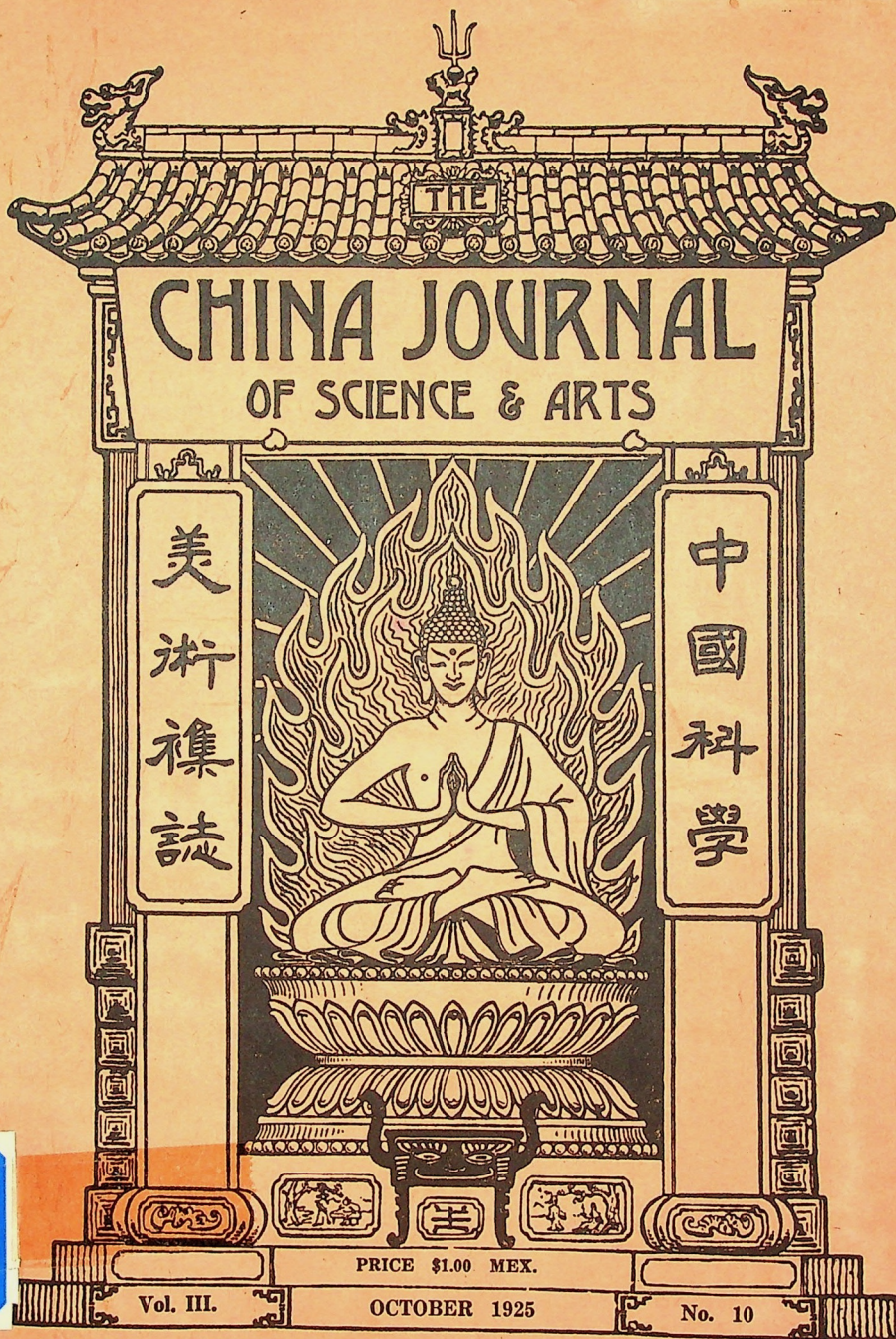




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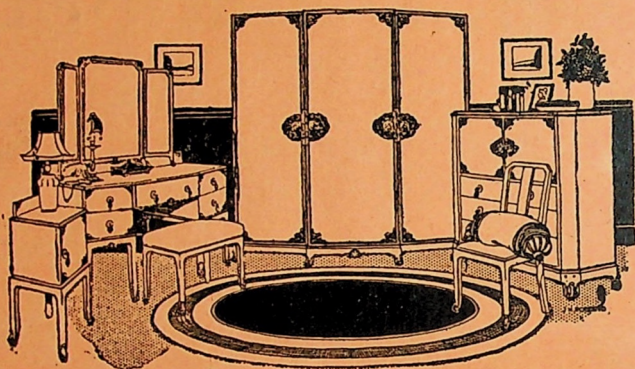
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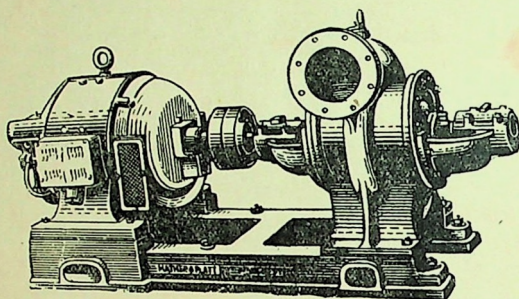
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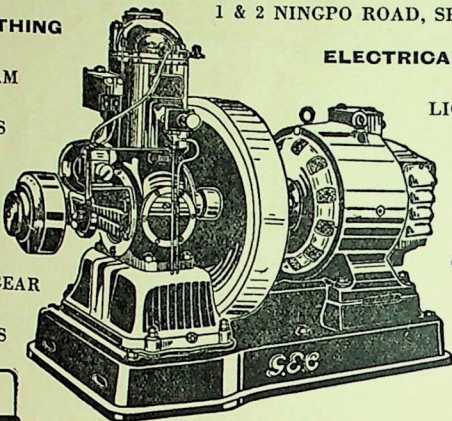
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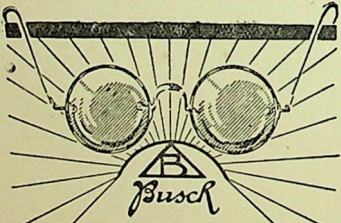


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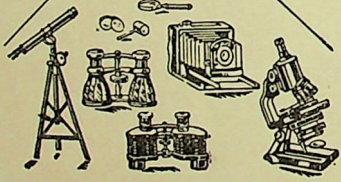


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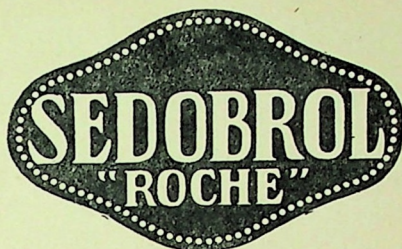
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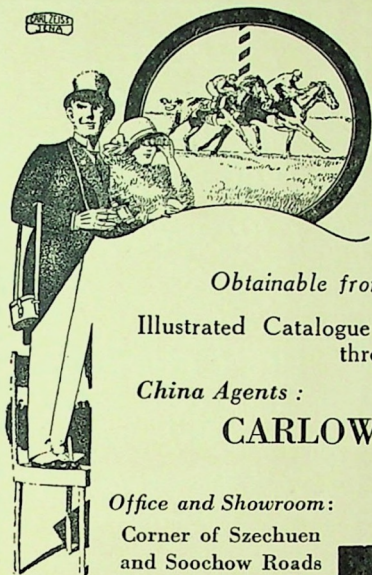
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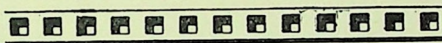
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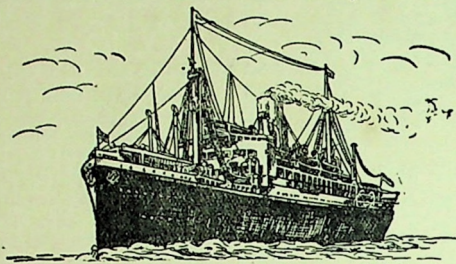
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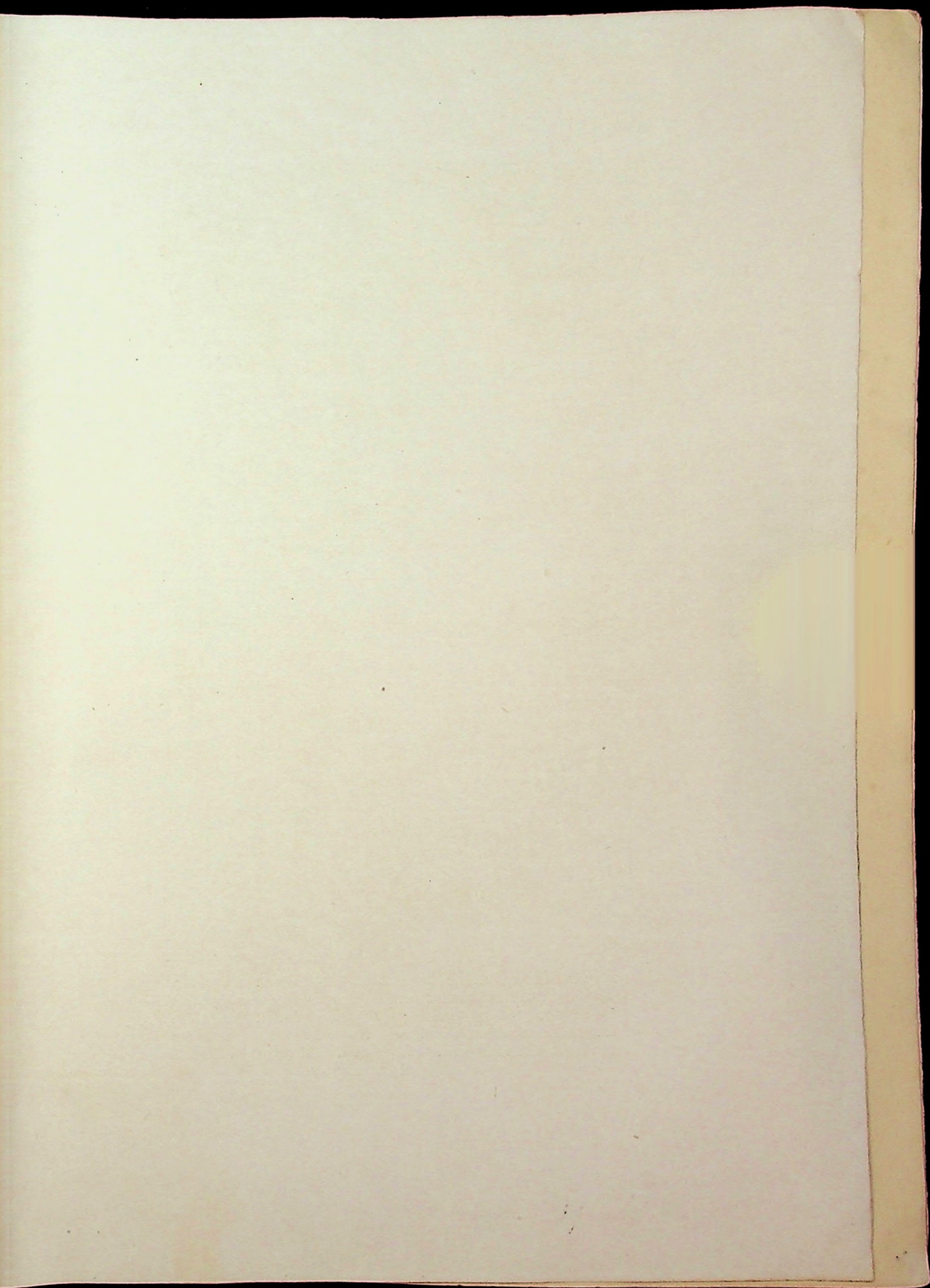




Photo by the Chung Hwa Studio.

A Fine Old Tree on the Shore of the West Lake at Hangchow. The Chinese have always revered Old Trees, believing them to be occupied by Spirits; for which reason they are frequently worshipped. This reverence for Old Trees contrasts strangely with their wanton destruction of Forests throughout the country.

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“CHINA’S SORROW”

BY

ARTHUR DE C. SOWERBY

In these days of political unrest and upheaval throughout this ancient land of China, when the newspapers of the country, both native and foreign, are filled with reports of disturbances of one kind or another, comments upon such questions as extraterritoriality and tariff autonomy, or articles upon strikes and boycotts, the flooding of a few thousand square miles of rich agricultural land, and the drowning or rendering homeless of some thousands of farmers and villagers passes with but little comment.

Yet in normal times it would be realized by the public at large that, in the breaking of the dikes of the Yellow River and the flooding of large sections of Chihli, Honan and Shantung provinces, the country had suffered a national disaster.

During the night of Sunday, September 6th, the inner dike along the right (south) bank of the river near the town of Pu Hsien gave way for several hundred feet, leaving a breach through which the turbid waters poured in a devastating torrent across country, inundating fields and villages, and catching the people in their sleep and drowning many hundreds of them before they could get to safety. It soon filled the enclosure between the inner and outer dikes. Later a second big breach occurred in the outer or main dike, a few miles from Shih-li-pu, which has resulted in the worst flood since 1887. The first reports placed the death roll at 2,500 people drowned, and half a million rendered homeless, but it is probable that by now the number of towns and villages and their inhabitants affected is greatly in excess of this figure, though,

of course, the actual death roll is not likely to have increased much, since it was the suddenness of the first break and the fact that it occurred during the night that caused so many deaths.

On September 27 a further break occurred in the main dike, causing still more flooding.

From more recent reports it appears that the break in the main south dike was made deliberately by the villagers living in the area within the inner and outer dikes in the hopes that the flood-water would be carried away from their land. This selfish action has caused a terrible disaster, the far reaching effects of which cannot as yet be gauged.

Engineers and others familiar with the Yellow River and its vagaries are unable to predict what is going to happen in the present instance. There appear to be several alternative possibilities in regard to the self-disposal of the flood waters. They may follow the general course of the old bed of the Yellow River which existed prior to 1853, when, through a similar breaking of the dikes, it left what is now the course of the Huai River in Kiangsu province and took up its present course. On the other hand it may break into the Grand Canal and follow this northward to the Pei Ho in Chihli, which course, according to the earliest Chinese records, it once occupied. The third alternative is that as the river itself subsides it may retain its present course, while the present flood-waters, finding no outlet, may form a permanent lake in some part of the area now affected. This is what has happened in the Huai River basin. The country on either side of the Yellow River in the vicinity of the present breaks in the dikes is too low-lying for the flood waters to return to the river, while the drop in the land-level in a down stream direction is so slight as to suggest small probability of their finding their way back into the river nearer the coast.

Owing to its tendency to overflow its bank, flood the whole surrounding country and make new channels for itself to the sea, and the consequent enormous loss of life and property on the part of the dwellers on the low-lying plains of this general area, the Yellow River has long been known as "China's Sorrow."

Whether it, an inanimate object, deserves this name is open to debate. We are inclined to think that the real "China's Sorrow" is the temperament of her people, who will submit year after year and century after century to an evil, which, by determined, intelligent and united effort, could, to a very considerable extent, be overcome.

The Chinese are never tired of singing the praises of the great Yü, the founder and first Emperor of the Hsia Dynasty (B.C. 2205), who was appointed by the Emperor Shun to bring under control the rivers of the Empire and drain the floods. He is reputed to have worked incessantly for nine years before he finally accomplished his task by deepening the channels of the rivers and so bringing the waters that lay over the country back into their proper courses and keeping them there.

Deepening the channels is a slogan that the Chinese appear to have forgotten. Instead they have heightened the dikes, at the same time denuding the whole of the hills and mountains that form the water-sheds

of the country drained by the Yellow River of their timber and even undergrowth, with the natural result that the waters have become ever more silt-laden, and the beds of the rivers ever higher.

The fault lies not with the Yellow River, but with the Chinese people and their successive governments from the days following Yü's splendid reign till now; and unless the whole great problem of the conservancy of this mighty river, from Lanchowfu, in Kansu, to its mouth in the Gulf of Pechili, is taken up seriously and solved, China and her teeming millions of peaceful patient farmers will continue to pay the penalty through these periodic catastrophes.

The cost of such an undertaking as the conservancy of so great and troublesome a river would be enormous, but it pales into insignificance when compared with the losses in lives, buildings and crops that have been and will be caused by such floodings as the present.

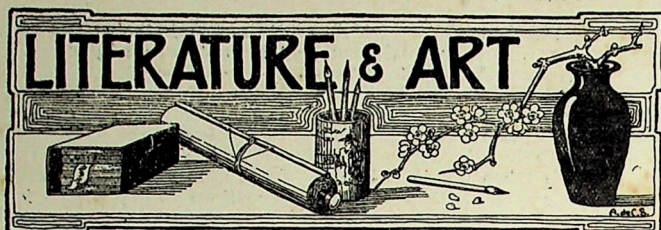
KA PU CHIAO

A hint of laughter gurgled in the night
And there before me hung the Bridge of Dreams—
A perfect circle of soft-purpled light
Half in the sky and half upon the stream's
Slow-heaving breast. Again I felt her smile—
Embraced by that single faultless span,
O'ershadowed by that sombre ancient pile—
As slowly on towards the sea she ran.

Quiet nights : high stars : the city's nearby glow—
Gaunt stone above, seen tremulous below...
Bright skies : free winds : a gateway from the South
Thronged full of ships—the city's open mouth...

And only now and then a single man
Climbs slowly up the bridge's highflung span.

J.H.F.



CHINESE POSTAGE STAMPS

BY

CLIFFORD M. DRURY

Those who are desirous of making collections of old Chinese curios and documents of historical interest can afford to turn their attention to Chinese postage stamps. During recent years there has been a great deal of interest displayed in the realm of philately. Among the ardent stamp collectors of today can be found no less a personage than the King of England himself. He is said to have one of the world's finest collections.

The resident in China, and especially the resident in Shanghai, has an unparalleled opportunity to build up a collection of Chinese stamps. In Shanghai there are a dozen or so Chinese and foreign dealers who have more or less complete stocks. The Philatelic Society of Shanghai frequently conducts stamp auctions. In addition to these there are a few public stamp auctions held each year. Sometimes as much as Tls. 15,000.00 worth of stamps are sold at such an auction. There is real sport in the pursuance of this study.

The postal system of China goes far back into antiquity. The Chinese Postal Department of today declares that the first Government posts were established during the Chou dynasty (1122-255 B.C.). Only government messages were then carried. In about the year 1402 A.D. this postal system was extended to include private messages. In recent times the postal system of China came under the control of powerful letter *hongs* which seem to have given very faithful service. The existence of these letter *hongs* was one of the strong obstacles which Sir Robert Hart faced in 1861 when he first suggested the creation of a National Postal Service. These letter *hongs* together with the old official system continued as late as 1912. Their functions have finally been fully surrendered to the postal department of China.

Postage stamps came as a foreign innovation. The first postage stamp to be used in China was in 1862 when the French Government opened a post office in Shanghai using French stamps. The history of Chinese stamps, however, begins in 1865, when Shanghai brought

A collection of 14 Chinese postage stamps from the 1940s, arranged in four rows. The stamps feature various designs including landscapes, buildings, and symbols, with denominations such as 2, 5, 10, and 20. The text "CHINA" and "POSTAGE" are visible on several stamps.

2nd ROW

3rd ROW

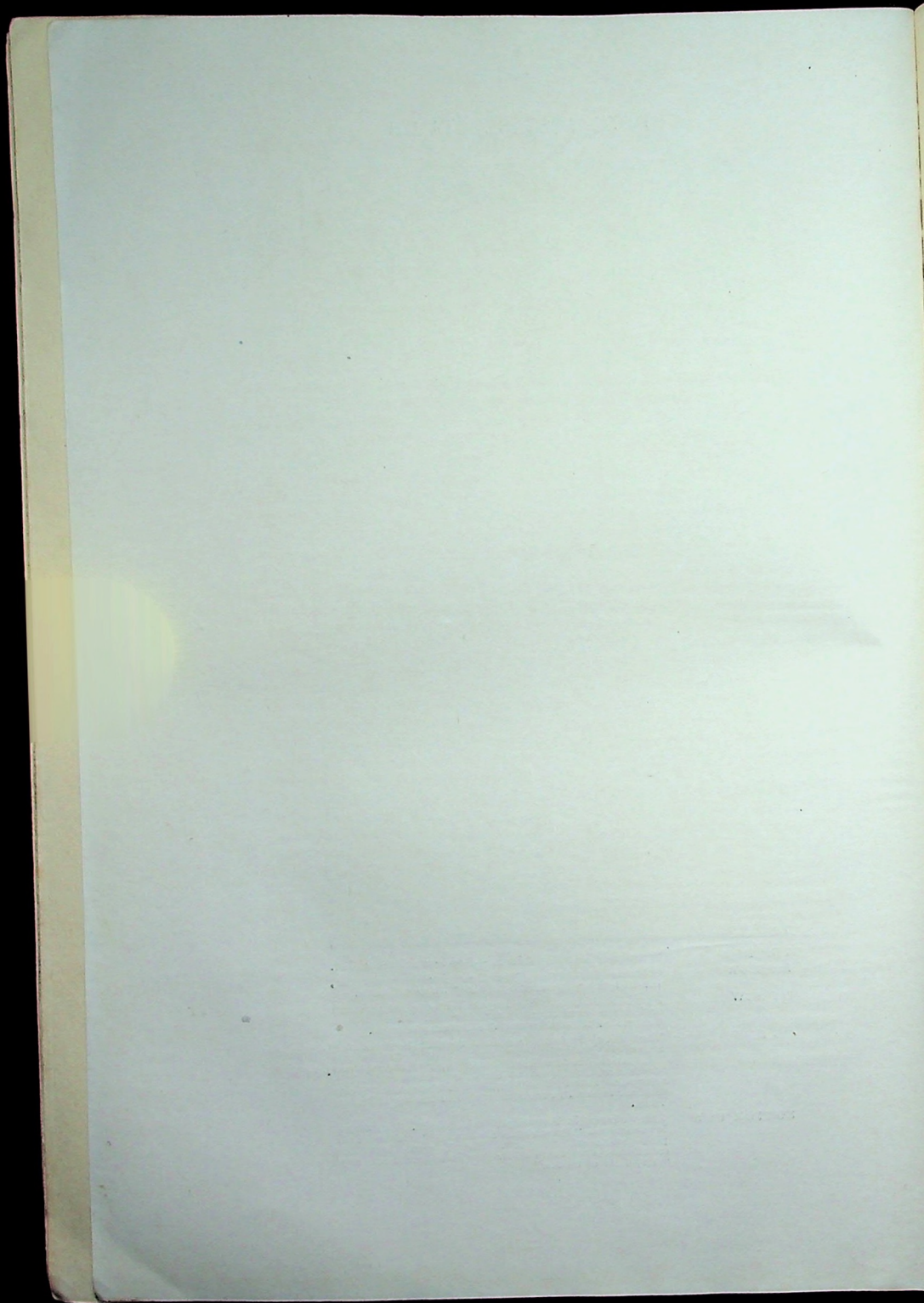
4th ROW

BOTTOM ROW

Provisional issues of the Imperial Post showing small and large surcharges over the last issue of the Custom's Post stamps and the Revenue stamps.

The \$5.00 is from the first regular issue of the Imperial Postal Department. Notice the words "Imperial Chinese Post" and how the first two words are transposed in the stamp representing the succeeding issue. The Temple of Heaven stamp is one of those issued in commemoration of Emperor Hsuan Tung.

Stamps from the Transition Period, 1912. The 3 cent is surcharged "Provisional Neutrality" and bears the post mark of Foochow. The 1 cent bears the cruciform surcharge. The vertical surcharge says "Republic of China."



CHINESE POSTAGE STAMPS

out its first issue. These stamps bore the picture of a writhing dragon. They were given values in candareens *i.e.*, $\frac{1}{100}$ of a tael. The Shanghai municipality continued to issue its local stamps up till 1896, or the year before the first regular issue of the Imperial Government appeared.

In addition to the local post stamps of Shanghai, there were a number of treaty ports which also brought out issues. Most of these treaty port issues appeared in 1895. Chefoo was the earliest, coming out with its issue in 1893. The names of these port cities are Amoy, Chefoo, Chinkiang, Chungking, Foochow, Hankow, Ichang, Kiukiang, Nanking, Weihaiwei, and Wuhu.

The postage stamp history of China following the treaty port issues can roughly be divided into four periods. The first period is that of the Custom's Post and extends from 1878 to 1897. During this period three separate issues appeared. These are roughly known as the issues of 1878, 1885, and 1894. They were all given candareen values.

The issues of 1878 and 1885 each had three stamps, 1, 3, and 5 candareen values. The issue of 1878 was re-divided into three different sets which appeared in the years 1878, 1882, and 1883. While the design and the colours were the same—thus making them all belong to the same issue—we find differences in perforations, width of margins, and weight of paper.

The issue of 1894 contained nine stamps, the values being 1, 2, 3, 4, 5, 6, 9, 12, and 24 candareens. The last three stamps of this set were rectangular in shape. These stamps were lithographed in Japan and were issued in commemoration of the sixtieth birthday of the Empress-Dowager. This set is commonly known as the "Jubilee Issue."

The second period of the Chinese post proper extends from 1897 to 1912, and can be known as the period of the Imperial Post. In 1897 the values on the stamps were changed from candareens to cents. The stamps of the Jubilee issue were surcharged with the new values, which ranged from $\frac{1}{2}$ c. to 30c. At the beginning of this period a new set of stamps was ordered from Japan, but until these stamps were ready the surcharged "Jubilee" stamps had to serve.

The surcharges were made in Shanghai. A quantity of the stamps were surcharged with a small numeral. The supply of these gave out. The new stamps had not arrived. The postal authorities therefore rushed off a new set of the "Jubilee" stamps, which were to be immediately surcharged. These stamps, lithographed in Shanghai, are of a distinctly different shade from those lithographed in Japan. It so happened that a few of these were irregularly issued before they had received the proper surcharge. These are rare and hence are very desirable in the eyes of the collector. This new set was surcharged with numerals larger than the first set. Thus collectors will easily be able to obtain two sets of the surcharged "Jubilee" stamps: one set Japanese print with small numeral surcharge, another set Shanghai print with large numeral surcharge.

But there are still further distinctions which complicate the issue. When the second set of stamps was being surcharged a small quantity

of the Japanese print was discovered unsurcharged, so these were given the large numeral surcharge. These are very difficult to find. Still another distinction appears when the distance between the Chinese characters in the surcharge and the numeral was changed from $2\frac{1}{2}$ mm to $1\frac{1}{2}$ mm. The change in width appears only in the large surcharge, in both the Shanghai and Japan print. The narrow surcharge is extremely rare.

The "Jubilee" set was not the only set surcharged. The issue of 1885 was also so treated with both large and small numerals. The large numeral surcharge is the most desirable. These three stamps sell for from \$4.00 to \$7.00 apiece in the local market. There was also a set of stamps, known as the Revenue stamps, which were also surcharged though, they were never used for the purpose designated. Some of these sell for hundreds of dollars today.

These provisional surcharged stamps were not in use for many months. Late in the year 1887 the new issue of twelve values ($\frac{1}{2}$, 1, 2, 4, 5, 10, 20, 30, and 50 cents and 1, 2, and 5 dollars) arrived from Japan. These stamps bore the words "Imperial Chinese Post." They were lithographed on paper watermarked with the Yin-yang symbol of Chinese geomancy. These stamps are rather erroneously referred to as the "Japanese plates." Being lithographed they were printed from stones and not from plates.

For various reasons this set was deemed unsatisfactory and after a few months use it was superseded by a new set which appeared in 1898. This set had the same values and the same design, but appeared in better colours. It was engraved and printed by Waterlow and Sons in London. Since this set appeared so soon after the set of 1897 it meant that few of the first set were sold. Consequently the 1897 set is today highly esteemed by collectors. It has also the honour of being the first regular issue of the Chinese Government.

The 1898 issue came out with the same type of paper having the same watermark. There was a change in the words, however. The new wording was "Chinese Imperial Post." The first two words were interchanged. In 1902 this set was reprinted on ordinary white wove paper. The beginner in Chinese stamp collecting will experience some difficulty in differentiating these two sets. The second set is printed on more opaque paper. In the first issue the design of the stamp can be seen through on the back of the stamp. The first issue also has a smaller number of perforations than the second. The 1898 issue is more expensive than that of 1902.

Between the years 1902 and 1907 there was considerable experimenting with the colours of the five cent stamp. One can pick up rather easily the following colours: light scarlet, yellow, buff, dull violet, and light violet. It is easy to get at least twelve different varieties of this stamp.

During this same period three more stamps were added to the set. These were the 3, 7, and 16 cent values. China by this time had adopted the regulation colours of the Universal Postal Union, and therefore changed the colours of the 2, 4, and 10. This also accounts for the

CHINESE POSTAGE STAMPS

change of colours in the 5c. There are not the varieties in the 2, 4, and 10 that there are in the 5c.

In October, 1903, a special stamp appeared at Foochow which was issued because a typhoon delayed the arrival of a steamer bringing fresh stocks of stamps to that city. On the 2nd and 23rd days of that month the post office ran out of the 1c. stamp. The postmaster rose to the occasion and cut the 2c. scarlet diagonally and sold each half for 1c. These stamps now sell on their original cover for about \$12.00 apiece in the local market. There are many forgeries and the buyer must study very carefully the postmark, measuring the size of the letters and comparing the measurements with the standard, which can be found printed in various stamp catalogues.

In 1909 a beautiful set of three stamps, each in two colours, with the picture of the Temple of Heaven appeared. These were issued in honour of the accession of the Emperor Hsuan Tung.

We now come to the third period in the history of Chinese postage stamps. This can be designated the period of transition. It marks the time when the republic superseded the monarchy. The period falls in the year 1912.

The revolution began in November 1911. At first the postal department endeavoured to remain neutral. In pursuance of this policy the set issued 1902-10 was horizontally surcharged with characters meaning "Provisional Neutrality." All fifteen denominations of that issue were thus overprinted. Only four of them, *i.e.*, the 3c. and 1, 2, and 5 dollar, were sold and these at the city of Foochow. Hence this issue is known as the Foochow issue. Only a limited number were sold, therefore these stamps are very dear and really far beyond the reach of the average collector.

Due to the disapproval of the republican leaders this issue was immediately withdrawn. Some of the stamps which were surcharged horizontally with the characters meaning "Provisional Neutrality" were resurcharged, this time vertically with the characters meaning "Republic of China." Thus we find today these stamps with the cruciform surcharge. They, too, are very expensive due to the fact that so few were sold. The majority were sold at Nanking and hence this issue is known as the Nanking issue. However, this set also must have received the disapproval of the republican leaders, for it, too, was immediately withdrawn. It is reported that only two of these stamps—these of the $\frac{1}{2}$ c. values—were actually sold in Shanghai. Urgent telegrams arrived from Peking demanding their withdrawal only half an hour after some had been put on sale. Many a stamp collector has wondered where those two stamps now are. Perhaps some amateur has them in some small collection, little realizing the great value placed upon them.

Following the period of the transition we come to the period of the Republic—that in which we are now living. Even as in the days of the Empress Dowager, the postal authorities, on the declaration of the Republic, immediately ordered a new issue, but until this could be ready, former issues were taken and surcharged. This time the issue of

1902-10 was taken and surcharged vertically with the words "Republic of China." The surcharging was done both in London and in Shanghai. There is a noticeable difference in the shape of the characters in the two surcharges. The dash through the top character in the London surcharge is longer than that in the Shanghai one. Hence these two sets are commonly known as the long and the short surcharges. The Commercial Press in Shanghai put out a few surcharges of the 1 and 2c. values.

The first purely republican stamps appeared in 1912, when the two sets of rectangular stamps bearing the pictures of Sun Yat Sen and Yuan Shih-kai appeared simultaneously. The first set is designated the 'Revolution' issue, while the second is known as the 'Republic' issue. These each had twelve values as follows: 1, 2, 3, 5, 8, 10, 16, 20, and 50 cents, and 1, 2, and 5 dollars. These stamps were issued by the Bureau of Engraving and Printing in Peking. However, because of their largeness in size, they were not practical and were withdrawn after a few months' use. It is possible to buy these two sets today in the local market for about \$30.00. Large quantities, especially of the Sun Yat Sen set, were destroyed when withdrawn.

In 1913 the "junk, reaper, and temple" issue appeared. These stamps were printed in London and appeared in 19 values ranging from $\frac{1}{2}$ c. to \$10.00. When the world war came the postal authorities had considerable difficulty in obtaining delivery, so new contracts were let to the Bureau of Engraving and Printing in Peking. They brought out a set in 1917, which was remarkably similar in design and colour to the London issue. In 1919 three new values were added, the $1\frac{1}{2}$ c. 13c. and the \$20.00. In general the London engraving is softer.

In 1922 a second Peking issue of this stamp began to appear. New plates had been made. Some of the colours had been changed and the stamps were a little narrower. Two stamps were surcharged. The 3c. was surcharged with a red 2. A year or so later the new 4c. appeared surcharged with a small 3.

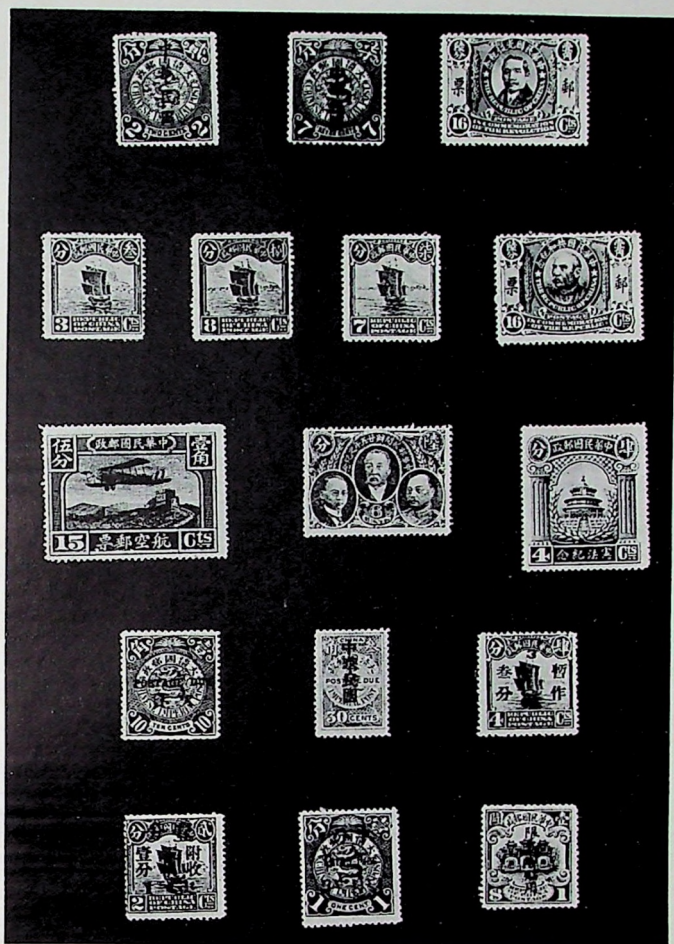
In 1921 a set of four rectangular stamps appeared in commemoration of the 25th anniversary of the establishment of the national postal system. These bore the pictures of the President, the Premier, and the Minister of Communications.

Two years later another commemorative issue appeared bearing the picture of the Temple of Heaven. This issue of four values, 1, 3, 4 and 10c., was brought out in commemoration of the promulgation of the constitution.

In 1921 an airmail set of five values, 15, 30, 45, 60, and 90c. appeared. These are beautiful stamps bearing the picture of an aeroplane flying over the great wall. These stamps were used very little. It is reported that the mail made six flights between Tsinanfu and Peking. A few letters were also carried between Peitaiho and Peking.

The territorial issues of China include the stamps of the current issue which were surcharged in 1911 for use in Tibet. These were surcharged in three different languages, Chinese, English and Tibetan. We may well wonder if there are any other stamps in the world surcharged

CHINESE POSTAGE STAMPS



TOP ROW

First two stamps of the Imperial Post surcharged "Republic of China." The long stroke in the top character is the London surcharge, the short stroke is the Shanghai print. Compare the 16 cent Sun Yat Sen with the same stamp in the second row which bears the picture of Yuan Shih-kai. Besides the difference in the picture there is also a difference in the printing under the picture. The top is in commemoration of the Revolution, the lower in commemoration of the Republic.

2nd ROW

First three stamps are of the "junk, reaper, and temple" set, representing respectively the 1st Peking, London, and 2nd Peking Prints.

3rd ROW

First an aeroplane stamp, second one of the 1921 set issued in commemoration of the 25th anniversary of the postal service, and the third issued in 1923 in commemoration of the promulgation of the new constitution.

4th ROW

One of the first postage due stamps issued, bearing the current issued surcharged. The second is one of the imperial post due surcharged republic. The third stamp is one of the latest surcharges to appear in the post office.

BOTTOM ROW

First stamp surcharged to sell for famine relief purposes. Second stamp issued for Tibet, surcharged in three different languages. Third surcharged for use in Sinkiang province.

[Faint, illegible text, likely bleed-through from the reverse side of the page]

CHINESE POSTAGE STAMPS

in three languages. Currency in Tibet is very scarce, hence we have very few used copies of this set.

Since 1915 all of the current issues have been surcharged for use in Sinkiang province. The first set was surcharged in Shanghai, the second in Peking. There is a distinct difference in these surcharges. Money is so depreciated in Sinkiang that unless the stamps used there were especially marked, they could be purchased and resold in China at considerable profit, sometimes as much as 40 per cent. Hence the need of the surcharge.

Among the special issues are the postage due stamps which first appeared in 1904. The first six values of the current issues were surcharged with the words Postage Due. This was followed by a series of eight blue postage due stamps. In 1911 the first two values of this issue were changed from blue to brown. Foochow, Shanghai, and London issued special surcharged "due" stamps. The Foochow set is very rare, being worth from \$3,000.00 to \$4,000.00 in the opinion of one of the best known of the local dealers. In 1923 a new set appeared which is still being used.

In 1919 the three stamps, 2, 4, and 6 cent values, were surcharged with values one cent less than the face value. The postal value was the surcharged value. The purchaser paid the old face value, thus voluntarily giving one cent for each stamp purchased for famine relief purposes.

It is possible for a moderate sum to build up a fairly complete collection of Chinese stamps. And of what other large country is this true? It takes almost the pocket-book of a millionaire to complete a collection of United States stamps. At present interest in Chinese stamps is largely monopolized by foreigners. However, the number of Chinese collectors is rapidly growing. When China begins to have a real interest in her own stamps, then it will be extremely difficult to build up a collection, for the supply of old Chinese stamps is decidedly limited.

Collecting Chinese stamps is real sport. There is genuine pleasure to be found in searching through the dealers' books for old Chinese stamps and in attending the stamp auctions. And in addition to the appeals of pleasure, one may be sure that money well spent in Chinese stamps is an investment. The values are rising every year. The present is the time to begin a collection.

THE CIVILIZATION AND RELIGION OF THE SHANG DYNASTY

BY

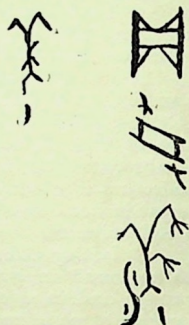
J. H. INGRAM.

(Continued from page 483).

AGRICULTURE.

The cereals that are mentioned are the two varieties of millet, wheat, and rice. It is strange that beans are not spoken of, but it may be that they were considered unsuitable for sacrificial purposes. The fruits are: plums, apricots and mulberry, while the only nut mentioned is the chestnut.

年 黍 是 卜
否 之 收 問



"Inquiry is made to know if a harvest of millet will be reaped the present year."

FIG. 6

Silk is mentioned and it was both twisted into thread and woven into fabrics. It is possible that the nets which were used for catching large animals were made of heavy silken cords. Silk clothing was in universal use. The abundance of fur-bearing animals provided clothing for all. It seems probable that many had no other clothing: when warm weather came the coat was discarded and the upper part of the body was naked. There was no other material which the masses could obtain for clothing when they laid off their skins and furs: cotton was not yet cultivated. It seems probable that the present habit of dispensing with all upper garments when warm weather makes them uncomfortable originated because a thinner material was not at hand to take the place of the heavy skin coat. Farm labourers dispense with upper garments during the summer, and it is a common sight to see a merchant feeling

THE CIVILIZATION AND RELIGION OF THE SHANG DYNASTY

perfectly clad if he has on only shoes and trousers. Mencius says that those who were 70 could wear silk and eat meat. But if one waited until that age before wearing upper garments in summer, it would be difficult to break this lifelong habit. The statement of Mencius makes us realize that silk garments were not very plentiful or easily obtained even in his time. The weaving of silk was known to the people of the Shang Dynasty, and it seems certain that the art was handed down from the Hsia Dynasty, as the Great Yü is said to have worn a robe which was woven in black and white.

The raising of domestic animals and farming seem to have been the principal occupations. The animals raised were: horses, cattle, hogs, sheep, goats and dogs. All of these were at times used in sacrifice, except the horse. Sheep are distinguished from goats as the character for sheep has silk added to it, see Fig 7.

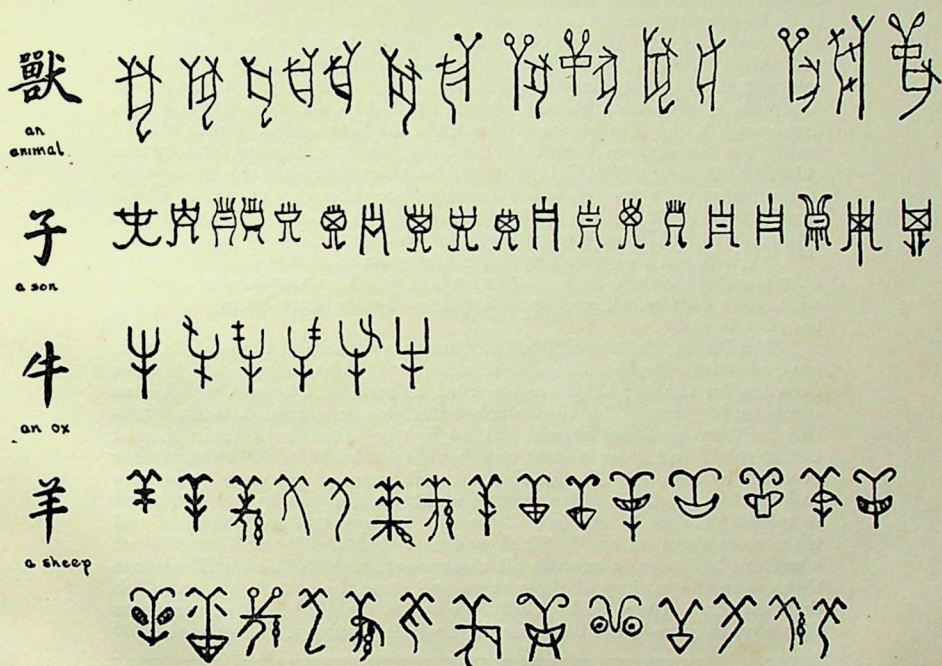


FIG. 7

The Emperors personally inspected the animals which were about to be sacrificed. Reptiles were numerous. Inquiries are now and then made as to whether the Emperor would be bitten by a serpent if he proceeded to such and such a sacrifice on foot. They apparently did much walking. Carts are frequently mentioned and Confucius affirms that the Yin Dynasty style of cart was in use in his day. Carts were used in hunting, and while there is no definite statement that carts were used for military purposes, yet scholars agree that this must have been the case. The dynasty changed its name from Shang to Yin in 1401 B.C.

ADMINISTRATION

The founder of the Tang Dynasty had a counsellor who gave him the following advice: "He who finds instructors for himself, comes to the supreme dominion; he who says that others are not equal to himself, comes to ruin. He who likes to ask, becomes enlarged; he who uses only himself becomes small. Oh! he who would take care of his end must be attentive to his beginning."

The ministers who served the Emperors seem to have had much authority. When Ch'eng T'ang the founder of the Dynasty died, his minister, I Yin, was responsible for the proper conduct of the new ruler, T'ai Chia.* T'ai Chia failed to come up to the standard which I Yin demanded, and I Yin removed him from the throne and caused him to reside for three years beside the grave of his grandfather, the former ruler. This caused T'ai Chia to mend his ways and after the three years of mourning were over he again ascended the throne and proved to be a worthy ruler. The following is some of the advice, recorded in the *Shu Ching*, which I Yin gave to this young sovereign:

"When you hear words against which your mind sets itself, you must inquire whether they be not right; when you hear words which accord with your own mind, you must inquire whether they be not contrary to what is right."

The Prime Minister of Wu Ting, who ascended the throne 1324 B.C., gave his sovereign the following advice: "It is the mouth which gives occasion for shame; they are the coat of mail and helmet which give occasion for war. The upper robes and lower garments for rewards (for military prowess) should not be lightly taken from their chests; before shield and spear is used, one should examine himself." On another occasion he says: "The indulged consciousness of goodness is the way to lose that goodness. Boasting of ability is the way to lose the merit it might produce." Again: "Do not be ashamed of mistakes and thus make them crimes." Since we know that the Shang Dynasty had a written language to express all their ideas, we can feel confident that these were the sayings of their sages and were the foundation on which their civilization was laid. Confucius states that in his time, the Chou Dynasty, they used the calendar of the Hsia Dynasty. Thus over 2000

*The son of the founder of the Shang dynasty, the heir apparent, is supposed to have died before his father, thus it was the son of the heir apparent who succeeded his grandfather.

THE CIVILIZATION AND RELIGION OF THE SHANG DYNASTY

years before Christ they had determined the length of the year and fixed the months so that they conformed to it. The intercalary month was always placed after the twelfth month. It was either called the thirteenth, or the last month.

RELIGION.

Because the religious ideas of the Chinese have so many points of resemblance with those of the Babylonians, it is difficult to believe that they had independent origins. The distance from the borders of the civilization of the Euphrates valley to the borders of the region where we first find the Chinese is not great, and there are no barriers which prevented intercourse.

In looking over the history of the origin of written languages we find that its first use was for keeping religious records. In the Shang Dynasty the great bulk of records which have recently come to light are of a religious nature. What are some of the features of the Chinese civilization which are like those of Babylonia?

Ancestral worship.

The worship of Heaven and Earth.

The addressing of gods by their spirits. In the *Shu Ching* this is frequently seen. Emperor Ch'i, of the Hsia Dynasty threatened to slay those who disobeyed him before the spirits of the Land. (Earth).

The sending of the spirit of the dead away from the earth, soon after he has breathed his last.

Shamans. These were persons who were supposed to have influence with spirits and demons and prevented their working destruction.

To this day certain persons are known as magicians (Shamans).

The use of sixty as a measure of time. Sixty is the length of the Chinese cycle which corresponds with the Babylonian custom.

The Honan relics are the record of the requests of the royal house during the Shang Dynasty. These requests are addressed to the "imperial ancestor" and also to the spirits in general. We have 23 emperors and 78 men who were worshipped. Ancestral sacrifices were much more complicated then than they are at the present time. There are four different varieties mentioned.

1. Mao 卯 To kill an animal and present it as an offering.

2. Ch'en 沈 To kill and immerse the carcass in water.

3. Mai 埋 To kill and bury the carcass in the ground.

4. Liao 燎 To kill and offer as a burnt offering.

Before the offering was made the Emperor read a statement, perhaps this was to inform the ancestors or ancestor of the needs of the day. When the offering was to a single ancestor he is addressed as the Imperial Guest. 賓 When two or more were addressed they were designated *Shih*, 示. The last character in the name of the Emperor was one of the Heavenly stems, it is supposed that this character indicated the day of his

birth and they were always sacrificed to on a day which had the same heavenly stem.

China's neighbours have all been followers of Shamanism, but in China Shamanism, pure and simple, has lost its hold on the people, especially the more enlightened, and Ancestor Worship, a modified Shamanism, has taken its place. A people who produced such men as Confucius, Lao Tze, Mo Tzu and Mencius, as well as the older and less known leaders who moulded the civilization of the Shang and Hsia Dynasties could not have been satisfied with chicanery and stage play. The more light we get on these ancient worthies the higher they rise in our estimation, as men of great intelligence and integrity.

We will now for a moment turn to another subject. Mr. L. C. Hopkins has done much research work, not only on the Honan Relics, but also on the characters on old bronzes. In the *New China Review* for 1920, he has an article: "The Shaman or Wu." In this article he studies the origin and development of the character *Ling* 靈. Mr. Giles' definition of this character is: "Spiritual, divine, efficacious, a coffin with a body in it!" One of the definitions that Kang Hsi gives is: "A Shaman." Mr. Hopkins shows very clearly that *Ling* was one name for Shaman.

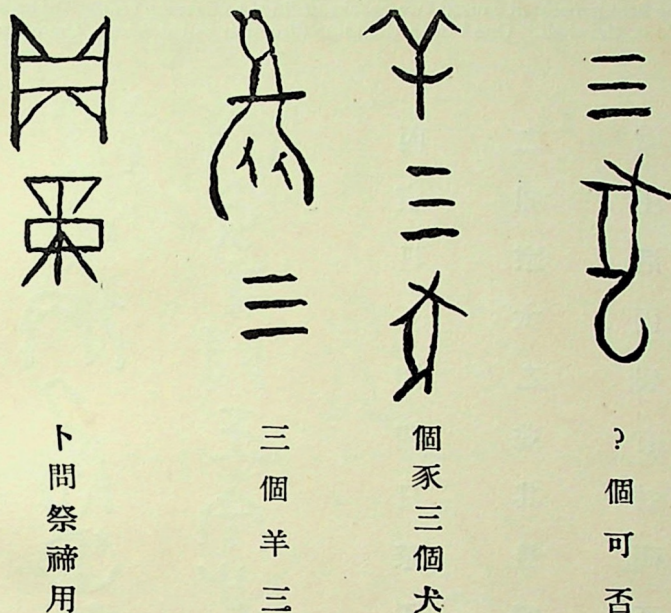
The custom of regarding their ancestors as Shamans was of long standing and possibly of Babylonian origin. Thus they had two kinds of Shamans, the professional and the spiritual, their ancestors. The professional Shamans did not stress the necessity of serving the ancestral, as they were anxious to retain all the authority possible. Owing to the high state of mental development of the Chinese, they abandoned the professional Shamans because their dancing and swooning and walking through fire failed to produce the mediation with the spirits and demons which they expected, and turned to their ancestors, the spiritual Shamans, to effect this mediation. While on the earth their parents loved and provided for them, now that they were removed to the Spirit World they were cognizant of conditions in that realm and could exercise their efforts for their children to far better effect than could the professional Shamans with their ludicrous performances. We will continue to look to and trust our parents; we will ask them in the Spirit World to continue their efforts on our behalf. They will not trifle with us as the professional Shamans have done, they are our blood and kin.

In some such manner as this Ancestor Worship deposed the Shaman of his office, and the religion of China made a great step forward, as the worship of revered and beloved ancestors was far nobler than being under the sway of magicians whose great object was to keep their followers in ignorance and superstition. We are unable to determine when this change occurred, but tradition affirms that Yao abdicated in favour of Shun in his ancestral temple, 2255 B.C. and the founder of the Shang Dynasty decreed that Ancestral Worship was the most important function in the court ceremonials. Shamanism has a strong hold on the masses to the present day, though ancestral worship Taoism and Buddhism have obscured its real standing.

Among the ceremonials there is a yearly sacrifice known as *Ti*. No one but the Emperor could officiate at this service, and it was offered to

THE CIVILIZATION AND RELIGION OF THE SHANG DYNASTY

the most remote ancestor of the founder of the dynasty. There are several instances in these records where this sacrifice is mentioned. There is another place where the characters *Shang Ti* are found. They seem to stand for the Supreme Being. It is probable that the name of God was brought in from Babylon with the script. The name occurs frequently in the *Shu Ching* and in other parts of the Classics, but beyond being the Creator and Supreme Ruler, there is but little concerning His



Inquiry is made concerning the sacrifice *Ti*, (this sacrifice was known as the "Great Sacrifice," was only celebrated by the Emperor, and was offered to the remotest ancestor from whom the founder of the dynasty traced his descent). A large bird is at the head of the list. It is pictured as larger than the sheep and pig. Ostriches were plentiful in these regions during the Pleistocene period and it may be that they were here during the Shang dynasty. If this pictograph represents that bird then the request would read as follows:—

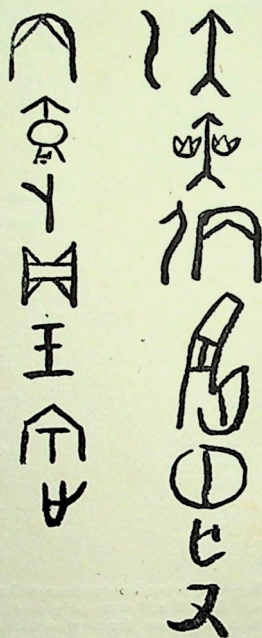
- "Will three ostriches (?)
- "Three sheep
- "Three pigs and a dog be acceptable?"

FIG. 8.

attributes. They seem to have felt sure that their ancestors, the mediators between them and the spirits, would attend to all such matters, and there it was left. These records give no evidence of the Chinese originally being monotheistic.

The tortoise shell was used for divining. The part used was the plastron, the flat bottom plate. A gouge was made in it with a sharp bronze instrument, a lighted piece of incense or something of this nature was placed on one side of this gouge and a portion of the shell burned away. The heat generated caused two cracks or lines to develop on the opposite side of the shell. One ran in the same direction as the gouge, the other

的	之	丙
王	祖	寅
后	宗	日
丙	太	卜
妣	乙	問
有	並	明
妨	其	日
碍	最	祭
否	顯	祀
	赫	王

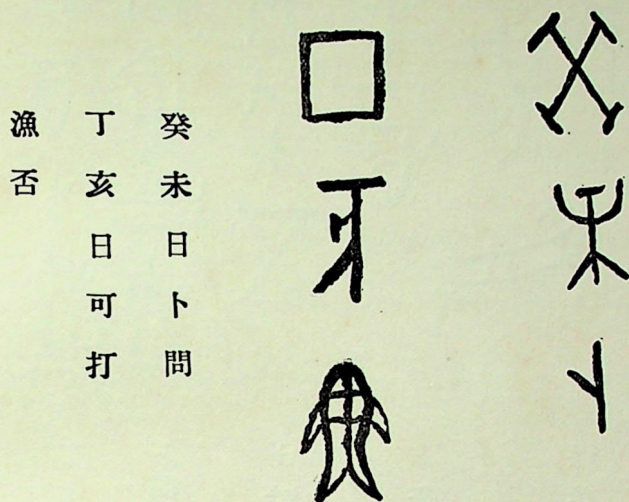


"On the day Ping Yin, inquiry was made if on the morrow there would be any objection on the part of my Imperial Ancestor, T'ai I, and his illustrious Queen, Ping Pi, receiving Sacrifice?" T'ai I is the posthumous name of Ch'eng Tang, the founder of the dynasty, who began his reign B.C. 1766.

FIG. 9

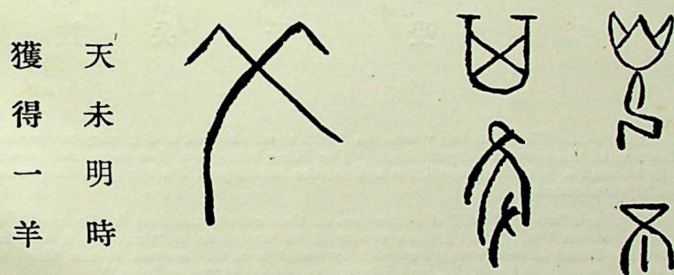
THE CIVILIZATION AND RELIGION OF THE SHANG DYNASTY

formed an angle with this line and the nature of this angle indicated the answer, whether favourable or otherwise. This was not only the means they used to learn the wishes of the Imperial Guests, (Ancestors) but it also was used for every form of divination of minor importance.



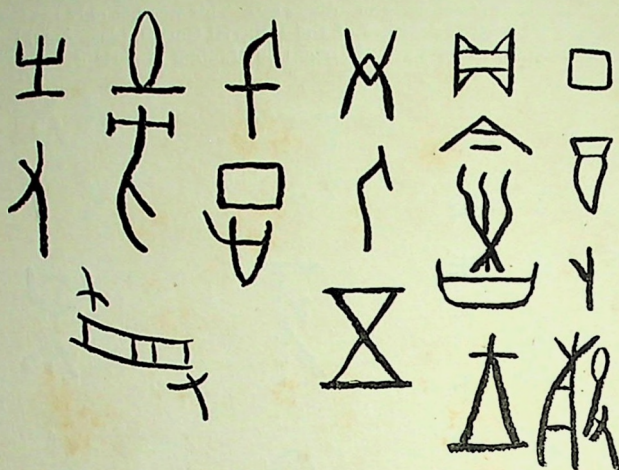
"On the day Kuei Wei, inquiry was made to know if on the day Ting Hai it would be propitious for fishing."

FIG. 10



"Before daylight an antelope was captured(?)." This record is given in order to show the difficulty of interpretation.

FIG. 11.



保
佑
否

人
征
土
方
受

王
給
予
五
千

卜
問
今
日
出
兵

丁
酉
日
擊
鼓

On the day Ting Yu, the "wooden fish" (?) was struck and inquiry made with reference to the present (expedition). The King has given five thousand men in order to send a punitive expedition against the country of T'u Fang, Will protection be vouchsafed?

There are two unidentified characters in this entry, the first is the fourth in the first row on the right. I have ventured to translate it "wooden fish," the hollow log found in temples and carried by watchmen, the second is the third in the second row from the right, and I have translated it "expedition."

FIG. 12

THE CIVILIZATION AND RELIGION OF THE SHANG DYNASTY

The variety of the petitions is great, the following are specimens :

Requests as to whether the Imperial Ancestor desires to receive a sacrifice at a certain time. (See Fig. 9.)

Requests as to the number of animals, colour, male or female.

Requests as to whether the sacrifice can be advanced or delayed a day or two.

Requests to know if a harvest would be gathered. (See Fig. 6).

Requests to know if the millet would produce a crop.

Requests to know if the Emperor should go hunting.

Requests to learn if the Emperor should go fishing. (Fig. 10).

Requests for men to attend to the Emperor's cattle and fields.

Requests to know if there will be wind on a certain day. (See Fig. 4).

Requests for rain.

Requests for the rain to stop.

Requests to know if a raid should be made on a certain region.

Requests to know if war should be declared.

Requests to know if a certain district is conquered, will the inhabitants receive the visitors and give them allegiance. (See Fig. 12).

One final word concerning Ancestral Worship. It is a modification of the ancient custom of appealing to a Shaman in order that he should mediate between man and spiritual beings, securing blessings and preventing calamities. The idea is pregnant that the ancestor must be kept in good humor. This explains why expensive and elaborate funerals are of daily occurrence. Will the ancestor not be flattered with such display and will he not repay for all this honour? Ancestral Worship does not imply that the ancestor is worshipped as a god; he is worshipped and appealed to to use his good offices as a mediator to secure from spirits and demons temporary benefits.

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THE WAY IS NOT IN STRIFE

BY

ROBERT MERRILL BARTLETT

(PROFESSOR OF ENGLISH LITERATURE, PEKING UNIVERSITY).

Written to an ancient Taoist Tablet, commemorating the great Laotzu's words of non-assertion.

In written stone the wise refrain
Tells of time and will remain
To point amid forlorn decay
Back centuries to the learned way,
When princes sought with jealous care
To give to all a rightful share
And stole away to mountain nooks
To search for truth in sacred books.

Many years now have crept and sped
Since the scholarly group by Laotzu was led.
Here I perceive the truth of his life :
The Way of Heaven is not in strife.
The characters once fresh on the white marble slab
Have been blown by the dust and washed into drab—
While nature's cruel force and man's blinded reason
Still proclaim it as folly or name it as treason.

The court yard is ruined and the shrine has no cover,
No worshipper now save the birds as they hover ;
The priests have all gone—now no ritual nor beauty,
Just soldierly forms, dumbly pacing off duty—
Tents under the cedars, gun clanks on the floor,
Side arms stacked up by the rugged wood door.

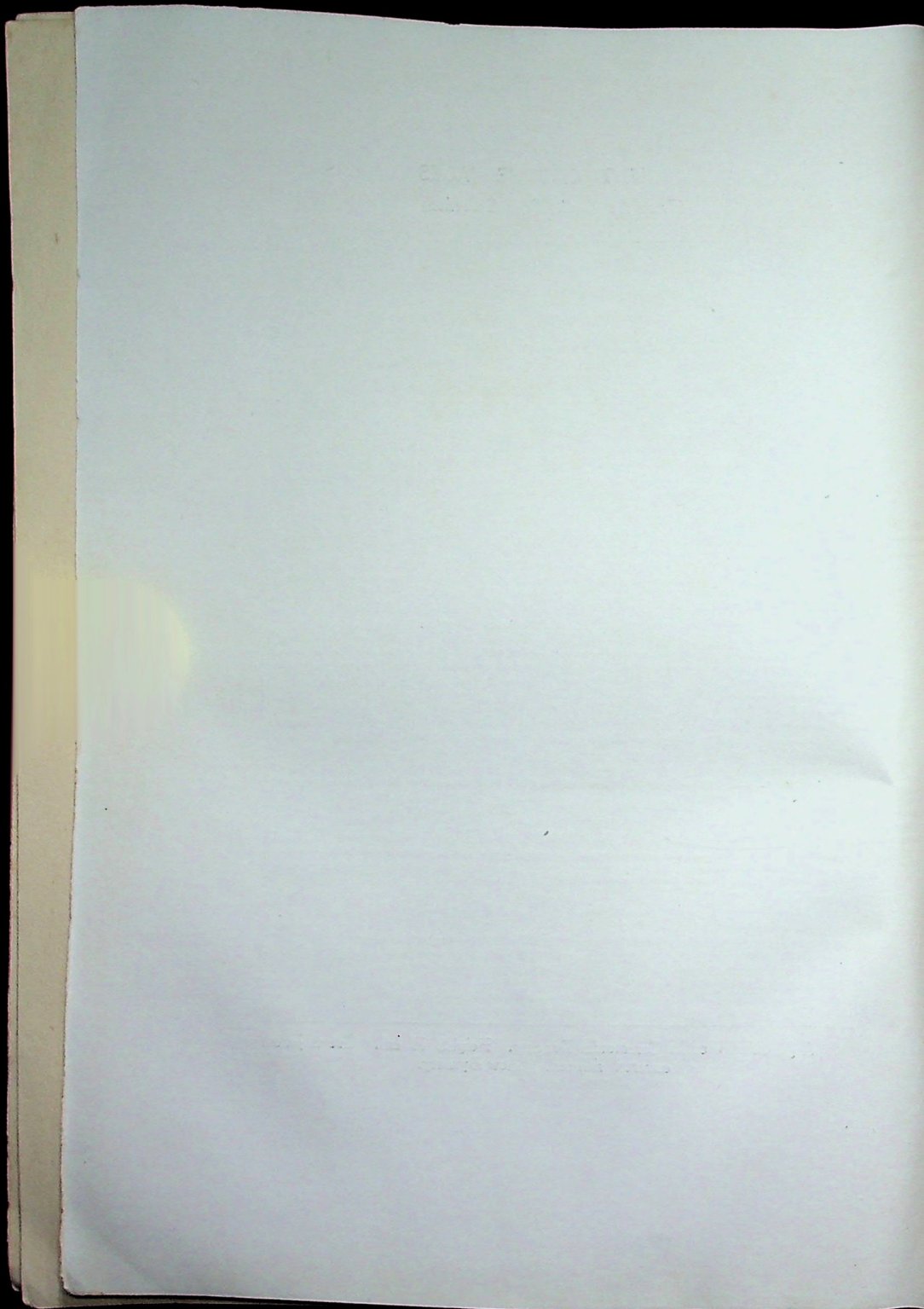
A bugle sounds nightfall and they march off to rest,
I stand by the stone beneath the blue magpie's nest
To ponder these words, the true golden mean :
Oh seek not to strive, rest mind serene.

ANCIENT CHINESE JADES

(From the K. C. Wong Collection)



A Jade Axe used in Ceremonial Dancing. Height, 18 cm. Green jade covered with red. Chow Dynasty.



EDITORIAL COMMENTS

THE GREAT ENCYCLOPEDIA

SSŪ K'A CH'ÜAN SHU

After prolonged negotiations which seemed at one time destined to failure, it has been finally decided by the Peking Government that the Great Encyclopedia, *Ssü K'u Ch'üan Shu*, is to be reprinted by the Commercial Press of Shanghai. Arrangements looking to this end were completed more than a year ago, and the 36,000 volumes were boxed and ready for shipment on a special train which was to convey them to Shanghai, when decided opposition to the scheme on the part of some scholars of the old school blocked it. Its opponents suggested that if the Commercial Press was to be allowed to reprint this great work the firm should send the necessary staff to Peking to undertake the work of photographing the volumes and thus avoid the possible risk of loss during transportation. The Commercial Press maintained that the added cost of carrying on this work in Peking beyond what would be the maximum expense in Shanghai would increase the price to prohibitive figures. At last the saner arguments of the Commercial Press have prevailed and the great work of reproducing this vast thesaurus is to be undertaken at the large printing establishment of the Commercial Press in Shanghai. On September 25th a mandate was issued by the Chief Executive as follows:

"The Encyclopedia, *Ssü K'u Ch'üan Shu*, now stored in the Wên Yüan Ko, shall be sent to Shanghai in charge of a Commissioner appointed for this purpose by the Ministry of Education in consultation with the Ministry of Communications. The volumes shall be handed over to the Commercial Press for reproduction and publication in order that their contents may become more generally known and the growth of our national civilization more widely appreciated."

This Encyclopedia has been stored in the beautiful Wên Yüan Ko, a two-storied building with green roof immediately in the rear of Wên Hua Tien, which has been used in recent years by the Government Museum for the exhibition of paintings and writings. Two years ago I had an opportunity of visiting the Wên Yüan Ko and examining this Encyclopedia. The volumes are about eighteen inches in length and twelve inches wide. As a rule six volumes are included in one set and are protected by binding boards of Persian cedar (*nan niu*). The labels of each volume are of thin yellow silk and the inscriptions were written by calligraphists of the Nan Shu Fang of the Palace. The whole set of books is transcribed by hand in a standard style of writing, and in this respect may be compared to the best manuscripts of the Middle Ages in Europe, when pious monks copied the writings of the early Church Fathers.

When this Encyclopedia was completed in 1772 A.D., under the patronage of the Emperor Ch'ien Lung, seven sets were written. Of these one was stored in the Wên Yüan Ko in Peking, one in the Wên Ch'ao Ko, Mukden, one in the Wên Ch'in Ko, Jehol, and one in the Wên Yüan Ko, at the old Summer Palace (Yüan Ming Yüan). These four Ko, or pavilions, were the special treasure-boxes prepared for the preservation of this great Encyclopedia. Of these Ko the one at the Summer Palace was destroyed after the capture of Peking by the Allied Forces in 1861, but the sets contained in the other three pavilions remain intact. On account of the literary preeminence of the provinces of Kiangsu and Chekiang three extra sets of the Encyclopedia were simultaneously prepared, of which one was stored in the Wên Hui Ko at Yangchow, one in the Wên Tsung Ko on Golden Island (Chin Shan), Chinkiang, and the third in the Wên Lan Ko at West Lake, Hangchow. The sets at Yangchow and Chinkiang were totally destroyed by fire during the T'ai Ping rebellion and that at Hangchow was partially destroyed, but has since been replaced by newly transcribed copies, and is now stored in the Government Library of that city. When the treasures of the Mukden Palace were removed to Peking during the first years of the Republic the Mukden set was taken to the capital, but during July of this year it was returned to Mukden at the special request of Chang Tso-lin and is now stored in its original pavilion. There are, therefore, now four copies of the Encyclopedia in existence, namely, those of Peking, Mukden, and Jehol,

which are original, and that of Hangchow which has been partly rewritten. The one at Peking is considered the authoritative edition, and was therefore selected by the Commercial Press for reproduction.

It is proposed to reproduce thirty sets of the same size as the original on fine paper with special binding at a cost of \$10,000 and also smaller sets at \$3,000 each, which will be placed on the market for sale. The work of reproduction will probably take about ten years.

J. C. F.

REVIEWS

COMMON LAW OF THE MONGOLS: In a short review of Professor Riasanowsky's monograph "The Common Law of the Mongols," published some time ago in this Journal*, we expressed our wish to see Part II of his study dealing with the Buriat common law. In the last issue of the journal of the Russian Orientalists' Society of Harbin, *The Herald of Asia* (No. 52, 1924), Harbin, Professor Riasanowsky has published (in Russian) Parts II and III of this monograph, which complete the subject treated in the Part I. Part II is devoted to the Buriat common law and the Part III to the Calmook common law. In writing these parts the author has recourse to some previously published but little known material and also to some unpublished material recently gathered by the Buriat ethnographers and linguists connected with the Irkutsk University.

The Buriats are living in the southern districts of the Irkutsk Government, Transbaikalia and the north-eastern part of Mongolia (Hulun Buir). They speak a Mongol language in which several dialects may be distinguished. They were first mentioned in historic documents in the XIIth century as living around the southern half of Lake Baikal. After their subjugation by Chinghiz Khan, they spread over the southern part of present day Transbaikalia. The latter region was soon invaded by the Mongols. Russian influence commenced its propagation at the beginning of the XVIIth century, but the control of the Buriats of Transbaikalia was established only by the middle of the XVIIIth century. This process probably explains the ethnographical and dialectological differences of various Buriat groups. In fact, the north-western groups speak their own dialects, do not use the Mongolian characters, practise Shamanism and Christianity, have some peculiarities in their economical system and include a good deal of an anthropological element not very common among the southern groups, while the more southerly Buriats, under a strong Mongolian influence, use Mongolian characters, are mostly Buddhists and cattle-breeders, like the Mongols, and show some Mongolian influence in their dialects and physical type. It is natural that the Russian influence was more effective amongst the Northern Buriats than amongst the Southern Buriats and the Mongolian influence stronger amongst the Southern Buriats.

The principal occupation of the early Buriats was hunting and fishing, which amongst the present Buriats is totally or partly replaced by cattle-breeding and agriculture, the latter being more developed amongst the northern groups than amongst the almost pure cattle-breeders of the south. Hunting, especially collective hunting—*zegete aga*—necessitated the creation of a peculiar social organization. Though the Buriats possessed a well developed patriarchal clan system, they were already divided into four hierarchical classes, viz. (1) chiefs with their direct assistants and blacksmiths, who enjoyed a great social influence; (2) hunters who had horses for collective hunting and small officials; (3) horseless people who could not go hunting; and (4) slaves. Indeed, nowadays the four class system, as well as the clan system, is in a state of decline and one can now see but few remains of either. Generally speaking, the present ethnographical feature of the Buriats com-

*The China Journal of Science and Arts, Vol. II, No. 4, July 1924.

prises various elements, some of which are mere survivals of an ancient system, others being introduced through intercourse with Russians and Mongols. The policy of control of Siberian natives adopted by the Russian Government was a very liberal one. It permitted the Buriats to enjoy the right of self-government, an absolute liberty of religion, language and customs. However, the needs of colonization of new possessions compelled the creation of some organization of the natives, and, under pressure of the Government, the common law little by little took a written form. By the end of the XVIIIth century the codification of the common law and the elaboration of new regulations required by new forms of life were started by special conferences of Buriat chiefs called on for this purpose in various districts. This work continued during the last century. Murder and state crimes being exempted from the competence of the Buriat self government, the conferences of chiefs by degrees codified the most essential parts of their common law, namely, the civil law, criminal law, administrative law, family and marriage law, proceedings, etc. We are indebted to this measure for now possessing almost complete pictures of the judicial system amongst some of the Buriat groups. The differences between the systems of various groups greatly impeded a general codification of the Buriat common law. For this reason attempts at codification, made in the middle of the last century, could not be applied practically, without breaking the customs of certain Buriat groups, and as they were not officially approved they had no practical result. However, this attempt at codification was known to the Buriats and local representatives of the Government, and in difficult cases they consulted it. In this way it had some influence upon the recent Buriat common law.

It is beyond any doubt that at various times the Buriat common law was greatly influenced by Mongol and Russian ideas. It also suffered some modifications which formulated the changes of the original system that occurred under the pressure of the Mongols and Russians. Mongol legislation, however, subsequent to Chinghiz Khan's time, had but little influence over the Buriat common law, which preserved its original character much more than the Mongol common law, lately influenced by Chinese ideas, has done. Moreover, it may be supposed that the original system of the Buriat common law was distinct from that of the Mongols. The analysis of alien influences over the Buriat common law constitutes an important part of Professor Riasanowsky's work, which gives us good instances of variations of ethnographical phenomena under inter-ethnic pressure.

In a short review like the present it is impossible to mention even the most striking peculiarities of the Buriat common law, but it may be pointed out that some relations are very carefully codified by the common law. Such are, for instance, the payment for a bride in head of cattle, regulations as to marriage, levirate and divorce, punishments for the offences of elders, civil officials and Buddhist church officials, the protection of cattle against robbery and accidents, the collective responsibility of the family for debts and regulations regarding the credit system, responsibility in the case of accidents, punishments for immoral conduct (drunkards, persons who are lazy or negligent of their families' needs, quarrelsome, restless, and those who incite others to be so, lovers of gossip and so on); also many other customs which entirely differ in the Buriat common law from those of other systems. Before Russian control came the clan chiefs had the right of inflicting the death penalty, which was not infrequently applied. Besides this, the most severe punishment was deprivation of liberty in various forms, to which nomadic people are very sensitive. Fines and beating were the most common modes of punishment.

Part III of this valuable monograph, the shortest one, is devoted to the common law of the Calmooks of the Caspian plain. The Calmooks are a Mongol group who migrated during the XVIIth century from Central Asia to the region of the lower course of the Volga River and Northern Caucasus. For a long time they maintained very active relations with their brethren left in Mongolia, and their representatives participated in the conference held in 1640 in Mongolia. However, along with the growth of Russian influence in Asia, the relations of the Russian Government with the Calmooks grew more and more close and definite. The Russian Government used the Calmooks for defence against other nomadic groups of Central Asia, and early relations were based on the principal of agreement, leaving the Calmooks as an independent group. Notwithstanding this peculiar position of the Calmooks, the influence of Russians as an important factor appeared at the beginning of the

XVIIIth century, and increased very considerably when internal troubles enfeebled the Calmook political system. After the breaking of previous treaties and a return migration of a great part of Calmooks to Central Asia in 1771, the Calmooks who remained in Europe were deprived of their former privilege of non-controlled self-government and were subjected to Russian control. The Calmook common law was originally very close to that of the Mongols codified in 1640. This latter was completed by the middle of the XVIIIth century, when some severe punishments were introduced. In 1822-1827, after some very important changes had occurred in Calmook life, the common law was codified. In this form it greatly differs from that of Mongols and especially from that of the Buriats. The recognition of the Buddhist Church as the highest authority is its most essential characteristic. However, certain customs and articles, typical of the Buriat common law and unknown to the Mongols, may also be recorded in that of the Calmooks. Moreover, the Calmook common law was tempered by Russian influence and was more detailed than that of the Buriats, while many articles of the old system were dropped out altogether.

It is curious that the common law of the Buriats, Calmooks and Mongols show several traces of the common law of the early Mongols, yet all these systems show considerable particularism. The Buriat common law was influenced by the late Mongol system and greatly modified through contact with the Russians, and a general change in the social organization of the Buriats. The Calmook common law was imposed upon them by the act of 1640, and modified under a formal pressure of the Russian government. The Mongol common law of the last period was inspired by the Chinese. Thus, the common law of various Mongol groups and their small subdivisions offers a very good illustration of the process of evolution of judicial forms under the pressure of needs and inter-ethnic relations.

Professor Riasanowsky may be congratulated upon his work which fills a very important gap in our knowledge of common law amongst Asiatic ethnical groups. Such a study should be carried out amongst all other groups, and we may note with great satisfaction that Professor Petri, of the Irkutsk University, has commenced publishing his voluminous and detailed monograph on the family and clan amongst the Northern Buriats*, based upon his own observations upon this group. We believe that foreigners living in Southern Mongolia may also gather very important material, if they pay due attention to things in the midst of which they live and if they try to understand them. This is a further reason for expressing our wish to see some day an English translation of Professor Riasanowsky's monograph. The same desiderata as to the study of the common law may be referred to various groups living in China. Our publication of the last year on the social organization of the Manchus † partly covers this need with reference to the Manchus. However, in other places there is more to be done than has been up to the present.

S. M. SHIROKOGOROFF.

RELATION IN ART, by Vernon Blake: Oxford University Press.

"Relation in Art," by Vernon Blake comprises 320 long pages into which the dictionary has been emptied and in which the contents have been arranged in patterns, often confusing and to some even absurd.

After reading such books one is inclined to agree with Mencken that "Art criticism is windy stuff, and senseless."

Mr. Blake, being interested in "plastic form rather than colour" (he is a sculptor) is telling the world how art should be criticised. In the beginning he assures his reader: "I assume frankly the non-subjective existence of the universe."

With the help of the Einstein theory and the abstract thoughts of certain philosophers he rambles on.

*Prof. E. Petri, "The Family and Clan among the Northern Buriats" in the journal of the Geographical Society of Irkutsk, Zivaja Starine, No. 2. 1924, Irkutsk. (In Russian).

† "Social Organization of the Manchus. A Study of the Clan Organization" N.C.B.R.A.S. Extra Vol. II. 1924. Shanghai.

The following is mine, but it is as good as Blake's, and as coherent.

When mind and emotions have too long contemplated pure beauty, decadence must follow. If the glory that was Greece had had a little of the reticence of France or the abstract ideal of the East, it would not have fallen of too much beauty.

Greece had the painter's mind—the mind of colour: not the sculptor's mind—the mind of form.

Form, or the beauty of the dark (the blind can respond to sculptured thought-forms in three dimensions of space), lived in Greece, but it was not in the national intuition. Colour was in the personality of Greece, consequently her beauty pleased the eye before the emotion. Colour depends upon light and colour-beauty lives only for the eye.

Greece contemplated pure beauty that had ripened for the eye. This was a beauty too obvious, too intense for questioning. Had beauty lived in the vague emotions of the Greeks—in their deeper longings—it would be alive to-day some where in the "long sweet silence that is Greece."

India on the other hand did not produce so many tangible forms as Greece, but she attained the sculptor's mind—the mind that works in three dimensions. We must admit that this is a more durable type of art-mind.

It is the reason that India is having a renaissance to-day.

She is putting thought-forms on canvas rather than into stone, it is true, but she is expressing her vague emotions.

India has never depicted the flaming colour that surrounds her. She has turned from it into the abstract, and lasting art has been born from her meditation.

She may not produce the objective art of certain nations, but she has developed the intuition for art which can ignore the seen and go on drawing from the inexhaustible realm of the unseen.

The shapes moulded from the artist's will or dream are more provocative of lasting admiration than shapes moulded from the surrounding colour.

For the latter the mind that categorically examines and explains is necessary; for the former that elusive suggestiveness which defies technical groupings.

* * *

The writing seems to say something, seems to have a new idea, but when we read it carefully we see it is absurd. It has distorted everything. You hear the call for applause in it. Most books—and we include Mr. Blake's—that tell us how to criticise art are as futile as this writing.

Many things must be taken into consideration when judging art. There are the personality of the beholder and his mood at the time he contemplates the work. If he is interested in the romantic class of work, the purely suggestive will not move him at all, unless to say what he should not, his judgment rendered absurd because of prejudice.

There can be no final word in art any more than in religion, but the sincere critic will not accept ready-made beliefs because of the admitted supremacy of certain names attaching to them.

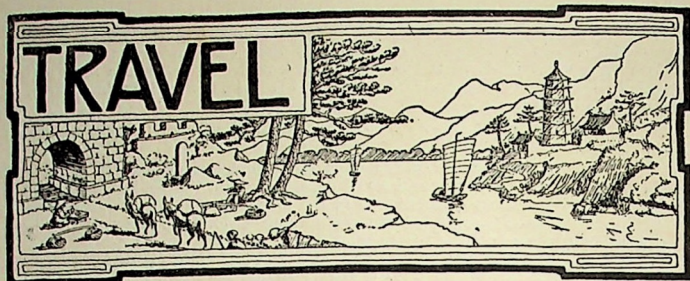
Overlooking his likes and dislikes he will look for soul-possibilities and aesthetic potentiality.

Mr. Blake does not hesitate to say that Rodin is no sculptor, that his famous statue, "The Thinker," which to most minds is the greatest piece of sculpture of modern times, is out of proportion, leaning forward and about to topple on us.

Our beloved Rembrandt, who drew night so sweetly across his work, who could make black and white merge into the blue of dawn and wrap evening in the innocence of timid grey, is simply a "chiaro-oscuroist."

Deliver us from Blake's plastic efforts in geometry, and give us this day the beauty that leads into temptation.

GERVE BARONTI.



A RIVER THROUGH THE PARADISE OF CHINA

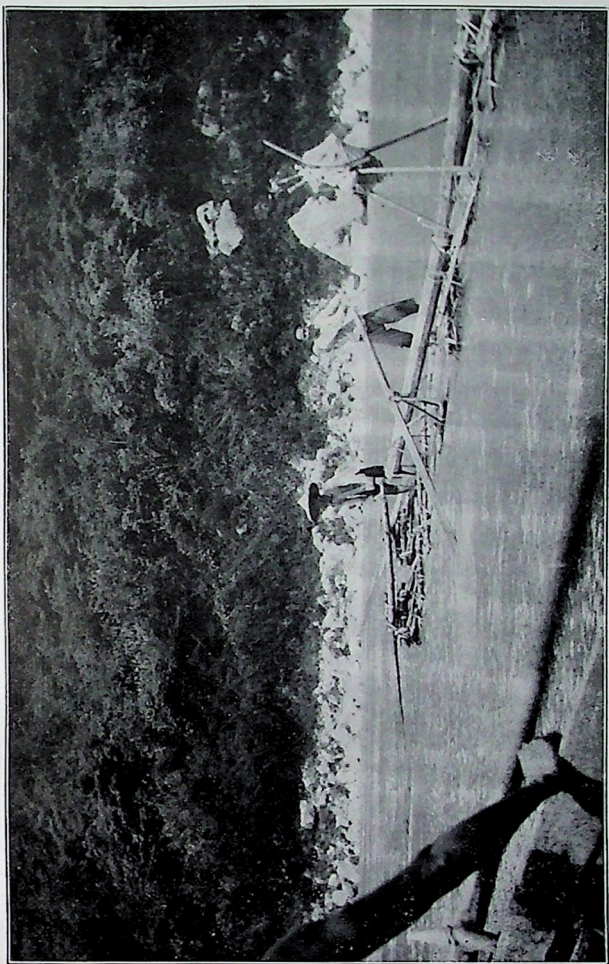
BY

KATHARINE R. GREEN

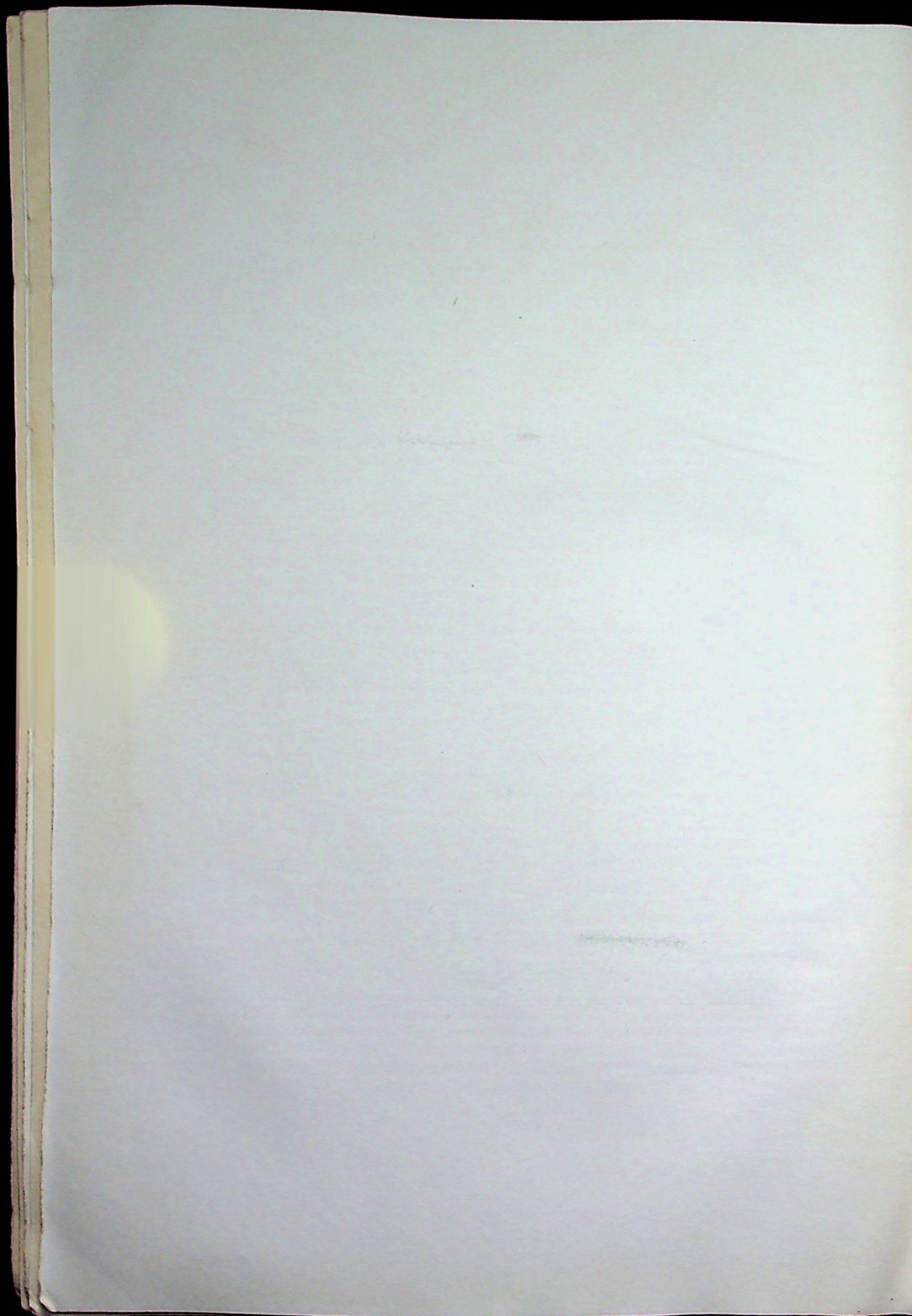
The North River of South Fukien is important enough to lend its name to an entire country. A wide mountainous district whose population is said to number half a million is generally called the "North River," and the river itself winds past at least four important cities on its way to the sea. The river begins to be navigable at Lung-yen Chow, an important walled city about a hundred miles from the port of Amoy. In the course of its journey it passes by Chang-p'ing, Hoa-feng, and P'u-nan, all cities of importance, and centres for a wide farming population. Besides these cities many villages cluster along the shores of the river, which forms for them a highway.

Because of its lofty mountains, many winding streams and semi-tropical luxuriance of vegetation Fukien Province has been justly called the "Paradise of China," and the North River passes through some of its most gorgeous scenery. It is a river of many curves, so that in travelling on it one seems to be perpetually traversing a beautiful inland lake. Its waters, however, lack the placid quiet of a lake, and, at intervals, even break impatiently into rapids in their rush towards the sea. Although the river tolerates towns on its banks and boats on its bosom, it seems to prefer the rugged wooded mountains for companions. Indeed, there are two sections of the river below Lung-yen Chow which are so unsociable that they utterly discourage traffic. At these points there is a well worn portage across the mountains which passengers and luggage follow in seeking the boats at a lower level.

The character of the river varies so much in its long picturesque journey, that the river-boats, of which there is a regular system, are, of necessity, of various types, each especially adapted to the course it must run. There are four relays of boats before one reaches the wide expanse of water which is made by the union of the North and West Rivers, and which finally leads out to the sea at the port of Amoy.



Log Rafts on their way down the North River. Guiding Oars at Bow and Stern.



A RIVER THROUGH THE PARADISE OF CHINA

The first stage of the river journey is made in a long, narrow, flat boat, whose flexible boards "give" a little to the rocky river bottom in shallow spots. These boats carry goods and passengers from Lung-yen Chow to Chin-t'ou, a journey of two hours, during which one traverses fertile farm land, passes by quaint bridges, and is entranced by the fresh woodsy smell wafted down from the wooded hills, which, while never far distant, in many places come down boldly to the water's edge. In several secluded spots little gems of shrines and temples stand guard over the river traffic. From the gray tiled roofs of these brightly coloured buildings spring airy, graceful phoenix, dragons, and even sea-lions. Two pagodas at particularly sharp turns in the river guard against the malignant demons, who might otherwise harm river travellers.

The boats on the next navigable portion of the river are built on a sturdier pattern, but before one embarks on them a portage of twenty *li* must be crossed. These boats carry heavy loads of merchandise and many passengers and are a much longer and wider craft. Their journey down the river occupies a whole day and the return trip takes several days, so the boat men have accommodations for living aboard. A raised portion in the centre of the boat insures a dry bed and a curved split-bamboo covering mat protects this section of the boat from the sun and rain. A quaint house-keeping touch is given by the heavy iron rice pot which rests firmly on a pottery stove in the stern of the boat.

Because of the swiftness of the river and the many rapids which they must pass through, the boats which travel between Chang-p'ing and Hoa-feng are different from all other boats of our region. The central portion of the boat is raised to a height of four feet and has a curved mat covering, but the particularly distinctive feature of the boats is the high curving prow which reminds one instantly of a gondola. While four men manage the boats of the upper river, it takes six or seven to man a boat for the rapids, and all of these boatmen get excellent pay. Each man of the crew receives five dollars for the trip, but the man who stands at the prow and with a strong oar, guides the boat through the rapids, earns twelve dollars for the trip. In six or seven hours, the boat rushes a distance of one hundred and twenty *li*, but it takes three or four days to tow the boat laborously up stream again.

After the second portage, which one makes directly upon landing at Hoa-feng, one reaches a broad level river whose surface is only occasionally disturbed by lesser rapids. The boats here are about fifty feet long and perhaps twelve feet wide, and, unlike the boats of the other sections of the river, these P'u-nan boats are the permanent home of the people who own them. This means that women as well as men are the propellers. These boats are heavily laden with bales of paper made in the hinterland and now on its way to the lowlands. Passengers are incidental, but are most hospitably treated. The wrinkled leathery-skinned old grandmother not only rows her stint but also manages the household cooking and feeds one very well. During the down stream trip, the members of the crew are fed four meals a day, but when they are going up stream, it takes five meals a day to keep them in vigour. The waters of this section of the river flow so much more slowly that

the boats take seven hours to travel sixty *li*, which is only half as fast as the Chang-p'ing boats go. On the return trip, if the wind is favourable, a sail is hoisted and so the breeze lightens the labour of the rower.

In no place of its entire length is the North River free from rapids, but the most exciting portion is the hundred and twenty *li* between Chang-p'ing and Hoa-feng. There one splashes and dashes, and the waters boil and foam. We were told that there were seventy-two big rapids and thirty-two small rapids in that portion of the river. So one can experience a hundred thrills by embarking in the boat at Chang-p'ing. One wonders when this valuable energy will be utilized for the benefit of the country side.

The North River district abounds in coal and slate and iron, has considerable water power and navigable rivers, and yet no one has been tempted to develop these natural resources nor take advantage of this great wealth. There is, to be sure, a little scratching of the ground for iron and coal, but the real mineral wealth of the district has never been touched nor is any benefit reaped from the abundant water power.

REMARKS ON SOME ANCIENT RELICS IN HONAN

BY

L. C. ARLINGTON.

(Continued from page 494)

THE KAN LU SSŪ (甘露寺), TEMPLE OF SWEET DEW.

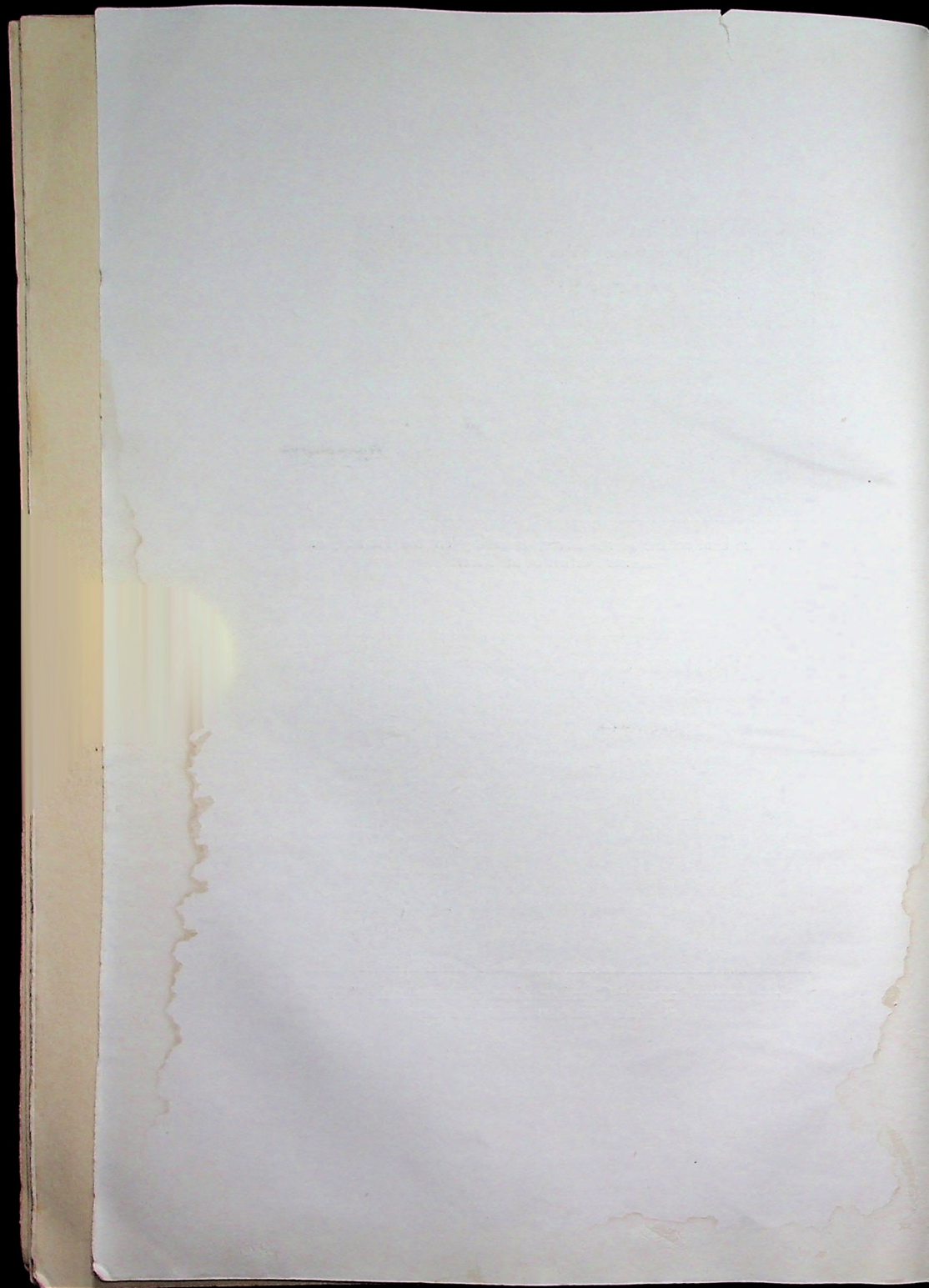
The above name is taken from the Sanscrit: *amrita*, or food of the *devas*. Before describing the relics of the Temple, a few words of explanation are necessary regarding the word *Ssū* (寺), so often translated "Temple." When the Hindoo Missionaries came to China to propagate their religion, they were lodged in an official building, called a *Ssū*, and in consequence of this, their monasteries were called *Ssū* ever after. Such official buildings or *Yamēns* still exist in Peking; for instance the 太常寺 and 光祿寺 and so on. Although Buddhist in origin, Buddhist monasteries in China have native Chinese features, such as ancestral worship, in which the deceased monks are honoured with worship, wooden tablets being used, just as in Confucian ancestral worship. There are generally lions, one on each side of the entrance gate. It is where the Buddha of the future is enshrined. In a *Ssū* the object of the architec-



A House boat on the North River, travelling on the Pio-nan, or Lower Section of the River.



Long, narrow Lung-yen Chou Boat about to go under the "Bridge of Boats," just after leaving the City.





The Mountains coming down to the River's Edge in many places make the North River appear like an Inland Lake. The raging Rapids, however, belie this.



ture and of the sculptured and pictorial representations is to exhibit it to the world as it appears to the Buddhist. Foreigners generally call a shrine, ancestral hall, monastery, or lamassery, whether it be Confucian, Taoist or Buddhist, a "temple." This, of course, is a misnomer. The Chinese word for a "temple" is *tien* (殿). A *tien* is simply one of the buildings inside of an enclosure or court called a *miao* (廟). A *miao* is, therefore, a walled-in space with a gateway, over which is generally written the name of the *miao*, and in which a single temple or group of temples may be enclosed. *Miao* is, therefore, the general name, no matter whether it be a *Kuan* (觀), Taoist monastery, a *Yüan* (院), monastery in which both Buddhist and Taoist priests are lodged, a *T'ang* (堂), Taoist monastery, or an *An* (庵), in which both Buddhist and Taoist nuns, and sometimes priests, are lodged. Therefore, the *tien* is any one of the halls, whether it be that of "Hall of Buddhas," "Kuan Yin," "God of War" or any other building situated within the grounds of a *Miao*, *Ssü*, etc. The *Kan Lu Ssü* mentioned above is also popularly known as the *T'ieh T'a Ssü* (鐵塔寺), "Iron Pagoda Monastery"; although they are really two distinct and separate monuments. It is so called because the Pagoda stands within the enclosure of the *Ssü*. From the inscription recorded on the *pei* or stele, we find that the temple was removed from its original site. Wang Ssü-tsung (王嗣宗), a native of Fên-chow, Shensi, who took his *Chinshih* degree in A.D. 968, and later held the post of Viceroy, on the occasion of the removal of the temple, records on the stele that: "religion is necessary for upholding the moral standard of society, and that Buddhism, which was introduced into China during the period of the Han dynasty, was instrumental in saving the Chinese people from moral degeneracy! The temple was founded by a monk named Ku Wu Ta Shih (故悟大師)—his name in religion. He was a native of Wên-ling in Fukien (溫陵), and came from a poor but respectable family. His surname was Lin (林). He left his home when he was thirteen, having decided to join the priesthood. After some adventure he arrived at Ch'üan-chow in Fukien, and entered a monastery called the Lung Hua Ssü (龍華寺) as an acolyte under the Abbot 文耀禪師. At the age of seventeen he was formally proclaimed a convert to Buddhism. With a quick perception, the newly created convert to Buddhism proceeded to make a further study of the doctrines of his new religion and thoroughly mastered the various *sūtras*, as if he had already known them before he came into the world. Having completed the course of study, he set out as a pilgrim, arriving at K'ai-fêng Fu in 930 A.D. Deciding to make this city his home, he at once began a subscription campaign for the purchase of a site in a quarter of the city called Ming Tê Fang (明德坊). With the money thus provided, he built one of the most marvellous temples then known, and which was a wonder of the age. The bestowal of a title on the temple by the Emperor, T'ai P'ing Hsing Kuo (太平興國), brought in many more patrons, most of whom were members of the more privileged classes of society. As an expression of his appreciation for this patronage, the founder of the temple, 故悟大師, copied with his own

hand the whole of the 大藏經 *sūtras*, containing 5,048 chapters, which he placed in the temple for the benefit of the public. He next installed images of the 500 Lo Han, disciples of Shakyamuni Buddha, in a specially provided hall and that of Buddha Maitreya and his principal disciples in the main hall of the building, which was really a marvel of the time. It took 18 years, from 唐長興辛卯 to 漢乾祐戊申 (A.D. 930-948), to complete the construction of the temple, which comprised 300 rooms, the expenditure amounting to several hundreds of millions of dollars. Eventually the temple became so prosperous as to provide accommodation for 200 monks. All this success was undoubtedly due to the efforts of 故悟大師, who fell slightly ill in the 3rd moon of the 4th year of the period Hsien Tê (A.D. 958) of the Posterior Chou dynasty, and passed away in the following month of the same year. He had three staunch followers, 智覺大師, 讚正大師, and 明演大師; but was survived only by the latter two."

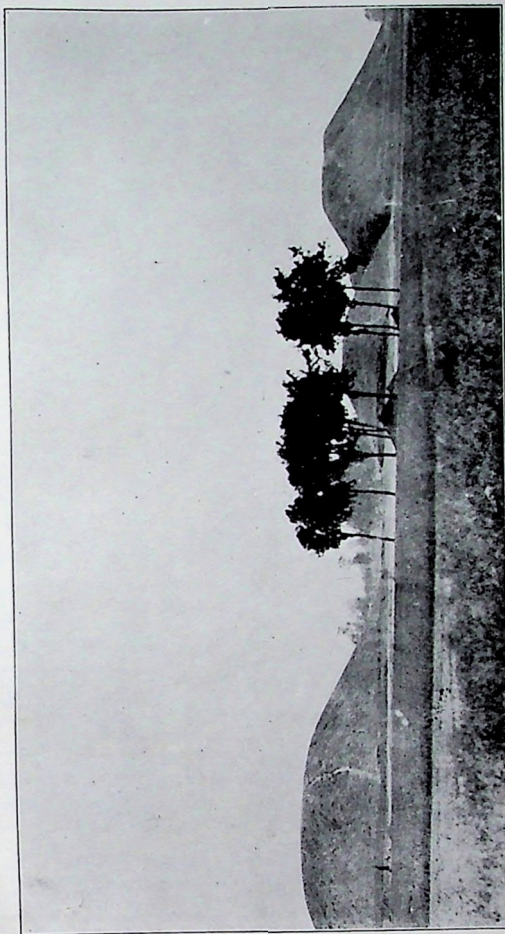
REMOVAL OF THE TEMPLE.

"The monk 讚正大師, who succeeded our noble benefactor, 故悟大師, proved a worthy successor in the management of the temple, and was also favoured by the Court. During the winter of Ch'ien-tê (乾德癸亥), A.D. 963, Sung dynasty, the original site of the temple was required for the extension of the Emperor's palace grounds. Land which contained several tens of *mou*, and which embraced the present site of the Fêng Mei Fang (豐美坊) in the city, was endowed by the Emperor for the erection of the new temple. 讚正大師 devoted all the money available to the re-building of the new temple, and which was not less impressive than the former one." Another *pei* records that:

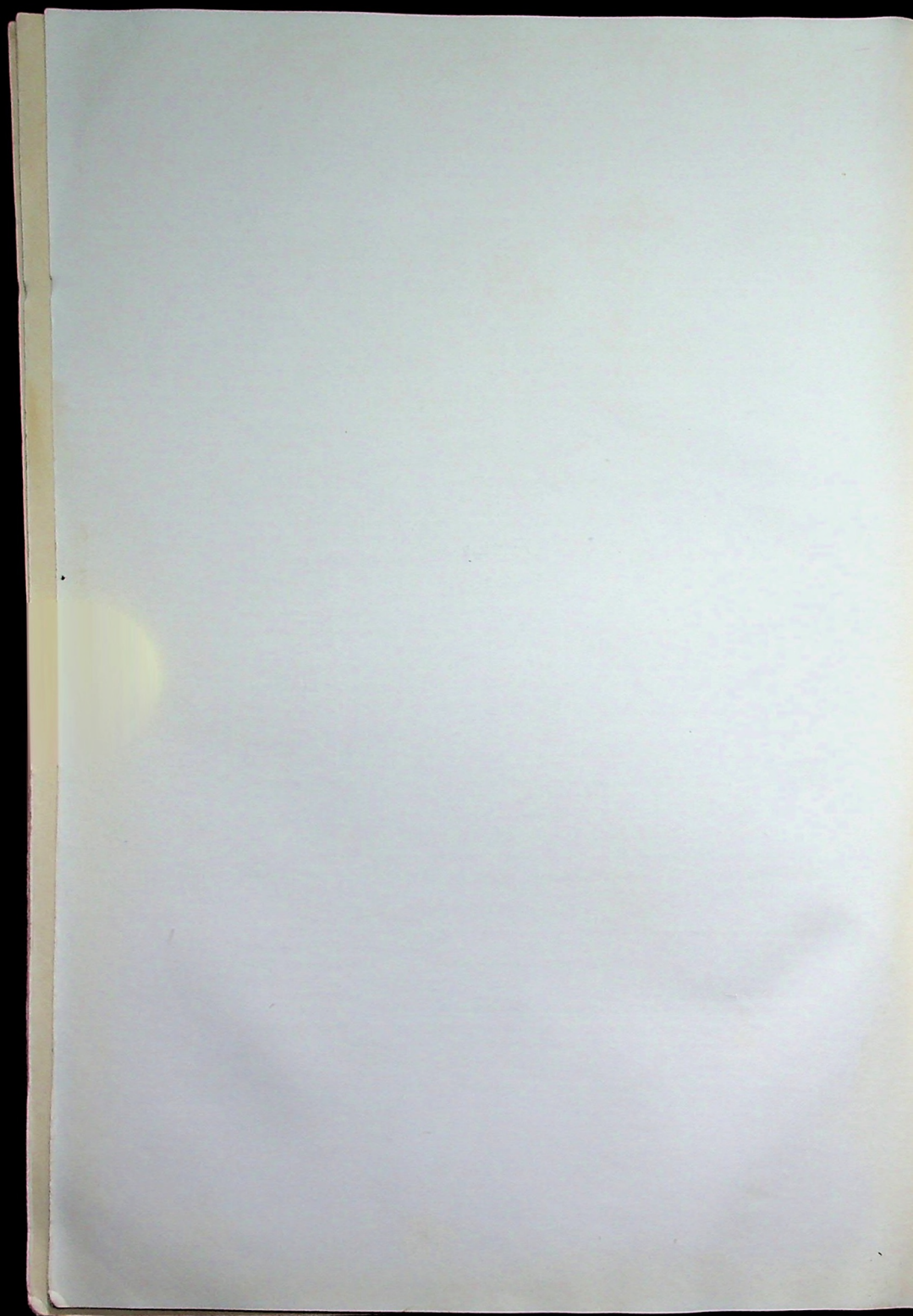
"Many towering halls formed the seat of countless embodiments of the various gods. In the centre of a spacious hall there was a bronze statue of *Amida Buddha*, 16 "ch'ih" (10 feet, 8 inches, English) high. Under the Northern eaves of the same building there was a figure of the goddess Kuan Yin sculptured in bas-relief on a stone slab. The main building, which stood at the extreme north of the temple grounds, comprised five rooms and was, like all other buildings, covered with yellow tiles. It contained three images representing gods of the highest rank (I failed to elicit any information who these three idols represented—*Translator*), and a tablet bearing the characters 華嚴香海 written by the Manchu Emperor Ch'ien-lung. On each side of the hall were statues of the 18 Lo Han. Two stone dragon heads with large gaping mouths were fixed, one at each end of the building, to serve as an outlet for the rain water from the roof."

THE T'IEH T'A (鐵塔), IRON PAGODA.

The Iron Pagoda is situated North of the principal hall referred to above. It is thirteen stories in height, making a total of 360 "ch'ih" or 438 English feet. It was built during the Sung period Jên Tsung, 1023-1064 A.D. It is built of brick in which figures of gods, goddesses, birds and animals are engraved. Around the base of the Tower



Fu Hsi, (B.C. 2953), whose Tomb at Ch'ên-chou, Honan, is situated about one mile to the north of the City, was the First of the Five Emperors of the Legendary Period. The Tomb is situated in a beautiful Valley surrounded by Hills and Trees. The Tomb is seen in the Distance.



REMARKS ON SOME ANCIENT RELICS IN HONAN

was an octagonal pool spanned by a bridge on the North. There was an iron image of *Buddha Amida*, 3 feet high, on the top of the tower, and—excepting the lower floor—there were images of Buddha, 3 feet high, placed at the entrance to each door, there being four doors, one at each entrance facing north, south, east and west, on each story, or 48 idols of Buddha in all. According to an inscription on the wall, the Tower was repaired under the supervision of a eunuch named Ching-tê (敬德) and not Yü-ch'ih Ching-tê (尉遲敬德) as commonly supposed. The beautiful pavilions which were grouped together on the north-west, and the palace used as a temporary residence by Ch'ien-lung during his stay there are now all gone. Not a vestige remains! Even the artificial hills with the plants and flowers grown thereon have disappeared. To the west of the Tower there was a temple dedicated to the ancient hero, Hsin Ling Chün (信陵君)—see B.D. Nos. 2295-2320—who was noted for his hospitality to strangers; as well as honorific tablets to Hao Ying and Chu Hai, both of whom lived in the 3rd century B.C. (See B.D. Nos. 672, 442).*

The above is a description of the temple and its adjuncts as they stood after the repairs had been effected in the 19th year of the period Ch'ien-lung (1757 A.D.). With a lapse of a little more than 150 years the Iron Tower is almost in ruins. Only the Iron Buddha has so far been able to withstand the elements, a fact which the devout Buddhists and ignorant regard as auspicious. The site of the once prosperous temple is now a waste. The monk in charge of the temple remains ekes out his miserable existence in a wretched hovel. The bell, 16 Chinese feet high, which thousands of times awoke the gods from their slumbers, has stilled its voice, probably for ever, and lies half buried on a desolate mound. The *pei* or stele, recording the principal events concerning the building of the temple, was destroyed in the 21st year of the period Tao-kuang (1842 A.D.), when the city of K'ai-fêng was practically wiped out by the overflow of the Yellow River. The temple dedicated to the Prince of Hsin Ling Chün (信陵君), mentioned above, and the pool surrounding the Tower have disappeared from the face of the earth.

THE LUNG T'ING (龍亭), DRAGON PAVILION.

This is one of the most famous of the K'ai-fêng Fu temples. Unfortunately the wholesale destruction caused by the Yellow River flood in 1842 destroyed most of the *pei* from which the history of this temple can be traced. It is situated in the north-western part of the city, a narrow muddy road sandwiched between two ponds leads one up to the entrance of the temple. Tradition says that the two ponds occupy the sites, which, during the Sung Period, were those of the palaces of the

*Written by Li Wei-chên (李維楨), a native of Chingshan (荊山) in Hupeh. He also built the ancestral hall in honour of the Prince of Hsin Ling Chün (信陵君). He was President of the Board of Revenue during the reign of the Ming Emperor T'ien-ch'ü, A.D. 1621-1627. The ancestral hall was erected, according to the stele in the 19th year of the Ming Emperor Wan-li (1561 A.D.).

Minister P'an Mei (潘美) and General Yang Yeh (楊業)* The water in the pond on the east side of where P'an's house stood is said to be muddy; while the water in the pond on the west side, where General Yang's house was, is always clear. This, strange to say, is very true, if one cares to watch the water all the year round. Perhaps he will satisfy himself of the fact when he is tired of watching. The principal feature of the Lung-t'ing is an idol of Yü the Great. It is superimposed on a massive square block of stone, on the four sides of which are engraved in bas-relief fourteen dragons. The Taoist monk who collects the few coppers for showing one around the temple claims that it is the throne of a Sung Emperor. This may be true; but, unlike Shakespere's Chair, the throne is not removable, and need not be bottomed anew.

The oldest dates found on the tablets hung inside of the temple are the 4th year of Hsien-fêng (1854 A.D.), and on the stele, the 2nd year of the period Yung-chêng (1724 A.D.). Unfortunately, the characters, with the exception of 總督王士俊 on the lower part, are all obliterated. Hence, it is not possible to say what they refer to. On a *pei* or stele inscribed by an ex-Taot'ai, Huang-ching (黃璟), in the 7th year of the Republic (1917), we note that the site now occupied by the temple grounds is part of the site on which the Imperial Palace of the Sung stood, and was later a palace of a Ming Prince.

The present temple was built in K'ang-hsi's time (1662-1723), but the actual date is not recorded, under the title Wan Shou (萬壽) "Long live the Emperor." The popular name given to it by the natives is, however, Lung-t'ing, or Dragon's Pavilion.† The upper floor of the temple contains the shrine of the Great Yü and the lower floor that of Tsu Shih (祖師).‡

West of the Dragon Pavilion there is an ancestral temple to Lü Tsu (呂祖), a title given to Lü Tung-pin, one of the Eight Taoist Immortals.

*P'an Mei, 921-987, aided Chao K'uang-yin in establishing the Sung dynasty. He was made a Minister of State in 977, and was later created Duke of Han (韓國公). Owing to his defeat by the Kitan Tartars, he was removed from office, but shortly after was re-appointed Grand Preceptor of the Heir-Apparent. He was posthumously canonized Prince of Chêng, 鄭王. Yang Yeh was greatly feared by the Kitans for his military prowess. He was finally captured by them and died while a prisoner in their hands, having starved to death owing to his refusal to take any food. P'an Mei is blamed for failing to send him re-enforcements at a critical time. P'an Mei is said also to have owed him a grudge because Yang Yeh's son had accidentally killed the former's son while playing with him.

†The original tablet, which bore the characters 當今皇帝萬歲萬萬歲 in gold on a vertical wooden tablet and painted in vermilion and hung in the temple, was removed to Ch'ien-lung's temporary palace (行宮) when he visited K'ai-fêng on his southern tour. This 行宮 is now a police station on the street leading to the Governor's Yamén, about central between the latter and the Canadian Church Mission.

‡Tsu Shih here does not refer to a patron saint, or founder of a sect, but to a god known as 玄武 but altered during K'ang-hsi's reign to 真武 because the character 玄 was part of his personal name, hence *taboo*. The original significance of the term Hsuan Wu (玄武) referred to a group of Seven Stars, viz.: 斗 and 牛 in Sagittarius, 女, 宿 and 危 in Aquaries and 室 and 壁 in Pegasus.

Another title of the same god is 蕩魔天尊. He is supposed to be able to subvert the evil influences of demons, etc.

PAGODAS OF CHINA

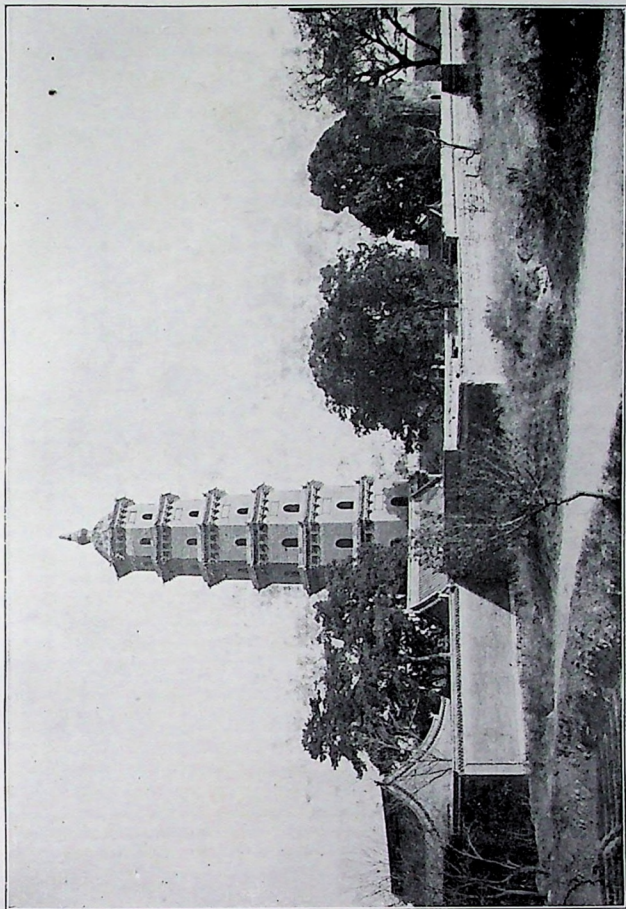
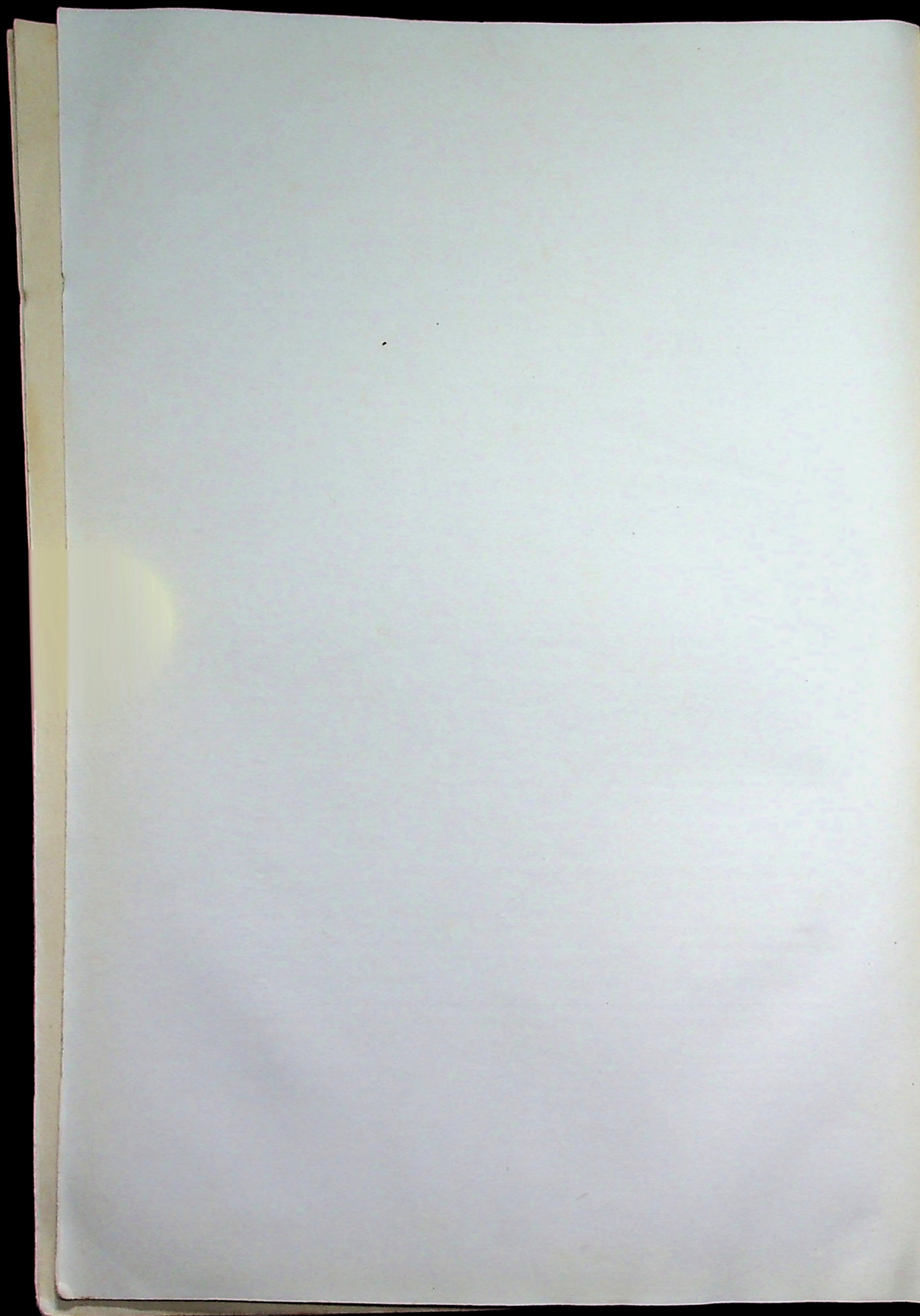


Photo by R. S. Clark.

The Pagoda at Chin Ssu Miao, twelve miles South-East of Tai-yuan Fu, Shansi. This graceful Tower is typical of the Pagodas of North China, where they differ considerably from those of the Central and Southern Provinces.



REMARKS ON SOME ANCIENT RELICS IN HONAN

There is also a stele on which is incised the outlines of the Five Sacred Mountains (五岳真形). On the east of the temple there is a temple dedicated to the God of Fire (離明宮), and to the west of the temple steps lie several blocks of granite said to have been transported from the T'ai Hu. These are the only remaining of the Ken (艮) hill erected at the command of the Sung Emperor Huei Tsung from where he, together with the Ladies of his Court, used to survey the surrounding country.

The above description of the Sung relics as they stand to-day shows that they are but a pale semblance of their former glory. Within a few more decades they will probably have disappeared for ever!

TRAVEL AND EXPLORATION NOTES

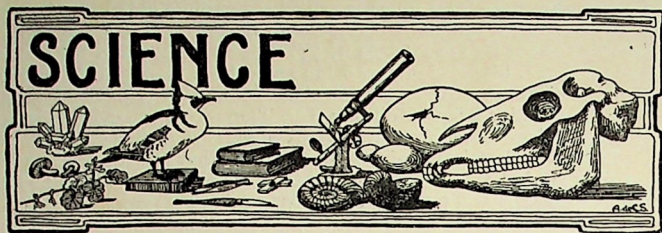
THE THIRD ASIATIC EXPEDITION: Mongolia continues to be the chief field for exploration in Asia, and the return to Peking of the members of the American Museum of Natural History's Expedition after a good summer's work has once more kindled public interest in this vast territory. We reported Mr. Roy Chapman Andrews' return ahead of the rest of the party in our last issue, together with the advance report of the results of the season's work. The members reached Kalgan on September 15, arriving in Peking by train two days later. The caravan with the large collections of palæontological specimens is expected to arrive later. The expedition covered some 5,000 miles of territory, of which 2,200 had not been previously explored at all.

On September 23, various members of the expedition addressed a meeting of the Geological Society of China, at which they were given an enthusiastic reception. The discovery of new horizons, and the opening up of new geological problems that have to be solved were discussed by Dr. Berkeley, while Dr. Roberts, in charge of the topographic work of the expedition gave a vivid account of map-making in Mongolia. Dr. Nelson gave details of the archaeological finds of the expedition, which showed the existence of four successive culture stages in Mongolia, ranging from early post-Glacial times down to a period immediately preceding the present. These might be characterized as (1) Mongol (uppermost, or most recent), (2) Proto-Mongol, (3) Neolithic, and (4) Mesolithic, or Pre-Neolithic. Chipped stone implements suggested two other earlier cultures, apparently of Palæolithic age.

Dr. Ralph Chaney reported on the flora, past and present, of Mongolia. He showed that from geological evidences Mongolia must have had a comparatively dry climate from Cretaceous times onward, contrasting with that of Manchuria, where there are great forests of redwood, such as occur to-day only on the Pacific Coast of the United States of America.

Altogether the work of the expedition this summer appears to have been exceedingly satisfactory.

THE KOSLOV EXPEDITION: According to a recent report the expedition headed by the Russian archaeologist, Koslov, having completed the excavating of the ancient tombs near Urga, has moved into Inner Mongolia in order to carry out further excavations during the autumn. It is hoped here to discover archaeological remains along ancient trade routes and sites of cities.



THE CHINESE IDE

BY

L. W. C. LORDEN.

No one can live long in Shanghai without coming across the giant member of the carp family (*Cyprinidae*) which has been given the name of the Chinese ide *Ctenopharyngodon idella*,* for this is the large, dark, solid-looking fish which one sees so often at Chinese New Year being carried through the streets with a piece of red paper attached to it denoting that it is a gift from one friend to another. What the turkey is to us at Christmas the ide is to the Chinese at their New Year. At other seasons the ide figures at wedding feasts, while almost always it may be seen displayed in Chinese restaurants.

Amongst the Chinese this fish is regarded as one of the best eating of all the fresh-water fish of the country, but few Europeans or Americans living here have tasted it, possibly because housekeepers confine themselves to ordinary fish, the names of which are familiar to their cooks. The ide, however, is excellent eating, is free from small bones and can be obtained alive at any time of the year, which fact should make it a welcome addition to the menu during the hot weather, when it is difficult to get other fish that is fresh.

The ide first attracted attention amongst Europeans in Shanghai a few years ago, when one weighing 37 lbs. was caught by Mr. G. H. Parkes in the pond in Hongkew Park. This particular specimen was presented to the Shanghai Museum, where it was mounted, and can now be seen with the hook and part of the line upon which it was caught.

The writer, however, saw a much larger ide taken in a net from the pond, near Kiaochow Road, rented by the Shanghai Angler's Club. This specimen weighed, according to the Chinese, some 48 lbs., but, judging by its appearance, one concluded that it scaled well over 50 lbs.

*There appears to be no representative of the true European ide (*Idus idus*) in China, though one occurs in the Amur Basin. The species under discussion has been given this name because of its superficial resemblance to the true ide.—ED.



A fine specimen of the Chinese Ide (*Ctenopharyngodon idella*) caught by Mr. L. W. C. Lorden in a Shanghai Pond on September 20. Weight, 8 lbs.



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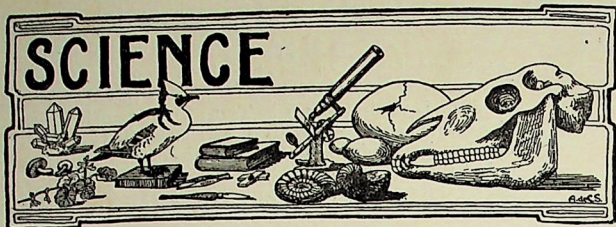
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A fine specimen of the Chinese Ide (*Ctenopharyngodon idella*) caught by Mr. L. W. C. Lorden in a Shanghai Pond on September 20. Weight, 8 lbs.



THE CHINESE IDE

BY

L. W. C. LORDEN.

No one can live long in Shanghai without coming across the giant member of the carp family (*Cyprinidæ*) which has been given the name of the Chinese ide *Ctenopharyngodon idella*,* for this is the large, dark, solid-looking fish which one sees so often at Chinese New Year being carried through the streets with a piece of red paper attached to it denoting that it is a gift from one friend to another. What the turkey is to us at Christmas the ide is to the Chinese at their New Year. At other seasons the ide figures at wedding feasts, while almost always it may be seen displayed in Chinese restaurants.

Amongst the Chinese this fish is regarded as one of the best eating of all the fresh-water fish of the country, but few Europeans or Americans living here have tasted it, possibly because housekeepers confine themselves to ordinary fish, the names of which are familiar to their cooks. The ide, however, is excellent eating, is free from small bones and can be obtained alive at any time of the year, which fact should make it a welcome addition to the menu during the hot weather, when it is difficult to get other fish that is fresh.

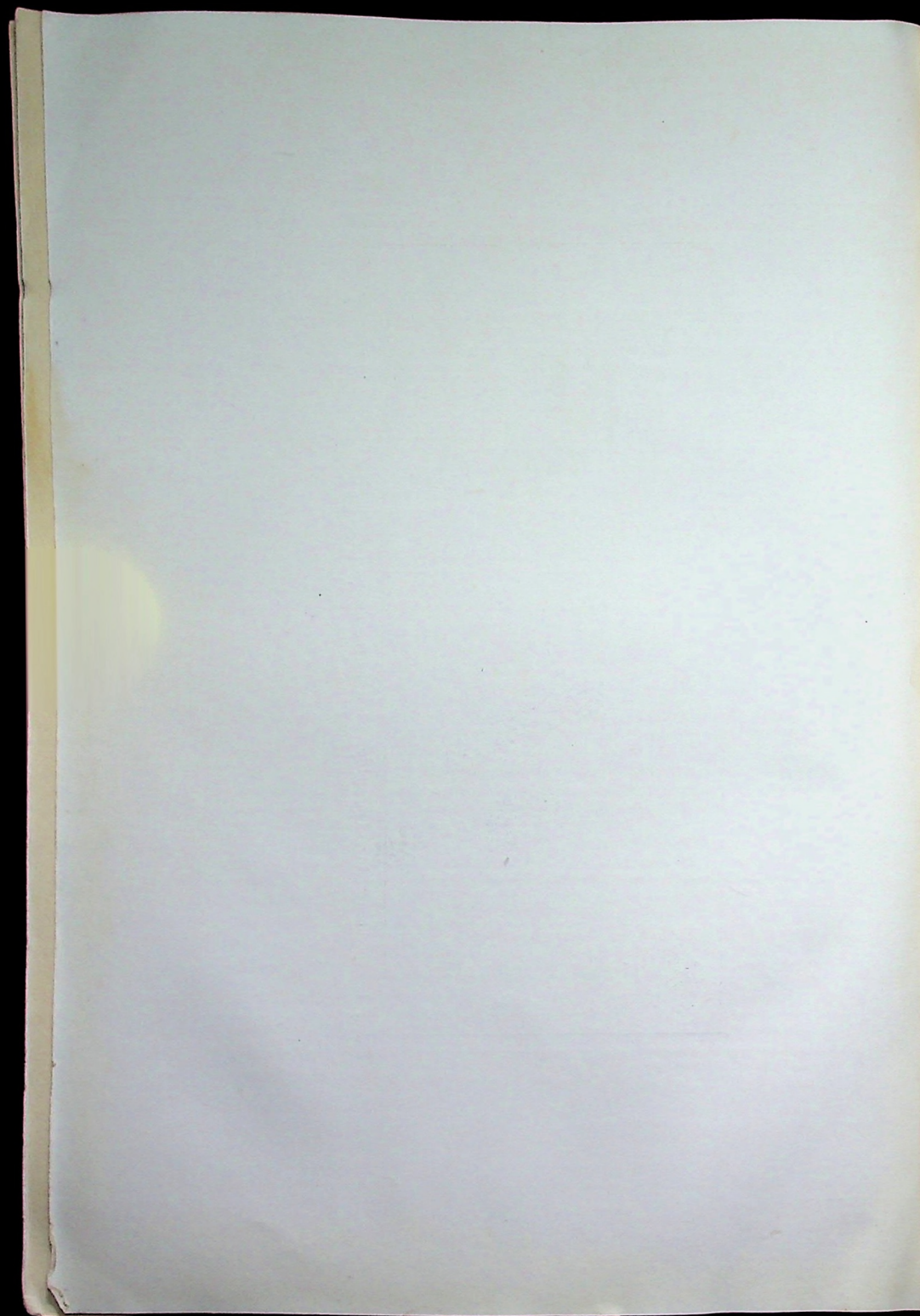
The ide first attracted attention amongst Europeans in Shanghai a few years ago, when one weighing 37 lbs. was caught by Mr. G. H. Parkes in the pond in Hongkew Park. This particular specimen was presented to the Shanghai Museum, where it was mounted, and can now be seen with the hook and part of the line upon which it was caught.

The writer, however, saw a much larger ide taken in a net from the pond, near Kiaochow Road, rented by the Shanghai Angler's Club. This specimen weighed, according to the Chinese, some 48 lbs., but, judging by its appearance, one concluded that it scaled well over 50 lbs.

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THE CHINESE IDE

A widely distributed species, the ide ranges from the Amur River in the north to Canton in the south, and may be found in rivers, streams, creeks and ponds. Like the common carp, it is well adapted for living in small ponds of stagnant water, for which reason, and on account of its good eating, it is often bred by the Chinese along with such fish as the common and golden carps and the so-called silver, or white, fish, *Hypophthalmichthys molitrix*. Care must be taken in identifying our species, however, for small specimens are not unlike the Eastern chub (*Leuciscus brandti*) in appearance. It may be distinguished by its smaller, flatter head and larger scales.

The Chinese ide has the fins, back and head very dark, almost black at times, shading into white on the belly. The head is small and flat; the mouth is small and has neither barbels nor teeth; while the scales are distinct and very large.

According to Dr. L. Berg, the scale and fin formula is:—

$$\text{D III 7, A III 8; 1.1. } 43 \frac{6\frac{1}{2}-7}{5} 45.$$

which simply means that there are three stiff and seven soft rays in the dorsal fin, three stiff and eight soft rays in the anal fin, and forty-three to forty-five scales in a longitudinal row along the lateral line with six and a half to seven above the lateral line in a perpendicular row and five below.

The accompanying illustration shows a fish caught by the writer on September 20 in a pond in Shanghai. This specimen weighed 8 lbs., and measured $27\frac{1}{2}$ inches. The larger scales measured $\frac{3}{4}$ -inch in diameter. The mouth, when fully extended, was not more than $1\frac{1}{2}$ inch in diameter. Each gill-plate consisted of a bone with radiating ridges, very characteristic in appearance.

In fishing for ide, the same methods as those adopted for carp should be used, and anyone wishing to catch this fine fish should follow the instructions given by myself in regard to carp fishing which appeared in the January (1925) number of this Journal. It may further be stated, however, that, should the piece of water, in which the fish are known to live, be extensive or deep, it is advisable to have about 80 yards of stout silk line on the reel, for there is always a possibility of hooking a 30 or 40 pounder, and it is disappointing, to say the least of it, to have the experience, such as the writer has on two occasions, of having all the line taken out in the first plunge of the quarry, and then having to hold onto a bending rod until the line broke.

The best time of the year for ide fishing in the Shanghai district is from the end of August to the middle of November.

The Chinese name for the ide in Shanghai is *Ching Yu*, and, as it does not prey upon other smaller fish, it is looked upon as a benevolent species, which brings good luck to any who liberate one.

Owing to its dark colour and the habit of keeping to the bottom, the ide is seldom seen in ponds, for it does not indulge, like the common carp, in sudden leaps into the air. This shyness on the part of

the ide, and the fact that it is not easily tamed, render it a much less desirable fish for ornamental waters than the common and golden carps. I have large specimens of all three species in a pond in my garden, and find that the carp are very tame and will come to within a foot of where I may be standing to take a piece of bread. Occasionally, with a wild dash, an ide will seize a piece of bread, but never if it is within ten feet of me.

In passing it may be stated that there is no more attractive fish for ornamental waters than the golden carp, of which there is a very fine specimen in the pond in the Bund Gardens in Shanghai. Such fish may occasionally be purchased alive in the market in Shanghai, a three pound fish costing about \$3.00.* The golden carp should be handled with great care, for if it gets bruised fungus will start to grow on the damaged spots, which will ultimately kill the fish. The best food for these fish when kept in small bodies of water for ornamental purposes is dry bran scattered on the surface of the water.

*Care should be taken to distinguish between golden coloured specimens of the common carp (*Cyprinus carpio*) and the golden carp, (*Carassius auratus*), of which the golden coloured specimens are the well-known goldfish. We suspect that the large golden coloured fish in the Bund Garden Pond is a common carp.—Ed.

MIGRATION NOTES *

BY

G. D. WILDER

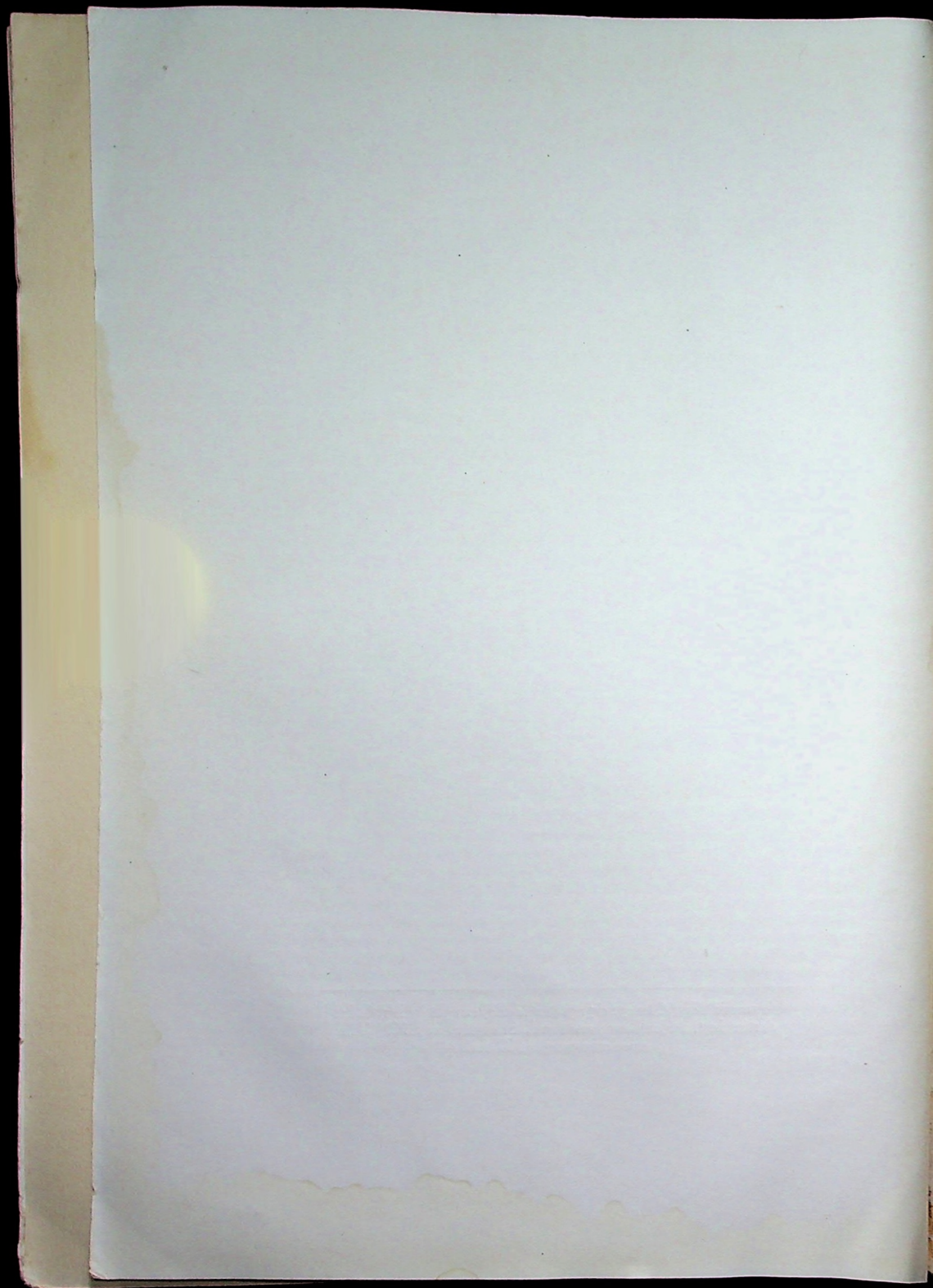
BIRDS THAT BREED IN CHIHLI

Having arrived here earlier than usual (June 12th), I am impressed anew with the fact that the month of June is the most barren of bird species in all the year excepting January. A very few stragglers of the northward moving hosts and also a very few returning birds from the north may be observed, while the breeding birds are lamentably rare. A willow warbler's note was heard the day we arrived, a bird on its northward way, probably *Phylloscopus borealis borealis*. On the night of the 20th, dark and rainy, curlews were heard flying south accompanied by

*Peitaiho, July 1, 1925.



A record Ide (*Ctenopharyngodon idella*) caught by Mr. G. H. Parkes in the Hongkew Park Pond, Shanghai, in 1922. This specimen weighed 37 lbs.



MIGRATION NOTES

at least one other wader, whose note we could not indentify. All curlews seen up to June 30th, were the Eastern or Australian, *Numenius cyanopus*. White-winged black terns have been seen since the 18th, flying southwards in small parties. This may have been the very beginning of the fall migration, but all birds seen were in full breeding plumage; none were immature. It may not have been migration at all, if they breed here.

Mr. Hubbard, Mr. D. R. Wickes and myself have just returned from a five days visit to the Hsieh Chia Ying Marshes, about 15 miles down the coast to the south-west. These marshes are referred to repeatedly in Mr. La Touche's writings on the birds of this region, and are a famous resort for hunters who set out from the Liu Shou-Ying railway station or Ch'ang Li Hsien. They lie on both sides of the mouth of the Ch'ing Ho, which is flanked by a series of sand dunes of unusual height and length, extending some miles along the coast. There are three or four ranges of these dunes running parallel to the coast, with wonderfully green grassy meadows lying between dotted with pools or traversed with streams of fresh water, clear and sweet. On the landward side a stretch of sandy meadow extends for half a mile to a mile towards the edges of new cultivation, willow, elm and small-leaf poplar trees. The streams and ponds in this meadow area have rather sparse growths of cattails, sweet flag and other rushes: farther inland, two miles away, where the fields are well cultivated, the streams and pools have the reed beds where reed warblers, little bitterns and watercocks are breeding. Towards the sea and the river, which makes a wide opening in the sand dunes, there stretches half a mile or more of flat sand occasionally flooded at high tide. From Rocky Point on clear days the mouth of this river can be seen as an opening in the sand dunes, through which the trees of the hinterland can be seen.

We took a small two-man sail boat and rowed, first to the mouth of the Yang Ho, six or seven miles to the west. There we met head winds, and so camped on a grassy sand point opposite the town. Here we found the forerunners of the migratory birds more common at the marshes. Pairs of oystercatchers, a female yellow-nib duck, Eastern curlew, Kentish plover, little ring plover, a short-eared owl, a few red-legged falcons, Caspian, common and little terns, and a single pratincole or swallow plover.

Our objective was to find what birds were breeding at the big sand-dunes. The next day we had a three hours run to the mouth of the next river, the Ch'ing, where a few sea-going junks were anchored to discharge cargoes of grain and kerosine from Dalny and Newchwang. The sailors advised us to camp on the bare sand spit near them to avoid the midges and mosquitoes which become numerous as soon as the grass and trees are reached in ascending the river. We found their advice good, and they removed for us the main difficulty of the camping spot, the absence of fresh water, by giving us water from their own tanks which had been filled across the gulf. Otherwise we would have had to carry water half a mile across the flats from the shallow holes in the sand, dug by fishing campers.

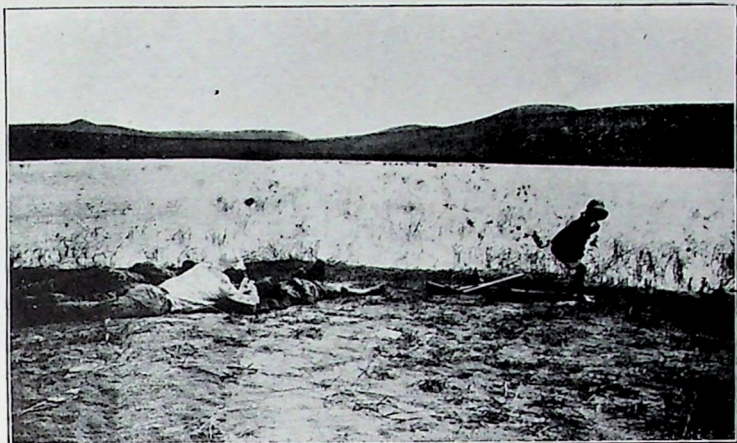
Our visits to the dunes a mile or two away, revealed the fact that the most common breeders are the Kentish plover (*Charadrius alexandrinus dealbatus*), and the little tern (*Sterna albifrons sinensis*). We did not find sets of more than three of the plovers, though a good many of them had just hatched out and the downy young were found lying "frozen" where their mothers had left them, feigning lameness to lure us away. Unlike the gallinaceous birds the plovers would leave their nests when we were still at a distance, and, after a speedy run to one side, would first pretend lameness to lead us away. If we paid no attention but stopped near the nest, they would stand silent thirty or forty yards away and watch us, occasionally at that distance lying with wings outstretched and fluttering in order to decoy us away from the nest.

On one occasion I happened to see a single plover's egg nearly buried in the sand. The bird to whom it belonged repeatedly fluttered outstretched on a bare sand beach at 50 yards distance, and each time she did so a little tern rushed up to her with great cries and drove her away. We remarked that the tern seemed to be saying "You need not draw those men over toward my nest, get away." And, sure enough, when we examined the patch of sand we found the tern's nest with one egg close to the spot where the plover had been. This was the only one that rested on moist sand at the bottom of the depression. The six or eight little terns' nests that we found were all on the bare dry sand dune surface from two or three feet to twenty feet above the level of the wet sand.

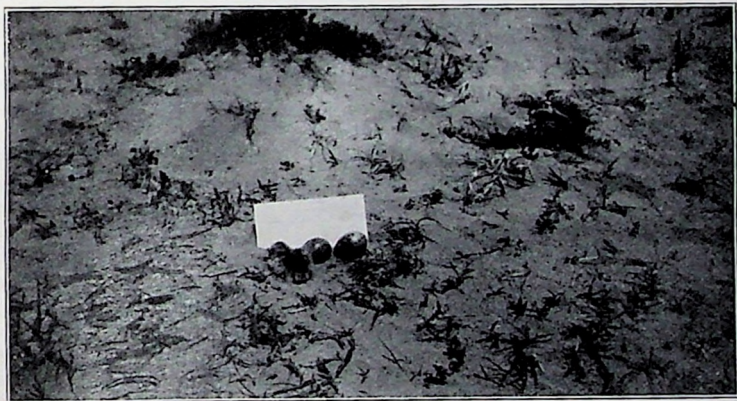
Our interpretation of the little tern's excited interest in the plover that was feigning lameness in the vicinity of her nest is probably quite too anthropomorphic. It was more likely sympathy or alarm at the sight of another bird in distress, for, on one occasion, when one of us had wounded a common tern so that it sailed down to the edge of a sandy stream of water and lay there half in the water and half on the sand, a little tern, noticing it, lit four or five feet behind the wounded bird on the sand and gave vent to cries of alarm, just as the one referred to above did. Such sympathy is often seen when those of their own species are shot, but these are examples of sympathy going out to other kinds.

Mr. Hubbard took a long shot at a pair of yellow-nib ducks flying high. The male was evidently wounded, and, as we found later, was blinded in both eyes, with a No 4 shot from below right up between the eyes. It circled around for miles, back and forth, now high and now low near the surface of a small stream and among groves of willows. Finally, after fifteen minutes, it came staggering down from a considerable height and plunged down on to grassy ground half a mile away. When I drew near, it stood up and walked toward me, until when within a few feet, some sound I made turned it. Just as I was about to seize it, as it ran from the sound of my footsteps, it took flight again and had to be dropped dead with another charge.

The little terns' nests each had one or two eggs which were fresh. No young birds were seen, so, apparently the egg-laying was just beginning here. In one case there were half a dozen pairs making their nests close



A Noontide Siesta beside a Pond between lines of Sand Dunes,
Pei-tai-ho, North China.



Nest of Common Tern with two Eggs and a Hatched Chick. Both
Eggs are identical from the outside, Pei-tai-ho, North China.

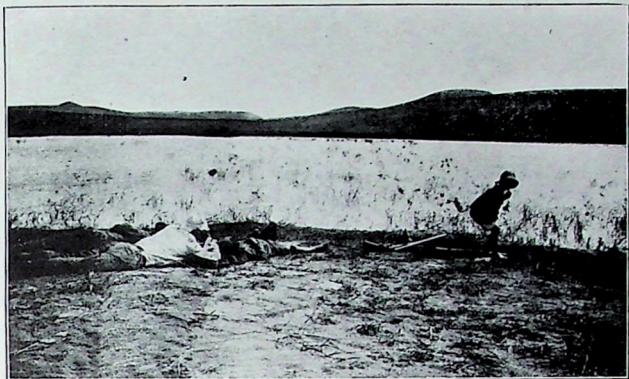
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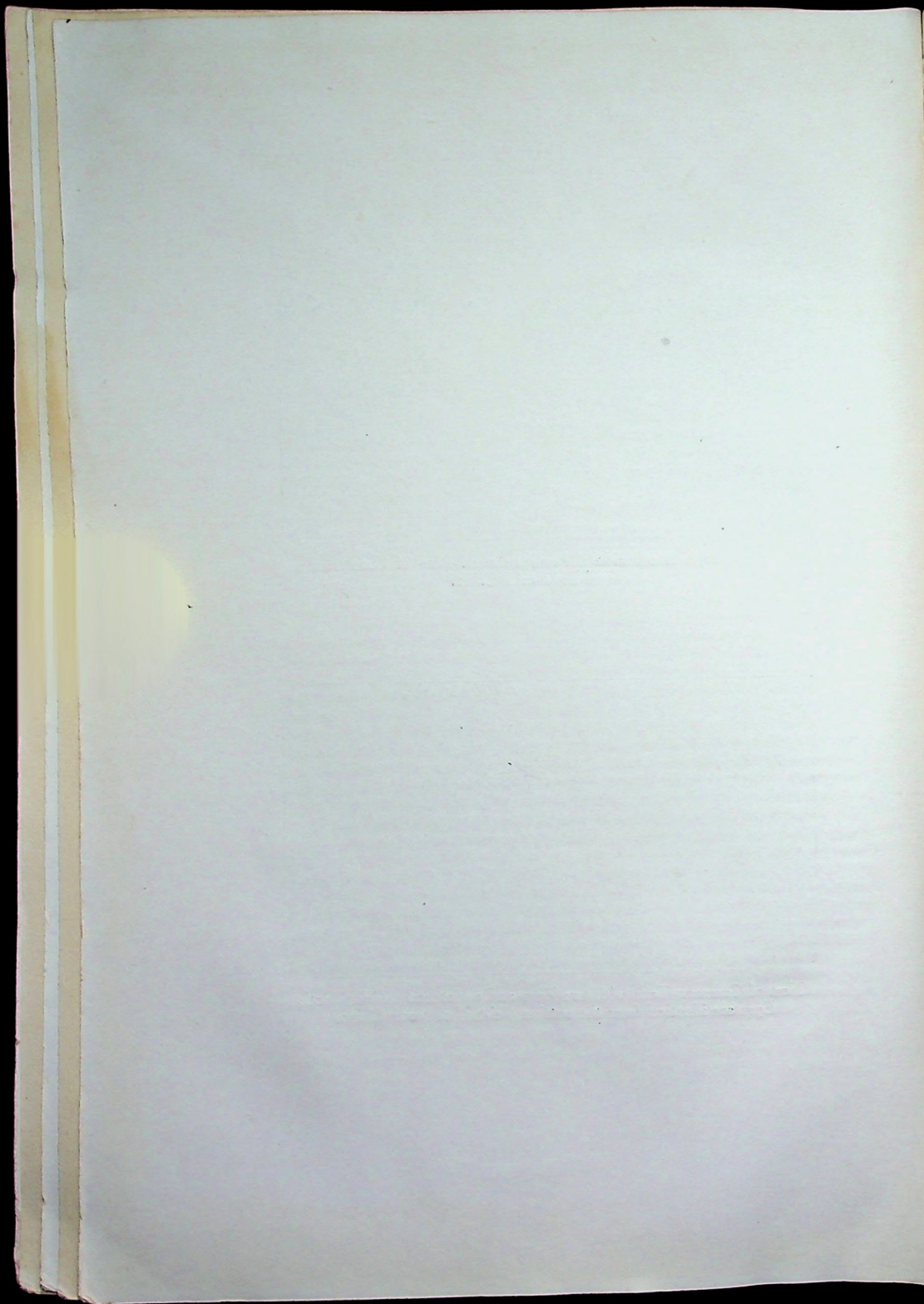
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MIGRATION NOTES

together on the lower shoulder of a sand dune, and again two or three near the base of a dune, the rest were scattered, solitary or in pairs.

The plovers all nested in the sparse grass on loose sand near the pools of water. Nothing more than a depression in the sand close to a tuft of grass or weed formed the nest. Their clay brown eggs with brown and black spots and marks were often very like those of the tern, but they are more pyriform, not oval like the terns' eggs. The latter also tended to olive brown rather than clay brown, with more obscure blotches of black. Two sets of three eggs were found and several of one or two.

We were looking especially for the nests of the common tern, which Mr. La Touche had reported under the name *Sterna hirundo tibetana* as breeding here. There was nothing like a colony of them. Two pairs occupied one meadow of many acres extent in company with the colony of little terns, and twenty odd plovers, and in the next meadow over the dunes half a mile away we found another pair nesting in the same kind of company. On our approach to a nest these birds would leave it while we were still in the distance and make a great outcry over our heads like a loud, high-pitched twang of the bow string of the cotton fluffers. We would pass on for a hundred yards and watch the pair gradually settle down to the nest, when we would return to the exact spot and find the latter. The only two that we located thus had three eggs fairly far advanced in incubation in one instance, and two hatching eggs and a young bird in the other. The eggs just hatching had been cracked from the outside, as the shell was indented for an area of half an inch as though by striking two eggs together. We could think of no other way in which these depressions in the shell could have been made. The young birds were busily pecking away from the inside to liberate themselves. The downy chick was panting in the heat, due, perhaps, to his mother having left the nest for so long in the heat of the day. As soon as we left the old bird got a fish or water (?) for the chick. These nests like those of the plovers were not on bare sand, but where the grass grew on the edge of a well drained bank of a pool. One of them was on a little island ten feet by three in size and a foot above the surface of the water, so that the soil was moist. This bird had built a compact nest of grass and dead weed stalks, probably in order to keep the eggs from the damp soil. None of the other terns had any sign of nest other than the depression in the ground. Some of the little terns had not even a depression. Others had only the groove around the egg made by the wind in the sand. The eggs of the common tern (*Sterna hirundo hirundo*) were broadly ovate, olive brown, with large blotches of dark brown, purplish grey and obsolescent shell markings.

On the tops of the sand dunes, where the rooks were wont to alight, we found pieces of egg shell of all the three kinds of birds nesting in the meadows below. The eggs had just been eaten, probably by the rooks, though I had never known them to have this habit before. There were no magpies nearer than the villages two miles away, and we have seen no crows at all in this region. The rooks, young and old, were feeding busily in these meadows, so that circumstantial evidence was against them.

Evidently we were not alone in suspecting them of robbing the nests, for we frequently noticed the little terns chasing them. We ate our lunch seated some 200 yards from a little tern's nest which contained two eggs, and whose owners were jealously guarding it. Every time that a luckless rook flew by their domain they chased him relentlessly over the next range of dunes and returned jubilantly to watch the nest. They darted at his head with loud cries most threateningly. I could not see that they ever actually touched the rook, so that it seemed to be the outcry and the threats that caused him to hurry away.

The little terns were never seen on their nests, nor were the plovers. It may be that the sun on the bare sand furnished heat enough, or it might be that the clutches were incomplete and incubation not yet begun. But they watched carefully even a single egg. The little terns would rise from their posts and come flying toward the intruder almost as soon as he was in sight, hovering overhead and swooping down close to his ears with loud cries. After he had passed they simply returned to the vicinity of the nest to watch.

We found several pairs of yellow-nib ducks, and though we found no nests, they had begun to breed as was shown by the huge sex organs of the fine male that we shot, the testes were two inches long. What we concluded to be a male falcated teal was seen and also several small flocks of other ducks in the distance.

Several little grebes were seen in pools more inland, and one nest was seen with a bird on it at work, but no eggs. The oystercatchers were in pairs and probably the solitary pratincole, Caspian terns, ringed plover, water-cocks, moorhens, and hoopoes nested near. The great reed warbler was common in the reed beds. Orioles were staying for the summer in the groves, as at Peitaiho Beach. One quail was seen, one laughing gull, one common curlew (*Numenius arquatus lineatus*) only and several Australian curlew. A few starlings were seen inland. We looked carefully in the reed beds for the smaller reed warblers, but saw none. Strange to say, however, a specimen shot from a tree at some distance from any reeds proved to be Schrenck's reed warbler, (*Acrocephalus bistrigiceps*, Swinhoe).

June 14th seemed to be a pretty late date for a pair of reed harriers to be delaying here. Perhaps they nest here.

At Peitaiho Beach the trees have developed so finely that a colony of rooks has established itself; several pairs of ring doves, woodpeckers, orioles, Japanese titmice now breed here regularly, whereas they were never seen years ago. The house swallows were almost ready to leave the nest, some probably having already done so by July 1st, but the red-necked swallows were still building or sitting on their mud nests.

A lady who saw the frigate bird shot by Mr. Hubbard last year, as it flew over the tennis courts, declares that she saw another this year in June. Having once seen it near by in flight she could hardly mistake any other bird for it, and every record of this rare bird in these parts is of interest.

(To be continued)

DESCRIPTIONS OF SOME FRESH WATER SPONGES FROM CHINA

BY

N. GIST GEE and C. F. WU

(CHINA MEDICAL BOARD, PEKING, AND SOOCHOW UNIVERSITY, SOOCHOW.)

SPONGILLA (STRATOSPONGILLA) SINENSIS, Annandale.

Habitat.—The specimens from which this species was described were collected from the piles and the stone bunding in the canal just outside of the city gate east of the Soochow University campus, Soochow. There is a quite constant current in this canal in the growing season of the sponges, as it carries the water from the city to the group of lakes to the east of the city. Since the original specimen was collected we have obtained a number of additional specimens of this sponge from similar locations.

General appearance.—The sponge was taken from a canal with more or less solid matter in the water, so the colour of the specimen was a dirty white. The sponge consists of a flat layer, about 4 mm. thick, with short, cylindrical, upright branches. The oscula are small, but clearly defined.

Structure.—The skeleton is a compact one and the fibres form a rather incoherent network in which the meshes tend to be polygonal. The amount of sponging is comparatively small. Neither the radiating nor the transverse fibres are very clearly defined.

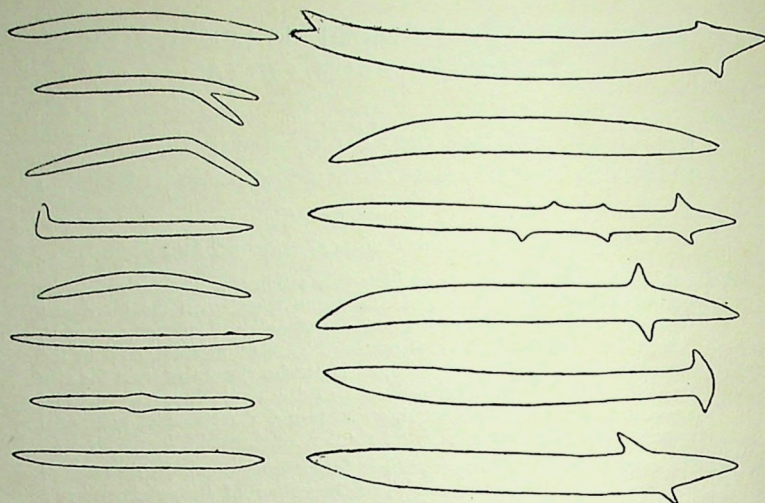
Skeleton spicules.—There is considerable variation in size and frequent irregularities in form in the skeleton spicules of this sponge. They are, however, always smooth and generally rather abruptly pointed.

Length of spicules	..	..	..	172-230 microns
Diameter of spicules	..	..	..	10-14 "

Flesh spicules.—Flesh spicules are entirely lacking in this species.

Gemmules.—The gemmules are small, very numerous and occur massed together at the base of the sponge. Each gemmule is covered by a thick chitinous coat full of dark granules: the gemmule spicules lie in this coat and are parallel or nearly parallel to the inner wall of the gemmule. They have no foraminal tubules.

Gemmule spicules.—There is even greater variation in these spicules than in the skeletal ones. They are so irregular that no general description can be given of them, some are straight and sharply pointed and perfectly smooth, resembling somewhat closely the larger skeletal ones; others are armed with one or two, rarely more, rather heavy pointed projections: they are never spiny. A number of the common types are shown in the drawings.



a.

b.

Spongilla (Stratospongilla) sinensis

a. Skeleton spicules $\times 250$

b. Gemmule spicules $\times 780$

Length of gemmule spicules .. 70-110 microns
Diameter of gemmule spicules .. 6-10 „

Type.—United States National Museum, Washington, D. C.

We have a small cotype of this sponge from the U. S. National Museum in our collection.

General remarks.—So far as we know this was the first fresh water sponge reported from China ; for this reason it has a special historical interest. Dr. Annandale, whose description we follow closely in this as in other species, found this closely allied to *S. aspinosa*, Potts, from which it differs in its compact structure and lack of flesh spicules. He further stated that it was referred to *Stratospongilla* with some doubt as its gemmules were intermediate in structure between those of that subgenus and those of *Euspongilla*.

SCIENTIFIC NOTES AND REVIEWS

HISTORY OF MATHEMATICS IN EUROPE by J. W. N. SULLIVAN; OXFORD UNIVERSITY PRESS (HENRY MILFORD). 2/6: This is an excellent little sketch of the history of mathematics, which brings very forcibly to one's mind the extreme recency of the basis of modern science. The fact that the now common symbols for addition and subtraction and the like only date back to 1489 is sufficient to demonstrate this point. The author of this book in his preface lays stress on the idea that mathematics is an art and not a science, the discovery of hypergeometry having destroyed the absoluteness of the Euclidean geometry. It seems to the reviewer that this is a little overdone. Hypergeometry bears somewhat the same relation to the Euclidean system that mysticism does to pragmatism, and the essential feature of mathematics is the crystallisation of logical processes concerning magnitudes so that they do not have to be repeated. Each of these processes is a distinct advance in knowledge and the total result is certainly a branch of science. The extension of the subject may be an art, but so is all research. Notation, which is a vital element in mathematics, has been successively simplified so that very elaborate ideas have become concisely and exactly expressed for all time. Mathematics loses its utility so soon as the complexity of the expressions transcends the ability of the mind to grasp them as a whole, or at least to use them. Whereas in former years, as this book shows clearly, the expression of, say, a linear equation of the fourth degree was so elaborate that years of study were required to make it readily intelligible, now the limit has been raised to include intricate integral forms which no one could grasp at all without the notation which has been gradually developed.

All the time the process of generalisation goes on, causing the mathematical structure to shrink and become more easily manipulated, but at any moment there is a limit of complexity which only a few specially favoured and trained brains can reach.

An interesting point which develops from the book is that, with the exception of the Greek geometers, the ancients were not in the possession of any exact mathematical knowledge comparable with that of, say, the 17th century, and now even the Greek geometers have been far outdistanced.

The closing chapter of the book does not, perhaps, give an adequate idea of the developments made since the appearance of the infinitesimal calculus. It is true that a special difficulty arises in that the majority of the readers of such a book are themselves then at the limit of their capacity. The economic law of diminishing returns seems to apply to mathematics beyond the calculus, the gain in penetration being offset by the intricacy of the forms themselves and the small applicability of any particular one. Whereas the general principles of the calculus can be mastered by many intelligent young people of, say, eighteen years of age, the further developments are so elaborate that a whole lifetime can be spent in acquiring command of only part of them. Nevertheless, in a history of mathematics, some fuller mention should be made of these more elaborate tools, some of which have required just as much genius to produce as the older and more generally useful ones. The illustrations in the book are excellent.

H. C.

DESTRUCTION OF FORESTS IN SHANSI: Once more comes a report of the further destruction of China's fast diminishing timber reserves. This time it is from Shansi. Professor Nyström of Tai-yuan Fu sends us a photograph of one of numerous long log rafts that are floated down the Fen River every season. The logs come from the mountains of the Ko-lan Chou and Ning-wu Fu districts, which contain the only really large forests left in North China proper. Visitors to these areas on shooting trips after the fine big game animals they harbour report that the timber is being cut away rapidly, while no attempt whatsoever is being made to replant the mountain sides. Professor Nyström writes that four or five carloads of timber leave Tai-yuan Fu every day for distribution outside the province. Having heard so much of the fine work done by the Governor of the "Model Province," we

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are indeed surprised to hear that this destruction of timber is allowed to go on within its confines.

THE CULTIVATION OF SILK IN CALIFORNIA : If China wishes to maintain her present export trade in raw silk, she would do well to pay more attention to the cultivation of silk within her borders. A correspondent of the *North-China Daily News* states that experiments in silk cultivation in Merced county in California have proved successful, and in consequence it is proposed to undertake sericulture on a large scale. With improved methods and the care that American farmers will bestow upon such cultivation, we may expect to see the rapid development of an industry that will compete very seriously with a similar, though long established, industry in China. Thus China, who was the first discoverer of the use of silk, and who taught the world the value of this product, may soon find herself only a third rate silk producer, while younger and more energetic nations take her once proud place of supremacy.

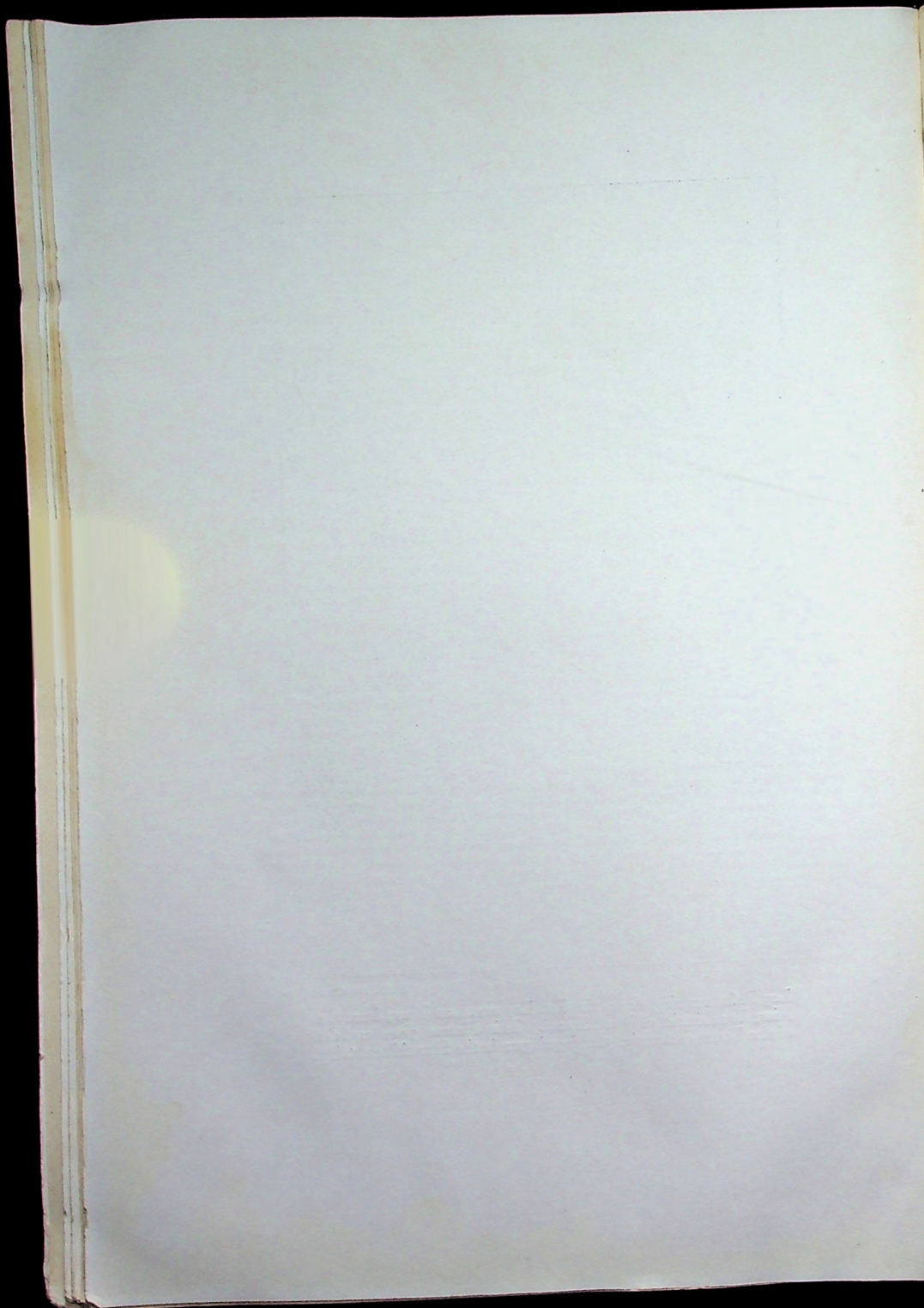
THE NIPA PALM AS A SOURCE OF ALCOHOL MOTOR FUEL : According to an article in the *Straits Times* an experimental plant has recently been established in North Borneo under the direction of the Department of Agriculture with a view to ascertaining the possibilities of the nipa palm as a source of alcohol motor fuel with satisfactory results. While the plant is only capable of turning out 100 gallons of spirits a day, it would not be difficult to erect one which would produce 1,000 gallons a day. This would prove a commercial success. There are about 300,000 acres of nipa palm in North Borneo, mostly in 5,000 acre stands, which means a constant very large supply of the sap from which the spirits are made. Thus, for six months in the year, when the sap is flowing, plants established in the Philippines, Straits Settlement and neighbouring islands could produce enormous quantities of alcohol fuel, running into hundreds of millions of gallons. Indeed, large quantities of alcohol are now derived from this source in the Philippines. The chief thing would appear to be the discovery of a method to produce, at a sufficiently low cost, a satisfactory motor spirit, in order to establish a very profitable industry in this part of the world, and make use of a plant that is ubiquitous in the area under discussion. This would also help to solve the problem of maintaining an adequate world supply of motor fuel.

THE DISTRIBUTION OF WILD SHEEP IN THE OLD WORLD : In the *Journal of Mammalogy* (Vol. 6, No. 3, August, 1925) Professor Peter D. Sushkin, of the Russian Academy of Science publishes a review of two papers in the Russian language by Russian zoologists upon the wild sheep of the Old World and their distribution. The first of the two papers is one published as long ago as 1873 by the late Dr. N. Severtzov, the second being a recent monograph (1923) by Professor N. Nasonov of the Russian Academy of Science, entitled "The Geographical Distribution of the Wild Sheep of the Old World," which was preceded by shorter articles by the same author dealing with separate questions of the classification of these sheep, published during the years from 1909 to 1922. These publications, not having been translated into other European languages, Professor Sushkin considers are not as widely known as they should be in view of their important bearing upon the means by which the present species of wild sheep acquired their distribution. From these papers it would appear that there are two main groups of wild sheep in Europe and Asia, namely, the *Mufoniformes*, comprising those related to the well known mouflon, extending in range from the islands of Southern Europe through Asia Minor, and Persia into the Punjab in India, and the *Argaliformes*, which includes the giant species of Central Asia, Southern Tibet, Mongolia and North China and the smaller species of Northern and Eastern Siberia and the western mountain ranges of North America. The mouflon group is considered the more primitive and the one from which the others have been derived. The North American species were derived from the argali group, first reaching that continent by way of the Bering land bridge, then being driven south in the Glacial epoch, and subsequently spreading north again and recrossing into Eastern Siberia, where, as *Ovis nivicola*,



Photo, by E. T. Nyström.

Log Rafts running down the Fen Ho, near Lan Tsun, from the Ning Wu District of West Shansi. This Picture gives an Idea of the Forest destruction that is going on in the Shansi Mountains.



SCIENTIFIC NOTES AND REVIEWS

borealis, *alleni*, *potanini* and *lydekkeri* their descendants are found at the present time. The argali group is further subdivided into three, namely, (1) the *O. poli* group containing, besides the well known Marco Polo's sheep of the Pamirs, several species amongst which may be mentioned *O. lütledalei*, *O. karelini* and *O. nigromontana*; (2) The *O. ammon* group, to which belong the great sheep of the Altai, *O. mongolica* of Eastern Mongolia, our North China species, *O. commosa*, called in these papers by its old name *O. jubata*, and the Himalayan form, *O. hodgsoni*; and (3) the *O. nivicola* group, which includes the Kamchatkan wild sheep and the North-east Siberian forms already mentioned, which are closely related to the North American species. Altogether some 37 species of Old World wild sheep are recognized.

It may be noted that these observations are based on what is certainly the finest collection of wild sheep extant, namely, that in the Museum of the Russian Academy of Science, which contains "327 skins, 502 skulls with horns, 62 pairs of horns, and 90 skeletons." Professor Nassanov also made studies in other European collections which are rich in this material.

A NEW BUFFALO FROM THE PLEISTOCENE OF CHINA: Of particular interest both to palaeontologists and archaeologists working in China must prove the description of a new species of buffalo found in the loess at Chang-te Ho, near Chang-te Fu in Honan, and belonging to the Pleistocene Period. The specimen, consisting of the horn cores and crown, of this species, upon which the description is based, was presented by Mrs. Julius Spier to the British Museum, where it was examined and described as new under the name *Bos (Bubalus) mephistopheles* by Mr. Arthur T. Hopwood. The most striking thing about these horns are their sharp backward slope, and as they thus resemble the "head-dress of the medicine men of certain Pagan Tribes," the name *mephistopheles* was bestowed. Another distinctive feature is the unusual width of the cores in comparison with their length and the size of the skull. The animal in life must have had a very remarkable appearance.

A NATURALIST'S NOTE-BOOK IN CHINA, by Arthur de C. Sowerby: North-China Daily News & Herald, Ltd., Shanghai: \$8.00: Shanghai has not yet attained sufficient importance as a publishing centre to deprive us of the thrill of reviewing a book written and produced locally. The North-China Daily News & Herald, Ltd., which recently has shown commendable enterprise in publishing works on China, has just issued a collection of Mr. Arthur de C. Sowerby's writings under the title of "A Naturalist's Note-Book in China."

Most of the articles here appearing in collected form will be familiar to readers of the *China Journal of Science and Arts* and of the *North-China Daily News*, in whose columns they were originally published. The author occupies a unique position amongst the foreign colony of Shanghai and North China, having come to be recognized as the court of appeal on subjects pertaining to animal life and natural history in this part of the world.

The book under review makes no pretence at being a connected narrative or account of the fauna of China; it is admittedly a grouping of articles written at various times and under various conditions.

A fitting introduction to the book is provided in the first two chapters—"The Voices of the Forest" and "The Heart of the Wild." The subsequent chapters deal with a variety of subjects, ranging from the natural history of the Imperial hunting grounds to an account of the humble mosquito's history in China. Such is the extent of Mr. Sowerby's investigations and the richness of the field that he has claimed for his own, it would indeed be a rare reader who could not find something within the covers of this book of especial interest. It is not within the province of a reviewer to differentiate, but our own choice rested on the very interesting chapter regarding the China pony and the various sections dealing with fish to be found in China's waters.

The book's principal claim to distinction lies in the fact that the author has avoided the technicalities that seem to obsess so many writers on similar subjects, but has, nevertheless, produced a work equally valuable as a permanent contribution to

natural history and as a guide and companion to the amateur naturalist. The disconnected style of the book lends to its charm, for it may be opened at any chapter and read without particular reference to what has gone before or what follows.

A prefatory note explains that as the present book "deals mainly with the lower forms of animal life in China it may be looked upon as complementary to the author's earlier work, 'Fur and Feather in North China,' which is devoted almost exclusively to the mammals and birds of the country north of the Yangtze River." The author intimates that he may later produce a similar work on the larger mammals and birds of South China, and, needless to say, such a book would meet with a reception equal in enthusiasm to that which has been accorded the present volume.

Numerous photographs and line drawings add to the attractiveness of the book, which, taken altogether, is a great credit to the author.

L. M. B.

SHOOTING AND FISHING NOTES

SHOOTING

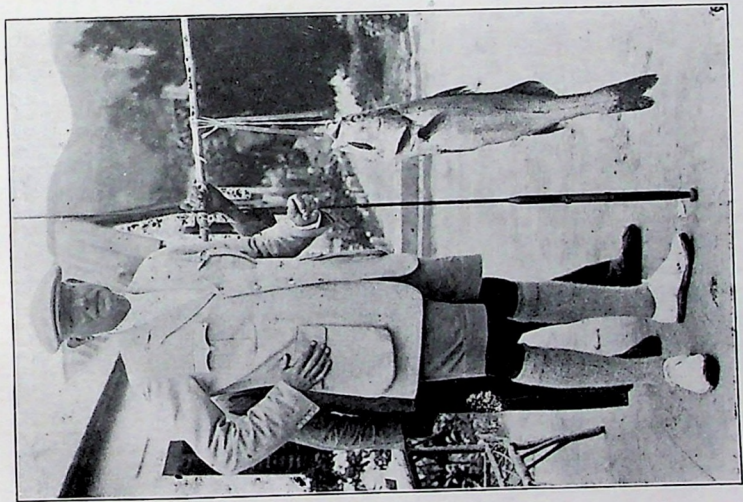
SHOOTING IN THE SHANGHAI DISTRICT: The month of September closed without anything very noteworthy in the way of shooting in the Shanghai district to record. Winter snipe, though they appeared early, were not in very great numbers, though a few bags were made. On September 20, a party shooting on the mud-flats beyond the Point on the way to Woosung on the left bank of the Huangpu bagged four couple, all of which were winter snipe, except one, which was a pintail.

Pheasants were seen along the Kachow Creek, which, by the way, has been blocked to house-boat passage above Kachow by a series of low concrete bridges. Several pheasants were also seen along the banks of the Huangpu this side of Minghong.

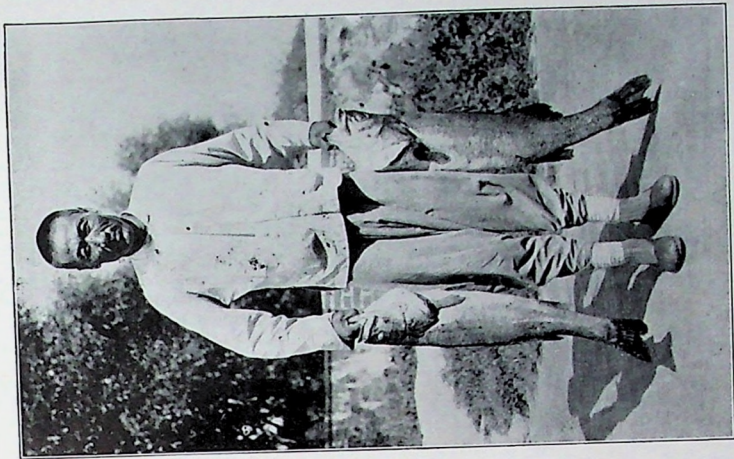
AN UP-COUNTRY SPRING SEASON'S BAG.—The well-known writer on shooting and fishing, Major Percival Lea Birch, has sent us particulars of his spring bag of snipe this year. His last snipe was shot on May 17, while his total spring bag was 427 snipe, of which 82 were common, or winter snipe, 253 were pintails, 92 were Swinhoe's and one was a painted snipe. He used 610 cartridge, which is better than three cartridges to two birds, an uncommonly good average, we should say, for China.

SEROW HUNTING ON THE TIBETAN BORDER: Mr. F. T. Smith, who was a member of the Trans-Asia Photo-Scientific Expedition that returned this year from the Tibetan Border, describes in an article in the *North-China Daily News* (September 7) his experiences while hunting serow in the Choni district of South-western Kansu. Not many Europeans or Americans in China are lucky enough to have the chance of a shot at one of these elusive animals, as they inhabit only difficult country, where high, steep and rugged mountains are covered with heavy vegetation, and they are particularly difficult animals to hunt. Perhaps this is why so few residents in Shanghai have ever gone after the serow which occur in Chekiang province in the mountains back of Mokanshan and Tunglu.

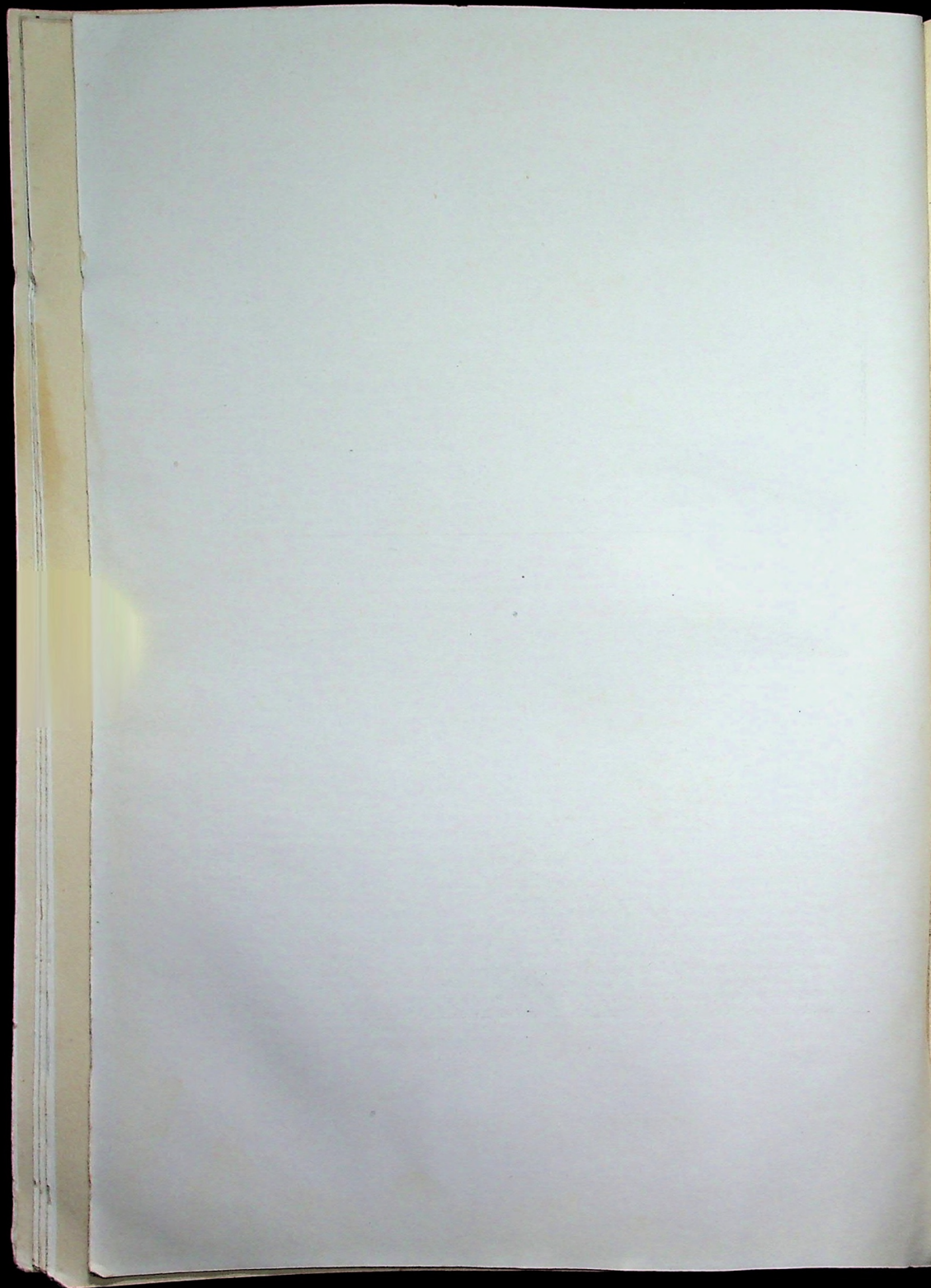
Mr. Smith's experiences read very much like those of other sportsmen who have hunted serow. Owing to their habits of frequenting heavy timber in steep mountainous areas and feeding at night, they usually have to be driven in order to get



A 13 lb. Sea Bass caught by Sir Edward Pearce on September 10 at Wei-hai-wei. Length, 36 inches; girth, 23 inches.



Two Sea Bass caught by J. A. Nixon at Pei-tai-ho on September 7. Weight, 17 lb. and 11 lb., respectively. Length of larger, 38 inches; girth, 19½ inches.



SHOOTING AND FISHING NOTES

a shot at them, but occasionally the hunter finds one in the open. Mr. Smith was one of the fortunate ones, for he saw his serow across a ravine in a cluster of trees. The animal left the cover of the woods and gave him the chance of a shot, which he made successfully, wounding his quarry and securing it next morning. It may be noted that it was late in the evening when the serow left cover.

The species of serow to be found in West China and on the Tibetan Border is known to science as *Nemorhaedus miln-edwardsi*, though it is frequently called *N. argyrochaetes*. This latter name belongs rightly to the Chekiang species. Other species of serow are found in Yunnan, Tonkin and the Himalayas. Owing to the frequent presence of white crests in the Chekiang and West China species, these have been given the popular name of white-maned serow. It may be noted that there is considerable seasonal variation in the colour of the serow's coat, while the white mane is not always present, facts which have led to several non-valid species having been described in China. Serows are large, goat-like animals, the size of a donkey and weighing up to 300 lbs. They are related to the goral and chamois, and have black pointed horns, which are gracefully curved backwards and are ringed on the basal half.

TO SHOOT WILD SHEEP IN SHANSI : The other day Mr. Lester Simson, who has shot big game all over Africa and North America, and who supplied the Los Angeles Museum with a very fine collection of African animals to be mounted in groups with their natural surroundings, passed through Shanghai on his way to the north in search of big-horn sheep. It is a far cry from Africa to North Shansi, but, apparently, the fame of our North China wild sheep has gone abroad, and big game hunters the world over are coming to this country to secure heads of this magnificent animal. There is no finer trophy than the head of one of these giant sheep, and we can only wish Mr. Simson luck in his hunt.

A SHOOTING TRIP IN INDO-CHINA : Mr. R. W. Squires, late of the Squires-Bingham Co., left Shanghai on September 28 by the President Taft on a six month's tour through the Philippines and other Indo-Pacific Islands and New Zealand. On his way back he intends to join his brother and go for a hunting trip into Indo-China. He has taken an outfit of cinematograph cameras and hopes to get some good pictures of the jungle and animal life in the districts he visits. We wish him success.

FISHING

SEA-BASS ON THE CHINA COAST : With the advent of September the sea-bass (*Lateolabrax japonica*) began to appear in strength at Wei-hai-wei and other seaside resorts in the north, and the season up to the time of writing has been particularly good. A number of Shanghai sportsmen have been fortunate in making good catches. As predicted by us in this Journal some time ago, spinning for sea-bass has become a regular sport on the China Coast. It is not easy to determine to whom is due the credit of discovering this particular form of fishing, but it would appear to lie between Mr. H. P. Wilkinson, the Crown Advocate in Shanghai, and some of the Tientsin sportsmen, either Mr. R. P. Sanderson or Mr. F. J. L. Shaw, who, we believe, but are not quite sure, were catching sea-bass at Pei-tai-ho prior to 1916. Indeed, if our memory serves us rightly, these fish were taken off the rocks at Rocky Point and Lighthouse Point as early as 1914 or 1915. We would be glad of confirmation or correction on these points.

As regards the record in connection with sea-bass fishing off the China Coast, this appears to be held by Mr. J. A. Nixon, of the Chinese Post Office, who caught a specimen weighing 17 lbs. at Pei-tai-ho on September 7 at 7 o'clock in the evening. On the next cast on the same occasion he hooked a second bass weighing 11 lbs. This is probably a unique experience up to date, though there is no reason why it should not be repeated in the future as anglers get to know more about the habits and favourite haunts of the fish. Mr. Nixon caught his fish from a *sanpan* off Lighthouse Point.

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The next largest specimen of sea-bass taken with a rod and line in this way appears to have been one weighing 16 lbs. caught at Pei-tai-ho by Mr. R. P. Sanderson, already mentioned; while Mr. J. Sligh, of Peking, this summer caught one of 15 lbs. at Pei-tai-ho.* Sir Edward Pearce hooked a fine specimen this season (September 11) at Wei-hai-wei, which tipped the scale at 13½ lbs., while Mr. Wilkinson secured a 12½ pound specimen this summer, besides two others weighing 5 lbs. and 3 lbs. respectively, all at Wei-hai-wei. Some years ago Mr. Wilkinson got a very large fish at Wei-hai-wei, but the weight of this was never put on record. We give these records here in tabulated form, together with measurements, places of capture and dates when known.

Angler	Weight of Sea-bass	Measurements		Place of Capture	Date of Capture
		Length	Girth		
J. A. Nixon	... 17 lbs.	38½-in.	19½-in.	Lighthouse Pt. Pei-tai-ho	... Sept. 7, 1925
R. P. Sanderson	16 lbs.	—	—	Pei-tai-ho	... —
J. Sligh	... 15 lbs.	36½-in.	—	Pei-tai-ho	... —
Sir E. Pearce	... 13½ lbs.	36-in.	23-in.	Wei-hai-wei	... Sept. 10, 1925
H. P. Wilkinson	12½ lbs.	—	—	Wei-hai-wei	... —
J. A. Nixon	... 11 lbs.	—	—	Lighthouse Pt. Pei-tai-ho	... Sept. 7, 1925

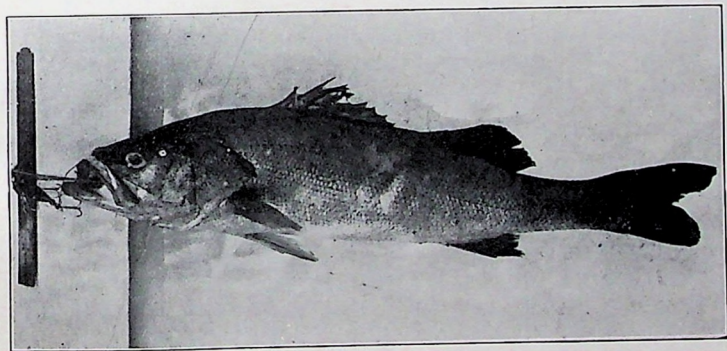
This is by no means a complete record, nor can it be claimed that Mr. Nixon's 17 pounder is the largest sea-bass that has been taken off the China Coast, for we know that many more European and American fishermen have taken these fish on hook and line at both Pei-tai-ho and Wei-hai-wei, and it seems likely that other records exist. But the above are all we have been able to secure up to the present. We hope, however, that other sportsmen will send us details of their catches, and we shall be very pleased to keep a careful record of all such in these notes.

Sir Edward Pearce seems to have had a particularly fine time this season, for he had taken 16 sea-bass up to September 20. Incidentally it may be mentioned that he also caught a large flounder or some related member of the flatfish family (*Pleuronectidae*) that weighed 8 lbs. This was taken on the same bait as the sea-bass, and it apparently constitutes a record. Flounders have several times been taken by anglers while spinning for sea-bass, which is rather a remarkable thing considering that fish of this type keep mostly to the bottom, while spinning for sea-bass is always done at or near the surface, and in more or less rough water, where the waves break over the rocks.

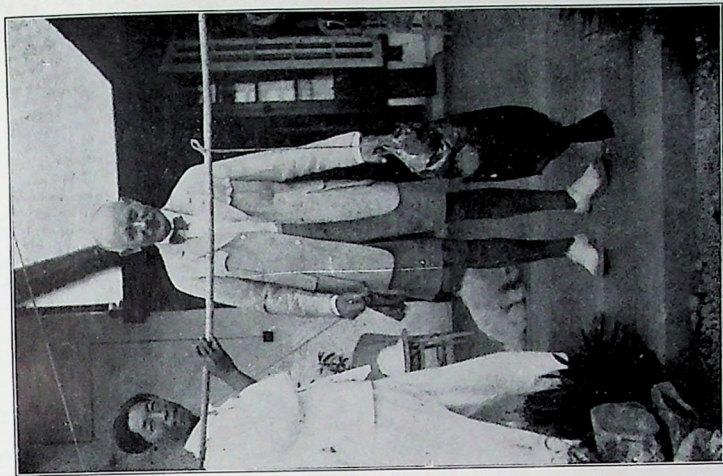
Several other species of fish are to be had at Wei-hai-wei, amongst which are two bass-like, rock-loving species. These have been given various names by anglers, but we have been able definitely to identify them. One, commonly called the black, or rock-bass, is known to science as *Sebastes inermis*, and belongs to the *Scorpanida*. It is closely related to the so-called Norway haddock (*Sebastes marinus*) of North European waters, which, by the way, is not a haddock at all. The Chinese species reaches a fair size, but nothing like that attained by the sea-bass. This fish puts up a fairly good fight when hooked, but keeps to the bottom. It is to be found mostly round rocks and piers.

The other bass-like fish has been called the rock-cod. Its scientific name is *Diagramma cinctum*. It is a deep-bodied species, dark in colour, with broad black bands on the body, and attains a very large size, though we have no records. We have seen specimens at Pei-tai-ho that must have weighed well over 10 lbs. When small this fish may be found floating close inshore, just where the waves break, when it looks like a small piece of seaweed. At this period of its life history it is capable of changing its colour to a remarkable degree, sometimes being all black, sometimes banded black and buff, and sometimes uniformly pale buff. Immediately on being hooked this fish makes for the rocks, and once it gets lodged there it is impossible to extricate it. The sea-bass keeps to the open, fights like a salmon or trout, and frequently leaps out of the water in its endeavour to get free.

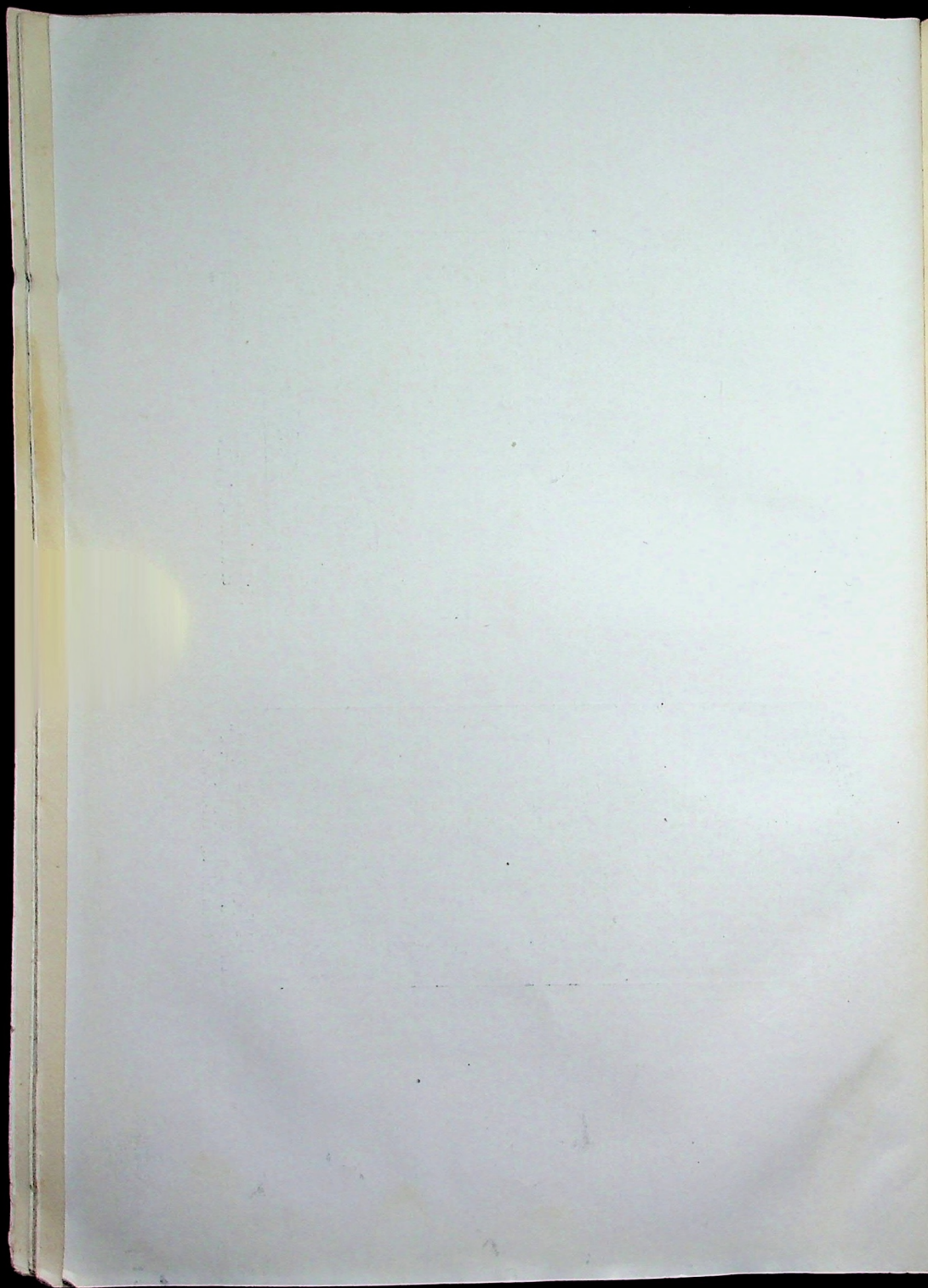
* See China Illustrated Review, Sept. 12, 1925. Tientsin Press, Ltd.



A 12½ lb. Sea Bass caught by Mr.
H. P. Wilkinson on a "Dowjack",
at Sun Island, Wei-hai-wei.



Sir Edward Pearce and his 8 lb. Flat Fish caught
at Wei-hai-wei, while spinning for Sea Bass.



SHOOTING AND FISHING NOTES

Many anglers refer to the sea-bass as the salmon-bass on account of the black spots which adorn the younger specimens, but this is a complete misnomer, as the fish is in no way related to the salmon or trout family.

According to Mr. Wilkinson, the best spots to get sea-bass at Wei-hai-wei are near the rocks in Halfmoon Bay, off Sun Island, and off the end of the main island near Stone Island. Fish can, of course, be caught off the pier, but this place is not very good. When he began fishing in 1916, he used sprats and garfish (preserved in formaline) placed on an Archer Spinner. Subsequently the American artificial bait known as Dowajack has been used with success, as also has the Metal Devon Spinner. Six feet of gut with two or three swivels in it should be used on a strong silk line, and a light rod with a good reel. J. A. Nixon writes that he was using a light steel rod, Silex reel and Heddon silk line when he caught his record sea-bass.

It may be mentioned that the sea-bass ascends rivers in China for considerable distances. We have seen large specimens caught in fish nets and traps by the Chinese far up the Huangpu and even as far from the sea as Henli. There is no reason as far as we can see why this fish should not be taken in these waters if sportsmen will only give time to locating the good spots.

IDE CAUGHT IN SHANGHAI PONDS: Considerable excitement was engendered recently when it was learned that on September 20 two local anglers, Mr. A. M. Preston and Mr. L. W. C. Lorden, had caught each a large specimen of what has been called the Chinese ide for want of another name in a small pond in the heart of the residential area in Shanghai. The last time an ide was caught in Shanghai was in 1922, when Mr. G. H. Parkes hooked and landed a very large specimen weighing 37 lbs. from the pond in Hongkew Park.

The two specimens taken recently measured 8 lbs. and 6 lbs., respectively, the larger one falling to Mr. Lorden. Mr. Preston informs us that he was using a steel-centred, split cane grilse rod, with 20 yards of line, and the fish were caught with paste bait, between the hours of 6 and 8.30 p.m.

On September 27, Mr. Lorden succeeded in catching another ide which weighed 9 lbs.

For particulars regarding the Chinese ide (*Otenopharyngodon idella*), and the method of taking it, we refer our readers to Mr. Lorden's article in another part of the present issue of this Journal.

FLY-FISHING AT KULING: We are glad to hear again from that very good sportsman, Major Percival Lea Birch. His interest never seems to wane in regard to shooting and fishing. Following is an excerpt from a letter from him dated September 15:

"A friend lately went down to Goddess of Mercy Bridge, and caught there some specimens of Brook Carp which he brought up to me at Kuling to examine. They proved to be the same as the fish at the Incense Mills, but attain a larger size. Mr. Massey saw some which were about fifteen inches long, and found that these larger ones rose to flies in the evening. This carp is undoubtedly a close relative of the Indian Mahseer, for it is similar in shape and habits, and has the characteristic barbel at each side of the mouth."

It would seem from this that there is a great deal yet to be learned about the possibilities of good fishing to be had in China, and we hope that now that interest in this form of sport has been roused, it will continue to grow till the fish of China are as well known as those of Europe and America.

THE RECORD CULTER: What appears to be the record culter taken up to date on rod and line by a European in China was a fish caught by Mr. W. G. Greenslade, of the Shanghai Municipal Police Force, in Hongkew Park pond on September 16, which weighed 5½ lbs. and measured 26 inches in length and 13 inches in girth. This specimen, as far as we are able to make out from the photograph reproduced here and the description given us by the captor, belongs to the species *Culter erythropterus*, characterized by its red or partly red fins. It was taken on a

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3 X cast with a No. 6 Kirby Bend hook baited with a small live red worm, as near as possible to the "Bradling" used by anglers in Great Britain, and was played for a full hour before it was finally brought to shore and netted. The rod used was a light 9½ foot bamboo rod.

As far as we know this is by far the largest culter that has been caught this way; indeed, up to the present, a fish belonging to this genus approaching one pound in weight has been considered a good catch. That the fish of this genus attain a large size was known, however, and we have seen specimens taken from the Min River in Fukien that must have weighed something like 20 lbs. and measured close to 3 ft. in length.

The culters, it may be mentioned, are amongst the few fish in China that will rise to a fly, and good sport has been enjoyed with them. The genus is peculiar to China and neighbouring regions, belongs to the carp family (*Cyprinidae*), and takes the place in Chinese waters of such fish as the dace, bleak and roach in British waters. The body is long and strongly compressed laterally (i.e. flattened from side to side), the general shape of the fish being not unlike that of a herring. The chief characteristic is the strongly up-turned mouth. There are three common species of culter in China, namely *Culter erythropterus*, *C. oxycephalus*, and *C. alburnus*, the last owing its name to its general resemblance to the bleak (*Alburnus lucidus*) of British waters.

Mr. Greenslade is to be congratulated on having established the record for this group of fishes.

The Hongkew Park pond has yielded other large fish from time to time, one of the most famous of which was the large ide already referred to in these notes, while another was an unusually large bream, (*Parabramus pekinensis*), which was caught (not on hook and line) by some schoolboys on the edge of the pond, apparently in a sick condition. It was taken to the R. A. S. Museum, where it was stuffed and placed on exhibition.

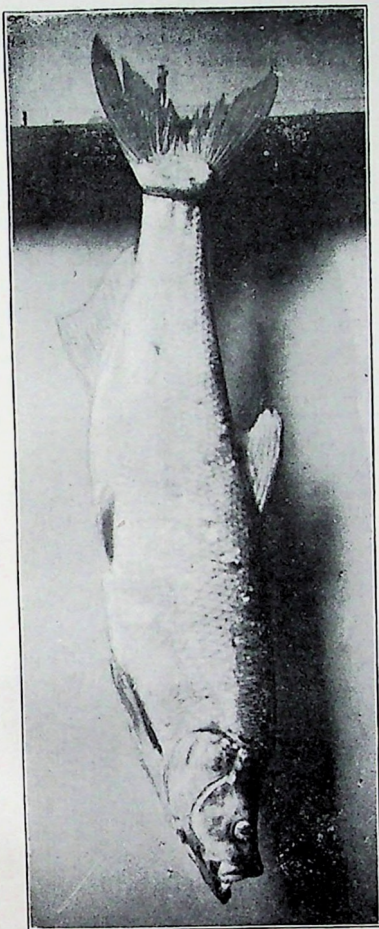
CAT SHARK AT WEI-HAI-WEI: We give in the accompanying plate a reproduction of a photograph of what appears to be a banded cat shark (*Triakis scyllium*) purchased by Sir Edward Pearce at Wei-hai-wei in September. Though not one of the large sharks, this species attains a fair size, and is commonly met with off the Chinese and Japanese coasts. It may be distinguished by the absence of spines in front of the dorsal fins, and the presence of faint dark bands on the body together with numerous dark spots. We once secured a small specimen at Pei-tai-ho.

SOCIETIES AND INSTITUTIONS

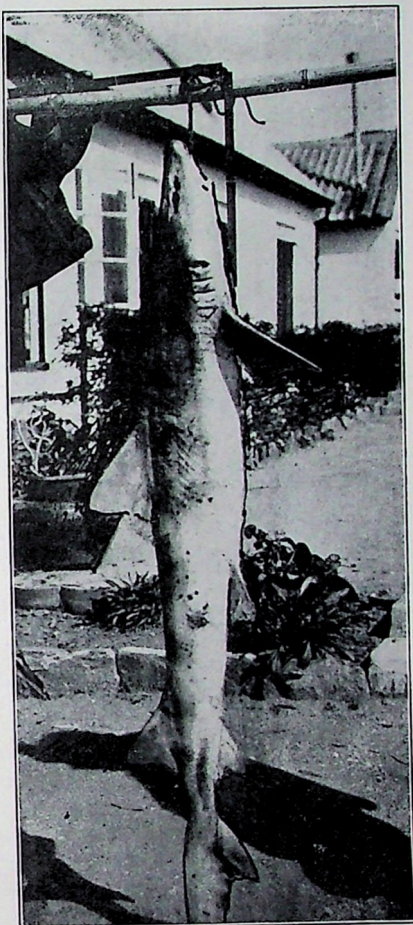
THE CHINA SOCIETY OF SCIENCE AND ARTS

DR. CHATLEY ON "THE MYSTERY OF THE ATOM"

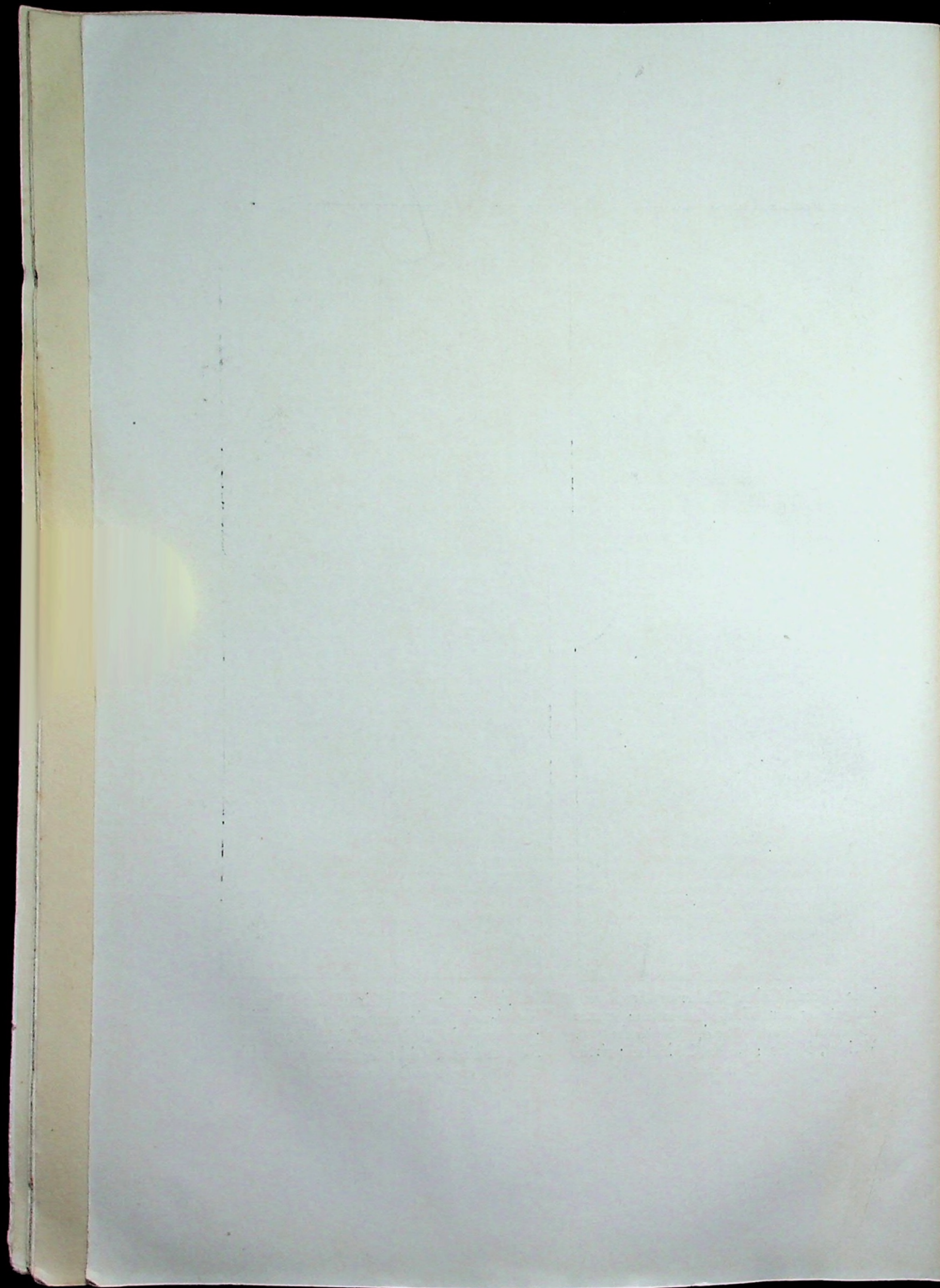
The Society held its first meeting of the 1925-6 season in the R. A. S. Lecture Hall, at 6 Museum Road, on Friday, September 25, when Dr. H. Chatley, Vice-President of the Society, delivered an interesting and instructive lecture on "The Mystery of the Atom," taking as his thesis Bohr's theory of the atom. His paper will be published in *The China Journal of Science and Arts* in due course.



The Record Culter (*Culter erythropterus*) caught by Mr. W. G. Greenslade in the Hongkew Park Pond, September 6. Weight, $5\frac{1}{2}$ lbs.; length, 26 inches; girth, 13 inches.



A shark purchased by Sir Edward Pearce at Wei-hai-wei. This appears to be a specimen of the Banded Cat Shark (*Triakis scyllium*), which attains a fairly large size, and is fairly common in these waters.



SOCIETIES AND INSTITUTIONS

The meeting was under the auspices of the Physics-Chemistry Section of the Society, which was formed last May, and already has good membership. This is taking the place of the practically defunct Shanghai Chemical Society, and it is hoped that it will be a vigorous institution. There are enough physicists and chemists in Shanghai to warrant the formation of such a group, and we feel sure that much benefit to all will be derived through the joining of forces, and the interchange of ideas and literature, which will be the result.

THE PEKING SOCIETY OF NATURAL HISTORY

On September 21, at Peking, in the Anatomy Hall of the Peking Union Medical College, a group of scientists and others interested in natural history gathered together to form a new society. This was to be called "The Peking Society of Natural History," and was to consist of people interested in the study and promotion of the knowledge of natural history in China. Dr. A. W. Grabau was in the chair and addressed the meeting upon the aims and need of the proposed society. Mr. Roy Chapman Andrews, leader of the Third Asiatic Expedition of the American Museum of Natural History, was present, and he, too, was asked to speak. After the formation of the Society and the acceptance of the constitution and rules, the Rev. G. D. Wilder was elected President, Dr. Wong Wen-hoa and Mr. Sohtsu G. King, Vice-Presidents, Mr. N. Gist Gee as Honorary Secretary and Treasurer, and the following as Councillors: Dr. A. W. Grabau and Dr. S. C. Lee (three years), Dr. R. K. S. Lim, and Dr. C. H. Tan (two years), and Dr. Davidson Black and Mr. K. K. Chung (one year). After the business of the meeting had been concluded, Mr. Wilder gave an interesting address on Peking birds.

EDUCATIONAL NOTES AND INTELLIGENCE

PROPOSED SCHOOL AT TSINGTAO

According to a report which appeared in the Shanghai newspapers, General F. H. Sutton, whose connections with Chang Tso-lin's army in Manchuria have made him a prominent figure in China to-day, proposed to found a school at Tsingtao, the well known summer resort, for European, American and Chinese children. The school is to be situated on the foreland known as Iltus Huk, a suitable tract of land, consisting of 120 acres, having been offered for the purpose by Governor Chao Chi.

The school is to accommodate 200 boy boarders, ranging in age from 10 to 18 years. The masters are to be chosen from Oxford and Cambridge Universities, and will be very carefully selected for the honourable task that will be theirs. It is said that the initial outlay of \$250,000 has already been provided for. If these reports are correct, and we see no reason why they should not be, General Sutton and the Tsingtao authorities are to be congratulated upon this generosity and public-spiritedness, for there can be no manner of doubt that such an institution as described above is very much needed. It would help to solve the problem of European and American parents in China in regard to the education of their children. It is becoming in-

THE CHINA JOURNAL OF SCIENCE & ARTS

creasingly difficult for foreigners to send their children to be educated in the home-lands, mainly on account of the great expense involved, and such a school as that proposed in a healthy spot like Tsingtao would be an unspeakable boon.

THE YENCHING SCHOOL OF CHINESE STUDIES

The North-China Union Language School, which is in affiliation with Yenching University, Peking, has issued its 1925-6 Announcement of Courses. The courses offered are extremely attractive, and, besides those dealing purely with the study of the Chinese language, include Chinese history, the interpretation of Chinese ideas and customs, the history of Chinese art, philosophy and religious ideas. There are also extension and correspondence courses.

The school was originally organized in 1910, the Reverend W. Hopkyns Rees, D.D. being the first Principal. The school has steadily grown, and this month it opens its autumn session in a new set of fifteen buildings, which have been erected on 26 *mou* of land, located on T'ou T'iao Hutung, and equipped at a total cost of \$700,000.

The new plant includes a main building with auditorium, class rooms, studies, library and offices, three hostel buildings, faculty residences and power house, over a hundred bedrooms being provided for resident students and visiting missionaries. There are also good grounds for sports.

The school is under the control of various bodies, missionary and otherwise, including the leading Protestant missions in Peking, Christian associations, colleges, and the British and American Legations, and it is open to all Europeans and Americans who wish to study Chinese.

SCHOOL AND COLLEGES FILLING UP

In spite of the agitation which swept the student body in China during the summer months, the schools and colleges under both foreign and Chinese control have filled up fairly well for the present term's work. Agitation against missionary schools has kept up in certain places, notably at Wuchang and Hankow, but in most places it has died down to a considerable extent, and the students are back at their studies. This is a good sign, and it is hoped that the students of China are going to take a sensible view of things, leaving the politics of the country to those whose concern it is, and getting busy preparing themselves for the day when the government of the country shall fall upon their shoulders.

BOOKS AND PERIODICALS RECEIVED

BOOKS: 'A Handbook of Birds of Eastern Asia, by J. D. D. La Touche.

PERIODICALS: Extreme Asia—Discovery—The Philippine Journal of Science—The French Colonial Digest—The Chinese Economic Bulletin—The New Zealand Journal of Science and Technology—La Revue Economique—Natural History—The China Weekly Review—Asia—The Asiatic Motor—Chinese Social and Political Science Review—The Modern Review—The Bulletin of the Geological Survey of China—The Bulletin of the Geological Society of China—The China Medical Journal—The American Journal of Science—The Far Eastern Review—Science—The Mid-Pacific Magazine—Psyche.



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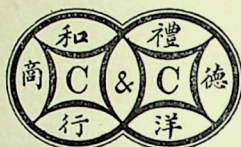
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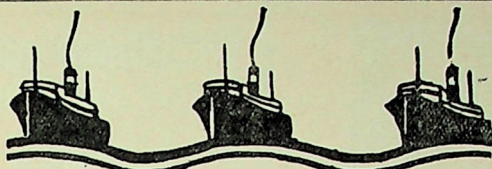
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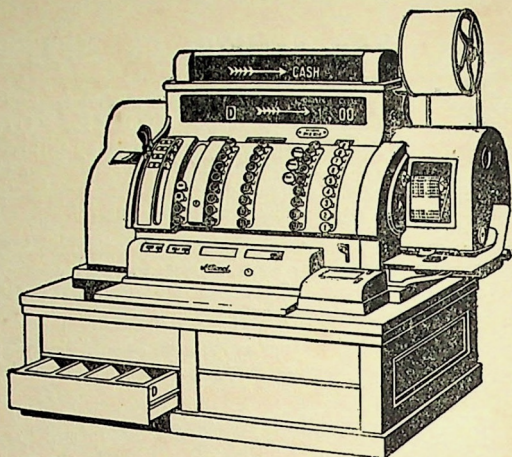
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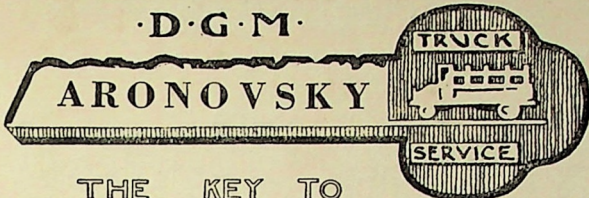
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