900.—Social Life of the Miao-tze, by Rev. J. EDGAR BETTS.

January 17*th*, 1901.—The Half-yearly Sacrifice to Confucius, as seen at Hangchow, by Rt. Rev. W. E. MOULE, D.D.

March 28*th*, 1901.—The Japanese Theatre and its History, by J. EM. LEMIÈRE, Esq.

April 17*th*, 1901.—The Ancient City of Shao-hing, by Rev. W. GILBERT WALSHE.

May 22*nd*, 1901.—The Chinese Sophists, their Chief Representatives and their Doctrines, by A. FORKE, Dr. Jur.

On behalf of the Council,

C. M. LACEY SITES,
Hon. Secretary.

HON. TREASURER'S REPORT.

Shanghai, 11th June 1901.

GENTLEMEN,

On behalf of my colleague, Mr. JOHN WEST, I beg to submit herewith a Statement of Receipts and Expenditure to the end of March 1901.

The Society has a Debit Balance of $625.37, against which should be set the bulk of this year's subscriptions, now in course of collection, and a considerable number of outstanding dues for previous years.

The Museum Account shows a credit balance of $1,666.16. The Municipal Council Grant of Tls. 500, paid on the 11th April, will appear in next year's Balance Sheet.

Both accounts have been audited by Mr. A. W. DANFORTH.

I am, Gentlemen,

Yours faithfully,

CHAS. GRANT,
Acting Hon. Treasurer.

THE HON. TREASURER IN ACCOUNT WITH THE CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

For the Year ended 31st March 1901.

Dr. *Cr.*

Income.	$	cts.	Expenditure.	$	cts.
To Members' Subscriptions	1,025	00	*By* Balance	348	97
„ „ „ (Life)	100	00	„ Wages Account	550	89
„ Hire of Room	30	00	„ Insurance	35	92
„ Rent of Building, Taels 250	340	14	„ Taxes	50	09
„ Sales of Publications	191	28	„ Gas and Coal	103	76
„ Balance	625	37	„ Publishing Account	934	27
			„ Postage and Stationery	140	89
			„ Repairs and Fixtures	2	35
			„ Advertising	106	70
			„ Sundries	3	70
			„ Interest on Loan	34	25
Dollars	2,311	79	Dollars	2,311	79

Shanghai, June 6th, 1901.

Compared with Vouchers and found correct,

A. W. DANFORTH.

CHAS. GRANT,

Acting Treasurer.

THE HON. TREASURER IN ACCOUNT WITH THE SHANGHAI MUSEUM.

For the Year ended 31st March 1901.

Dr. *Cr.*

INCOME.	$	cts.	EXPENDITURE.	$	cts.
To Balance from 1900	2,150	75	*By* Wages	426	00
„ Work done by Taxidermist	224	70	„ Rent of Building	340	14
„ Donation by French Municipal Council ...	135	32	„ Sundries	77	50
„ Interest on Current Account to end of December 1900	24	75	„ Rates and Taxes	25	72
			„ Balance	1,666	16
Dollars	2 535	52	Dollars	2,535	52

SHANGHAI, June 6th, 1901.

Compared with Vouchers and found correct

A. W. DANFORTH.

CHAS. GRANT.

Acting Treasurer.

Hon. Curator's Report.

In the few months that I have had the honor to be Curator of the Museum, a few additions, consisting of a fossil, some skins and birds, have been made, and Dr. F. Wall, of the Indian Medical Service, has very kindly assisted us by identifying the snakes in the collection.

The taxidermist has been kept busy, though little of his work has remained in the Museum.

The institution continues to be very popular with Chinese, but when crowds of them press in it may become necessary to get the assistance of the Police for the maintenance of good order.

STEPHEN P. BARCHET,
Hon. Curator.

Hon. Librarian's Report.

The Library of the Society is labouring under a great defect,—incompleteness. It is rich in older works, but almost all the modern standard words are conspicuous by their absence. Lack of funds for buying new books is the reason. Something ought to be done to supply this serious deficiency, and to bring our Library up to date.

With a view to economise, the exchange of the Society's publications with about 60 learned Societies and Journals, whose publications did not bear on oriental subjects, and were never consulted in the Reading Room, has been discontinued. On the other hand, an exchange has been commenced or resumed with some leading Oriental Journals. The Library now receives the *China Review*, Hongkong; the *Toung Pao*, Leyden; the *Ta Hsi Yang Kuo*, Lisbon; the *Mittheilungen* of the Oriental College,

Berlin ; the Publications *de l'Ecole Française d'Extrême Orient*, Saigon ; the *Sphinx Revue d'Egyptology*, Upsala.

The Library is being kept in very good order by the Assistant Librarian, Miss BARCHET. This lady has besides done some very useful work by writing an Index of all articles on China, Japan, etc. in the *Geographical Journal* (London) and in the *Journal of the Academy of Sciences* (Vienna). The Index of the R.A.S. *Journal* she has brought up to date. Such indexes, which are to be placed in the Library, will prove very valuable guides.

The only additions to the Library during the last two years, from June 1899, have been the following gifts :—

1.—Photographs, 5 books. From G. UVEDALE PRICE.
2.—Peu-tsao-kang-nuah. From Mr. KINGSMILL.
3.—Shwoh-wen. From Mr. KINGSMILL.
4.—Mythologie Buddhismus. GRÜNWEDEL.
5.—Sinologische Beiträge für Geschichte der Türkvölker. FR. HIRTH.
6.—13 vols. Imperial Rescripts. Mr. OLIPHANT.
7.—Description of Corea. (Russian).
8.—Zur Pekinger Volkskunde. WM. GRUBE.
9.—Une Inscription du Royaume de Nau-tschao. E. CHAVANNES.
10.—Hainan et la coté continentale voisine ;
and
Itinéraires dans l'Ouest de la Chine. C. MADROLLE.
11.—Map of Waterways near Shanghai.

Besides the regular receipt of exchanges.

A. FORKE,
Hon. Librarian.

Shanghai, 15th June 1901.

Council for 1901-02.

F. S. A. Bourne, Esq.,	*President.*
Rev. Joseph Edkins, D.D.	*Vice-Presidents.*
F. E. Taylor, Esq.	
C. M. Lacey Sites, Ph.D.,	*Hon. Secretary.*
J. West, Esq.,	*Hon. Treasurer.*
A. Forke, Dr. Jur.,	*Hon. Librarian.*
S. P. Barchet, M.D.,	*Hon. Curator of Museum.*
T. W. Kingsmill, Esq.	*Councillors.*
Rev. T. Richard, D.D.	
J. C. Ferguson, B.A.	
E. Lemière, Esq.	

LIST OF MEMBERS

(Corrected to December 31st, 1901)

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

* Indicates a Member who has contributed to the Society's Journal.

Name.	Address.	Year of Election.

Honorary Protector.

His Majesty LEOPOLD II, King of the Belgians.

Honorary Members.

Gaikward, Prince Sampatrao ...	Baroda, India	1898
Hart, Sir Robert, Bart, G.C.M.G., L.L.D.	Inspectorate-General of Customs, Peking	1864
Hughes, P. J., M.A.	4, Whitehall Court, London, S.W.	1868
Marques-Pereira, J. F.	Editor of *Ta Ssi Yang Kao*, 73 & 74, Rue Garrett, Lisbon	1900
Richtofen, Baron von	Colonial Department, Government Offices, Berlin	1880
Zotolli, Père Angelo S. J. ...	Jesuit Mission, Sicawei, Shanghai	1886

Name.	Address.	Year of Election.

Corresponding Members.

*Bastian, Dr. Adolph	Ethnological Museum, Berlin ...	1865
Cordier, Henri	54, Rue Nicolo, Paris	1886
*Edkins, Rev. Joseph, D.D. ...	Custom House, Shanghai	1864
*Fritsche, H., PH.D.	... ...	1877
*Fryer, John, L.L.D.	818, Sixteenth Street, Oakland, California, U.S.A.	1868
Gardner, C. T., C.M.G. ...	C/o Foreign Office, London ...	1900
*Giles, Herbert A., L.L.D. ...	Selwyn Gardens, Cambridge, England	1880
Hepburn, J. C., L.L.D. ...	71, Glenwood Avenue, East Orange, New Jersey, U.S.A.	1864
*John, Rev. Griffith, D.D. ...	Hankow	1864
Keische, Ito, M.D.	Tokio, Japan	1875
*Lindau, Rudolph, PH.D. ...	C/o Auswärtiges, Amt, Berlin ...	1864
Lockhart, William, F.R.C.S. ...	67, Granville Park, Blackheath, London, S.E.	1864
*Martin, Rev. W. A. P., D.D. ...	Peking	1864
*Moule, Right Rev. Bishop, D.D.	Hangchow	1864
*Parker, E. H.	18, Gambier Terrace, Liverpool ...	1877
Rondot, Natilis	20, Rue Saint-Joseph, Lyons, France	1864
Scherewschewsky, Right Rev. Bishop, D.D.	... ...	1864
Széchényi, Count Béla ...	Zinkendorf, Hungary	1880

Life Members.

Beauvais, M. A.	Yunnan-Fu, via Hanoi, Tonkin ...	1900
Bredon, M. Boyd, M.A. ...	9, Cromwell Square, Crosshill, Glasgow	1890
Chavannes, Prof. Edouard ...	Professor du Collège de France, 1, Rue des Ecoles, Fontenay aux Roses (Seine), France	1889
D'Anty, Pierre Bons	Consul de France, Chungking ...	1889
*Drew, E. B.	... ...	1882
Hall, J. C., M.A.	British Consulate, Kobe	1888
Hart, J. H.	C/o Custom House, Shanghai ...	1885
Hippisley, A. E.	C/o Custom House, Shanghai ...	1876
Kranz, Rev. Paul	Shanghai	1897
Lyall, Leonard	C/o Custom House, Shanghai ...	1892

Name.	Address.	Year of Election.
Morse, C. J.	1,825, Asbury Avenue, Evanston, Illinois, U.S.A.	1901
O'Brien-Butler, P. E. ...	British Consulate, Foochow ...	1886
Ohlmer, E.	Custom House, Kiachow	1885
Olcott, Col. H. S.	Adyar, Madras, India	1902
Peterson, Dr. Denton E. ...	Victoria Terrace, Tientsin ...	1887
*Playfair, G. M. H.	H.B.M. Consulate, Foochow ...	1885
Rocher, Louis	... ...	1884
*Taylor, C. H. Brewitt ...	I.M. Customs Service	1885
Trollope, Rev. M. N., B.A. ...	Chemulpo, Corea	1900
Vouillement, E. G.	Luzy Haute-Marne, France ...	1888
Waeber, C.	9, Todleben Boulevard, Riga, Russia	1894

Ordinary Members.

Aalst, Jules, A. van	Custom House, Canton	1888
Acheson, James	Custom House, Kiungchow, via Hongkong	1880
*Allen, H. J.	Keston, Watford, Herts	1872
Anand, A. S.	Tientsin	1879
*Anderson, G. C.	C/o Messrs. Jardine, Matheson & Co., Hongkong	1880
Ball, J. Dyer	Supreme Court, Hongkong ...	1883
Barchet, Dr. H. S. P.	C/o U.S. Consulate, Shanghai ...	1899
Beaune, Th. Mercier	Professeur au College Chasseloup, Laubet, 17 Rue de Bangkok, Saigon	1894
Beebe, R. C., M.D.	Nanking	1889
Bentley, Rev. W. T.	15, Miller Road, Shanghai ...	1888
Bethge, C.	Casa Valentino Molo, Bellinzona, Switzerland	1887
Betz, H.	... ...	—
Bondfield, Rev. G. H. ...	British & Foreign Bible Society, Shanghai	1896
Bottu, A.	Municipalité Française, Shanghai	1889
Bouinais, A. P.	Custom House, Kiukiang	1900
*Bourne, F. S. A.	H.B.M. Assistant Judge, Shanghai	1885
*Bowra, C. A. V.	C/o Custom House, Newchwang	1897
Box, Rev. E.	Shanghai	1897
Brandt, C.	C/o I.M. Customs, Tsingtau ...	1896
Brass, E.	72 Canton Road, Shanghai ...	1894
Bredon, Robt. E., M.A. ...	Deputy Inspector-General of Customs, Shanghai	1885
Brennan, Byron, C.M.G. ...	C/o Foreign Office, London. ...	—
Breteuil, Viscomte de ...	French Legation, Peking	1898
Bright, Wm.	C/o Customs Statistical Department, Shanghai	1885

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Bristow, H. B.	C/o H.B.M. Consulate, Shanghai ...	1877
Browett, Harold	Yuen Ming Yuen Road, Shanghai	1891
Brown, J. McLeavy, L.L.D., C.M.G.	Seoul, Corea	1865
Brown, Thomas	Norfolk House, Cheam Road, Sutton Surrey,	1885
Bruce, Major C. D.	Wei-hei-wai	1900
Buchanan, J. U.	11, Yuen Ming Yuen Road, S'hai	1901
Buchanan, J.	C/o Messrs. Bisset & Co., Shanghai	1887
*Bushell, S. W., M.D.	C/o Foreign Office, London ...	1868
Butler, Count A. von ...	Shanghai	1886
Camera, L.	C/o Messrs. Jardine Matheson & Co., Shanghai	1891
Campbell, C. W., C.M.G. ...	C/o British Legation, Peking ...	1890
*Carles, W. R., C.M.G.	British Consulate Chefoo	1887
Carrall, James W., F.G.S. ...	Custom House, Chefoo	1885
Clark, J. D.	C/o *Shanghai Mercury*, Shanghai	1895
Clennell, W. J....	H.B.M. Consulate, Kiukiang ...	1900
Clifford, Professor O. C. ...	Nanyang College, Shanghai ...	1901
Cocker, T. E.	Custom House, Kowloon, Hongkong	1885
Collyer, Rev. Chas. T. ...	British and Foreign Bible Society, Seoul	1891
Conger, Hon. E. H.	Legation of the United States, Peking	1902
Cunningham, A.	*Daily Press*, Hongkong	1895
Danforth, A. W.	Hua Sheng Cheong Cotton Spinning Co., Shanghai	1887
		1887
Darwent, Rev. C. E., M.A. ...	Yuen Ming Yuen Road, Shanghai	1899
De Groot, Dr. J. J. M. ...	Leyden, Holland	1887
Dennys, H. L.	Secretary's Office, City Hall, Hongkong	1877
Donovan, J. P.	I.M. Customs Service	1891
Dubail, G.	French Legation, Peking	1894
Duncan, A.	Custom House, Shanghai	1896
Elwin, Rev. Arthur	Church Missionary Society, S'hai	1890
Enright, J. A.	Imperial Post Office, Shanghai ...	1901
Ensinger, H.	Imperial German Consulate-General, Shanghai	1901
Ezra, Edward	C/o Messrs. Isaac Ezra & Co., 17, Kiukiang Road	1899
Fairfax, Lieut. B. C.	First Chinese Regiment, Wei-hei-wei	1901
Fell, Walter	C/o Messrs. Cornabé, Ectford & Co., Wei-hei-wei	1900
Ferguson, J. C., B.A.	President of Nanyang College, Shanghai	1896

Name.	Address.	Year of Election.
Fergusson, T. T.	Custom House, Soochow	1900
Fincke, C.	C/o Ostatiatische Lloyd Office, S'hai	1899
Fischer, Emil S.	... ...	1894
Forke, Dr.	Imperial German Consulate, S'hai	1894
Franke, Dr. Otto	German Consulate, Amoy	1900
Fraser, M. F. A.	British Consulate, Chungking ...	1888
Fryer, George B.	C/o Messrs. Butterfield & Swire, Shanghai	1901
Fulford, H. E....	H.B.M. Consular Service	1885
Fung Yee	Taotai's Yamen, Shanghai... ...	1900
Gale, S. R.	Museum Road, Shanghai	1898
Ghisi, E.	2, Hongkong Road, Shanghai ...	1893
Gieter, Professor Leon de ...	C/o Imperial Chinese Post Office, Peking	1899
Goodnow, Hon. J.	U. S. Consulate-General, Shanghai	1901
Grant, Charles	C/o Messrs. Kelly & Walsh, S'hai	1901
Gratton, F. M., F.R.I.B.A., M.S.A.	C/o Messrs. Morrison Gratton & Scott, Shanghai	1889
Gronert, M.	Russell's Buildings, Shanghai ...	1896
Grotmann, Johans	... ...	1898
Guernier, R. C.	I. M. Customs, Shanghai	1901
Guillien, F.	French Consulate, Lungchow ...	1894
Gunzberg, Baron G. de ...	Tientsin	1893
Hackmann, Pastor	... ...	1894
Halbritter, R. H.	C/o Messrs. Carlowitz & Co., S'hai	1901
Hanbury, Sir Thomas ...	C/o Messrs. Iveson & Co., Shanghai	1868
Harrassowitz, Otto	Leipzig, Germany	1896
Hart, Rev. V. C., M.A. ...	Chên-tu	1887
Hauchecorne, A.	French Consulate-General, Chungking	1898
*Henry, A., M.A.	Custom House, Mengtze, par Laokay, Tongking	1881
Hey, E....	Shanghai	1886
*Hirth, Dr. F.	Leipzig	1877
*Hobson, H. E....	Custom House, Shanghai	1868
Hodges, Rev. H. C., M.A. ...	The Deanery, Shanghai	1887
Hoetinck, B.	Swatow	1882
*Hosie, Alex. M.A.	British Consulate, Newchwang	1877
Houston, J.	Custom House, Hangchow ...	1900
Hunter, Rev. S. A., M.A., LL.D.	24 Twenty-Second Street, South Side, Pittsburgh, Penn., U.S.A.	1890
Hussey-Freke F.	Custom House, Kiukiang	1899
Hykes, Rev. J, R., D.D. ...	American Bible Society, Shanghai	1897

Name.	Address.	Year of Election.
Jack, J. B.	... ...	1890
*Jamieson, George, C.M.G. ...	Peking Syndicate, Shanghai ...	1868
Jamieson, J. W.	C/o H.B.M. Consulate, Shanghai ...	1888
Jefferds, M.	Union League, Philadelphia ...	1896
Jesus, C. Montalto de ...	5, Miller Road, Shanghai	1902
Kano, Dr. N.	Kyoto University	1902
Kenmure, Alexander	British & Foreign Bible Society, Seoul, Corea	1877
Keswick, J. J.	C/o Messrs. Jardine, Matheson & Co.	1885
King, Paul H.	Custom House, Pakhoi	1886
*Kingsmill, Thomas W. ...	Kiangse Road, Shanghai	1864
Knights, Capt. A. E.	54, Szechuen Road, Shanghai ...	1896
Krebs, E.	Tsingtau	1895
Kremir, P. P. M.	Custom House, Shanghai	1901
Kuhner, Prof. Nicolas ...	7, Quinsan Gardens	1901
Laufer, Berthold, Ph.D. ...	C/o H'kong & S'hai Bank, Peking	1901
Lay, W. G.	Custom House, Shanghai	1902
Leavenworth, Professor Chas. S., M.A.	Nanyang College, Shanghai ...	1901
Lemière, J. E.	*L'Echo de Chine*, Shanghai ...	1897
Lewis, R. E., M.A.	C/o Y. M. C. A., Jinkee Road, Shanghai	1901
*Little, Archibald J., F.R.G.S. ...	Chungking	1868
Little, Dr. L. S., B.A.	C/o *North China Herald* Office, Shanghai	1879
Little, E. S.	Chaoufoong Road, Shanghai ...	1900
Little, Robert W., B.A. ...	*North China Herald* Office, S'hai	1879
Litton, G. J. L.	H.B.M. Consulate, Szemat, Yunnan	1896
Lockhart, J. H. Stewart ...	Wei-hei-wei	1885
Lund, Dr. Hugo	Kaserngaten 20, or University Helsingfors, Finland	1901
Lutovinow, Archimandrite ...	Russian Episcopal Mission, Peking	1895
Luzac, C. G.	46, Great Russell Street, London, W.C.	1901
Lyman, Professor E. R. ...	Polytechnic Institute, Shanghai ...	1898
Lynch, Dr. J.	Chinkiang	1900
Macklin, Dr. W. E.	Nanking	1900
Macoun, J. H.	C/o Custom House, Shanghai ...	1894
Main, Dr. Duncan	Hangchow	1900
McCallum, C. A.	Custom House, Foochow	1901
McGee, Professor Norman ...	Nanyang College, Shanghai ...	1901
McGilvray, Rev. Donald, D.D.	Diffusion Society, 99, Honan Road, Shanghai	1901
McIntosh, Rev. G.	American Mission Press, Shanghai	1889
Mencarini, J.	Custom House, Hankow	1887
Merz, Dr. C.	German Consulate, Amoy	1883
Mesny, General W.	Shanghai	1890

Name.	Address.	Year of Election.
Messing, Otto	C/o Deutsche Asiatische Bank, Berlin	1901
Miller, H. B.	U. S. Consulate, Newchwang ...	1901
Milles, W. J., F.R.C.S.	Shantung Road, Shanghai ...	1885
Mills, Major D., R.E.	Widey Grange, Cromwell R.S.O., Devon	1888
Moller, O.	Imperial Chinese Telegraphs, S'hai	1895
Moore, Bishop D. H., ...	4, Kungping Road	1901
Moorhead, H. B.	Tientsin	1901
Morrison, G. E., M.D.	Peking	1897
*Morrison, G. J., M.I.C.A. ...	C/o Messrs. Morisson, Gratton and Scott, Shanghai	1880
Morse, H. B.	Custom House, Pakhoi, via Hong-kong	1888
Muller-Beeck, Geo.	C/o German Consulate, Nagasaki	1886
Nielsen, Albert	C/o Custom House, Canton ...	1894
*Nocentini, L.	Via del Proconsolo, 21, Firenzi, Italy	1884
Novion, A.	Custom House, Wenchow	1885
Nully, R. de	Custom House, Shanghai	1884
O'Dowd, J. H.	Editor of *Sport & Gossip*, Shanghai	1895
Osgood, A. J.	C/o N.Y. Export & Import Co., Shanghai	1902
O'Shea, H.	*China Gazette* Office, Shanghai ...	1897
Paulun, Dr.	20, Whangpoo Road, Shanghai ...	1893
Parker, Rev. A. P., D.D. ...	Anglo-Chinese College, Shanghai	1901
Parrott, Dr. H. T.	22, Chaofoong Road, Shanghai ...	1901
Pattersson, J. W.	Custom House, Shanghai	1883
Pelliot, Paul	Mission Archeologique de l'Indo Chine, Saigon	1901
Pettigrew, Hon. R. F. ...	Washington, D.C., U.S.A.	1900
Pichon, L., M.D.	166, Fauberg, St. Honore, Paris ...	1876
Piry, Theophile, ...	C/o Inspectorate-General, Peking.	1885
Plancey, V. Colin de	Seoul, Corea...	1877
Post, Nicholas	... ...	1897
Pott, Rev. F. L. Hawks, D.D.	St. John's College, Shanghai ...	1894
Prentice, John	Shanghai	1885
Raynor, Chas.	C/o Messrs. Carlowitz & Co., S'hai	1886
Reinsdorff, F.	German Consulate, Seoul, Corea ...	1883
Remusat, J. L.	Custom House, Shanghai	1885
Richard, Rev. Timothy, D.D.	Shanghai	1894
*Rockhill, Hon. W. W. ...	U.S. State Department, Washington, U.S.A.	1885
Rosenbaum, S.	Custom House	1896
Rosthorn, A. Edler von ...	... ...	1888
Richardson, J. W.	Custom House, Shanghai	1889
Rich, Capt. W. W.	Shanghai	1900

Name.	Address.	Year of Election.
Samson, J.	C/o Messrs. Reid, Evans & Co., Shanghai	1877
Schab, Dr. von	20, Whampoo Road, Shanghai ...	1901
Schjöth, Fr.	Custom House, Ningpo	1885
Schmidt, K.	C/o Messrs. Carlowitz & Co., S'hai.	1888
Schrameier, Dr.	Tsingtau	1895
Schregardus, N. H.	Custom House, Shanghai	1900
Scott, James	British Consulate, Canton... ...	1893
Seckendorff, Baron Edm. von	... ...	1880
Sheveleff, M. G.	Vladivostock	1891
Sites, Professor C. M. Lacey	Nanyang College, Shanghai ...	1899
Sly, H. E.	British Consulate General, S'hai ...	1900
Snethlage, H.	Shanghai	1885
Southey, Major R.	3rd Baluchis, Shanghai	1900
Southey, T. S.	Custom House, Shanghai	1880
Ste. Croix, F. A. de	C/o Messrs. Dent & Co., Shanghai	1893
Stein, E.	Russian Consulate, Tientsin ...	1894
Stepanov, Simeon T.	C/o Russo-Chinese Bank, Harbin, Manchuria	1897
Streich, K. I.	German Consulate, Swatow ...	1880
Stripling, A. B.	Chemulpo, Corea	1877
Stuart, Geo. A., M.D.	Nanking	1897
Styan, F. W.	Shanghai	1884
Sutherland, H....	Foochow	1876
Symatinkoff, N.	Russian Legation, Seoul, Corea ...	1900
Tachibana, M.	Custom House, Shanghai	1900
Tanner, Paul von	Custom House	1881
Taylor, F. E.	Inspectorate-General of Customs, Shanghai	1885
Taylor, George	Custom House, Shanghai	1891
Thomson, R. L.	C/o *The Times*, London	1896
Thyen, Joh.	Hankow	1894
Ting I-hsien	Inspectorate-General of Customs, Shanghai	1890
Twentyman, J. R.	Shanghai	1894
Upcraft, Rev. W.	Chungking	1900
Valdez, J. M. T.	... ...	1888
Valentin, Professor Jules ...	Nanyang College, Shanghai ...	1901
Villard, R. A. de	Range Road, Shanghai	1895
Visiere, A.	French Legation, Peking	1880
Vitale, G.	Italian Legation, Peking	1894
Voelkel, S.	Pharmacie de l'Union, Shanghai...	1885
*Volpicelli, Z. H.	Italian Consulate, Hongkong ...	1886
Vosy-Bourbon, A.	C/o Messrs. Grenard & Co., S'hai...	1897
Vosy-Bourbon, H.	C/o Messrs. Grenard & Co., S'hai...	1892

Name.	Address.	Year of Election.
Wade, H. T.	C/o Shanghai Club	1886
Wakefield, Samuel	Shanghai	1901
Walshe, Rev. W. Gilbert, B.A.	Diffusion Society, Shanghai ...	1901
Washbrook, W. A.	Custom House, Chinkiang ...	1881
Weiss, F.	German Consulate, General, Shanghai	1901
Wenyon, Rev. Chas.	C/o Wesleyan Book Depôt, London	1892
West, John	C/o Kelly & Walsh Ltd., Shanghai	1901
Wilcox, R. C.	Hongkong	1877
Wilkinson, W. H.	British Consulate, Ningpo... ...	1893
Williams, F. Wells	135, Whitney Avenue, New Haven, Conn. U.S.A.	1895
*Williams, Rev. E. T., M.A. ...	U.S. Legation, Peking	1889
Wilson, Rev. J. Wallace ...	C/o Rev. Timothy Richard, D.D., Shanghai	1901
Wilton, E. C.	British Consulate, Ichang... ...	1900
Wingate, Major A. W. S. ...	Intelligence Department, British Head-quarters, Peking	1900
Wogack, Major-General ...	Tientsin	1893
Wolf, Hermann	Shanghai	1901
Wood, A. G.	C/o Messrs. Gibb, Livingston & Co., Hongkong	1879

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