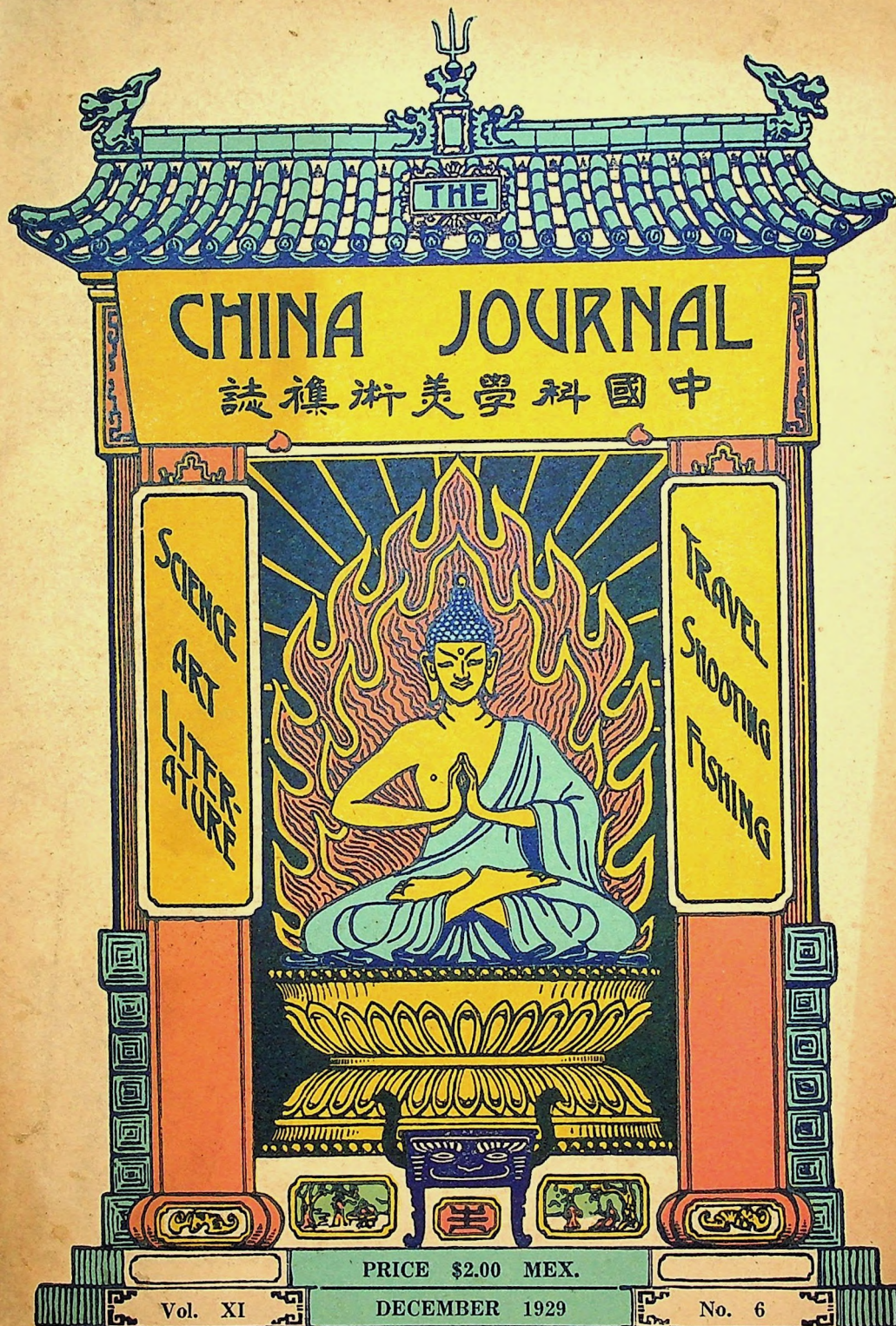




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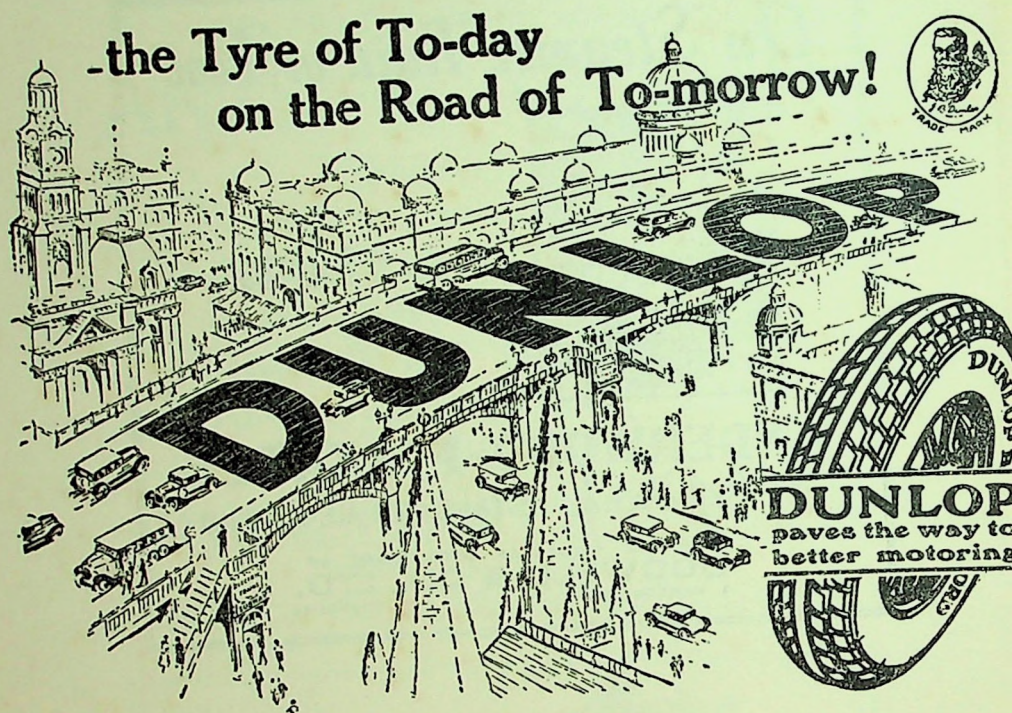
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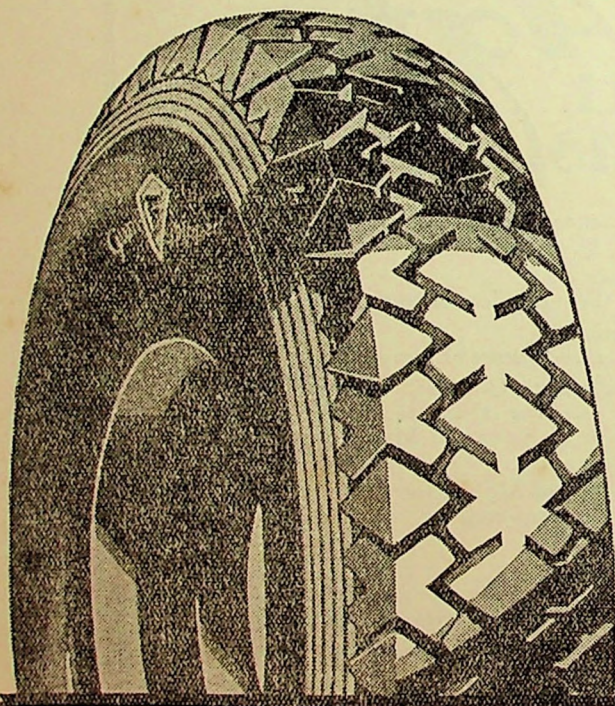
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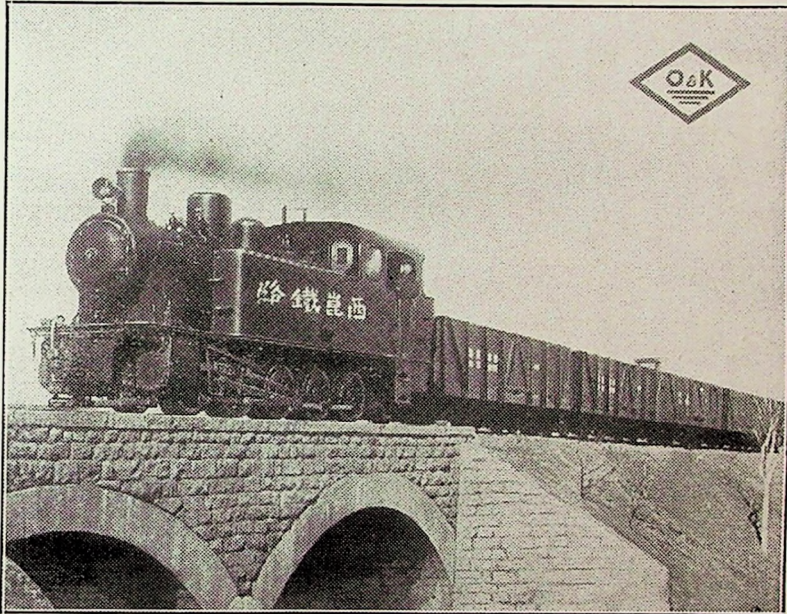
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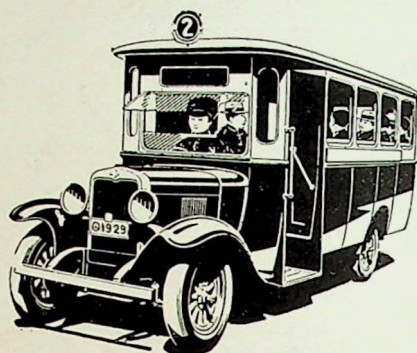
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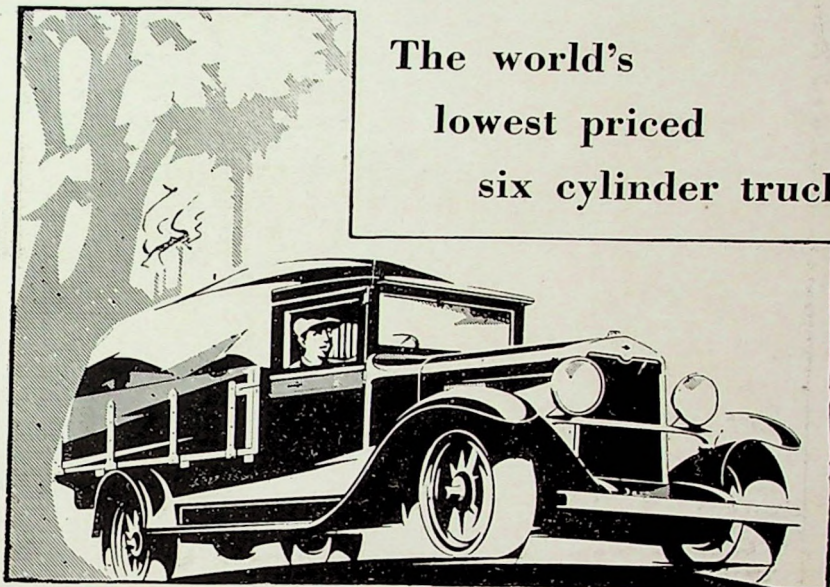


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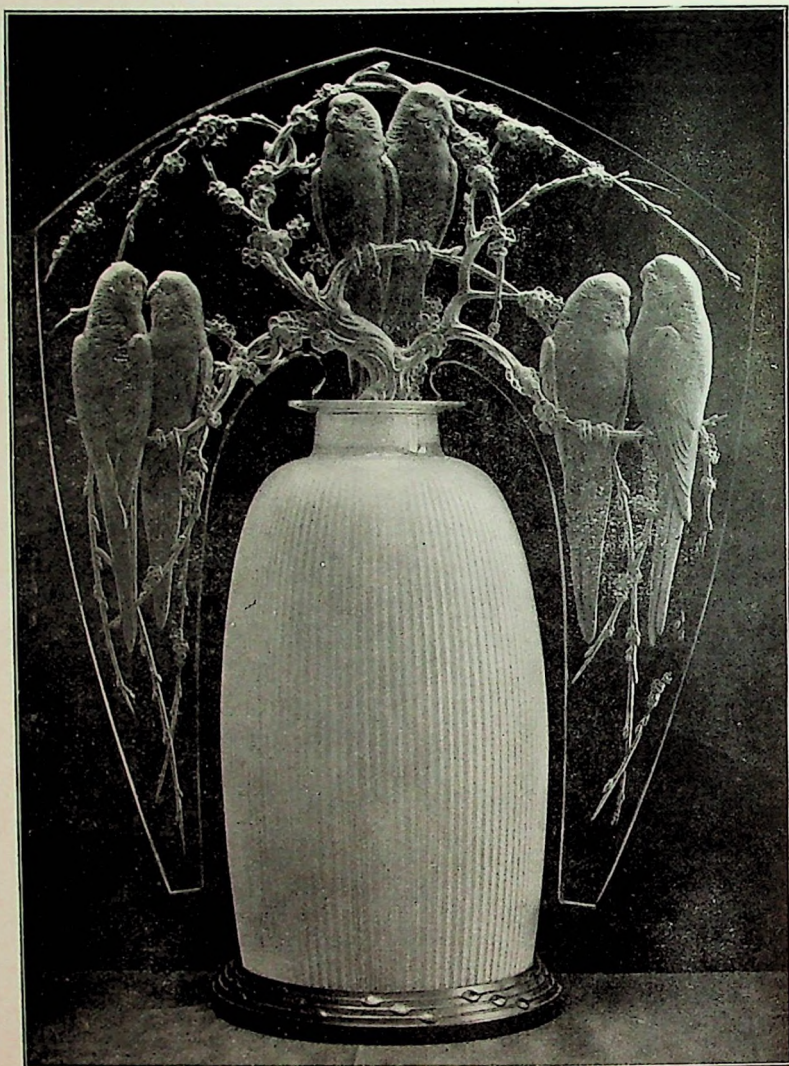
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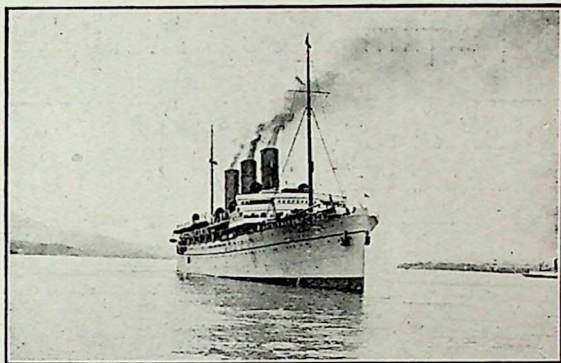
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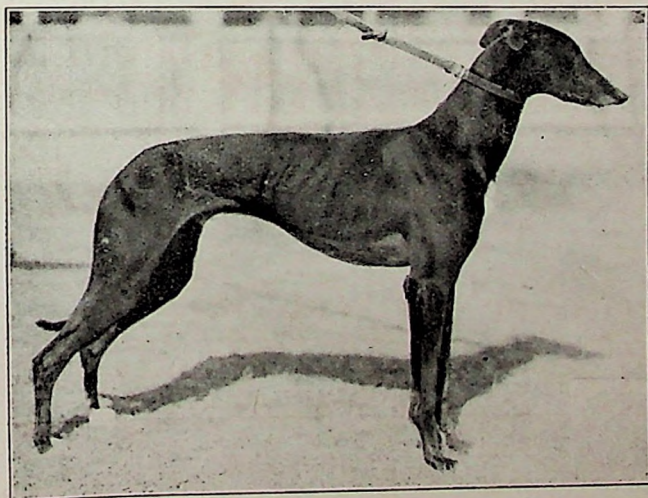
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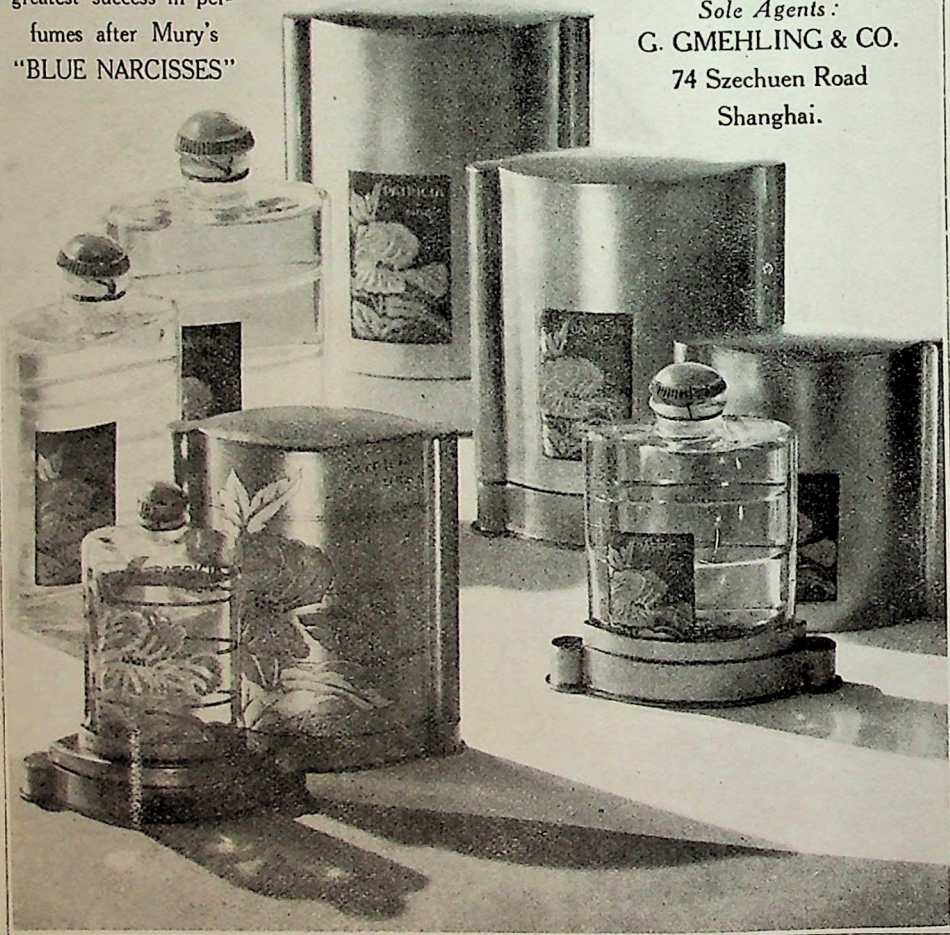
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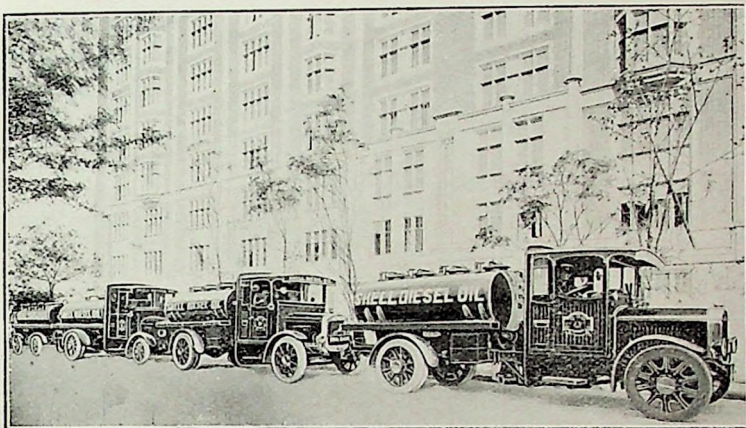
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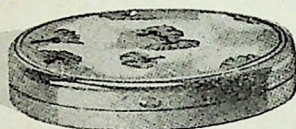
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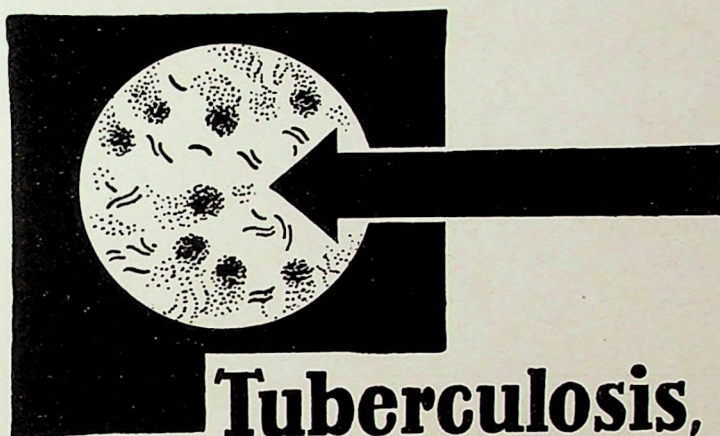
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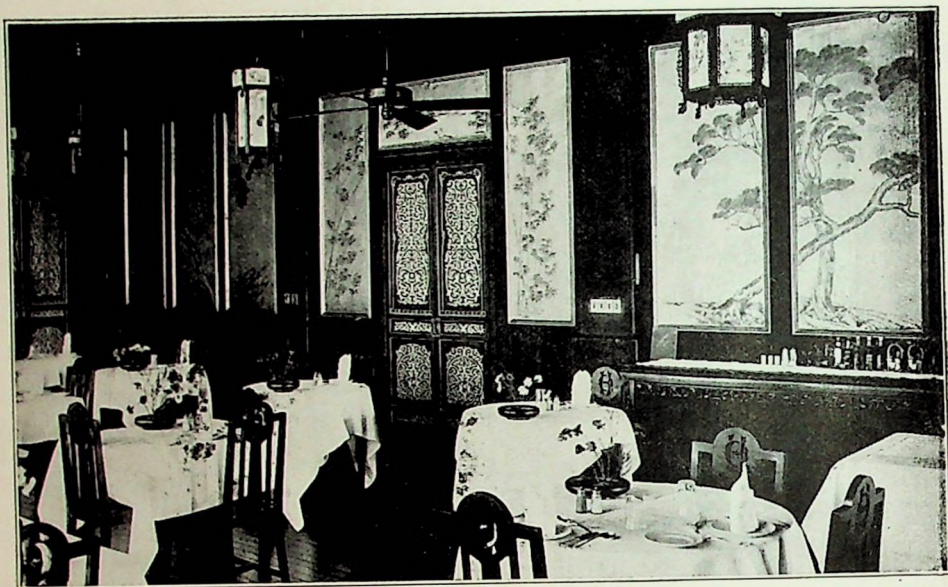
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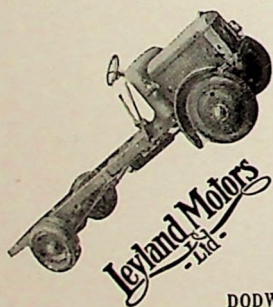
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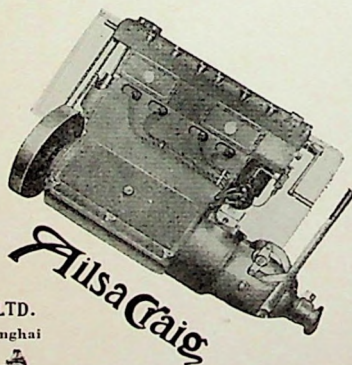
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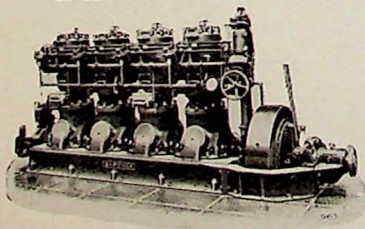


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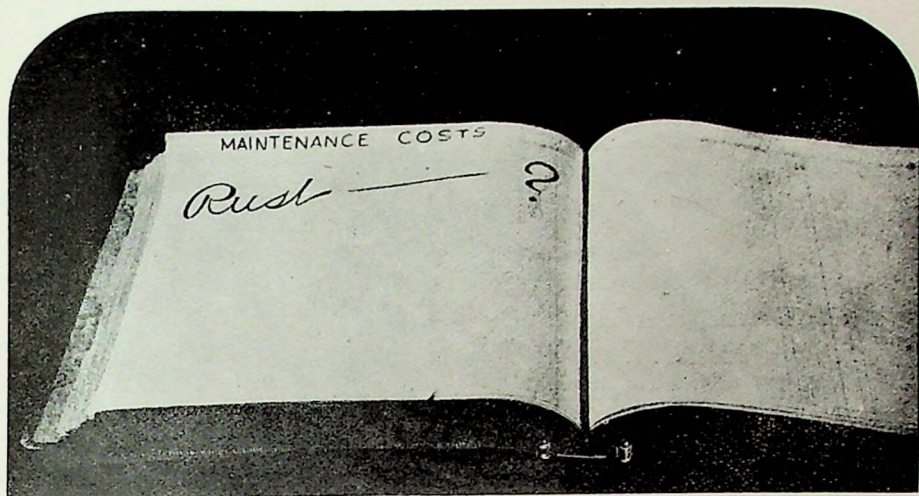
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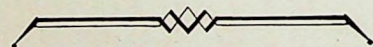
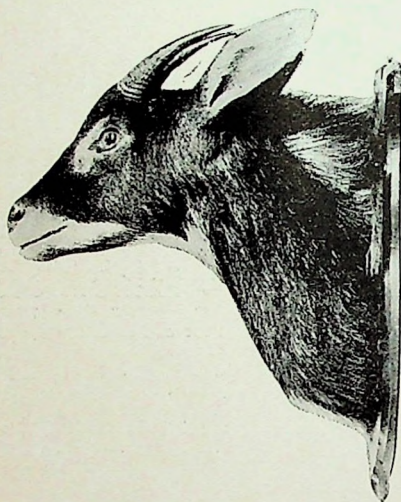
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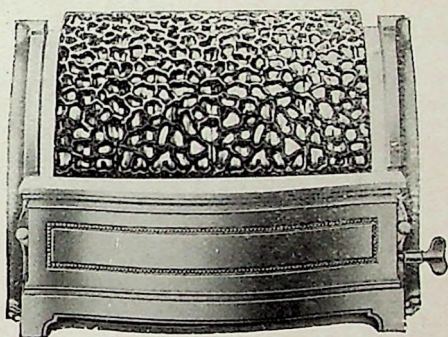
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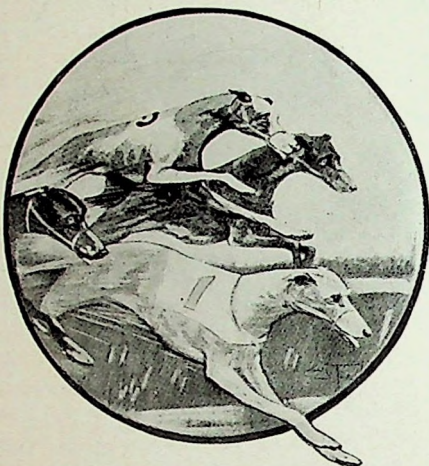
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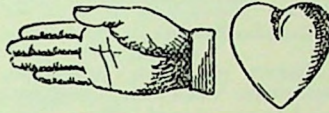
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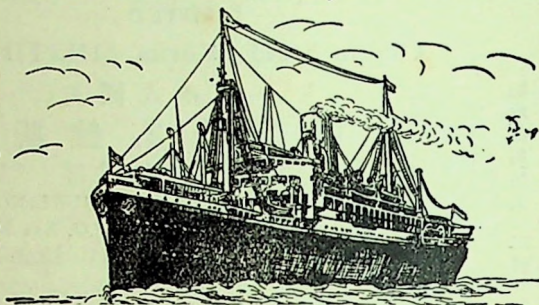
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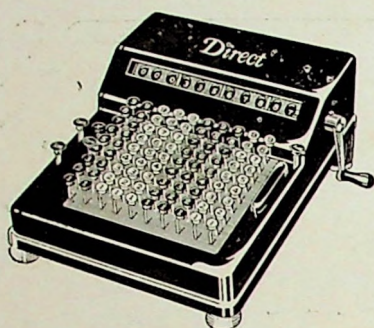
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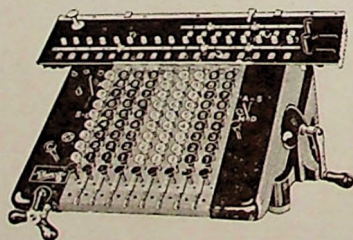


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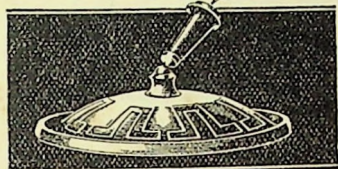
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Books for review should be sent to the Editor as early as possible.

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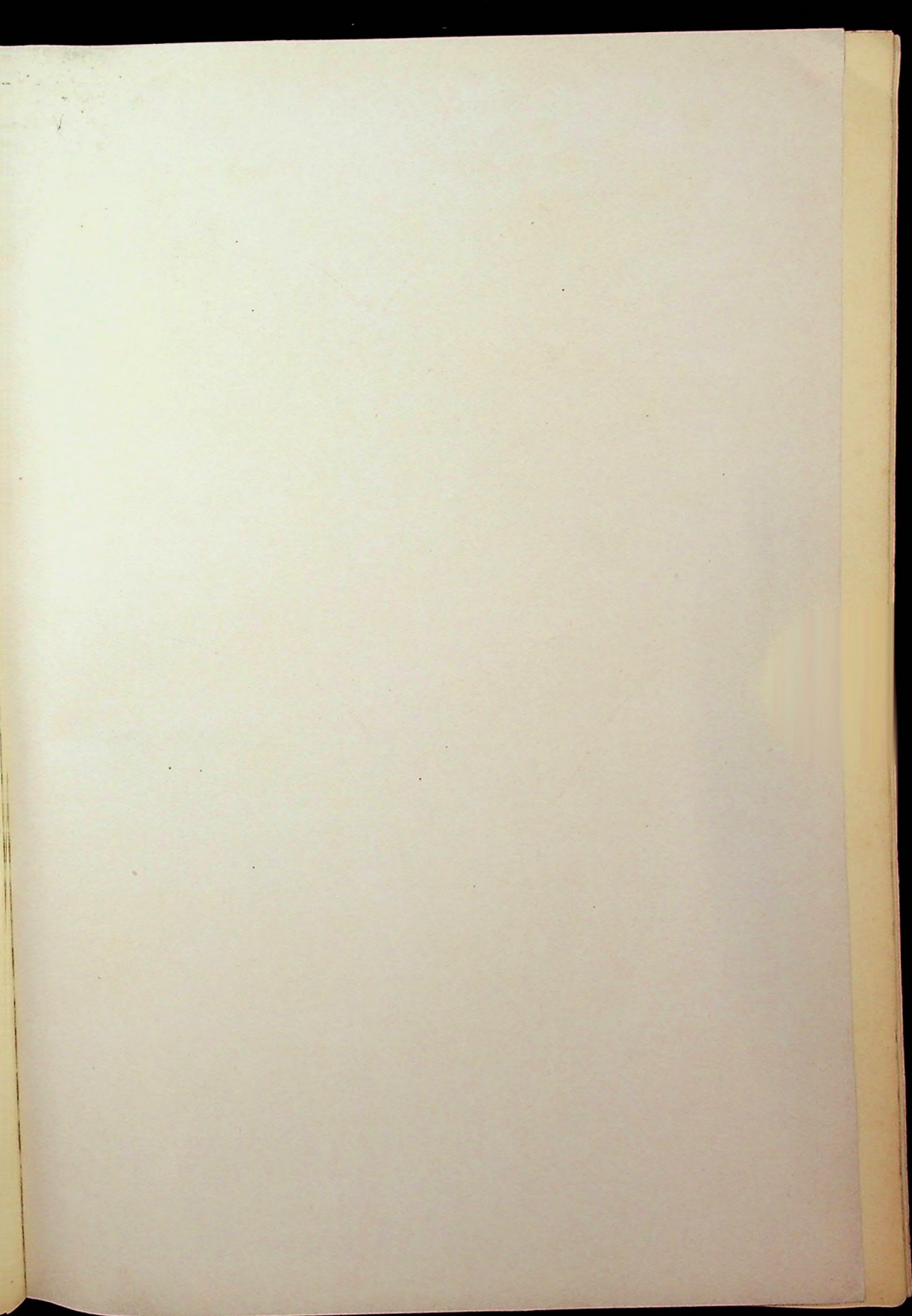
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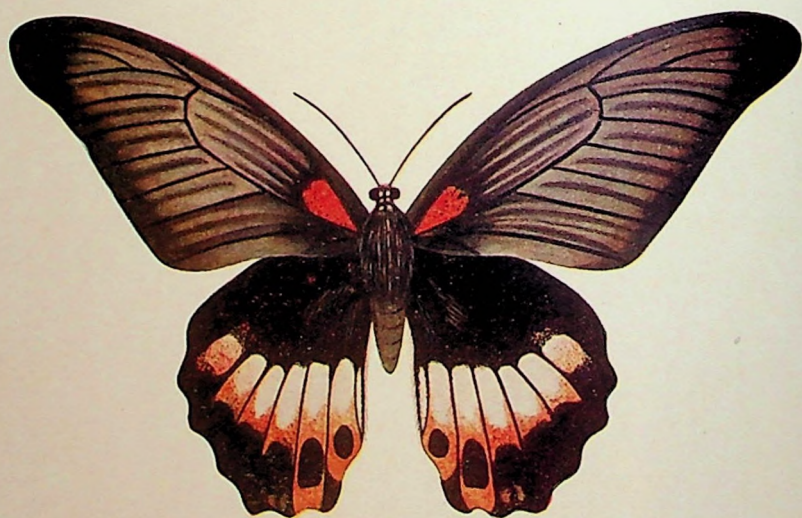
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Papilio memnon

The Upper Figure represents the Male, while the Lower Figure represents Type I of the Female, known as *Popilio memnon*, forma, *agenor*. (Slightly reduced). Both from Fukien, S. E. China.

(See page 312)



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CHRISTMAS IN CHINA

With the abolition by the present Government in China of the old style calendar and the adoption of the Western system of keeping track of the days, it will be interesting to see if, along with other things, such Christian feast days as Christmas and Easter will be adopted by the people of this country. To a very considerable extent amongst Chinese who have come into contact with foreigners from the West, especially with the missionary element, Christmas and other such sacred days have become regular institutions even in areas far removed from the treaty ports, and as Western influence with its literature and customs continues to be absorbed, it would not surprise us in the least to see our Western Christmas more or less universally celebrated by the people of China, especially if the present trend of advanced thought in China to abolish idols and turn temples into schools continues to gain ground and the Government succeeds in its endeavour to substitute the Gregorian for the Chinese calendar.

In the conquest by Christianity of pagan Europe in the early centuries of our era it was found necessary to give way to heathendom to the extent of permitting converts to the new faith to celebrate their old heathen feast days, which ultimately became the dates on which Christian festivals were celebrated, so that our present calendar is in fact a permanent record of the festivals of the old Druidical sun-worship that was prevalent in Europe at the dawn of Christianity.

And, if this took place in Europe, may we not expect something similar to take place in China? Only in China, because the Western calendar is being adopted, it is reasonable to suppose that Chinese feast days will be made to conform to it rather than that it will conform to the Chinese festivals.

As a result, probably, of a common origin in very far distant times, feast days as at present celebrated by the Chinese show a certain analogy, both in time and function, to those of the West. Thus it has more than once been pointed out that the ceremonies connected with the return to heaven of Tsao Wang Yeh, the so-called Kitchen God, to make his annual report to Yu Huang-ti, the Lord of Heaven, or the Pearly Emperor, are, in a sense, analogous to the European Christmas festivities. Both precede the New Year by a few days, the festival of Tsao Wang Yeh's return to heaven being on the 23rd of the last month in the Chinese calendar and Christmas being on the 25th of the last month in the Western calendar. Both are intimately connected with the hearth, our Father Christmas having been derived from the Fire God of our pagan forefathers, and the burning of the Yule log being an important part of the Christmas proceedings till comparatively recently in Europe, while Tsao Wang Yeh, as already indicated, is literally the God of the Hearth of the Chinese. To him is offered the Chinese equivalent of our Christmas pudding. Candles are lighted at his shrine: we have our candle studded Christmas tree.

Now, if the old style Chinese calendar is effectively abolished, what is going to become of the celebrations connected with Tsao Wang Yeh's return to heaven? It is certain that this, one of the most cherished dieties in the hearts of the people, is not going to be forgotten so easily, and, Gregorian calendar or not, the people will continue to do him the honour he has received for centuries. With a convenient, and, in many ways, analogous festival in the Western calendar, what is more likely than that the two feast days will first become confused in the minds of the people and ultimately merged into one another.

It is an interesting thought, at this season, and one that should help to cement friendship and good-feeling between the observers of the Western Christmas and those who annually do honour to the God of the Kitchen ere he makes his portentous journey to the gates of heaven. After all, back of both festivals is the same idea, the reaching out of mortal man to his Creator, the Father of all.

YULETIDE MUSIC

It is a far cry from China to Christmas carols, but the season of the year seems to justify us in passing from the consideration of phases of Chinese customs and things Chinese generally to a musical symptom in Europe, which may bring to us a few pleasant thoughts about our homelands. Possibly, if a deep study were made of the Christmas

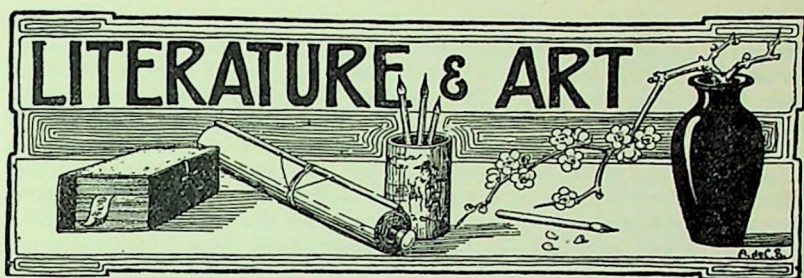
carol, some interesting parallels in usage might be discovered in other places in the world, where the Christian practice may be found, grafted on existing tradition, in the survival of pagan practice in the Christian liturgy, and in the early and successful attempts of the church to enter into the ordinary life of the laity. We should find a collection of these quaint folksongs, a queer medley of the sacred and profane, in one of the early specimens of printing in English, the work of Wynkyn de Worde, wherein this disciple of Caxton himself, some fifty years after the master had acquired the art of printing in Cologne, produced an edition of carols containing the famous Boar's Head carol, "*Caput apri defero, Reddens laudes Domino*," which, in a slightly altered form, is still sung in one of the ancient colleges of England. We should go even further back into those dim and misty pages of Celtic history, through which the Druids stalked with all the majesty of a mysterious cult, to the bloodthirsty gods of the dawn of our own civilization, and beyond them, even, to the time when David danced before the Ark and thereby earned the scorn of a woman. And then we might be led to speculate how far the conversion of the Nordic lands by the descendants of St. Peter was brought about by the careful adaptation of the new religion to the practices of the people amongst whom it had come to stay.

Christmas music, then, was part of our life, and the carol which started as a choric dance has been left to us only as song. Yet the dance must have been there, for the very word suggests it, as in the old name for that collection of massive masonry on Salisbury plain which depicts the great monoliths resting as if in the course of a ring dance, "Within Giauntes Carol, that so hight, the stone henges that now so named been." The church was probably more pleased with the advent of the lullabies, which seem to have come from lyrics sung round the crib set up in churches and private houses as the centre of much of that rejoicing which superseded the observances of the winter solstice, than with the actual dancing, for the clergy at one time and another, having first tolerated the practice, found it necessary to go on record as being against dancing on the vigils of saints' days, just as later they had to forbid secular dancing in the churches. Thus our ancient Christmas music was of the earth, earthy, as was but natural, for we were very close to Mother Earth in those days, and in the lilting strains of some of the old songs there remains that suggestion of the dance which even now can stir the blood and suggest the rhythmic movement of the feet. Sometimes the very words themselves suggest it, no matter from what language they are taken, thus: "*Dansons, chantons, faisons rage*," from one of the French nativity Mysteries, or the English carol "Tomorrow shall be my dancing day," with its delightfully secular refrain

"Sing, Oh ! my love, Oh ! my love, My love, My love ;
This have I done for my true love."

But, secular or profane, it was all music. Not the sonorous Gregorian chants of the high faned churches and monasteries, but the songs of the people, handed down by oral tradition so often distorted in the process until the original meaning requires more than a little study to

perceive. Many of them are almost lost, but still can be heard occasionally on the lips of some old lady, who, when asked what she is singing, and where she learned it, will reply, "I don't know, but I remember my grandmother singing it." Possibly there are not many of the ancient carols outside those in the collections of the 15th and 16th centuries, which can now be picked up, but the writer remembers an old lady who spent considerable time collecting old folksongs, in which she occasionally found remnants of an ancient carol. Nowadays we know more of those derived from mediæval Latin Christmas hymns, some of which are remarkably fine indeed and have banished the profane in favour of the sacred; but every Christmas eve there are children who go from door to door singing songs of the Nativity which have come down by rote, and collecting pence as did their ancestors before them. It may be a survival of an age-old practice, a seasonal turning back of a page in history which has been almost completely closed. But it goes back to our very origins. This, it seems, we can only correct with the seasonal wish "God rest you, merry, merry gentlemen."



STRANGER THAN FICTION
FROM THE DAYS OF TANG DYNASTY

BY
ELFRIDA HUDSON

After the death of Emperor Kao Tsung, his consort, Empress Wu, succeeded in making herself absolute monarch, imprisoning Emperor Chung Tsung, after his reign of only one month. This young man, having been opposed by the prime-minister in his plan to elevate his father-in-law to a high position, had happened to give way to his anger and had called out: "What have you got to do with it? Could I not give him the Empire, if I wanted to?" This speech, reported to the empress-regent was the cause of his dethronement and imprisonment. The empress-regent consequently took the reins of the government in her own hands and called herself "Emperor," glorying in the fact that she was the first woman in China who ruled in her own right, her female predecessors having had only the office of regents for their sons.

Her ambition, however, was not satisfied with this. Her next move was to intrigue to make herself the founder of a new dynasty to supplant the T'ang Dynasty, founded by the family Li, and to establish in its stead the Chow Dynasty, founded by Wu. This was no small ambition, nor was it easy of accomplishment, for the emperors of T'ang had been excellent rulers and had made themselves loved by their subjects. Her calculations were that, if she succeeded in this her purpose, no one would thereafter dare to call to mind the lowly origin of her family, or the stigma of her position as 'inferior' concubine to Emperor Tai Tsung, the breach of her nun's vows and all the treacheries and crimes by which she had swung herself to the throne.

Tremendous as was her daring, she still possessed a great amount of cautiousness. She knew that great indignation and discontent would be aroused when this attempt of hers should become known. To forestall this and to nip all opposition in the bud, she thought up the following scheme. She announced that she would like to receive instructions from her officials all over the country of both high and low dignity, in regard

to the best way of governing the empire and also suggestions as to what reforms it would be best to institute. These memorials were to be given her secretly. It is strange that an 'infinite' number of men should thus have fallen into her trap. The Chinese historians of the time regret the impossibility of their making any estimate of the number of officials killed. They were condemned without trial and their executions were conducted in the greatest possible secrecy. The historians call the number 'infinite'. They tell, for instance, of her having one day received about a thousand memorials, and out of that number eight hundred and fifty of their writers suffered death. The fear of arousing her displeasure was becoming so great that even her special favourites trembled. One of them, having had a dream that the empress frowned on him, committed suicide in his fright when he awoke in the morning. The empress insisted that it were better that many hundred innocent people be killed, than that one disloyal heart, ready for rebellion, should be allowed to live.

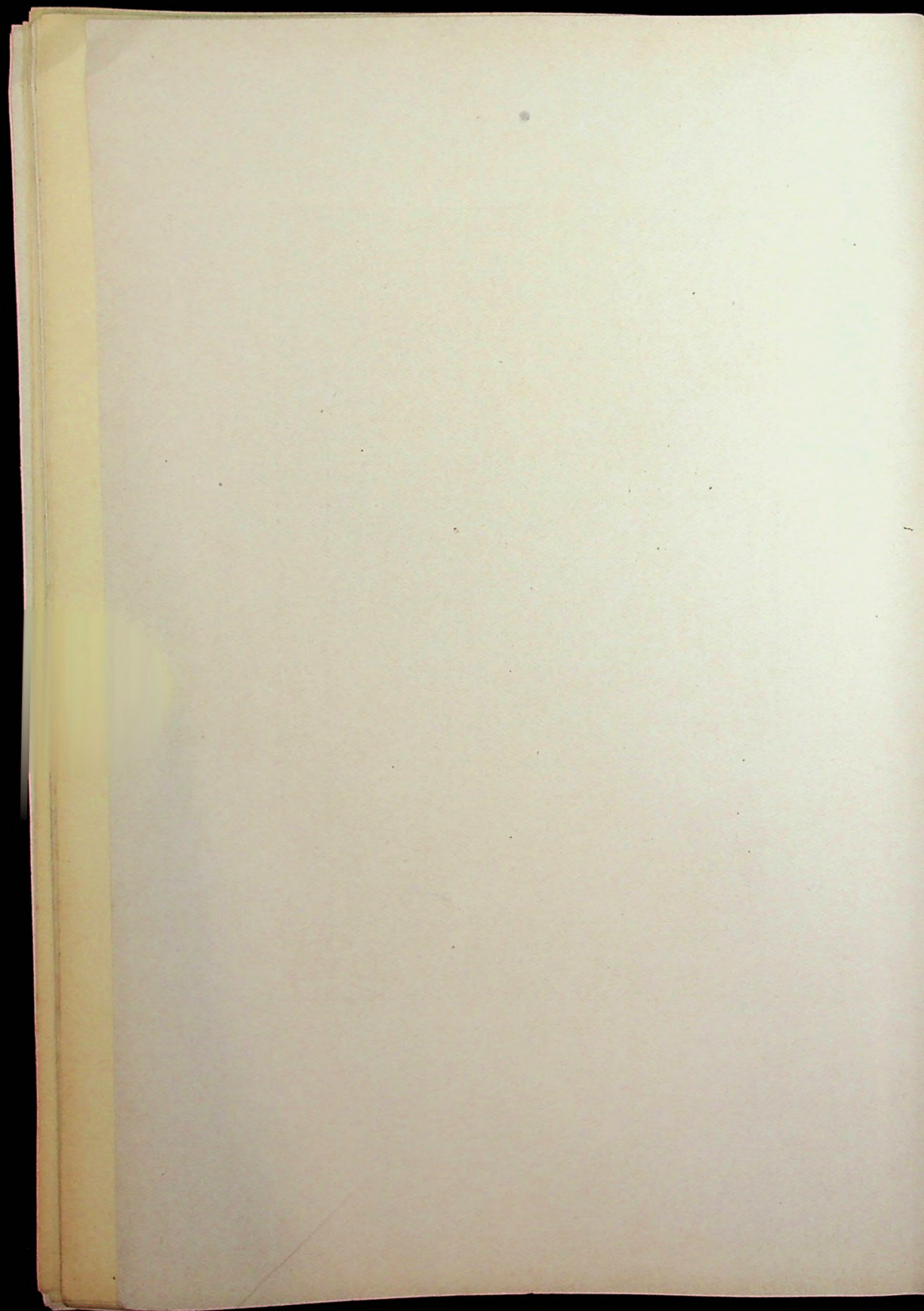
It seems, however, incredible to us that so many men should have become her dupes. Probably each hoped that his own eloquence and persuasive powers would exceed those of his forerunners. It seems that they should have realized that words, no matter how eloquent, would be wasted on a woman of her stamp and that drastic action would be the only effectual language for her. They were not ignorant of her past; a manifesto revealing everything about her life, a hideous record, had been written by a noted scholar and disseminated throughout the provinces to incite people to rebellion against her. A copy of this was brought to the empress by one of her spies. After having read it, with that peculiar crooked smile of hers, she asked, "Whose eloquence is this?" and immediately ordered the torture and execution of its author. With that same crooked smile she must have read those effusions from her officials and she must have bent her head in affirmation when she came to the invariable finishing clause that the writer was willing to suffer death, if necessary, for the cause he had advocated.

In the meantime she also along other lines prepared the way for the fulfilment of her ambition. She erected a magnificent temple to her ancestors, where she sacrificed to them according to the rites allowed only to imperial personages, and she forbade the performance of those rites in the Li family temple. Everything being thus ready, she proclaimed herself, amid great festivities, the first ruler of the Chow Dynasty in the year 690 A.D.

But her lust for power was not even then satiated. She had long yearned to become worshipped as a divinity. Even in the lifetime of her imperial husband, Kao Tsung, she commanded that he and she be called "The Two Holy Ones." She kept patronizing the Buddhist sect; her great favourite, Hwai-I, the chief bonze of the Pagoda Temple, who had free access to her private apartments, was made by her a Prince of the Third Order. She also built a large temple to Buddha in the capital. By these means she paved the way for her next dignity. Fa Ming, the chief of the Buddhist sect, presented her with a work on their doctrine, in which it was proved that Empress Wu was the daughter of Buddha. She received this book with raptures of joy and had

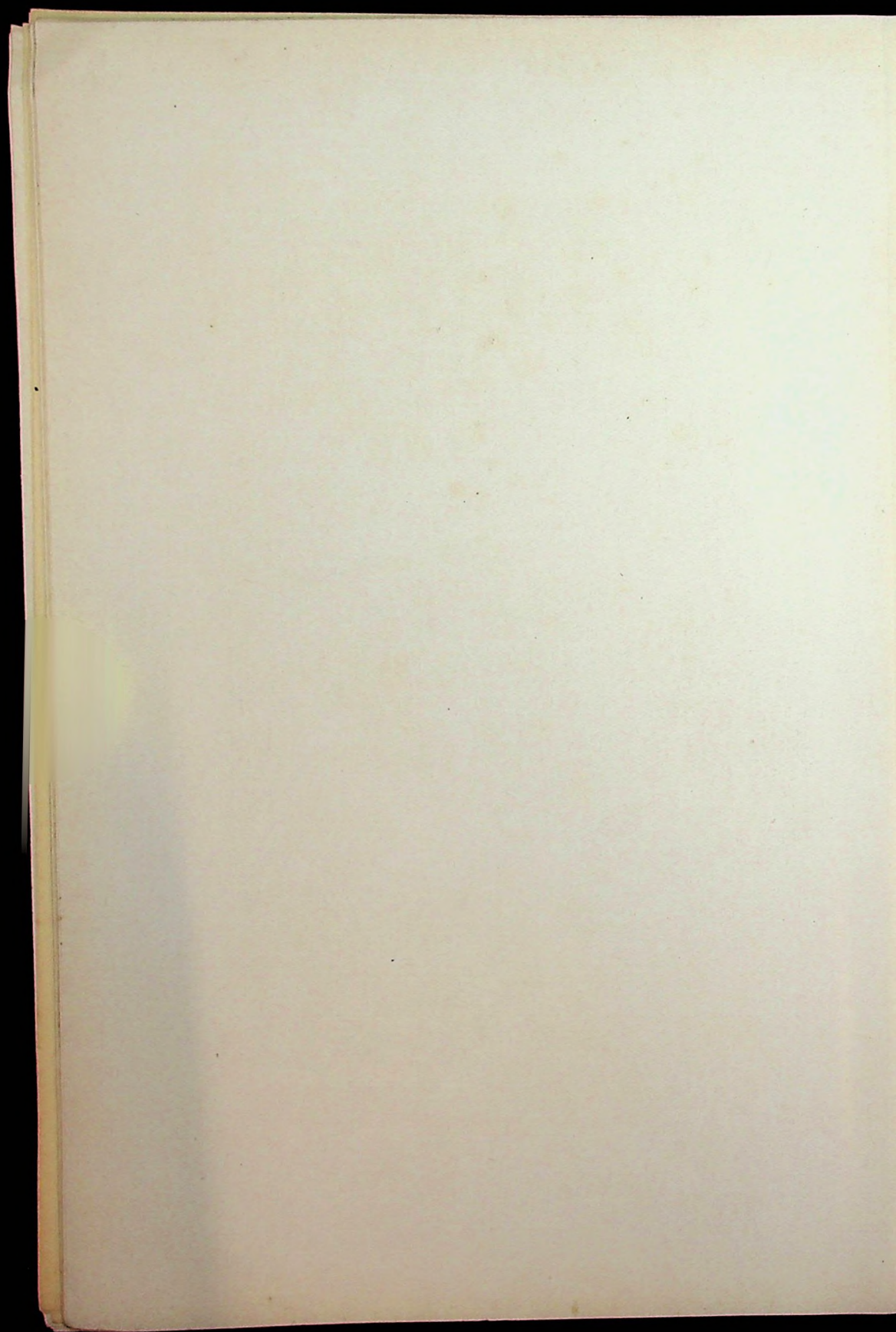


Emperor Kao Tsung





Empress Wu.



copies of it printed and circulated in the provinces, ordering temples of Buddha to be erected in every city. So at the age of seventy two, she reached at last the summit of her ambition. This was three years after she had founded the new dynasty.

Thereafter began gradually the anti-climax of her career. But this extraordinary woman had the cleverness to know when she was beaten, and to give in gracefully when she knew that her game was up. It was not before she was eighty years old, when she was weakened by the infirmities of age and by the drain of ill health, that any rebellion against her became successful. Unitedly the people clamoured for their emperor, whom she had kept in prison for twenty years, and they repudiated the heir-apparent, Wu Shan-sz, her nephew. So she gave in at last and released the Prince of Lu Ling, as the emperor had been called in his captivity, and placed him again on the throne as Emperor Chung Tsung in the year 706.

The influence of this woman on others of her sex lasted long after her death. We have reasons to believe that many a woman's heart in China at that time beat quicker from pride in the thought that one of her own sex was occupying the dragon throne as the actual "Son of Heaven." That her example was followed to some extent we learn from later happenings, both at the court and in the homes. Princess Wei, wife of the Prince of Lu Ling, set herself deliberately to follow in her footsteps. She had been an exemplary wife to her husband, she had shared with him his prison life and had done everything to make that life more bearable to him. She had even hid from him, when possible, unpleasant and upsetting communications from the empress. The policy of the empress, with regard to the emperor she had deposed, had been to change his prisons continually, so that his whereabouts might not be known to his adherents. Sometimes removals to other prisons had to be done under cover of the night.

Prince Lu Ling's heart was touched by this unflagging devotion of his wife through all those years, and one day he had asked her how she would like him to reward her, if the sun should ever shine on him again and he should recover his empire. The princess thought a while and then said, smilingly, that she would like to rule with him, to sit like Empress Wu had done on a throne in the Audience Hall beside the emperor, and to have a decision in government affairs. The prince then plighted his word to her that she should share with him his power as she had shared with him his troubles and his hardships.

So, when he came into his own again and ascended the throne, he kept his word to his wife. Imagine the consternation of the ministers, elated as they were at the riddance of the "petticoat government." Imagine them entering the Audience Hall and finding again a woman seated there on the throne, a woman to rule them. Objections were made from every quarter; the censors memorialized the throne using the proverbial adage "when the hen begins to crow of a morning the affairs of the house will run to danger," and imploring the emperor to let the empress confine herself to the management of the palace, and the emperor himself, "the Son of Heaven," rule the affairs of state.

But the emperor, determined to keep his word to his wife, turned a deaf ear to all such pleadings. Empress Wei began to take great interest in state affairs. Sometimes the indolent emperor did not even care to go to the Audience Hall, alleging that his wife understood matters as well as himself, if not better. The empress met still more opposition from the officials when she began to employ women in the government. She appointed the fascinating Wan Urh, the famous girl genius of that time, to be the Secretary of State. As the government was running smoothly, however, no actual objections could be raised.

It was not before Princess Ngan-loo began to interfere in the government that trouble started. She was the spoiled child of her father, who doted on her. She had been his constant companion in prison and he could refuse her nothing. She took possession of the seal of the empire; she sold public offices; she pardoned crimes; she issued edicts with the authority of the emperor; and her indulgent father could not find it in his heart to reprove her or to stop her doings.

Meanwhile, in the palace halls stalked a sinister figure, though he was not sinister in appearance, for he was handsome and graceful, but wove his intrigues with serpent-like cunning. This person was Wu Shan-sz, the deposed heir-apparent and the nephew of the late Empress Wu. He had received this woman's dying orders to restore by any means, fair or foul, the Wu Dynasty. He began by getting influence over the little Wan-Urh, the girl genius, then over Princess Ngan-loo, who was married to his brother. At last he successfully denounced to the emperor some of his most upright officials, indeed, the very men who had defied Empress Wu and seated him on the throne. The emperor granted them their lives, but sent them into exile. They were killed on the road, however, for Wu Shan-sz, fearing their restoration, sent messengers to overtake them with fictitious death sentences from the emperor.

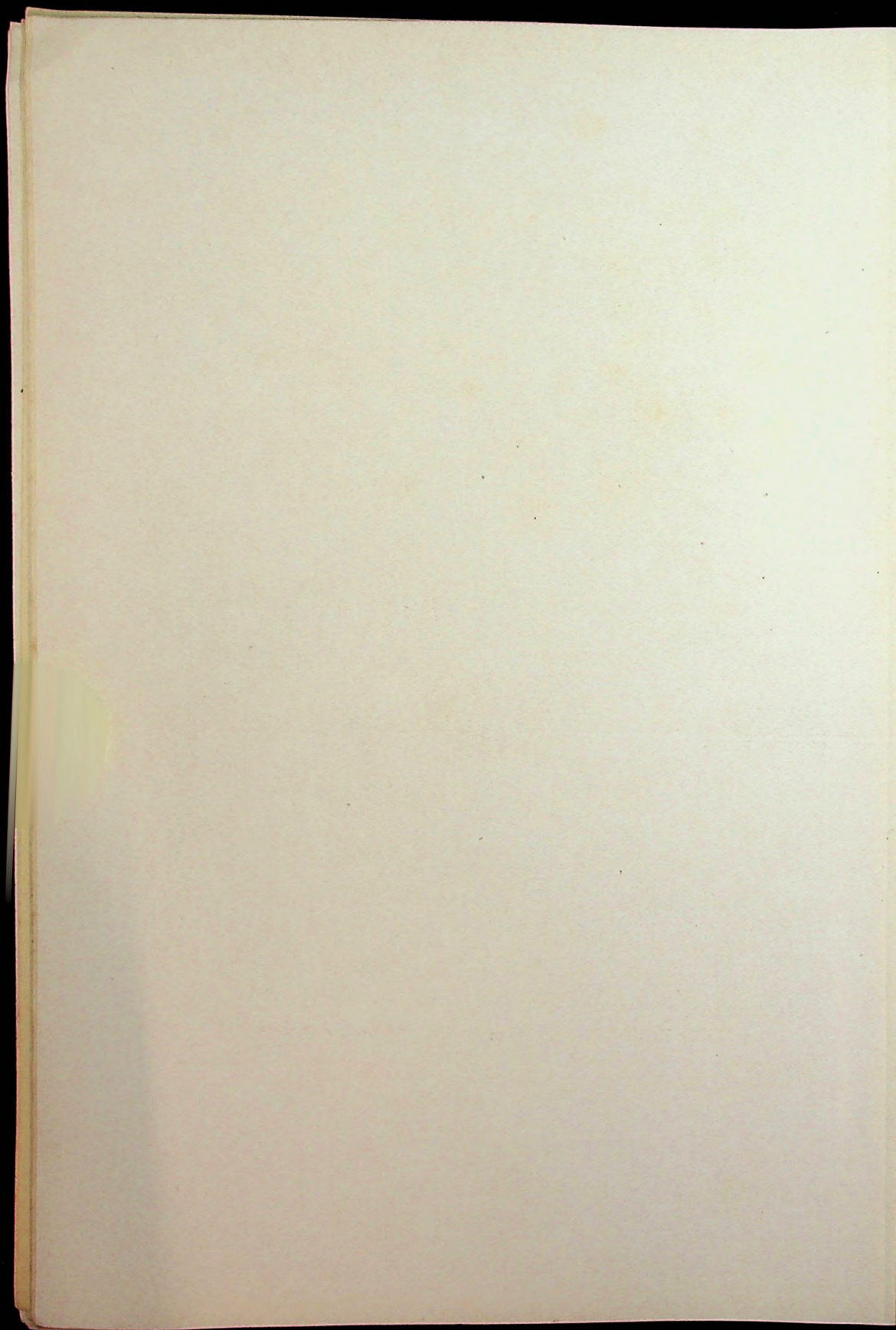
Li Chung-tsung, the heir apparent, enraged at this treachery of Wu Shan-sz, and unable to endure any longer the continual disgrace put on him and on his father, the emperor, by this man, went early one morning with three hundred followers to his house and made away with him. On his return to the palace in the morning, the emperor, hearing the noise, came out on to the gallery. When he saw the crowd there he thought it was a rebellion and called to the guard to defend the palace. In the *mêlée* that followed Li Chung-tsung, was killed as he attempted to escape with his life.

Princess Ngan-loo kept on playing emperor, while the empress had unfortunately fallen into the toils of the prime minister, a man noted for his villainies. In vain did the censors memorialize the emperor about the moral misconduct of the empress and the reckless actions of the princess. He refused to believe any evil of his wife and daughter.

At last an incident happened which opened the emperor's eyes. His wife and daughter, knowing that his wrath would be terrible if he were once undeceived in regard to them, took fright and hastily put poison in one of his favourite pastry dishes. The empress managed to keep the news of his death hidden for some time, while she was making



The Prince and Princess of Lu-ling and their Daughter.



her secret arrangements, namely, to make the little son of Wu Shan-sz emperor and herself empress-regent.

Li Lung-ki, nephew of Chung Tsung and grandson of Kao Tsung, however, quickly unfurled the banner of rebellion, determined to stop Empress Wei in her attempt to overthrow the dynasty and to replace the Wu family on the throne. In the tumult that arose on his and his follower's entrance into the palace, Empress Wei and Princess Ngan-loo were both killed.

So came to a tragic end, within less than five years after their release from prison, the little family that had shared in mutual love and helplessness the hardships of a prison life of twenty long years.

Li Lung-ki became emperor under the name of Ming Hwang, and thus the T'ang Dynasty remained on the throne of the Middle Kingdom. His sister, dissatisfied that she was unable to control the new emperor, began scheming to dethrone him, and to place his elder brother, whom she had absolutely under her influence, on the throne, but her machinations to this end failed. The empire began again to prosper and divers reforms were instituted. It is to be regretted that this excellent emperor came later under the domination of one of his favourite concubines, Yang Kwei-fei, famous for her beauty and grace. Then his illustrious reign suddenly changed and was succeeded by an era of infamy and extravagance that caused great upheavals, so that the emperor was at last forced to abdicate in favour of his son.

RECENT SCHOLARSHIP IN CHINA

BY

JOHN C. FERGUSON.

As an illustration of the stirring of a new scientific spirit in the elucidation of many problems of scholarship, I have selected No. 5, June, 1929, of the *Yenching Journal of Chinese Studies*. The following analysis of the various papers will show the present tendencies of scholarship in China to approach more nearly the methods of European scholars than was the case with earlier writings. The contents of this magazine are :—

- I. Ancient Spears, by Ma Hêng.
- II. An Examination of the Defences of the Authenticity of Ku Wên Shang Shu, by Chang Yin-lin.
- III. A Classified List of Authentic and Forged, Lost and Extant Bronzes (with Inscriptions) as Recorded in the Imperial Catalogues of the Antiques in the Palace, by Jung Kêng.
- IV. The Prices of Commodities during the Western Han Dynasty, by Ch'u Tui-chih.

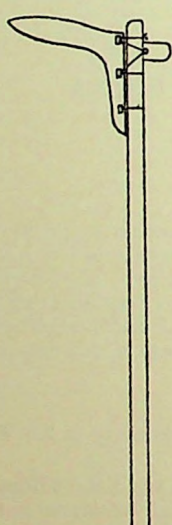
- V. The Old City of Peking, by Fêng K'uan.
- VI. A Description of the Works of Wang Shih-chêng, by Lun Ming.
- VII. Book Review: The Eumorfopoulos Collection, Vol. I, by Jung Kêng.

I. *Ancient Spears, by Ma Hêng.*

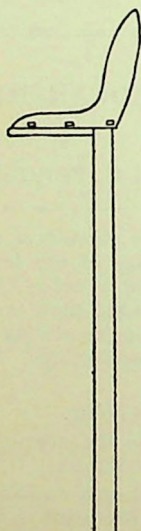
This is a study of the ancient weapons *ko* (戈), and *chi* (戟). According to the explanation of Chêng Hsüan (鄭玄) to the text in the K'ao Kung Chi (考工記), these weapons are like spears—a penetrating head with a hook on the side attached to a long shaft of wood and used for thrusting. This agrees with the bas-relief pictures of the Wu Liang Tz'ü (武梁祠), and it is followed by Nieh Ch'ung-i (聶崇義) in the San Li T'u (三禮圖).

A different opinion was held by Huang Po-ssü (黃伯思), of the Sung Dynasty, who maintained that, according to the Shuo Wen (說文), *ko* was a weapon for striking (戈爲擊兵), and, therefore, the weapon should be fastened to the shaft by the arm that forms an angle with the pointed blade—the pointed blade on one side and a hook on the other side of the shaft.

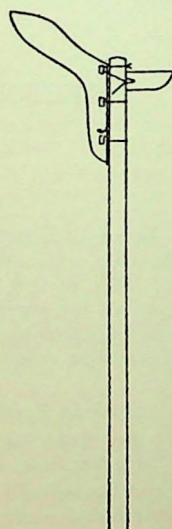
A serious study was made by Ch'êng Yao-t'ien (程瑤田), of the Ch'ing Dynasty, who found that Huang's opinion was correct. He took actual examples of bronze *ko* that he found as a basis of his study



Ko according to
Ch'êng Yao-t'ien



Chi according
to Ch'êng Yao-t'ien



Ko according to
Chêng Hsüan.

and made wooden shafts for them according to the description in the K'ao Kung Chi. According to him, *ko* and *chi* are practically the same thing, and the only difference between them is that the hook of the *ko* is dull while that of a *chi* is pointed with a blade.

Mr. Ma in his study found that Huang and Ch'êng were correct in their opinions. And in support of the arguments of Ch'êng Yao-t'ien, Mr. Ma gives inscriptions on ancient bronzes of the character *ko* which suggest the appearance of the weapon, and he also states that, in a recent find at Loyang, there was a *ko* which had attached to it a piece of wood of the original shaft which showed clearly the proper way of fixing the weapon to the shaft.

Mr. Ma has made a shaft for the weapon, which is slightly different from that of Ch'êng Yao-t'ien, and he has notes on the proper way of fastening the weapon to the shaft and also notes on the butt of the weapon.

According to Mr. Ma, the *ko* as shown in the bas-relief of the Wu Liang Tz'ü are those of the Han Dynasty which are different from those of the earlier period.

The above discussion by Professor Ma is of great interest. With it may be compared the discussion of *ko* and *chi* by W. Perceval Yetts on pp. 66-67 of "The Catalogue of the Eumorfopoulos Collection of Chinese Bronzes, etc." and also the report of discoveries of Japanese archaeologists in Chosen.

II. *The Book of History* (尚書).

An Examination of the Defences of the Authenticity of Ku Wên Shang Shu, by Chang Yin-lin.

The first part of this paper is a restatement of the historical development of the text of the Book of History, which can be found in greater detail in the Prolegomena of Legge's Classics, Vol. III, and contains nothing new. The consolidation of the various texts of the Book, "ancient" and "modern," into the 58 chapters, as found in editions of the present day, was made by Mei Tse (梅賾), of the Eastern Chin Dynasty in the IVth Century A.D. This was accepted by all later scholars until the time of Chu Hsi (朱熹), who expressed doubts as to the authenticity of the explanations which Mei Tsê claimed to be taken from a copy of the text of K'ung An-kuo (孔安國), in his possession. Chu Hsi, however, did not question the genuineness of the text, but it was not long before another Sung scholar, Chao Ju-t'an (趙汝談), disputed it. In this he was followed by Wu Yü (吳棫), who lived also during the Sung, and Wu Ch'êng (吳澄), and Wang Ch'ung-yün (王充耘), of the Yüan, and Chêng Yüan (鄭瑗), of the reign of Ch'êng Hua of the Ming Dynasty, A.D. 1465-1488.

During the reign of Chêng Tê of the Ming Dynasty, A.D. 1506-1522, another scholar named Mei Chiu (梅鷟), went one step further and said that the 25 new chapters presented by Mei Tsê were forgeries of a certain scholar of the Eastern Chin period and had no connection with the 16 chapters of K'ung An-kuo, which had been lost after K'ung's death. This

attack greatly reduced the prestige of the Shang Shu in "Ancient Writing" of Mei Tsê in the eyes of scholars, and from the first years of the Manchu Dynasty the question became an open subject for discussion among literary men. Yen Jo-chü (閔若璩) was the leading writer attacking the "ancient writing" copy, and his arguments are recorded in the Shang-Shu Ku-wên Su-chêng (尚書古文疏證). He was supported by Yao Chi-hêng (姚際恒), Hui Tung (惠棟), Ch'êng Yen-tso (程延祚), Li Fu (李紱), Chi Chün (紀昀), Ts'ui Shu (崔述), and Wang Ming-shêng (王鳴盛). They all maintained that the 25 chapters were forgeries of Eastern Chin, and some even said that it was Mei Tsê himself that forged them. Their arguments seemed irrefutable.

However, on the other side, there have also been scholars contending for the "25 chapters." They were Mao Ch'i-ling (毛奇齡), Ju Tun-jou (茹敦柔), Wang Chieh (王昶), Chang Ch'ung-lan (張崇蘭), Hung Liang-p'in (洪良品), Wu Kuang-yao (吳光耀), and Chang Hsieh-chih (張諧之). They refuted, in one way or another, all of the arguments of the other side, and no definite conclusion has yet been arrived at, even though the belief that the 25 chapters are forgeries is prevalent among modern scholars, including Liang Ch'i-ch'ao.

Mr. Chang Yin-lin in this paper makes a thorough examination of this subject by going over carefully all of the arguments on both sides without prejudice, and, as a result, finds (1), that the 25 chapters presented by Mei Tsê were not Kung An-kuo's original copy; and (2), that the 25 chapters were the forgeries of Eastern Chin.

III. *A Classified List of Authentic and Forged, Lost and Extant Bronzes (with Inscriptions) as recorded in the Imperial Catalogues of the Antiques in the Palace, by Jung Kêng.*

This list of Mr. Jung's is based upon the following books:—

Hsi Ch'ing Ku Chien (西清古鑑),
Ning Shous Chien Ku (寧壽鑑古),
Hsi Ch'ing Hsü Chien (A) (西清續鑑甲編), and
Hsi Ch'ing Hsü Chien (B) (西清續鑑乙編).

All of the first three works have been published and may be secured from booksellers, but the last named work still remains in manuscript form in the Government Museum.

Mr. Jung confined his list to those bronzes, recorded in the above four works, that have inscriptions, and his opinions, as to whether a vessel is genuine or forged, are all based upon his observations of the inscriptions as reproduced in the books. But this, according to Mr. Jung, he could do with fair accuracy as he had examined all of the vessels described in the Hsi Ch'ing Hsü Chien (B), which are now stored in the Government Museum, as he was a member of a Research Committee, appointed in 1927, to study the collection. In passing an opinion as to the genuineness of an inscription, Mr. Jung observed the following six points:

1. All vessels that have exactly the same inscriptions as those described in Sung Dynasty records are, in all probability, forgeries, as

vessels found in the Sung Dynasty could hardly be preserved till the present time.

2. All inscriptions that were copied from those recorded in Sung Dynasty books, but with some slight changes such as “公作文尊彝” and “公作文” for the original “周公作文王尊彝,” are forgeries.

3. All inscriptions that are exactly the same as those recorded in Sung Dynasty books but applied to a different vessel, for instance, a *hu* bearing the inscription of a *tui* in a Sung Dynasty book, are forgeries.

4. All inscriptions that are not in accordance with ancient usage,—such inscriptions, as “子子孫孫永寶用,” or a pictorial design followed by the name of the vessel, as “夙鼎,” or when the writing of the inscription is unusual, as in the case of “丁亥鼎,” given on page 41, Vol. 3, of Hsi Ch'ing Ku Chien, are forgeries.

5. When the shape of a vessel is erratic, as in the case of “周文鼎,” Vol. 3, p. 16, and “周伯匜” Vol. 32, p. 6, both of the Hsi Ch'ing Ku Chien, it is forged.

6. Such common inscriptions as “作寶彝,” and “作寶尊彝” are all forged.

In this list there are in all 1,176 pieces, and these, according to Mr. Jung, include all of the vessels in the four works that have inscriptions. They are first divided into groups, such as *ting*, *li*, *yen*, and so on, and each group is again divided into “genuine,” “doubtful,” and “forged,” and then arranged according to the number of characters of the inscriptions. The name of the vessel given by Mr. Jung appears first on the list followed by the name assigned to it in the books in smaller type and in parentheses. In the next column is given the number of characters of the inscription, and in the third column the name of the book with the number of the volume and page on which the vessel is recorded, together with any other known facts as to the present location of the vessel.

IV. *The Prices of Commodities during the Western Han Dynasty, by Ch'u Tui-chih.*

This study of the social conditions during the Western Han Dynasty is most interesting. Mr. Ch'u states that he has drawn his conclusions from such historical records as the Han History (漢書), the Yü Lan (御覽), Ch'u Hsüeh Chi (初學記), T'ung Tien (通典), and the Shih Chi (史記).

1. Gold. Gold was plentiful and 1 catty of gold was equal to 10,000 cash.
2. Silver. Silver was not commonly used as a medium of exchange, and its price was about 5 to 1 as compared with gold.
3. Cloth. Every 10 pieces of cloth equalled 1 catty of gold or 10,000 cash.
4. Embroidery. There was no fixed price, but it varied from 5,000 to 20,000 cash a piece according to quality.

5. Precious things. These had no regular prices.
6. Land. The price of good cultivated land was about 1 catty of gold, or 10,000 cash, for 1 mow.
7. Labour. The wage of a common labour was about 2,000 cash *per mensem*.
8. Slave girls and boys. The price for a slave girl varied according to her talent and beauty. For an ordinary slave girl several tens of thousand cash would be enough, but as high as over a million cash were paid for extraordinary ones. Slave boys were cheaper than girls.
9. Horses. The price of a horse was about 200,000 cash.
10. Sheep. The price of a sheep was about 1,500 cash.
11. Sword. The price of a sword was a few hundred cash.
12. Fish. Among the fishes the carp (鯉魚), commanded the highest price.
13. Wine. The price of wine was fixed by the government, and it was usually 4 cash for 1 pint (升), of wine.
14. Rice. The price of rice varied from 10,000 for 1 tan (石), during a famine, to only a few tens of cash during an abundant year. A tan is about 140 English pounds.

V. *The Old City of Peking, by Fêng K'uan.*

Mr. Fêng K'uan in this paper gives a detailed study of the city of Peking. It was, in the T'ang Dynasty, the city of Yu-chou (幽州). The Liao emperors made it their Southern Capital. The Chin's made it their Central Capital, but expanded the old city on the east side. The Yüan's built a new city a short distance to the north of the old one, with the present drum tower as the centre, and made it their Great Capital (大都). Our present city was built by the Ming's with the walls on the East and West sides on approximately the same foundations as the Yüan city, but, on the north, the city was cut short and on the south it was expanded a little, making a square. I have referred to this paper in my review of Siren's "The Gates and Walls of Peking."

VI. *Works of Wang Shih-chêng, by Lun Ming.*

This gives a complete list of the works of the great poet Wang Shih-chêng (王士禎), Yü-yang Shan-jên (漁陽山人), with brief descriptions.

VII. *Review of the Eumorfopoulos Collection Vol. I on Bronzes, by Jung Kêng.*

1. Mr. Jung praises the new method employed of photographing the inscriptions.

2. Mr. Jung speaks of the name *tui* (敦), which, he says, should be *kuei* (簋), as explained by him in one of his papers.

3. He disapproves of the dates given to the vessels. According to him, those vessels that have inscriptions with *chia*, I. (甲, 乙), etc. should be assigned to Shang; others to Chou; and those of the Han Dynasty have no decorations.

4. As to inscriptions, Mr. Jung says that the author was not accurate when he expressed the opinion that if two inscriptions are too much alike, they are both forgeries. According to Mr. Jung's opinion, when two vessels have inscriptions which are identical, one of them is probably a forgery.

5. Vessels of the Shang and Chou Dynasties that have "cast" inscriptions are in most instances genuine and those that have inscriptions cut on the vessel are generally forgeries.

UP THE MIN RIVER

Curious, long-queued Fukienese
Wander 'neath the bamboo trees;
Sampan sails, like pigeons' tails,
Fanlike spread upon the breeze.

The sea—a pool of Indian ink,
With carven boulders on its brink—
Reflects the hues of trees in bloom,
As from its shores they lean their plume.

The dragon-flies, in darting flight,
Unsheath their wings from armour bright,
As, swooping through the sage and trees,
They meet the throngs of honey bees.

The Joss-man, at his temple door,
Lies sprawled upon the *sankak* floor,
Whilst, round about the idols, burn
The scented joss-sticks in their urn.

At night, a crescent moon appears,
And gleams upon the cactus spears,
Or sheds its frozen, yellow light
On sombre crag and rocky height.

At dawn, the eastern ranges blush,
And coolies, with their loads of brush,
Are turned to naked copper gods
Who bear their loads on golden rods.

But give to me the woods and dells
Of rural England with its bells,
That chime so clear on summer morn
Whilst country yokels reap the corn.

JOAN M. B.

EDITORIAL COMMENTS

BRONZE VESSELS*

A great change has come over the Western world during the last fifteen years in an increasing appreciation of the artistic merit of ancient Chinese bronzes. In "Chinese Art," published in 1904, Dr. Bushell devoted chapter four to this subject. The South Kensington Museum acquired a few examples, but they attracted little attention. When Mr. Freer gave an exhibition in the new building of the National Museum at Washington in the spring of 1912, he only displayed two bronze vessels—one a large *tsun* and the other a *t'o hu*, together with some mirrors and statuettes. His chief interest at that time was in paintings. My own attention was called to bronzes during my first years in China by acquiring a copy of "A Dissertation on the Ancient Chinese Vases of the Shang Dynasty," by P. P. Thoms (1851). This is now a rare book and of small value, for it was based on the apocryphal Po Ku T'u Lu. One of my first acquisitions was a late replica of a Han Dynasty *hsi*, which was later broken during a journey to the home-land. An acquaintance in Nanking during the early nineties with Mr. Miao Hsiao-shan, who was then Shan Chang of the Chung Shan Shu Yüan, showed me the limitless bounds of investigation in the epigraphy of bronzes, and my later association with Tuan Fang opened to me the door of appreciation of their beauty. I began to know of the Ting family and Ch'ên family collections at Weihsien, Shantung, of the P'an family collection at Soochow, and had the rare opportunity of watching Tuan Fang's group increase in numbers, variety, and importance. Many an evening, in the vice-regal *yamên* at Nanking, have I sat with him at dinner served on a large Chu-ko Liang drum, ourselves seated on small drums. The uniqueness of such occasions was enhanced by the exhibition of some newly-acquired bronze treasure. He left in his T'ao Chai Chi Chin Lu a complete record of his great collection, but, when looking through this valuable book, I always miss the flashing eyes and nervous movements of the great connoisseur as I can remember him while handling his wonderful bronzes. He told me of Shên Po-hsi, Liu T'ieh-yün, Wu Ta-chêng, Liu Hsin-yüan, and of the coterie of scholars among whom he grew up in Peking. I had made innumerable notes and had acquired such books as he had recommended with the idea of writing a small volume on the subject, but my removal to Peking in the spring of the revolutionary year, 1911, and my absorption in public duties made that impossible. All I could do was to write, in 1912, "An Examination of Chinese Bronzes" which appeared in the Smithsonian Report of 1915. The purpose of that article was stated by me to be "to bring to the attention of the western world a succinct, authoritative statement of the principles recognized by Chinese connoisseurs in the examination of

* The Catalogue of the George Eumorfopoulos Collection of Chinese and Korean Bronzes, Sculpture, Jades, Jewellery and Miscellaneous Objects, Vol. I, London, Ernest Benn.

Chinese bronzes." I gave a translation of Ku T'ung Ch'i K'ao written by Liang T'ung-shu in 1767. In 1915 I wrote a brief article for the *Journal of the North China Branch of the Royal Asiatic Society*, Vol. XLVII, on "Early Chinese Bronzes," which, on account of my absence from China during the time it was printed, contains some typographical errors. In this I gave a brief bibliography of the leading authorities.

In 1912, when the Metropolitan Museum asked me to secure for it representative specimens of Chinese art, I included among the things which I purchased several examples of early bronzes, some of which came from the collection of Shên Po-hsi. At that time Tuan Fang's wonderful objects had not yet been offered for sale. When the objects I purchased reached the Trustees there was more or less questioning as to whether or not bronzes should form a part of the possessions of a Museum of Fine Arts. It was the opinion of some that they belonged rather to an archaeological museum.

What a change from those days to these. Now we have Dr. W. Perceval Yetts bringing out the first volume of the Catalogue of the Collection of Chinese Bronzes belonging to Mr. George Eumorfopoulos. This follows close on the heels of "Early Chinese Bronzes" by Albert J. Koop, of the Victoria and Albert Museum, published in 1924. Mr. Koop's volume was the first to treat this subject in detail and to furnish good illustrations. Mr. Koop has had a longer acquaintance with good bronzes than any museum curator known to me, and I once had an opportunity of examining with him the bronzes then in his Museum. Dr. Yetts has made a serious study of bronzes and this volume is a splendid contribution to the elucidation of the many perplexing questions connected with the subject. He has devoted, in my opinion, too much attention to the epigraphy of the inscriptions. This is a branch of study which can be well left to Chinese scholars, who have already almost exhausted its possibilities. I have long been a student of epigraphy and have a certain share of familiarity with what has been done in this field by Chinese scholars. For two years I worked side by side with the best living experts in the rendering of inscriptions on bronzes while I was a member of the Research Committee of the Government Museum. Together we went over its wonderful collection of bronzes which has no rival in the world. I have, therefore, read with great care what Dr. Yetts has written in his introductory chapter on "Inscriptions on Bronzes." It is, on the whole, illuminating and will be helpful to the readers for whom these volumes were designed, but a *caveat* must be filed against accepting Dr. Yetts' opinions on this subject as final or even valuable. If translated into Chinese many of them would be thrown out of court. Dr. Yetts himself says truly, on p. 27, that "the interpretation of the terse legends inscribed on bronzes often is largely guesswork." The truth is that it involves such a knowledge of literature and such an experience with the different forms of characters as no foreigner has ever yet been able to acquire. Dr. Yetts tried his hand at reading and expounding Fig. 32 in two versions. One of these versions is his own and must be left at what Dr. Yetts calls it—"a patchwork affair;" the other is that of Mr. Takata, author of a Japanese dictionary

of ancient Chinese script. This latter largely agrees with the rendering of Chinese scholars from rubbings which fortunately were made in China before this remarkable four-handled *tui* was exported for sale a few years ago. Mr. Takata has the necessary background for expressing an opinion, even if it is controversial, and does not agree with that of Chinese experts; frankly Dr. Yetts has not. On p.30 he speaks of "fitting together" the opinions expressed by five writers whom he cites. The trouble with this method is that one is apt to copy the mistakes of all five.

Dr. Yetts expresses the opinion that clues, gathered from inscriptions, as to the cultural setting of a bronze are meagre and inconclusive (p.17). On the other hand Professor Jung Kêng of Yenching University in a recent paper (*Yenching Journal of Chinese Studies*, June, 1929) placed his opinion as to the genuineness or otherwise of vessels solely on the basis of the genuineness of the inscriptions for which he enunciates six rules. Chinese scholars as a class would take the same view of this question as Professor Jung has expressed, and in doing so might be accused of over-emphasis upon this one phase; but does not Dr. Yetts equally err in minimizing or neglecting their value?

It is not as if Chinese epigraphy were a new subject. It has been examined and re-examined from every angle for more than two thousand years. There is an extensive literature on the derivation, development, and deviations of the ideographs, all of which has been drawn upon by those who have narrowed their field to the study of inscriptions on bronzes. Even with a perfect preparation such as Juan Yüan had, whom Dr. Yetts quotes on p.20, he made an awkward error in which he was followed by Petrucci. Juan Yüan was a scholar whom one would almost be willing to follow blindly, if he did not remember that "E'en Palinurus nodded at the helm." His Chi Ku Chai Chung Ting I Ch'i K'uan Shih is a thesaurus of information and he can be said to be the greatest yet of all the scholars who have written on bronze inscriptions.

I do not mean to belittle the value of this chapter on inscriptions by what I have written, but only to warn students against accepting its conclusions *in toto*, especially those concerned with textual construction and interpretation. Dr. Yetts had a definite task to perform, namely, to describe the bronze vessels of the Eumorfopoulos Collection, and this involved the necessity of explaining the text of the inscriptions. I have already mentioned the author's interpretation of the wonderful text in Fig. 32. Some other inscriptions are not so convincing. The Ch'i Hou inscription in Fig. 30, which Dr. Yetts classified as a freakish affair, does not agree with other Ch'i Hou vessels, whose text is recorded; neither does the vessel itself, as shown in Pl. XXXVI, strengthen one's belief in its genuineness. The inscription reproduced in Fig. 31 on the halberd, shown as A152 in Pl. LXXI, seems to have been incised on the handle some time later than the casting. It is a clumsy forgery. Professor Ma Hêng has made a careful study of this inscription as recorded in other books, but his manuscript has not yet been published. He reads this inscription from the left hand downward thus, *shang kuo li yung*, and

so on. The last character to the right on the lower line reveals clearly the forgery, for instead of the phonetic being written *chü* (ㄱ), the forger has miswritten it as *chéng* (ㄱ). The inscription, reproduced in Fig. 29, is also very dubious. Mention of these slips is made so that foreign students shall not accept the statements of this excellent book as definitive.

The author has done a good service in calling attention to the use of dies in the stamping of decorations, and, less commonly, of inscriptions (p. 39). In the same connection he contrasts the usual practice of placing inscriptions on vessels at the time of their casting with the rarity of vessels whose inscriptions were incised shortly after casting. One notable example of a contemporaneous incised inscription is the *Ting* in the set of four Ch'i Hou vessels formerly in the collection of Shên Po-hsi and now in the Metropolitan Museum, New York. Liu Hsin-yüan in his reference to these vessels in Ch'i Ku Shih Chi Chin Wên Shu mentions only three, for he could not believe in the genuineness of a vessel with an incised inscription. Later investigation has shown that the incising of inscriptions, though rare, actually occurred, thus confirming the earlier opinion of Juan Yüan, mentioned by Dr. Yetts. I cannot yet agree with the author in his support of the theory of Takata as to the calligraphy in the inscriptions on bronzes (p. 15), and that "the spontaneity and modulation" of the lines in Figs. 10 and 11 deny any other agency than that of brushwork. The theory is clever and plausible, but we know too little as yet about the whole subject of the production of bronze objects in ancient China to make a decision on this point.

Dr. Yetts has attempted to make a new classification of the names of vessels under twenty-eight heads (p. 43). The name "*i*" has puzzled him, just as "*tui*" has bothered Jung Kêng in his recently published Pao Yün Lou I Ch'i T'u Lu. I am inclined to think that it is just as well to leave the earlier nomenclature of the Hsi Ch'ing Ku Chien intact for the present. The distinct paucity of names in classifying shapes makes it advisable to retain as many as possible and to confine ourselves to accuracy in defining their decorations, inscriptions and uses. In the phrase *chung ting* (ancient vessels), *ting* has a generic meaning, whereas, in speaking of *ting li*, it has a specific one. The same is true of *tsun* in the phrase *tsun i* (sacred vessels), *tsun* being used in a generic sense, whereas it is used specifically in the phrase *tsun hu* (two shapes of jars).

The chapter on the technique of bronze casting is the best part of Dr. Yetts' contribution to the study of ancient bronzes. Unfortunately, he was limited in his observations to technical processes which he could see in England, but the conclusions which he has drawn as to their similarity to those used in China is probably almost, if not wholly identical with that used in ancient times, and it could have been described for him in detail if Dr. Yetts had asked someone in China to go to the trouble of watching the process, as I have done on several occasions. He has described the *cire perdue* process carefully and accurately; but I have not found any reference to the important fact that the metal used was never composed of definite proportions of refined ingredients but rather of partially or wholly unrefined ore. This accounts for the

great differences in the appearance of vessels of one set produced at the same time.

The greatest lack in the description of the objects is their provenance. I happen to know that the Ssü Er Tui, illustrated in Pls. XII and XIV, came from Loyang, but know nothing of the place from which the other vessels described came. Dr. Yetts has pointed out, on pp. 11 and 17, that there were several cultural centres in ancient China, on p.42 that nomenclature varied according to locality, on p. 34 that there was no uniformity of writing in the Feudal States and on p.18 that each State had its own calendar. All of this goes to confirm the opinion that it is necessary in every possible instance to establish the habitat of vessels. It is useless to attempt to date them in the fanciful chronology invented by Han scholars by which we speak of Shang vessels, Chow vessels, and so on. Some States were more advanced than others, so that at the same time we may have different qualities of bronze vessels made in different States. The only scientific classification that can be made must be based upon the discovery of the State in which they were made, rather than upon the present method of depending wholly upon the epigraphy of the inscriptions. This will prove to be a very difficult method, but, if we can obtain a few reliable facts as to the precise localities in which vessels are exhumed, we shall be able to build up an accurate classification in respect to nomenclature, use of characters and styles of decoration. The statements made in the K'ao Kung Chi obviously only refer to vessels made in the Royal Domain of Chow and do not necessarily apply to other Feudal States. The future development of scholarship in the study of bronze vessels must depend upon excavation rather than solely upon the study of epigraphy. The author rightly says that by excavation "we may at least hope for further light on types of script, styles of decoration, and modes of craftsmanship."

The description of the bronze objects in the Catalogue of the Plates is clear and informative. There is a large bibliography in which I miss the names of several books I have found indispensable, such as Shao Hsing Nei Fu Ku Ch'i P'ing by Chang Lun and the catalogues of the Ting and Ch'ên families of Weihsien, Shantung. The plates are beautifully executed, especially the few that are coloured. The book is a joy to possess.

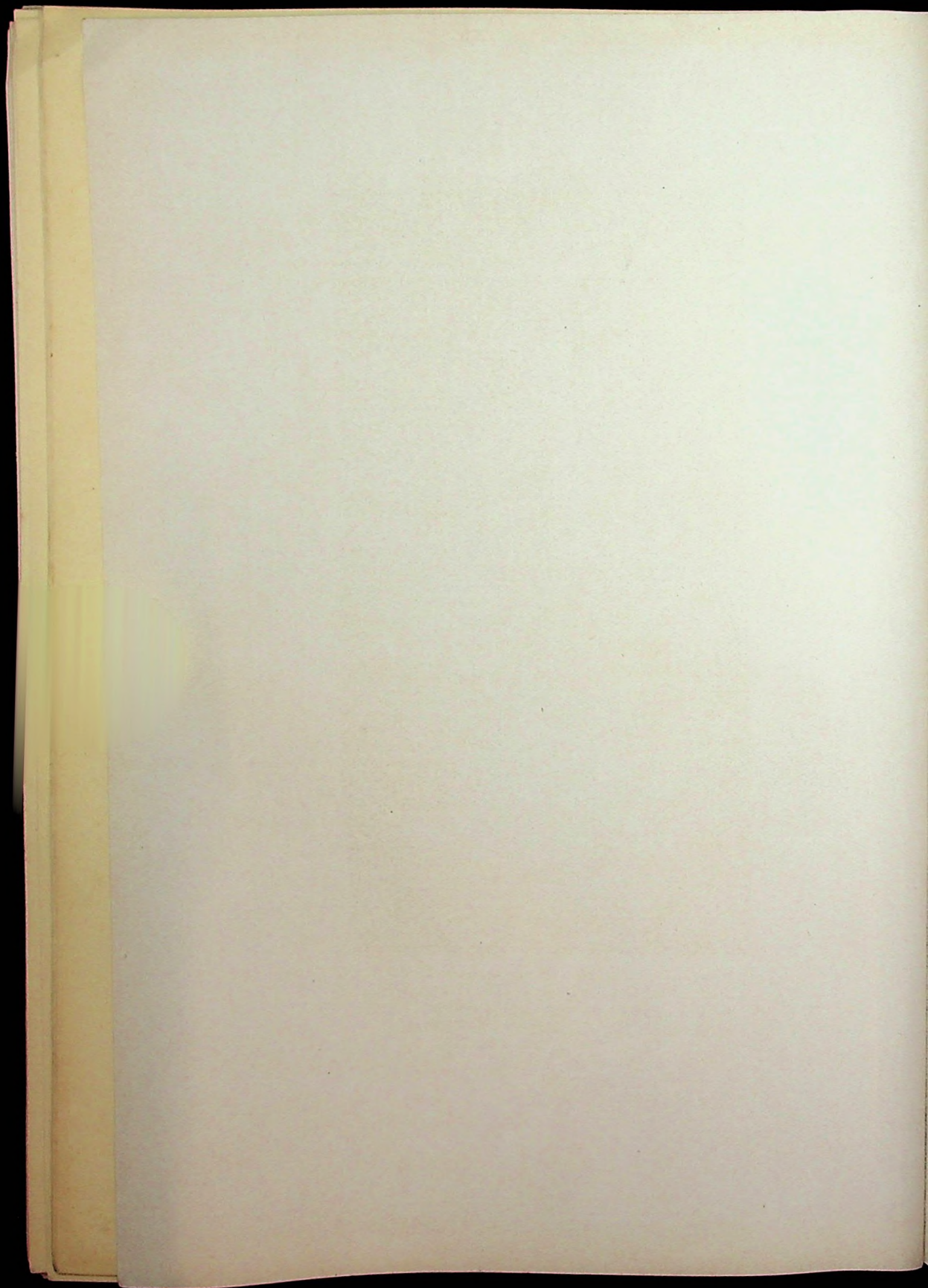
J. C. F.

ART NOTES

SHANGHAI ART CLUB MUSICAL SECTION: Since our last issue an interesting development of the Shanghai Art Club has taken place in the formation of a musical section. For some time past it has been felt that the absence of some means of bringing lovers of music together was a singular feature of the social life of Shanghai. Attempts have been made in the past, and the ventures so created have lasted only as long as some one person or other was able and ready to take on the task of providing the driving power and assuming the leadership. The present



An Ivory Carving of the Buddha by Doraku, the most famous of present day Artists in Japan for this Style of Work. The Figure is 6½ inches in height. This beautiful piece of work has recently been acquired by Mr. G. A. Johnson of Shanghai.





A beautiful *Blanc-de-Chine* figure of Kwan Yin, the Goddess of Mercy, from Fukien. This piece is believed to date from the Ming Period. It is in the collection of Mr. W. Bos.

movement started early in October when, at a well attended meeting, it was decided that such an addition to the Art Club could very well be made, and a committee of enthusiastic people was formed in order to investigate possibilities. At a meeting held on the Club premises on November 15, it was formally decided to inaugurate such a branch of the club, about thirty already having signified their desire to become members, and promises of a fair number more joining having been received. Mr. L. de Luca attended this meeting and explained the position with regard to the library and funds of the late Shanghai Musical Society, both of which he was prepared to hand over to the new organization conditional upon his securing the consent of the Monday Club from which the library and funds were originally obtained. On the proposal of Mr. E. Kann, chairman of the club, the following preparatory committee was chosen: Professor Zakharoff (Chairman), Mrs. Z. Pribitkova and Messrs. Ch. Groisbois, Flynn, Fanz, P. Komor and A. Yaron, representing six different nationalities. We understand that the section not only desires a membership of executants, but would be ready to welcome as members all persons keenly interested in the music. We sincerely hope that this new effort to add to the cultural life of Shanghai will meet with the success it deserves, instead of the miserable failure that has stamped so many enterprises in the same direction in the past.

R. T. P. G.

THE WORK OF VERA SOUTHBY: The exhibition of oil and water colour paintings by Vera Southby (Mrs. Stuart Dees), which we announced in our October issue, was held in Shanghai in the Sassoon House early in November, and proved very successful, being well patronized by visitors and very much appreciated. Indeed, we are informed that the artist, who has had her pictures hung in both the Royal Academy and the Salon, as well as in many other academies, sold about half of the fifty odd pictures exhibited. The pictures were hung in two rooms, which hardly allowed sufficient space to give them the best effect, nor was the light good. However, even these drawbacks could not really detract from the merit of the exhibits. On the whole we consider the oil colour paintings of a higher quality than the water colours. The latter, in our opinion, seemed a little lacking in colour, which defect, if it could be called such, was not in evidence in cases where the painting had been done on tinted paper, the tone of the paper supplying the warmth of tint that the paintings on white paper lacked. One other criticism we have to offer, and then we are done with fault-finding, and that is that, while the perspective in all the pictures was correct so far as drawing, this was not always the case in regard to colour. That is to say, in some cases not enough differentiation of tone value was shown between rear and distant objects. In at least two pictures, walls at right angles to each other were given exactly the same tone value, while in another, a wall running at a slant from close to the observer into the distance was given the same shade and tone value along its entire length. Such things are impossible in nature: and in a painting result in loss of perspective.

Otherwise the majority of the pictures were extremely good, some being of outstanding merit, such as the portraits of "Anita Muling," "Chelsea Sally," "Angelica," a "Kurdish Coolie" and a "Baluki," all in oils. Other good pieces of work were paintings of the famous "Dagoba" at the Pei Hai in Peking, some white pines at Pao-ma-chang (the Peking Race Course), a temple at the same place, a scene in the Forbidden City, showing well the yellow-tiled roofs and red walls of the stately buildings, an oil colour study of the hills at Kuling (we did not care for the water-colour studies of the same subject), and a corner of the Pei Hai at Peking showing a yellow roofed building in the background, a long red wall, willows and water. What was considered by many as the best picture in the exhibition was one of a Yunnanese boy, which was hung in the Royal Academy in 1926. It was an extremely clever bit of work. One of the best bits of work in the whole exhibition to our mind was an oil colour painting of green, yellow and blue tiled roofs, behind pine trees that was labelled "Nan Hai." A clever oil colour entitled "Hotel Garden, Arcachon, Evening," which was hung in the Paris Salon in 1928, depicted a scene, under trees and lighted from arc-lamps, of guests sitting at small tables, with waiters passing to and fro. Another picture that we liked especially was one of a scene in a fruit bazaar at Basra. This might have been better with a figure or two amongst the nearby fruit stalls. A much admired pastel of the

Lakeside Cafe at Lake Como, showing empty tables and chairs beneath the arched portico, would have been greatly improved by the introduction of figures. The work was excellent, but interest was lacking owing to the absence of the human touch. Altogether some fifty-six pictures were shown, and we have no hesitation in saying that they were amongst the best that have hitherto been exhibited in Shanghai.

A. DE C. S.

CORRESPONDENCE

CHINESE LEXICOGRAPHY

The following letter to the editor upon a subject that has attracted very wide interest arrived too late for inclusion in the October number of this journal.

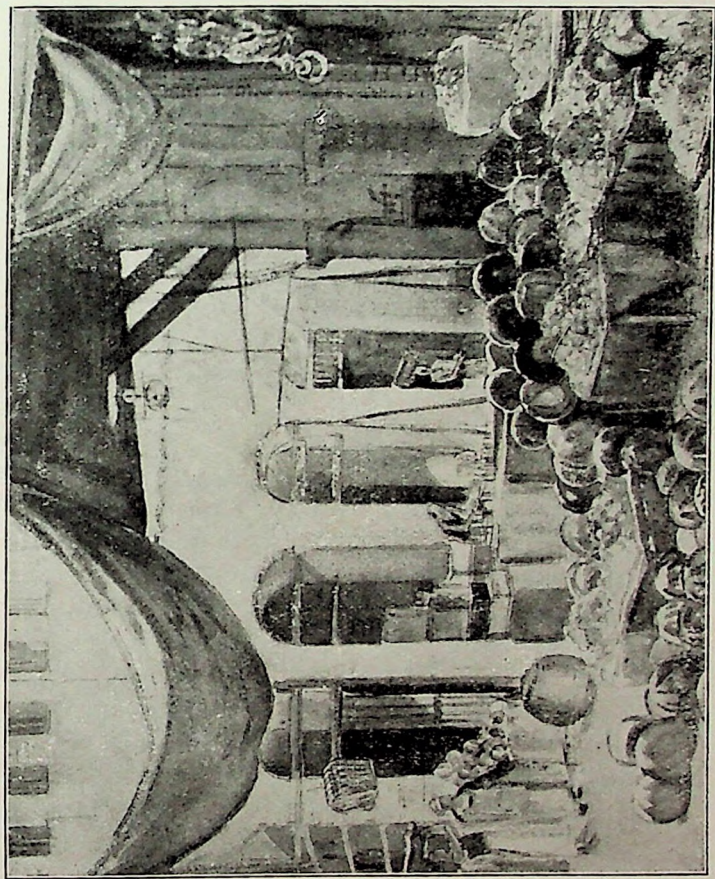
Dear Sir,—I have noted in the October issue of *The China Journal* further reference to the sequential arrangement of Chinese characters in dictionaries and elsewhere, and I would like to make a few remarks regarding Mr. K. T. Wu's article entitled "A Brief Study of Chinese Lexicography." Mr. Wu makes the definite statement that "K'ang-Hsi is out of date," giving as a controlling reason for his assertion the usual one that characters sometimes contain elements consisting of more than one radical. This is quite true, there are certain characters, such as 和 好 如 字 另 欵 and others, that are built up of two (or more) radicals, thus causing difficulty as to classification. However, the percentage of these characters is so small that this defect cannot justly be considered as having such great weight as to vitiate and warrant the off-hand condemning of the system of classification by "radicals." I am not willing to subscribe to Mr. Wu's dictum that this is "a sound and cogent reason why this method of K'ang-Hsi is out of date." Mr. Wu quotes me as saying, and I would here repeat my former statement—"There can be but one valid reason for discarding the centuries-old system of arrangement of Chinese characters by so-called 'radicals,' and that is the devisal of a better and more practical system." When such takes place the radical system will be "out of date," but not until then. It is to be regretted that Mr. Wu did not find it expedient to mention some of the other defects covered by his comprehensive statement "Long years of experience have proved that there are many defects in this system."

At least there is one thing to be said for Mr. Wu's criticism of the radical system,—it is rational and temperate and not tainted with political bias, as is to be noted in Mr. Samuel Tsu Yung Seng's objection to this system. Quoting from Mr. Seng's paper read at the International Congress of Librarians, held at Rome recently,

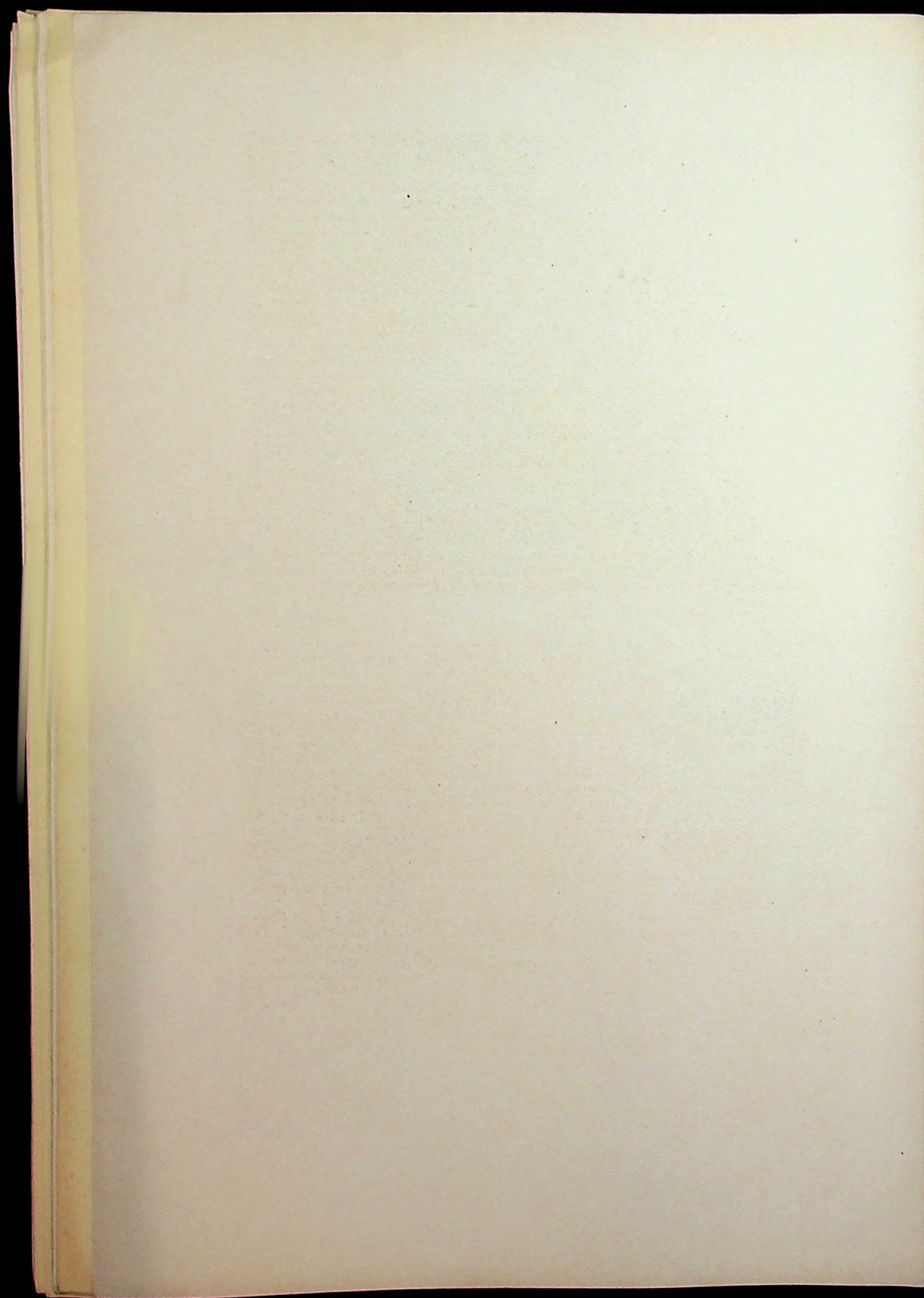
"The old systems have had their day." The rime-system. and the radical-system were the standards for the *Ch'ing* Dynasty."

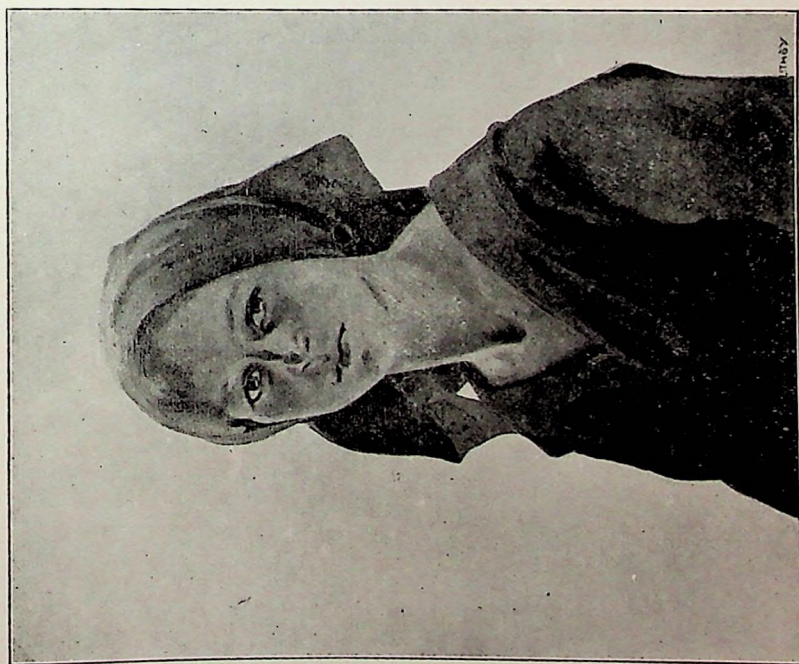
It seems to me that it is carrying the "ta-tao" idea just a little too far when politics and dynasties are mixed up with filing systems, indexing, and the arrangement of characters in dictionaries, and so on. I cannot agree with Mr. Wu when, later on in his article, he states "In the meantime, all of these methods should be used extensively in order to have the best one tested out." Many of the systems recently evolved have little or nothing to recommend them; moreover, they fail to measure up even to the standards of (1), convenience; (2), accuracy; and (3), simplicity enumerated by Mr. Wu. It will be a sheer waste of time and effort to give many of them any consideration at all, as their defects are basic and self-evident. Systems with demonstrable merit might be investigated and tried out,—yes; but not "personal fads and fancies."

To my way of thinking the *sine qua non* of any system for arranging the characters in sequential order is that it must be available for use by the ordinary individual who is capable of reading, and not require the special knowledge of a librarian, trained to the use of the particular system, nor oven knowledge of the *exact standard form* (if such there be) of the *written character*, and the *correct sequence* (if such there be) for writing the strokes.



The Fruit Bazaar at Basra. From the Water-colour Painting by Vera Southby, exhibited recently in Shanghai.

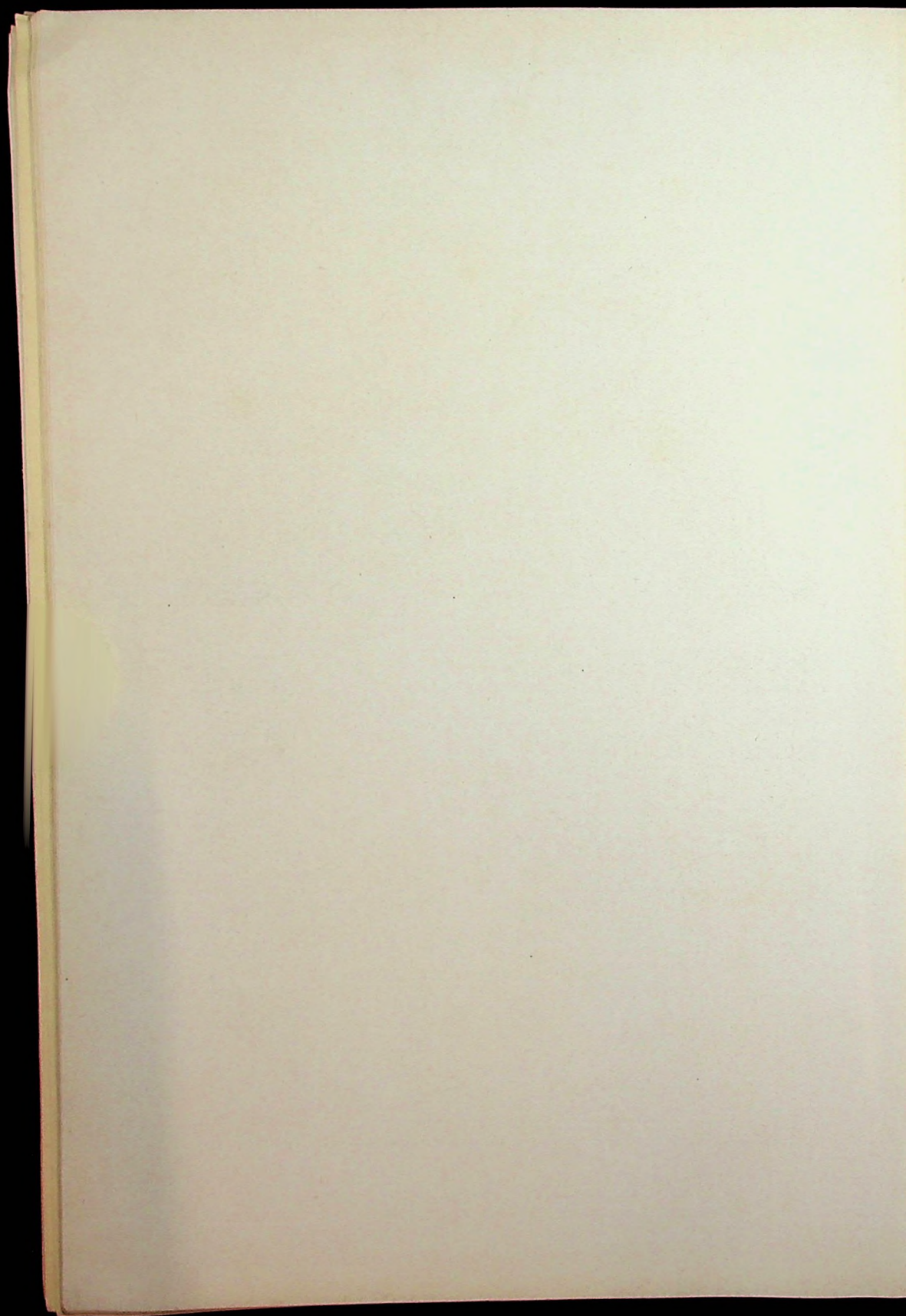




"Angelica." From the Oil Painting by Vera Southby recently shown in Shanghai.



Portrait of Anita Muling by Vera Southby. This was one of the most striking Pictures in this talented Artist's Exhibition recently held in Shanghai.



CORRESPONDENCE

In addition, there should be a well recognized "standard" to serve as a criterion for correct classification of the characters according to whatever system may be adopted for use. Moreover, not only should the system itself be simple and self-contained, that is, not requiring the use of diagrams, whether actual or mental (as are required in the Wong's Four-Corner, Chiu's clock, Ho's unit-filing, the 永, and similar systems), but also the rules for the use of the system should be simple, readily understandable, absolutely fixed, unvariable, and certain in their application. Although the "time-element" does enter in, it is of very minor importance, and should be given little or no weight in selecting a suitable system. Finally, full consideration should be given to the desirability of using a system tried and proved through long use, and familiar to Chinese readers, if such a system can be found.

To sum up—

- A. No system based upon (a) the exact location of the strokes in relation to one another in the character; (b) the sequence in which the strokes are written; or (c) any particular form of the character, such as the written form, is acceptable by reason of being entirely too uncertain as to correct classification: it lacks accuracy.
- B. No system based upon diagrams, either actual or mental, is acceptable, as being entirely too complicated, uncertain in application, as well as requiring special knowledge and training in its use.
- C. No system based upon sound and pronunciation (which includes transliteration) should be considered for obvious reasons, different dialects and so on.

Admitting, for the sake of argument, these my dicta; as far as I can see at present, there remains but the K'ang Hsi radical system, combined with the number of strokes, or some modified system based upon these radicals. This system has the advantage of being well known to every literate Chinese, and it should not be lightly discarded under such pleas as its being "antiquated" or tainted with "imperialism," but it should be carefully judged on its merits when compared with substitute systems. Unfortunately the tendency seems to be to damn it off-hand, discard it, and then substitute another system for it, no matter whether the substitute be good or bad. Change, when accompanied by improvement, is generally warranted, but change just for the sake of change is but folly.

Yours truly,

I. V. GILLIS.

Peiping, October 17, 1929.

REVIEWS

TU FU, THE AUTOBIOGRAPHY OF A CHINESE POET, ARRANGED FROM HIS POEMS AND TRANSLATED BY FLORENCE AYSCOUGH, I. Jonathan Cape, London, 1929; Price 21/- net.

Whenever Chinese poetry is mentioned one's thoughts are carried back to the time of the T'ang Dynasty and to the names of Li Po and Tu Fu, just as one always turns to the Chin Dynasty and to Wang Hsi-chih when speaking of calligraphy. Li Po was a romantic character, and his poems were written with unrestrained high spirit, but, in refinement of expression, Tu Fu excelled. In her earlier volume "Fur Flower Tablets" Mrs. Ayscough, in collaboration with Amy Lowell, devoted her attention largely to Li Po. This volume deals only with Tu Fu, A.D. 712-770, and then only with the first part of his life. Tu's poems have been regarded as the highest goal of achievement by later poets and there are many editions of his works with explanations and commentaries by different commentators.

Mrs. Ayscough has combined a translation of his poems with a biography of the poet, or, rather, she has made Tu Fu tell the tale of his life from his poems, by

selecting as the basis of her work the edition *Tu Shih Ching Ch'üan* (杜詩鏡詮), compiled by Yang Lun (楊倫), during the reign of Ch'ien Lung. Yang collected all of the commentaries and explanations of Tu Fu's poems and selected those which according to his best judgment were most suited to his purpose.

At the beginning of Yang's book are given the biographies of Tu Fu in the Old and New T'ang Histories, the epitaph on his tombstone composed by Yuan Sheng (元稹), and a brief record of the life of Tu Fu (年譜). The poems are arranged by Yang according to the time they were written and short narratives are given under the titles of the poems concerning the subject matter or the time of the writing wherever possible. Thus, it is clear that, from this work, *Tu Shih Ching Ch'üan*, a biography of Tu Fu may be found in his own poems, and it was from this book that Mrs. Ayscough has written the present volume which covers the period of his early years to middle life. This includes the first five volumes of *Tu Shih Ching Ch'üan* and contains translations of 120 poems out of 218. This is indeed a notable achievement in the translation of Chinese poems and one worthy of Tu Fu, the greatest Chinese poet, whose work had hitherto "received but scant attention from Western translators." We only regret that Mrs. Ayscough did not translate more of Tu's poems, as there are many others that might easily have been woven into the biography, as the larger the number of poems translated the more valuable the book.

The translation of Chinese poems is a very difficult task. The language is so terse that sometimes the real meaning is hard to discover. Mrs. Ayscough is correct in her statement, on page 13, that she found it necessary to "add the words which would have been understood by a Chinese reader" in her translations, but, strange to say, she has made one of the few serious slips in her book in the illustration which she chose from the first line of "Night Feast at the Estate of the Tso Clan." This line reads "*Fêng lin hsien yüeh lo*" (風林纖月落).

<i>fêng</i>	wind
<i>lin</i>	forest
<i>hsien</i>	thin
<i>yüeh</i>	moon
<i>lo</i>	goes down.

The meaning is that a breeze stirred in the forest as the moon was going down. The third character *hsien* evidently over-tempted Mrs. Ayscough with its composite radicals suggesting "a white warp and a black weft." "*Hsien*" is an adjective qualifying "*yüeh*," i.e. a "thin moon," which is the Chinese poetical equivalent of the new moon. The picture of the rustling of the trees in the early evening under a new moon is equally as attractive as the pattern of moonlight with white and black streaks, and, furthermore, it is a correct translation of what Tu Fu was expressing in his lines.

Another example of the intricacies of the terse Chinese written language is found on pages 56 and 57, "In Time of Rain, Writing My Thoughts: Assistant Deputy Magistrate Hsü Arrives on a Horse." The Chinese text of the title to the poem reads: 對雨書懷走邀許主簿. Here Mrs. Ayscough overlooked the sixth character, *yao* meaning "inviting," and this mistake in the title misled her both in the narrative, on page 56, and the translation of the poem, on page 57. The title should read: "In Time of Rain, Writing My Thoughts to Invite Deputy Magistrate Hsü." It was customary for scholars to use poems, with or without accompanying letters, to express their thoughts, and, on this occasion, the poem was sent to Hsü as an invitation for him to come to his house. It was raining, but the poet had provided himself with wine enough for guests. When he heard other chariots passing in front of his house he knew that it would be possible for his friend Hsü to come in spite of the rain. He apologizes for asking Hsü to join him when the roads were so muddy, but reminds him in the last line that he can ride his horse right up to the portico steps.

Mrs. Ayscough will forgive me for using her own version in two instances as illustrating the truth of her remarks concerning the difficulty of translating the terse language of Chinese poetry, but I have done so in order to point out the more important fact that such errors on her part are rare. They are not enough to detract from the value of the great work which she has accomplished, but only serve as an example to keep us all humble in our attempts to transfer Chinese meanings into

western phrases. As a whole the translation is good, and, as a biography or autobiography, it reveals the remarkable personality of Tu Fu.

An excellent glossary takes the place of foot-notes. In this the author has explained obscure passages in the text. The biographical index of the contemporaries of Tu Fu is very useful. The illustrations borrowed from the text of Wu Yu-ju are quaint and the photograph of the wooden figure of the poet used as a frontispiece is a great addition to the value of the book. It is hard to say whether one admires the author of this work most as translator, scholar or artist.

J. C. F.

SPRING WATER, by Hsieh Ping Hsin, translated into English by Miss Grace Boynton. (Yenching, 1929).

Miss Grace Boynton's translation of Hsieh Ping Hsin's "Spring Water" is a small volume containing 182 very short poems. Sometimes the poems have only two lines :

27

"A great wind rises.
In the autumn the cry of the cicada is gone."

Or three lines :

41

"Little pine tree
Let me be your comrade :
On the mountains the white clouds hang heavily."

Or they may contain more lines. But, long or short, these images, which are not sharply individualised, become, in the deftness of their collocation and by their compactness, poems of considerable authenticity. They fall upon the consciousness of the reader to burst luminously, like a star shell, in many directions. Except where the perceptions of the poetess become blurred by "God," "Nature" and "liberty" these images are records of an experience which the author succeeds in communicating.

Hsieh Ping Hsin was one of the first to write Chinese poetry in *Pai Hua* and Miss Boynton's translation is, as far as I know, the first which can give the general reader any notion of what this turmoil frequently and mistakenly spoken of as the "Chinese literary revolution" really means. Evidently this meaning is not easy to grasp, for there is nothing in these poems—except of course in the language which has disappeared in translation—that is, in any sense, revolutionary. The articulation of the images is of the great tradition of all art; their modality in poetry is of the great tradition of China. It is to this last that these poems owe some of their power. They are ideographic, composed to be seen rather than spoken. Their reference is to the sense of touch and vision, rather than hearing; they are plastic, and seem to demand the plastic medium of Chinese characters for their expression. One is hindered in reading when one translates the printed words into sounds and the sounds back again into images. One should be able to apprehend them by a more direct method—painted, perhaps, by the brush of an expert calligrapher so that one art will lend variety to another.

Yet, plastic as these poems are in their inception, they are not that amphibious kind of composition, "pictures in words." They embody those qualities which painters, by the very limitations of their art, must miss. They arise at the precise moment in experience when the perception from the external world meets and melts into the internal world of memory, fear desire—frequently spoken of as the "spiritual world of the poet." The moment is precise and very brief. It is breath taking and is recorded by a rapid image, phrase or exclamation, which serve as symbols to recall it again for the poet or to communicate it to the reader. The ten words which compose the fifteenth poem illustrate the rapidity of the poet's notations :

15

"Silence
Is filled with the triumphal song of the victor."

We are not told which silence nor do we need to be. The clash of the images, whether the images be interpreted literally or symbolically, serves as a record for

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the poet and as a stimulus for the reader. In the tenth and the fifty-fourth poems, the moment of poetic perception is oriented by the first lines in the general stream of experience.

10

"I suddenly knew it was midnight;
O fair, white daylight thoughts,
Do not emerge within the boundaries of night."

54

"How do I know that the days are longer?
The shadow of the tree on the far, far wall
Is so sleepy that it does not move."

This kind of flashing poetry, which is at times too imminent for words, evidently makes demands upon the readiness of the reader. The ready reader may be irritated by the translator's glosses (Number Ten is glossed "She lies awake," Number Fifty-four, "She is bored in class"); the lazy reader may find them helpful.

All of this means that, whatever Hsieh Ping Hsin's position in the "literary revolution" may be, it is clearly not, except in moments of weakness, the position of an importer of Western ideas or of an imitator of Western models. The slight and well modulated scale in which she expresses herself is characteristically Chinese, and has been formed by the masters of Chinese poetry. If she chooses to use an idiom drawn from the language of the people, she does so without violation of the postulates of her art. Language should never be left in the hands of literary people. They treat it badly, blunt its edges, devitalize it and bleach its red vigour into an æsthetic mauve. Very little of that is to be seen in these translations, and the touch of mauve that does remain is the natural tint of youth.

How much of the charm of these compositions is due to their compactness, and to the absence in them of all verbiage, how much is due to mere gratitude that the poet has taken the trouble to annotate experience for us, and how much is due to the deftness with which the author has combined her perceptions, are problems which escape critical introspection. The impression which they leave is that they are the work of a sensitive, fastidious young craftsman who has been fortunate in finding an adequate translator.

R. D. JAMESON.

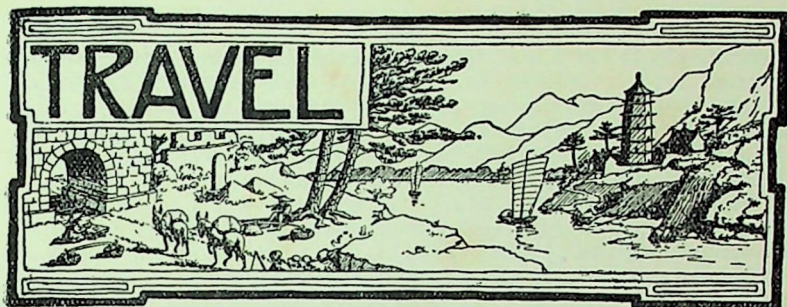
THE STATUS OF SHANGHAI, by Ching-lin Hsia, B. Sc., M.A. Ph.D.: Kelly & Walsh, Ltd. \$4.50 (Shanghai Currency).

"The crux of all problems between China and the Powers is Shanghai.... It may be that somewhere behind closed doors a scheme for the future of Shanghai is being evolved." Thus the *North-China Daily News* in a leader some time ago. "There is such a scheme—here it is!" Thus the publishers. The sub-title of this book reads "A historical review of the international settlement: its future development and possibilities through Sino-foreign co-operation." The book has been prepared and issued under the auspices of the China Council of the Institute of Pacific Relations. So much by way of explanation.

Whether the scheme for the future of Shanghai as set forth in this serious work is a real solution of all the difficulties inherent in the problem of Shanghai or not we leave its readers to decide. We refuse to be drawn into a political discussion. What we will say, however, is that every individual who has the welfare of this important city at heart should read this book through very carefully, for it undoubtedly sets out the facts very clearly and lucidly, and, on the whole, fairly, with possibly a slight bias in favour of the Chinese side of the question.

It seems to us the important features of the Shanghai problem are China's sovereignty, the safeguarding in fact as well as in theory of honest and legitimate vested interests, and justice in the fullest sense of the word to all residents, Chinese and foreign. These factors are not incompatible, nor is the problem of reconciling these interests insoluble, provided they are approached in a genuine spirit of honesty and with a desire for mutual co-operation on both sides.

A. DE C. S.



RANDOM NOTES ON MEXICO

BY

ALFRED BATSON

It is a long and tortuous trail that leads from Vera Cruz on the Atlantic coast inland and upland to Mexico City. A trail fraught with everything that should wring all ideas of the joys of tramping from a layman's heart. The only trail like it I met during a fourteen hundred mile walking trip from Nicaragua to the Texas border was the one from Guatemala City down to the Pacific Ocean; a short fifty-eight miles, yet one descends from well over a mile in the air to sea level in this brief distance, and I think any accomplished walker will agree with me that an ascending trail is more to be desired than one leading downward, paradoxical though it may sound.

Though the trail in Guatemala brings one through Copan and other ancient cities of the Maya civilization, that from Vera Cruz takes one through the very heart of ancient Mexico, a land gloriously filled with romance, whose simple and kindly people reared the most advanced social system in the New World, when the recent arrivals in the Mayflower farther north were trying to forget their deliverance from English gaols. Mexico, to-day, is a sorry successor to its once great state and will be more so with the increasing hordes of American salesmen peddling a dollar culture, but that does not make one forget the great days when "the stormy petrel of the new world" supplied the globe with gold and kept Popes on the throne by virtue of the riches taken from her soil.

And this one time grandeur of Mexico is exemplified nowhere else as in the Vera Cruz to Mexico City trail, with Tlaxcala, Puebla, Cordoba, and, a little off the trail to the south, Tlacotepec, holy of holies to the Mexican Indian.

Tlaxcala is rightly called the "Cradle of American Christianity," and in the little town stands what is unquestionably the oldest structure devoted to the worship of the Christian God on the North American continent—the ancient church of San Francisco. The date of the founding of this fine old weather-beaten building is variously given as 1521, 1522 and 1524, and though so rich has been the treasure gathered within

its confines as to cause it to be sacked again and again, it stands to-day in partial decay a vigorous testimonial that the word of God is omnipotent and beyond the vengeance and greed of man. Historically, it overshadows all the other religious edifices in this land of fine old churches, for, within its venerable walls, it shelters two precious relics of the New World Christianity—the first baptismal font and the first pulpit in America.

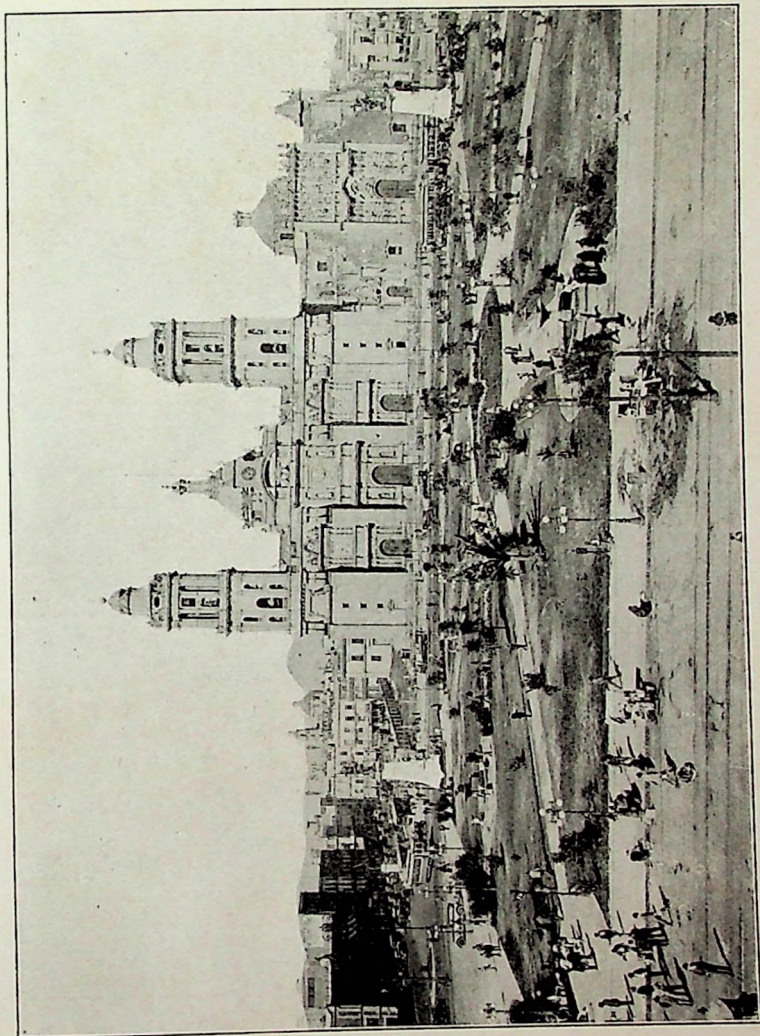
It must be remembered that Cortes himself was a highly religious man and that, during the 16th century at least, the Spaniards were as zealous missionaries of Christianity as they were avid and rapacious conquerors. Cortes felt himself ordained by Heaven to accomplish the spread of holy religion; he even stated that spiritual conquest was the primary motive of his campaigns, declaring that, without this, his temporal conquests would be unjust and non-enduring. He essayed his great enterprise under the sacred motto, "The Holy Cross is our banner and under it we shall conquer," and cherished the belief that his military successes were due entirely to this fact.

Five ecclesiastics were present during the siege of Tenochtitlan, and the conquerors, led by Cortes himself, reverently kissed the hems of the garments of these saintly men whenever they met in public, thereby displaying a humility calculated to produce a strong effect upon the Indians. Cortes even submitted on one occasion to being publicly flogged by a friar for non-attendance at Mass. The event was undoubtedly staged, but served to quiet the complaints of the natives who had received similar treatment. Bearing in mind the attitude of the great conqueror and his soldiers toward the church, it is easily comprehensible that, even before advancing upon the capital of the Aztecs, the conversion to Christianity of the Tlaxcalan allies became a matter of primary importance.

The great baptismal font of the old church of San Francisco is hollowed from a single block of lava, and over it hangs the following inscription, "In this font the four senators of the ancient Tlaxcalan Republic received the Catholic faith." The religious act took place in 1520, the minister was Don Luis Diaz, chaplain of the conquering army, and the god-fathers, Captain Cortes and his distinguished officers, Don Pedro de Alvarado, Don Andres de Tapia, Don Gonzalo de Sandoval and Don Cristobal de Olid.

In his writings Cortes speaks of the great gatherings in the city on market days, "when over 30,000 people came in from the surrounding country and the city itself is larger than Granada." The latter was at that time the capital of Spain and we are able to judge the importance of Tlaxcala in Mexico then. To-day it is a far cry from its once obvious grandeur, but that is part of the romance of Mexico.

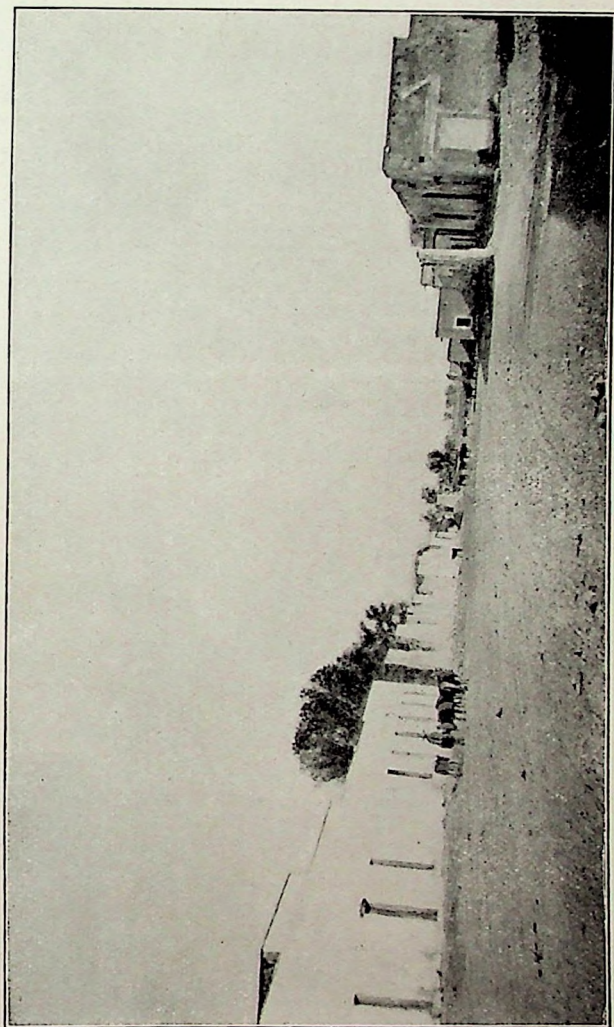
Cortes adds a further interesting piece on ancient Mexican customs when he says that he himself baptised Maxixcatzin, perhaps the most influential leader of the Mexican natives of that day, and that the aged man was dying before Cortes returned to Tlaxcala after Mexico City had fallen at his feet. His version of the story relates that, when the old chief felt his last hours approaching, he called his son to his side and abjured him to keep the friendship of the white man and to embrace



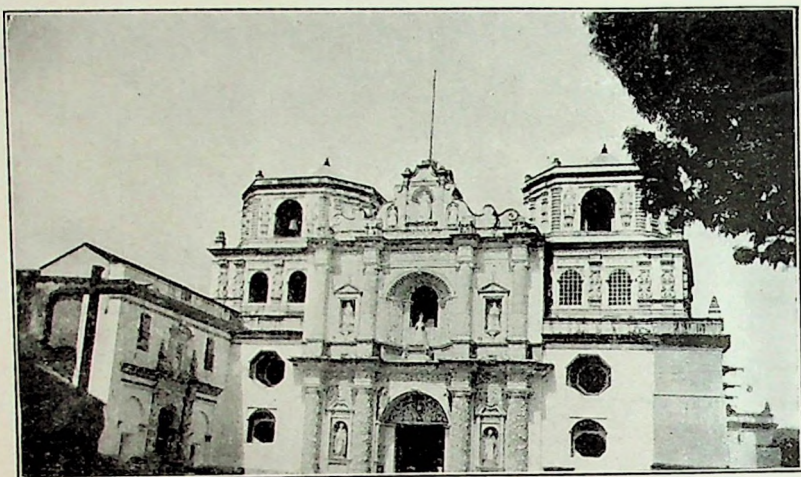
The Cathedral in Mexico City and the Magnificent Plaza. It was on this Spot that the King of the Azecs is supposed to have been burned by the Spaniards.



Mexico's famous Sun Calendar discovered in Yucatan many years ago.
It is now in the Mexican Art Museum.



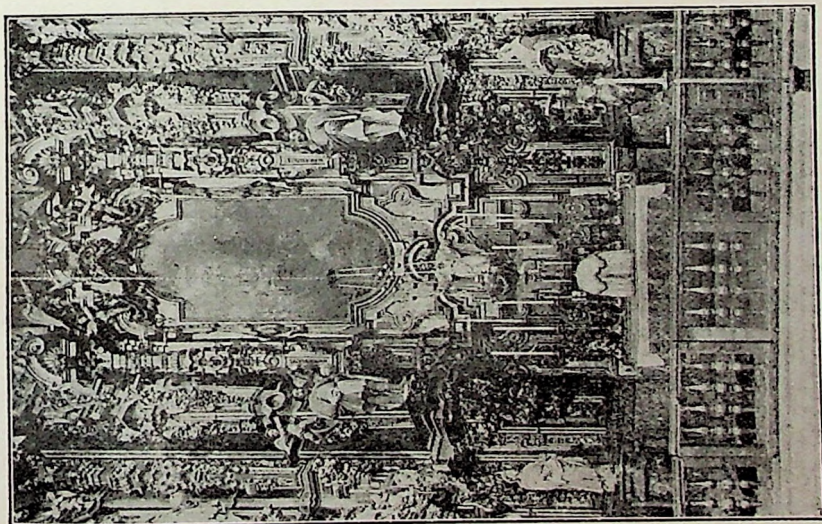
A Street Scene in Mexico City.



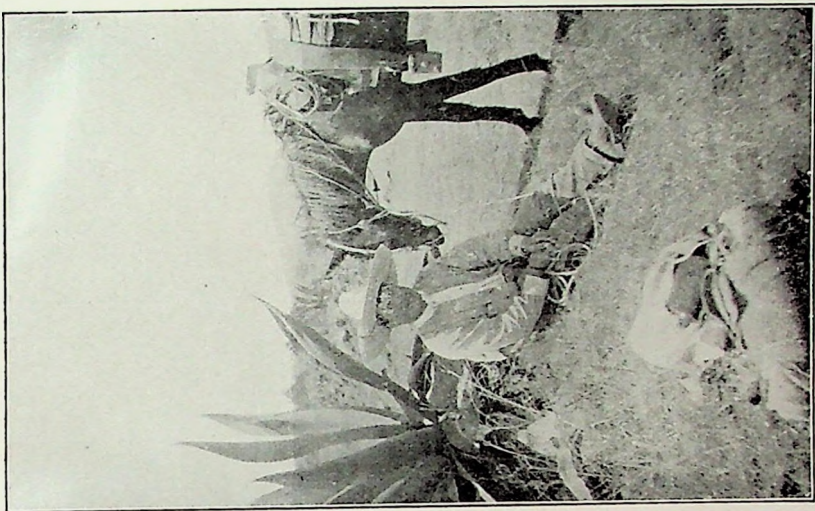
The Ancient Church of San Francisco at Tlaxcala. It is ornamented with fine Carvings on the outside.



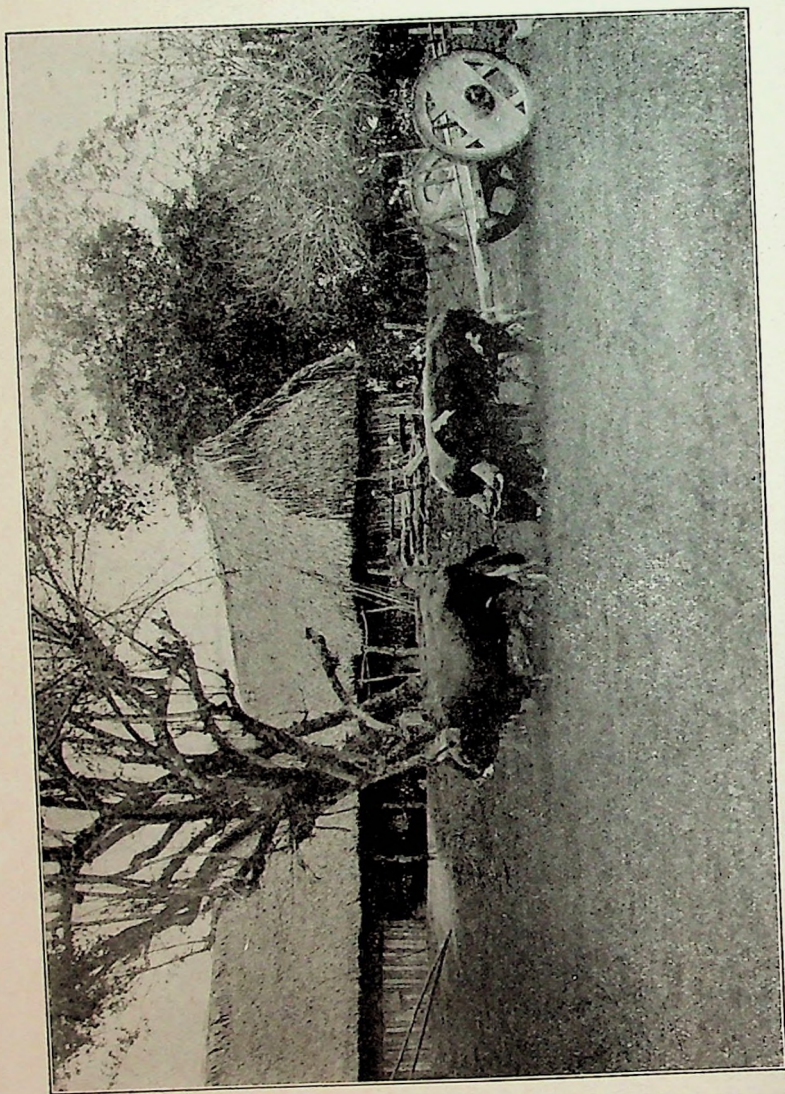
The Church at Tlacotepec, a source of Inspiration for all Central America.



The Altar of the Cathedral of the Black Christ in Mexico City. The Figures of Columbus and Vasco de Gama stand on either side and above the Altar.



A Mexican Cowboy seeking a little Shelter for his Middy Siesta under a Yucca Plant.



A Rural Scene in Mexico.



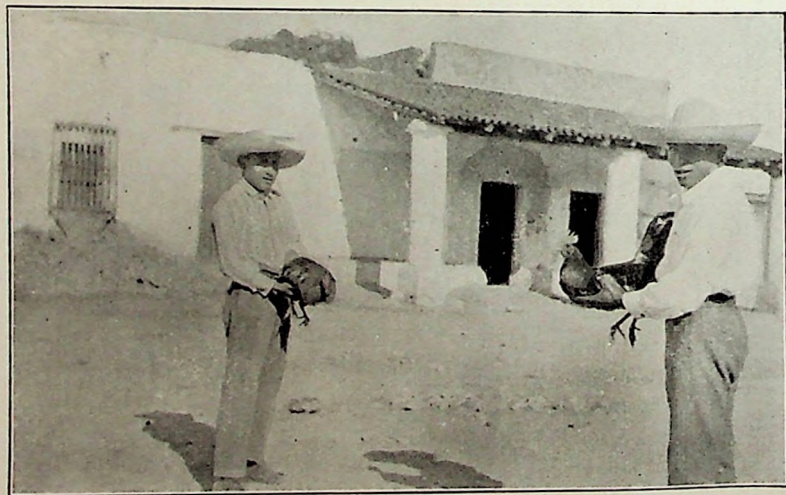
A Mexican Farmer's thatched Hut.



Typical Mexican huts in the Rural Districts.



Mount Popocatepetl which towers over the upland Plain on which the City of Mexico is situated.



Mexican Boys indulging in one of the National Pass-times, Cock-fighting.

RANDOM NOTES ON MEXICO

his religion. The son, remembering his father's wishes, was baptized a few days later, and the other chiefs followed his example. Clavijero, in his history "Antigua de Mejico," narrates the story of the baptisms and confirms the statements made in the inscription over the old font. It would seem that Clavijero was the authority consulted when the stone bearing the inscription was set up. He goes on to corroborate his version by bringing as proof the old pictures which hung in the convent of the Franciscan Fathers and which I was to see later in the National Museum in Mexico City.

The pulpit from which the gospel was first preached to the inhabitants of New Spain stands on the right of the high altar. It is of peculiar form, exquisitely carved and shows every mark of great age. It is inscribed, "Here the Holy Evangel had its beginning in this New World."

The ceiling under the roof of the old church is a marvel of beauty. It is of cedar coloured by time to a mahogany hue, wrought with exquisite skill, gilded in places and varnished. Tradition says the work was done by angels at night, and that when the Bishop came in the morning to begin it, he found they had completed the church and left him nothing to do. All over the country the same or similar work was done in the churches, the angels in most cases doing as much at night as the workmen did in the day, so that many of Mexico's ecclesiastical buildings may be said to be half mortal and half immortal in origin.

Many old paintings, most of them depicting the martyrdom and sufferings of the saints, adorn the walls of the ancient sanctuary. There is one curious picture, in particular, showing the Pope in a triumphal car drawn by four fat and healthy horses, each led by a fat and healthy angel, riding over the bodies of the Reformers and dragging behind them, in chains and disgrace, Luther and Calvin.

Among the decorations of this primitive church are numerous pictures and effigies of Christ, scenes of the Passion predominating, some of which are of such gruesome character as to be absolutely revolting to profane eyes. It is alleged in explanation that the Indians required very vivid illustrations to excite their imaginations and fix religious impressions in their minds. These, surely, cannot have failed to accomplish their purpose, and may thus be forgiven for their frightful aspects.

Historically, few towns have played a more important rôle in Mexican annals than Tlaxcala. According to the historians, its first inhabitants were several tribes of Chichimecan origin, who arrived in the district at the end of the twelfth century. Here they lived, prosperously cultivating the land, and assimilating the Aztec civilization under the rulership of four hereditary lords whose domains formed the so-called Tlaxcala Republic. The civilization of the Tlaxcalans was slightly inferior to that of the Aztecs, since they were essentially a nation of warriors and lived in a state of almost continual strife with their neighbours.

It was but natural that the Aztecs should wish to conquer these people and annex their territory as they had already done to so many other neighbouring tribes, but the four Chiefs of Tlaxcala, while retaining absolute independence in their interior régime, joined forces in the common defence and the Aztecs could not prevail against them.

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"The Indian who made the divine discovery related that on the mornings that the crucifix left the chapel in the town he had seen Our Lord carrying his cross and mounting the hill; and this at the very place where is to-day 'La Escala' (the stairs). Whether or not this is true, the fact remains that our most Holy Father Pius VII granted a plenary indulgence and remission of sins to the faithful who, in the state of grace, should mount the Holy Stairs on their knees.

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enemies of the archbishop contrived to put poison on the feet of this image, but when the archbishop went to kiss its feet the following morning he found the whole image had turned black from the effects of the poison. Thus was his life saved by a miraculous interposition.

Later I was to visit Tehuacan where I had the opportunity of seeing the black image of San Benito, a local saint who has special dispensations for women. An old woman sitting in the church door assured me in the most reverent manner that this saint is revered especially by women with bad husbands. When a wife is sorely tried by the evil ways of her consort she has only to measure the offender from head to toe with a piece of ribbon or tape. This must be done without the knowledge of the husband. The ribbon is then taken to San Benito and hung around his neck, whereupon the erring man is soon brought to see the error of his ways.

The day I saw San Benito he was literally covered by tape ranging in variety from humble black cotton to gorgeous velvet, proving that he is no respecter of class, and that even in high places there are husbands who need a miracle to restore them to their spouses.

TRAVEL AND EXPLORATION NOTES

CAMEL TRAILS OF TURKESTAN: An interesting description of Mongolia and Chinese Turkestan was recently given in a lecture by Mr. Owen Lattimore under the auspices of the Peking Institute of Fine Arts, substantially in the form of the Asian Lecture which Mr. Lattimore delivered before the Royal Geographical Society in London, and for which he received a fellowship. In 1926 and 1927 he travelled overland from Peking to India, journeying through Mongolia by camel trails a distance of sixteen hundred miles along a route which had never before been explored. In Chinese Turkestan he was joined by his wife who had made an enterprising journey by rail and sleigh through Siberia, and together they continued on to Kashmir. Mr. Lattimore found two main routes from China to Central Asia, one not touching Mongolia at all, and the other going through the central, northern, and western portions of that country. The former goes through Uliassutai and Kobdo with approaches to Siberia at Chuguchak or Altaiski, and the latter via Kuchangtze, entering Dzungaria, or northern Chinese Turkestan. Owing to the incidence of civil war it was neither of these which the traveller took; instead he chose an east to west course through Mongolia, a route which, taken as a whole, is entirely new to our maps. The eastern half of this route is determined by a series of wells, which were, probably, much used in earlier times, while the western half passes through little known territory, a no-man's land of remarkable interest. Starting from Kweihsa, the speaker found the longest distance between wells was in the Black Gobi where there was one stretch of nearly a hundred miles, whereas the average march was fifteen or sixteen miles a day, though, in forced desert crossings, it was possible to do as much as thirty miles a day.

The men of the caravans, Mr. Lattimore said, belonged as much to their business as a seaman belongs to the sea. Ten per cent. of them were of Northwestern Chinese blood, from Shansi and Kansu, and communities of these had amongst them Central Asian blood, Mongol, or pre-Mongol, Turkish, or Tangut. Whatever their origins might be, they were essentially men of a calling, men who belonged to the Gobi routes, who held lightly associations which were sacred to the Chinese, and who when on the trail knew nothing but the "Custom of the Caravan."

Mr. Lattimore's description of these people, their tabus and the treatment of their camels is most interesting, the former in particular indicating the inherited primitive instincts of a nomadic people.

Such was the state of affairs when Cortes came upon them and determined to turn the existing rivalry to his own account. He sent an ambassador, offering his aid in the war against the Aztecs. At first the offer was spurned and several bloody battles took place, but finally Cortes was received in a friendly fashion. An alliance was formed, and, an army of Tlaxcalans accompanied the conqueror in his march against the Moctezumans. The conquest of Mexico City was inevitable, and, ever since, the Tlaxcalans have been especially honoured by the Spaniards for having been the nation that rendered greatest aid in their conquest of the country.

Among the interesting relics that abound in Tlaxcala are Cortes' standards, pictures painted by native artists of dignitaries in their wondrous court dresses, and the city titles granted by Philip II of Spain.

In the opinion of many travellers the scenery around Tlaxcala is the grandest in all Mexico. On one side stands the giant Popocatepetl and Ixtaccihualt, like grim sentinels guarding the beautiful valley of San Martin on one side and brooding over Mexico City on the other. Off in the distance lies the long low range of the Malinche, where, according to the most beautiful of the Tlaxcalan legends, the War God made his home and delighted to gaze down upon the lovely surrounding country that was his private garden where braves killed in battle came to rest for ever more.

* * * *

Tlacotepec, in the State of Puebla, still on the Vera Cruz to Mexico City highway, is to foreign eyes but a straggling little town crouching behind a hill on top of which stands a small church silhouetted against the sky. But to the Indians it is a sacred city, a place of pilgrimage, and the shrine which crowns the hill draws the devout from Central and South America. For therein lies the image of their particular patron, the Black Christ of Tlacotepec. And though this city is like many another in Mexico, in that Black Christ's are found everywhere, it, nevertheless, is especially venerated because this particular miracle was the forerunner of all others.

And, surely, the story of this sacred image cannot be told in more convincing fashion than it is related in the little pamphlet I bought just outside the door of the shrine. It is entitled "The True Relation of the Miracles and Worship of Our Lord of Tlacotepec." The booklet bears no signature, but one can feel the devout fervour of a priestly soul burning through its pages addressed "to the Curious in search of the Truth and to the Pious Reader."

The author begins by bemoaning the impiety of the day (*O, tempora ! O, mores !*) citing : "this epoch of egoism and unbelief, when war, pestilence and earthquakes have come to remind us of the existence of the Omnipotent." After a short preface he passes on to the narrative :

"In 1520, when the forces of Captain Hernan Cortes were preparing for the final attack on the capital of the Aztec Empire, they founded in Tepeaca a town which they called 'Segura de la Frontera.' From this point the troops and the monks made frequent excursions to Tlacotepec to obtain provisions of war and to conquer souls. And among the latter

they found Fray Bartolome de Olmedo, who was baptized by the *cacique* (Indian Chief or Lord) of Tlacotepec.

"The town at that time was a poor and arid place with Indian huts scattered over the hills and slopes of the mountains. The inhabitants were Popolocos, and subject to Moctezuma II, whose sanguinary religion they had adopted. The Aztecs when they captured the place named it Tlacotepec which meant 'cleft mountain' derived from the place where to-day stands the sanctuary. The Popolocos were primitive people but humble, reverent, and industrious and of quite dark colour as they had not as yet intermarried with their conquerors.

"Although most of the Aztecs and Popolocos had been baptized and made subjects of His Catholic Majesty, the Emperor Charles V, they continued to be idolatrous in secret. These practices continued to grow and the Franciscan fathers deplored their perdition and misguidance.

"Such was the state of affairs when one morning during the last years of the Sixteenth Century, a rustic tiller of the soil on the hillside felt himself impelled by an inexplicable force to mount to the summit of the hill. No sooner had he reached the top than he came upon a large wooden box, closely fastened down. He wished to open it and did so after considerable trouble, when, with the greatest surprise, he perceived that it contained a crucifix. He stood in ecstasy contemplating the divine discovery when a strong radiance caused him to close his eyes and, when he opened them, he saw two young men dressed in white guarding the crucifix; all of this he saw very plainly. One of the young men then told him that the image wished to be venerated on the very spot where they stood and ordered him to go to the fathers and tell them of what had taken place. The simple Indian at once set out for Tecamachalco where he found the priests and related the story. The fathers who doubted his words started at once guided by the Indian and great was their surprise on arriving at the top of the hill to find the crucifix. But they did not see the angels, although they had been there, since it was they who sent the Indian to tell the fathers. The news flew from mouth to mouth and soon all the inhabitants of the countryside came bearing offerings.

"Aided by the *cacique*, the reverend fathers soon built a chapel to receive the crucifix. This was done in the lower part of the town in what is to-day the Barrio de la Columna.

"In solemn procession the crucifix was brought to the chapel and the first mass was sung in the new edifice. The rest of that day there was no other topic of conversation in Tlacotepec and the visits and offerings multiplied. The following day when the chapel was opened there still remained within the perfume of flowers and the incense of the evening, but the crucifix was no longer there. It was thought that a sacrilegious robbery had been committed and a search was made until, finally, the image was found intact resting upon the summit of the hill. Once more the image was taken down to its chapel but again in the morning it had disappeared, and this although there had been a watch that night. For the third time the crucifix was carried back to the chapel and again it disappeared only to be found once more on

the hill. At last it was understood to be the manifest will of the Almighty that He be worshipped there on the spot.

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An archbishop, who resided in Mexico many years ago, had enemies who wished to kill him. He had in his house a carved image of the Christ crucified, and every morning it was his habit to kiss its feet. The

enemies of the archbishop contrived to put poison on the feet of this image, but when the archbishop went to kiss its feet the following morning he found the whole image had turned black from the effects of the poison. Thus was his life saved by a miraculous interposition.

Later I was to visit Tehuacan where I had the opportunity of seeing the black image of San Benito, a local saint who has special dispensations for women. An old woman sitting in the church door assured me in the most reverent manner that this saint is revered especially by women with bad husbands. When a wife is sorely tried by the evil ways of her consort she has only to measure the offender from head to toe with a piece of ribbon or tape. This must be done without the knowledge of the husband. The ribbon is then taken to San Benito and hung around his neck, whereupon the erring man is soon brought to see the error of his ways.

The day I saw San Benito he was literally covered by tape ranging in variety from humble black cotton to gorgeous velvet, proving that he is no respecter of class, and that even in high places there are husbands who need a miracle to restore them to their spouses.

TRAVEL AND EXPLORATION NOTES

CAMEL TRAILS OF TURKESTAN: An interesting description of Mongolia and Chinese Turkestan was recently given in a lecture by Mr. Owen Lattimore under the auspices of the Peking Institute of Fine Arts, substantially in the form of the Asian Lecture which Mr. Lattimore delivered before the Royal Geographical Society in London, and for which he received a fellowship. In 1926 and 1927 he travelled overland from Peking to India, journeying through Mongolia by camel trails a distance of sixteen hundred miles along a route which had never before been explored. In Chinese Turkestan he was joined by his wife who had made an enterprising journey by rail and sleigh through Siberia, and together they continued on to Kashmir. Mr. Lattimore found two main routes from China to Central Asia, one not touching Mongolia at all, and the other going through the central, northern, and western portions of that country. The former goes through Uliassutai and Kobdo with approaches to Siberia at Chuguchak or Altaiski, and the latter via Kuchangtze, entering Dzungaria, or northern Chinese Turkestan. Owing to the incidence of civil war it was neither of these which the traveller took; instead he chose an east to west course through Mongolia, a route which, taken as a whole, is entirely new to our maps. The eastern half of this route is determined by a series of wells, which were, probably, much used in earlier times, while the western half passes through little known territory, a no-man's land of remarkable interest. Starting from Kweihsa, the speaker found the longest distance between wells was in the Black Gobi where there was one stretch of nearly a hundred miles, whereas the average march was fifteen or sixteen miles a day, though, in forced desert crossings, it was possible to do as much as thirty miles a day.

The men of the caravans, Mr. Lattimore said, belonged as much to their business as a seaman belongs to the sea. Ten per cent. of them were of Northwestern Chinese blood, from Shansi and Kansu, and communities of these had amongst them Central Asian blood, Mongol, or pre-Mongol, Turkish, or Tangut. Whatever their origins might be, they were essentially men of a calling, men who belonged to the Gobi routes, who held lightly associations which were sacred to the Chinese, and who when on the trail knew nothing but the "Custom of the Caravan."

Mr. Lattimore's description of these people, their tabus and the treatment of their camels is most interesting, the former in particular indicating the inherited primitive instincts of a nomadic people.

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HAWAII FOR THE WINTER : Now that the warmer months have gone and winter is upon us those in the Far East who feel the need of warmth and sunshine, and who cannot endure the damp and chill of a China coast winter, might do a lot worse than take a trip to Honolulu and spend a couple of months in the Hawaiian Islands, where flowers bloom the year round, and out-door life and sports are possible from January to December. This delightful area is easily accessible from Shanghai, being on the direct route of several Trans-Pacific lines of steamers. Besides the various land sports, such as tennis, golf, riding, and motoring, these islands are renowned for their aquatic sports, there being no finer swimming to be had in the world than that from the long, wide beaches, with the added attractions of surf-riding, sailing, canoeing, motor-boating and sea-fishing.

To those of a more contemplative or studious turn of mind, there is a great deal of pleasure and profit to be derived from a study of native life, human, animal and vegetable, while there are not wanting traces of a past history antedating the discovery of the islands by Europeans that are taxing to the full the capacities of the antiquarians to elucidate.

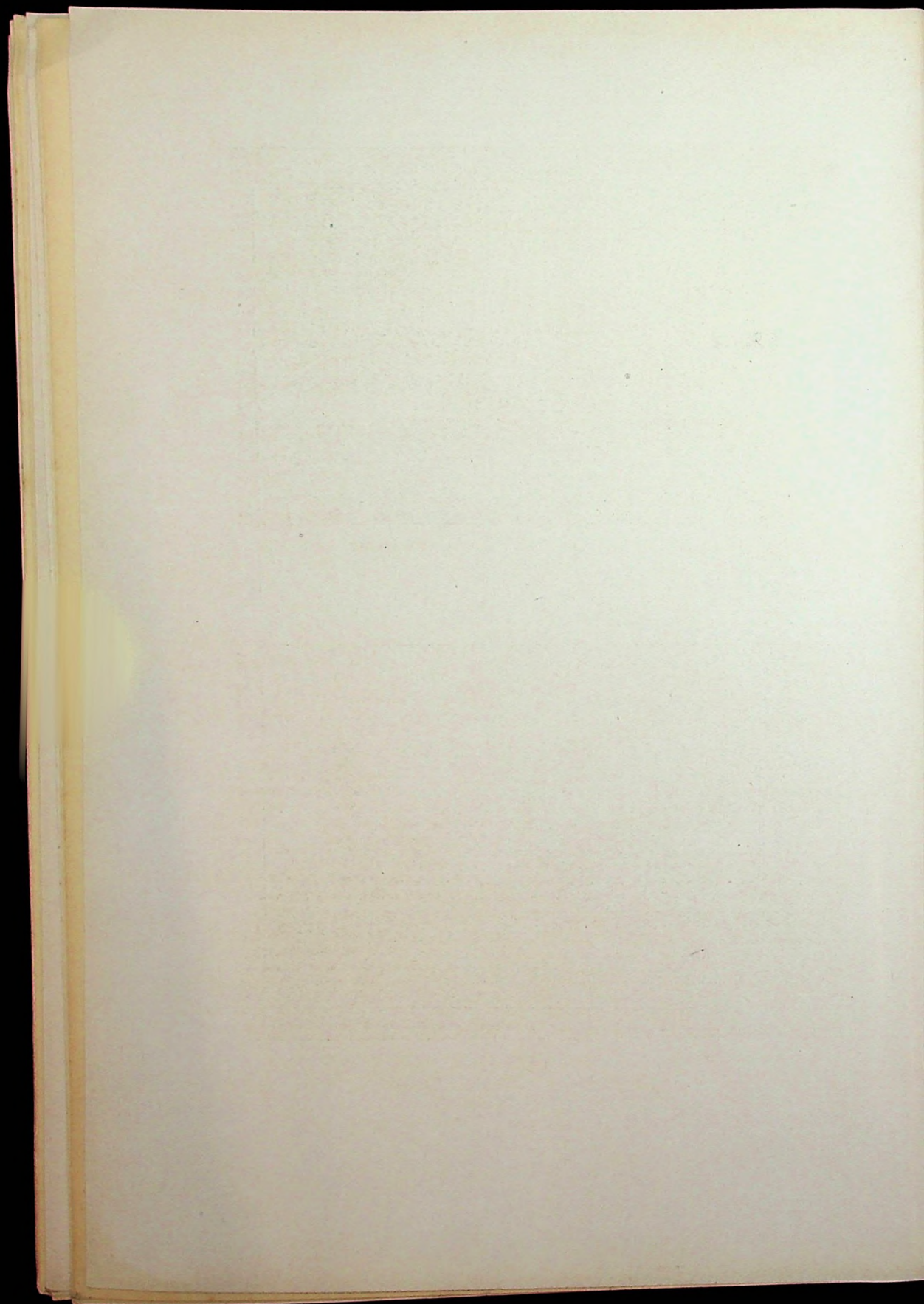
The scenery in these islands is extraordinarily fine, especially in the region of the great volcanoes, of which several live ones exist, the most famous being Mount Kilauea in the Island of Hawaii, the largest of the group. The tropical nature of the vegetation, especially the palms along the shore line, lend an enchantment to the islands that is all their own.

ROUND THE WORLD ALONE : Round the world tours on motor cycles are becoming rather monotonous, but perhaps the most imposing and daring is that of a solo rider, unaccompanied by even the usual sidecar with provisions and luggage. Mr. Kralichek Soboleff, a Russian, using a 500 c.c. two port Ariel, started from Shanghai, and, after touring China, proceeded through Siam, the Malay States, and Burmah, and visited while in India the cities of Calcutta, Bombay, Delhi and Lahore. During his ride through India a perilous crossing of the Punjab desert (787 miles) was accomplished without mishap. Mr. Soboleff is not attempting to break records by setting up new time. His intention is not a "straight through" trip, and he is visiting all important centres. After leaving India this sightseeing rider negotiated the mountainous country from Bunder Abbas to Kerman, being the first unaccompanied motor cyclist to make the trip. After 830 miles of Persian desert was overcome, Iraq was visited and the Arabian Desert crossed; thence to Syria and Palestine. Constantinople was the jumping off place for the European section, and, after the Balkans, Mr. Soboleff journeyed through Italy, France, and Germany, and is now on his way to Russia. He is expected to arrive in England shortly. Mr. Soboleff then intends to travel through Africa, after which he will leave for a complete circuit of America, thus accomplishing the most complete world tour that has ever been undertaken on a motor cycle.

A PRE-VIKING HALL : A unique discovery has been made in the parish of Burs, on the Swedish island of Gotland, where a Swedish chieftain's house has been found and is now being unearthed. The find appears to be likely to afford valuable information on the art of house building and the home life of pre-Viking days. The most astonishing feature of the discovery is the size of the house, which is about sixty yards long and divided into two parts, each a big hall. One was evidently used for cooking and home crafts, containing hearths with stone-set ash-pits, a baking oven, a hand mill, stone seats, and fragments of earthenware utensils. In the same section of the building there was a smelting furnace, with lumps of burnt iron, and iron implements, such as knives and arrow heads. The other section of the structure was apparently devoted to the social side of life and was divided into three aisles by means of wooden pillars used to support the roof. The high walls were constructed of granite and at the gables two solid forks supported gigantic oak beams running across the house. The roof was built on heavy rafters, and was covered with slabs of limestone. Amongst the smaller articles found in the place were some coins dating from the reigns of the Emperors Trajanus and Lucius Nero, about 100 A.D., together with some exquisite fragments of Roman pottery, all helping to put a date on the find. It is interesting to note that tradition on the island says that a powerful chief named Staver, whence comes the name of the place Stavgaard, lived on the island about 300 A.D.

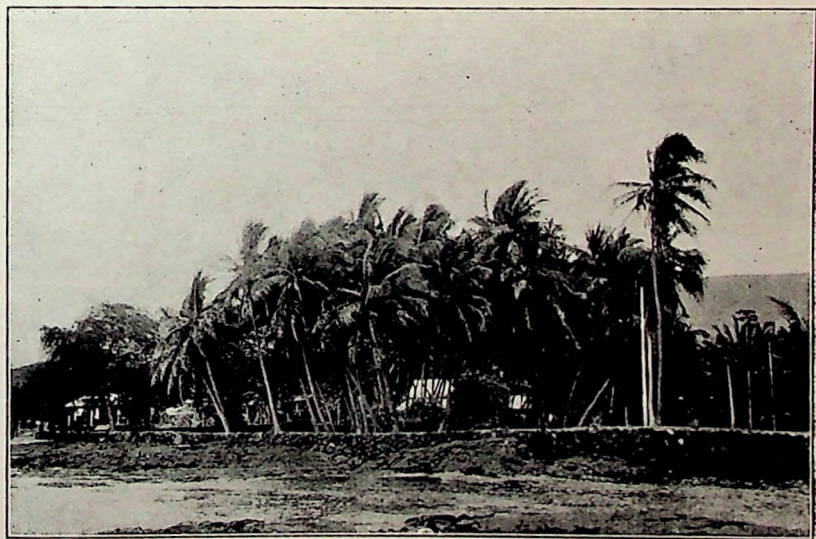


Moonlight through Palms in Hawaii.

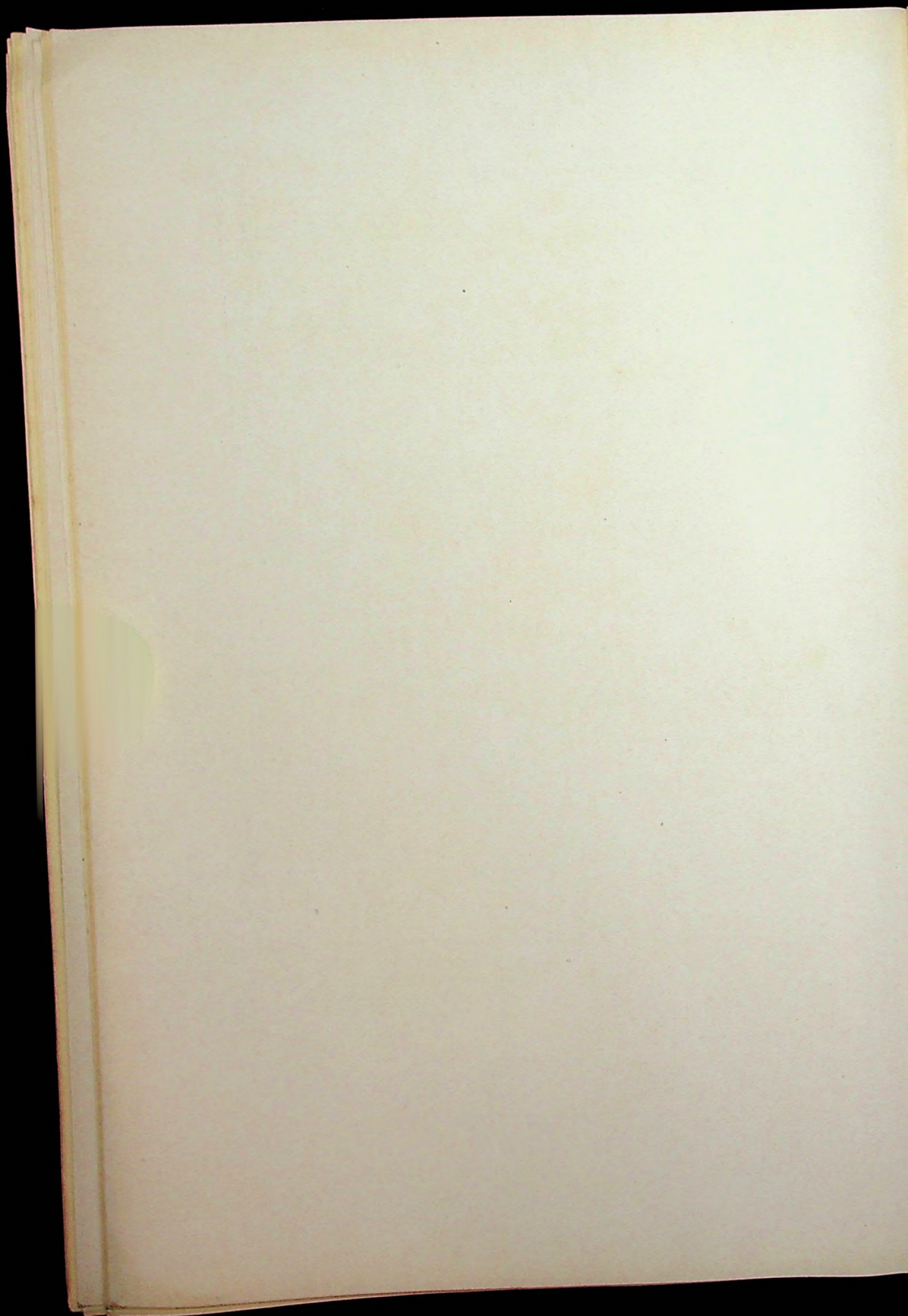


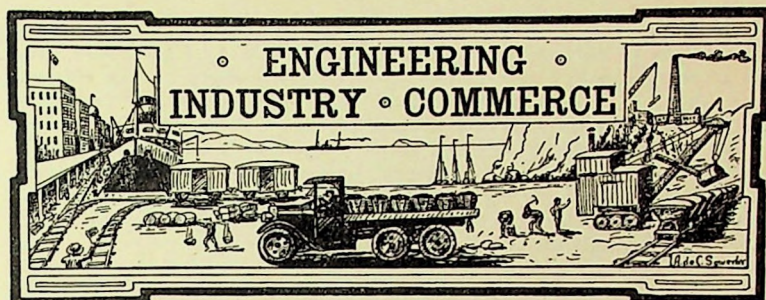


Palms and Surf on the Rocks. A Scene in the Island of Hawaii.



A Coconut Grove at Hoonau, the Ancient City of Refuge, on the Island of Hawaii.





FAMINE, AFFORESTATION AND CONSERVANCY IN CHINA

BY

ARTHUR DE C. SOWERBY.

We are hearing a great deal about the terrible famine that has a large part of North China in its clutches, and from which apparently hundreds of thousands, if not millions, of the rural inhabitants of these areas are perishing. A thorough survey of the famine area, prevailing conditions, and the causes of the famine have been made by a responsible commission from America, and the report has gone back to that country that the terrible state of affairs is mainly due to the deplorable political situation within the country, which has led to devastating civil wars, excessive taxation of the people and the commandeering of their produce, rebellions, and the wholesale depredations on the part of bandits taking advantage of the absence or preoccupation of the forces that should maintain law and order.

While there is no gainsaying the disastrous effects of the above mentioned evils, the existence of which cannot be denied, yet the fundamental reason for the famine in North China is to be sought elsewhere. Civil war, burdensome taxation, and banditry have been just as rampant in China south of the Yangtze as in the north, possibly more so, yet we do not hear of famine conditions prevailing in the south.

The fact of the matter is, North China is drying up. This was pointed out by us as long ago as 1915 or 1916 in an article in the *China Illustrated Weekly* (Tientsin), which was reprinted in *The China Journal* in the May, 1924, issue*. We had arrived at these conclusions as the result of several years' exploration along the Chinese-Mongolian frontier, especially in North-western Shansi, Northern Shensi, the Ordos Desert, and Northern and North-western Kansu, where it was very obvious that the desert conditions of the Gobi and Ordos were, and still are for that matter, rapidly encroaching upon China Proper.

*Approaching Desert Condition in North China

How deserts originate and the conditions that make them spread are matters of considerable controversy. Dr. A. L. Englaender, who has recently lectured before the Royal Asiatic Society on the subject, maintains that deserts are brought about by man himself, as a result of his ruthless and improvident destruction of forests and the cutting away of all vegetation for fuel or other purposes. This is an extremely important matter for the human race to decide; for what man can destroy he may also be able to restore. If desert conditions are produced by deforestation then they may be counteracted by afforestation; but if they are the result of changes of climate brought about by inexorable processes beyond man's control, then, indeed, is the situation hopeless.

What are the facts in relation to North China? Any one travelling in that part of the country, especially in the autumn and winter, will soon realize the way the natives denude the hills and mountains of vegetation each year; so much so that over vast areas only the very scantiest herbage exists. There are no tall trees except in the immediate vicinity of villages and temples where they are owned and protected. There are very few bushes, and those that exist are seldom of more than a year's growth. Even the grass is scraped off with wide bamboo rakes and used for fuel as the winter progresses.

In a few areas there are forests, but these are not what they were even ten years ago. Even the farmer is encroaching upon them, cutting down the timber and burning it, and snatching a few crops off the steep mountain side on which the trees stand before the torrential summer rains wash away the humus and surface soil leaving the slopes stark and bare. The great forests of West Shansi that we knew so well have been greatly depleted during the past few years. Those of the Western Tombs area in Chihli have practically disappeared as the result of soldiers cutting down and selling the trees for their pay. Those of the Eastern Tombs area (Tung Ling) and the Imperial Hunting Grounds (Wei Chang) have dwindled almost to nothing as the result of throwing these fine old reserves open to farmers. These things have happened within the last few years.

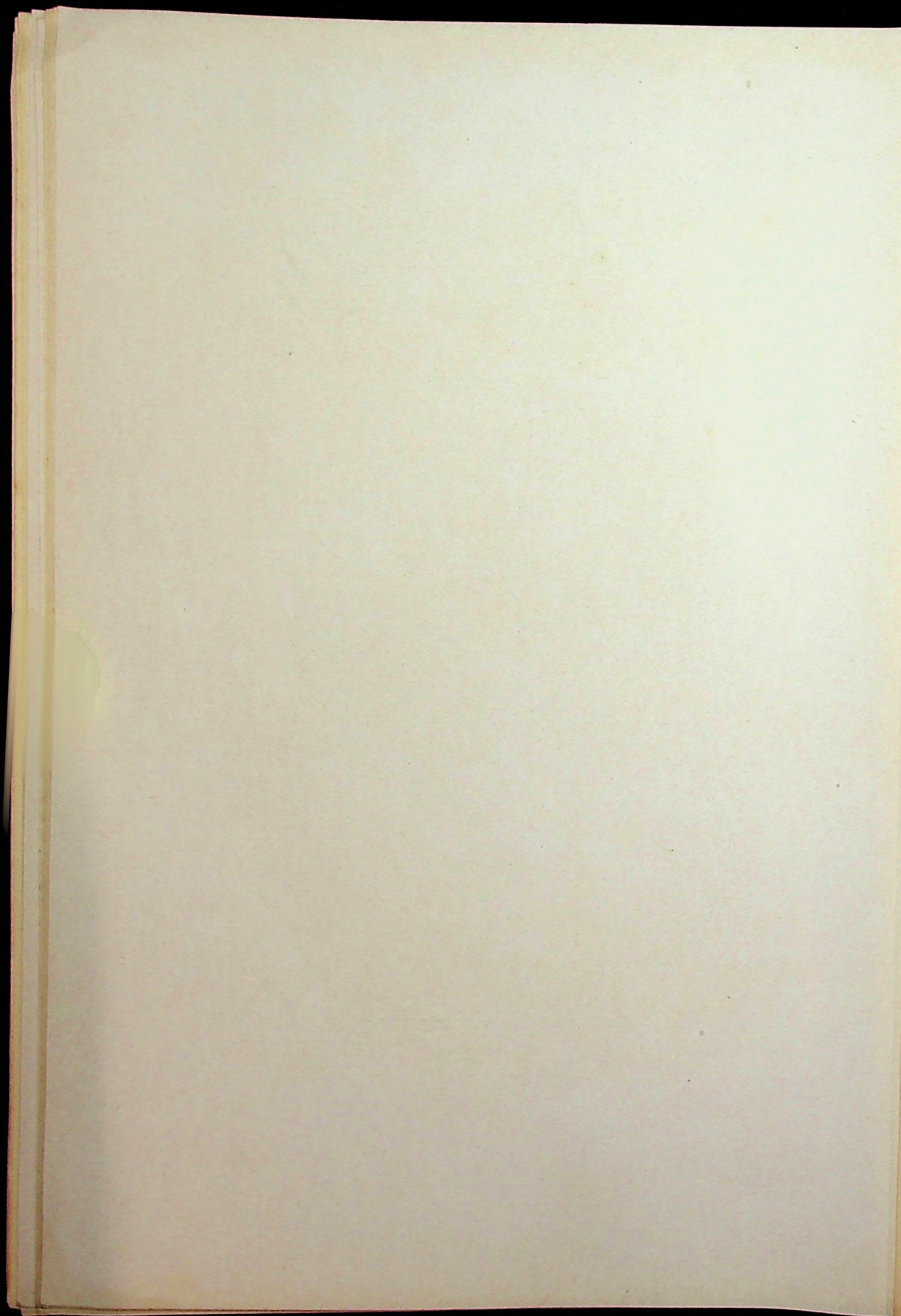
The famous Jesuit missionary Abbe Huc in his "Travels in Tartary, Thibet and China" describes luxuriant vegetation, and the abundance of wild fruit and wild animals on the plateau of Inner Mongolia, apparently to the north of present day Kalgan. This was in 1844. There is nothing of the kind there to-day.

When we were visiting Lan-chou Fu, the capital of Kansu, in 1909, we noticed the barren nature of the country to the north of the Yellow River which flows past that city, and were informed by local residents that within their memory those arid slopes had been thickly covered with vegetation.

All along the Chinese-Ordos border in North Shensi there are walled towns partly buried in sand, towns that by their size and layout must at one time have prospered. The name of Yu-lin Fu, one of the most important cities on the Ordos border, means "The City of Elm Woods." To-day it is completely surrounded by howling wastes, while one of its walls is actually covered with sand. But for the muddy river that flows



Yu-lin Fu, the City of Elm Woods, on the Shensi-Ordos Border, which is being threatened with Inundation by the advancing Sands of the Desert.



FAMINE, AFFORESTATION AND CONSERVANCY IN CHINA

past it, itself almost submerged in the sea of sand, life in Yu-lin Fu would long ago have become extinct, as in the case of so many Chinese cities that once flourished in Sinkiang or Chinese Turkestan.

And there can be only one lesson from all this, and that is that, as a result of the denudation of the vegetation on the hills and mountains throughout this whole area, desert conditions are rapidly becoming prevalent, so rapidly, indeed, that it is fast becoming impossible to cope with the resultant famine conditions.

What happens when the human factor is eliminated in these regions was well demonstrated to us while on a journey through North Shensi and Eastern Kansu. A few miles to the south of Yen-an Fu in the former province we found a belt of country well wooded, with a rich undergrowth and clear permanent streams at the bottom of the valleys. It was full of deer, wild pigs, leopards, foxes, wolves, pheasants and all manner of smaller birds and animals. But there was no cultivation, although the hills had all been terraced at one time, and scattered throughout the area were the ruins of dwellings. We found out that the people of this area had been wiped out in the Mahommedan rebellion some forty or fifty years previously, and it had never been settled up again. The result was an astounding contrast between this belt and the immediately adjoining populated area. Left to itself the belt of loess hill country had completely recovered from the almost desert conditions that prevailed elsewhere. We found exactly similar conditions in another stretch of country in Eastern Kansu, brought about by the same agency. Nothing more than these two cases are needed to prove that, in North China at least, it is not in the first instance some drastic climatic or physical change that makes a fertile country into a desert, but the destroying hand of man. Wherever we have gone in North China, from Manchuria in the east to the Tibetan border in the west, we have found that the extent and density of vegetation was in inverse ratio to the density of the human population. Wherever, for some reason or other, man had retreated, vegetation had advanced, and wherever man was advancing vegetation was disappearing, and desert conditions coming into existence.

Though it may sound somewhat paradoxical, the prevalence of desert conditions, thus brought about by the deforestation and denudation of vegetation of the hills and mountains, is the main factor in the production of the devastating floods so prevalent on the plains of North China. When rain comes in such desert areas, if it comes at all, it is generally torrential—not the gentle, steady rain of verdant country. In fact, it is almost certainly the absence of vegetation that brings about short torrential bursts of rain instead of a steady precipitation. The hills being barren of vegetation and bare of humus, there is nothing to soak up or hold the water, which rushes down the slopes into the ravines and valleys, carrying with it large quantities of silt and detritus, which it deposits in the latter. Much of the silt is carried further, even to the plains, where it is deposited, choking up the river beds, raising their levels, and finally causing them to overflow their banks. Thus from drought and from floods do the farmers lose their crops. When

there is plenty of rain in the mountainous and hilly areas, so that the farmers there reap a good harvest, then the farmers on the plains lose their crops from floods; and when things are right on the plains and there is not too much rain, farmers in the hilly and mountainous areas lose their crops, or reap very poor harvests, as the result of drought. At any time they are, in the main, just a little ahead of starvation. They may have a reserve of grain in addition to the requirements for sowing of, say, a year's supply. One year's failure of crops they can stand; two years' failure sees them taking out mortgages on their land, and if the adverse conditions prevail for another year and they reap no crops, then they are without seed for sowing, or a reserve of food for the coming year, and ruin and starvation is their lot. With so little in reserve, even in good years, the advent of civil war, and all it means in exactions of supplies and imposition of additional taxes, or raiding of bandit hordes, are as disastrous as drought or floods. When all these evils come together, as they have done in North China recently, then is the plight of the people terrible indeed.

Conservancy work can do much to ameliorate the flood conditions of the plains, but it cannot touch the source of the trouble. The only thing that can do that is afforestation. This is the only thing that can ultimately save North China from the desert conditions that are assuredly becoming prevalent there.

By afforestation it is not necessarily meant that trees must be planted everywhere, although the more trees that can be planted the better. The mere covering of the bare slopes with grass, bushes and a resultant layer of humus will materially alter conditions, and this, to a very considerable extent, can be brought about by simply leaving things alone; not cutting away the brush, or rooting up the grass, or allowing herds of sheep and goats to feed over the same ground too often. Another pernicious practice that is prevalent throughout North China is the cultivation of even the steepest slopes, which simply means that the ploughed up surface soil is continually being washed into the valleys and deposited as silt on the river beds of the plains.

It was a bad day for the people in the surrounding country when the forests of the old Imperial Hunting Grounds were thrown open to the farmers, and when the soldiers were allowed to cut down the timber in the Western Tombs area. It will be a worse day for all when the final remnants of vegetation on the hills and mountains are gone.

Conservancy work is important and must be continued, but, in the end, even it will be useless unless a very extensive afforestation scheme is undertaken. This will take time and money, but it is the only means of saving a very large part of China, the whole area drained by the Yellow River and Pei Ho, in fact, from fast approaching desert conditions and permanent famine.

THE WORLD ENGINEERING CONGRESS AND WORLD POWER CONFERENCE

The outstanding item of interest in the engineering world of late was the holding of the World Engineering Congress and the World Power Conference in Japan at Tokyo, which commenced on October 31 and continued for some ten days. According to reports the opening meeting, which was held in the newly built Municipal Hall, was attended by close on three thousand people, including delegates from all over the world, local engineers and scientists, various Ministers of State and the whole of the Diplomatic Corps in Tokyo. Of delegates from foreign countries there were some three hundred Americans, and forty Germans, the other one hundred and sixty being made up of various other nationalities. Naturally the numbers of Japanese engineers present was large, being over one thousand. Some eight hundred papers were presented and read, while the reports ran into 15,000 pages.

Held under the auspices of the "Kogakki," which is the Engineering Society of Japan, the congress was also under the patronage of Prince Chichibu, brother of the Emperor of Japan. It was originally proposed, as long ago as 1923, that the congress should be held in Japan by the American Association of Mechanical Engineering; and the honour has been greatly appreciated by the Japanese people, who from all accounts, have spared no pains in entertaining the overseas delegates on a most lavish scale.

The purpose of the congress was to initiate and promote international co-operation and understanding on the part of engineers the world over, which is so essential a factor in present day economic development and to prosperity and progress throughout the world. That this object was attained to a very considerable extent is evidenced by one of the most important resolutions passed, namely, that delegates should be requested to ascertain the views of their own fellow countrymen as to the advisability and practicability of bringing about a World Engineering Federation. If such an object can be attained, then this very important congress will amply have justified its having been called.

As far as can be gathered the overseas delegates were very favourably impressed with the great engineering and industrial development that has taken place in Japan, which country, by the very holding of the congress on its soil, is identified as one of the world's leading industrial powers. High tributes were paid to the Japanese spirit which is not contented with abstract ideas, but demands something concrete, and, what is more to the point, is prepared to go after it. Japan has a terrific problem of over-population to solve, and she is solving it with the help of engineering and industrial development.

The next congress of this nature is to be held in Germany next year under the auspices of the German Government.

ENGINEERING AND INDUSTRIAL NOTES

BUILDING THE NEW CAPITAL : The National Capital Reconstruction Commission has submitted, for approval, to the State Council a five-year programme in connection with the proposal to remodel Nanking. The scheme, which is spread over five years, is designed to progress on three parallel lines, the most important of which would seem to be the construction of a regular network of highways radiating from Nanking, and the thorough repair of all the roads at present in existence. The first four years of this section of the programme centres around road construction within the city of Nanking and its immediate environs, but in the fifth year work will be undertaken to connect up with the Wutaishan, the Chungshan, and the Tsingliangshan highways, while another road will be made joining the Nanking-Hangchow and the Nanking-Chinkiang thoroughfares. Simultaneously with all this the commission proposes to proceed with the erection of a public waterworks along the latest lines, the development of the aviation fields, the construction of new harbour works and wharves, and the erection of a new railway station. Under the third heading administration buildings will go up. In the first year the Central Party Headquarters, the offices of the five Yuan of the State Council, and the various ministries and committees will come into being. These will be followed in the second year by the provision of quarters for the various offices under the control of the State Council and the various Yuan, while, in the third year, offices for the various party departments and organs, public parks, recreation grounds, and so on will come within the scope of the scheme now put forward. The scheme is naturally an ambitious one, but, given a degree of stability, there is no reason why much of the programme should not be carried out in the quinquennial period laid down.

JAPANESE RAILWAY IN EAST MANCHURIA : Despite protests by the Liaoning Provincial Government, the Japanese are proceeding with the construction of the railway between Lataokou in East Manchuria and Tunhua, forming a sort of liaison line between the Kirin-Tunhua and the Tumen-Decauville Lines. The purpose of this new artery is to develop the port of Seishin in north Korea and thereby monopolize the lumber trade of the Tumen River and the export of agricultural products from that portion of Manchuria. The completion of the proposed Kirin-Seishin railway will have the effect of bringing the heart of Manchuria some 200 kilometres nearer to the sea, the Dairen-Changchun Line being 900 kilometres in length, while the distance between Changchun and Seishin is somewhat less than 700 kilometres. A further argument in favour of the development of the new line and the port is that Seishin is nearer Japan, the distance between this outlet and Osaka being some 380 nautical miles less than from Dairen to Osaka *via* Moji. It is the consequent saving of time and money that is spurring on the Japanese with the creation of what will be the fourth Japanese outlet to the sea on the mainland of Asia.

TELEPHONES IN CHEKIANG : Chêkiang will soon be covered with a network of telephones, if the programme of the Provincial Long Distance Telephone Bureau is carried out in its entirety. Twenty-seven cities in the province and a number of districts will be connected up under a scheme which was put into operation last May, and which has progressed to such an extent that already eighteen of the cities have been linked by this means. From Hangchow five main lines will radiate to the various districts, and from these there will be put out branch lines which will serve the villages. It is expected that, within a comparatively short time, Chêkiang will be efficiently served by the telephone over practically the whole of its area.

ENGINEERING AND INDUSTRIAL NOTES

SILK TESTING : The opening of the new raw silk testing house under the auspices of the Bureau of Inspection and Testing of Commercial Commodities in the early part of last month involved the taking over of the plant and appliances of the former International Testing House and the temporary use of the old premises while new accommodation is being prepared in No. 15 Museum Road. It is proposed to follow the system of two tests, for weight and quality, in line with the standard methods practised in other countries. Charges, it is stated, will remain on the former scale until a new set of charges, lower than those at present in existence, has been prepared by the Ministry of Industry, Commerce and Labour. The same degree of technical knowledge in the staff will be insisted on, while Mr. K. Ryan of the former testing house will act as advisor and at the same time perform tests on wool and silk fabrics and other textile products. So long as the standard of previous years is maintained, it seems a perfectly good thing that this important work should be undertaken by the Chinese themselves. Undoubtedly such an institution properly run should prove a sufficient guarantee for the quality of silk brought to the market, and remove that disgruntled feeling which the Chinese formerly entertained in having the tests carried out under foreign control.

JAPANESE LUMBER MONOPOLY : The growing keenness of competition in the Pacific was probably never more emphasized than by the statement recently made that Japanese interests are planning a syndicate to control the carriage of Oregon lumber across from the United States. In Japan five large importing companies, the Mitsui Bussan Kaisha, Mitsubishi Shoji Kaisha, Asano Bussan Kaisha, Ataka & Co., and Yamacho & Co., are organizing in a manner to present formidable rivalry to the great American lumber exporters who are heavily interested in the Pacific trade. Approximately half of the lumber from Oregon exported abroad is destined for Japan, and it is proposed to handle this entirely by Japanese shipping, and, instead of operating from several shipping ports, to handle it all from one.

THE TIENSIN CARPET INDUSTRY : A recent review of the Tientsin carpet industry, completed by the Committee on Social and Economic Research of the Nankai University, shows that there are just over three hundred factories and eleven thousand workers engaged in this work. The word "Factory" is somewhat of a misnomer from a foreign point of view, and is here only used as expressing the provisional definition of the Ministry of Industry, Commerce and Labour, that a "factory" is an industrial establishment employing more than thirty persons. Of the three hundred thus described, only slightly over one hundred come within the terms of the definition and the others are more properly described as workshops. None of the factories employ power driven machinery, the old-fashioned four beam weaving loom still being used and handicraft still holding its own against machine technique.

CHINESE GOODS ABROAD : The recent trend of Chinese business to seek domestic expansion through the advertising medium of trade exhibitions is now being spread to adjacent foreign countries. The latest of such ventures is the display which it was arranged should be opened in Siam on December 1, but which, owing to the incompleteness of arrangements, will not now be opened until January 1, 1930. It is stated that though for a short while the project hung fire for lack of adequate support from the Chinese merchants, they are now actively preparing goods to be sent south for this display.

HIGH PRESSURE STEAM AT SEA : The New Holland America Liner T. S. S. "Statendam," 698 ft. O.A., 81 ft. B.M., 28,150 tons, 19 knots, built by Harland & Wolff, Belfast, who also designed and built the propelling machinery composed of twin screw single reduction geared turbines of 22,000 S.H.P., utilises, in accordance with the most recent practice, steam of high pressure and

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temperature. Steam of 430 lbs. per square inch having a final temperature of 650°F is supplied by six oil fired Babcock & Wilson oil fire water tube boilers, each having 7,160 sq. ft. of heating surface, one of which boilers is held as spare.

The average fuel consumption on the Atlantic service from New York to Plymouth for all purposes is below .61 of a pound per S.H.P.

HIGH PRESSURE STEAM IN CHINA: The first industrial enterprise in China which will install plant for a steam pressure of over 400 lbs. per sq. in. is the Wing On Textile Co. in their Woosung Cotton Mill Extension, where a turbine plant and generator of 3,500 K.W. will be installed. The water tube boiler plant will be stoker fired.

TIN TO STRENGTHEN LEAD: It has been stated by the Tin Industrial Application Committee that it has been found that by mixing a small amount of tin with lead and adding a smaller quantity of non-ferrous metal, the strength of the lead was increased enormously, as also was its resistance to corrosion and cracking.

PULVERISED FUEL FOR STEAM RAISING: In the design of the Riverbend Power Plant the steam raising plant consists of four B. & W. water tube boilers, each unit 35,500 sq. ft. H. S. evaporating 450,000 at a steam pressure of 450 lbs. per square inch with pulverised fuel firing.

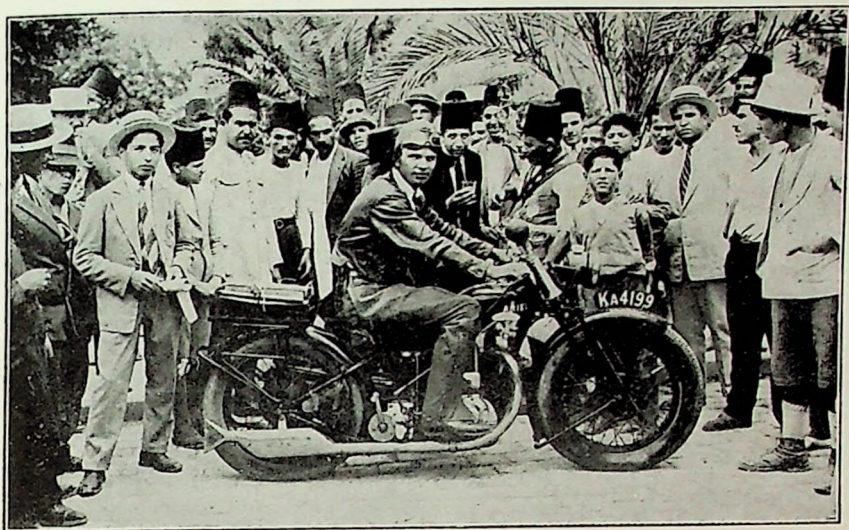
CORROSION OF METALS: Metal corrosion costs the world at present some £500,000,000 per annum. The line of investigation now being undertaken is expected to develop a new and successful preventative.

PULVERISED FUEL IN SHIPS: The collier "Berevondlea" is the first of her kind to be exclusively designed for pulverised fuel firing. The efficiency of the two single ended three furnace Scotch marine boilers is said to work out at 89 per cent.

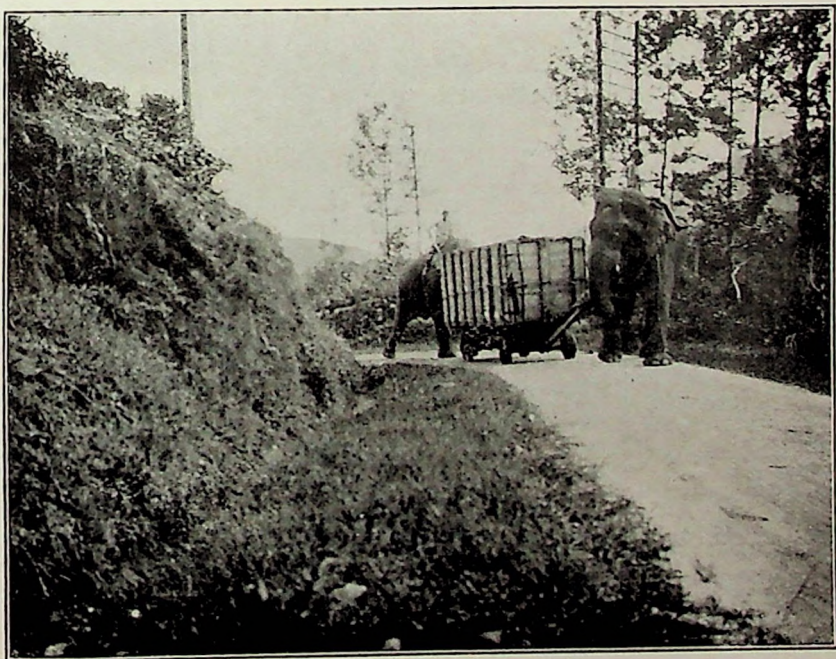
THE BREMEN'S BOILERS: The New Steamer "Bremen" which at present holds the "Blue Ribbon" of the Atlantic has twenty oil fired boilers, twelve of which have some 10,000 sq. feet of heating surface, and each being designed for a working pressure of 330 lbs. per sq. inch and supplying high superheat to the four sets of single reduction geared turbines.

ELEPHANT TRANSPORT IN CEYLON: Ceylon is a land of contradictions. To the traveller, when he first lands in Colombo, everything appears disappointingly Westernised. The large shops, offices and hotels, the broad streets with their electric tramways and ceaseless stream of motor cars, all seem to belong more to a bustling English town than to this Ceylonese capital.

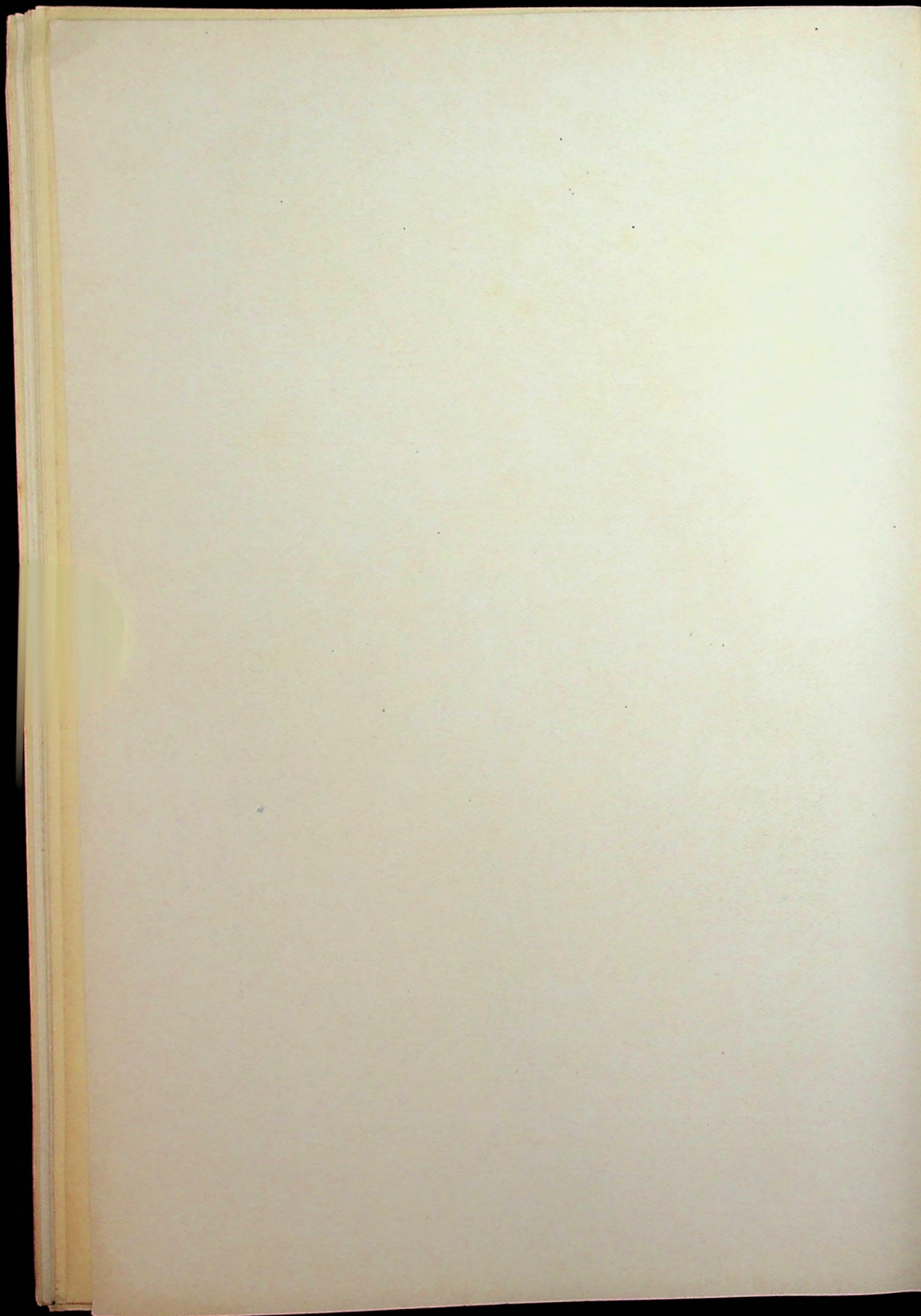
Yet side by side with so much that is modern there still survives in some degree examples of the "Unchanging East." For instance, the transport inland of heavy packages is still done by elephants, and, although this system is to a certain extent both convenient and economical, it occasionally gives rise to awkward and troublesome situations. One such instance occurred in connection with the transport job shown in the accompanying illustration. It will be seen from this picture that a large case (containing a Gardner 13HF Engine) mounted on a trolley is being propelled by two elephants—one in front and the other behind.



Mr. Kralichek Soboleff at Beyrouth while on his lone Motor Cycle tour round the World.



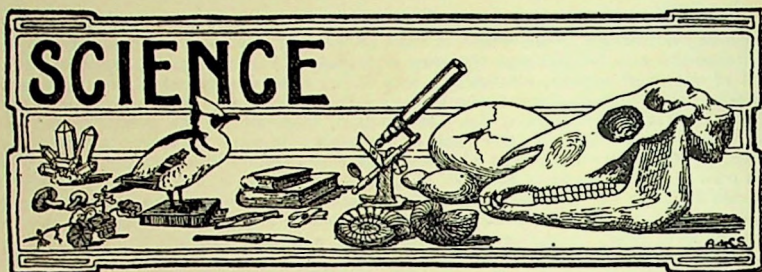
Elephant Transport in Ceylon. The Animal in front became enraged through having its Heels bumped by the Vehicle, and, running Amok, had to be Shot.



We are informed that the one in the foremost position was anything but energetic in his labours, from which it may be inferred that he was a Trade Unionist, whereas the one behind was the very antithesis of his colleague, conscientious and full of vim and vigour, evidently a non T.U. Such energy, alas, brought about disaster, as the trolley was being propelled from behind at a greater speed than the standard T.U. rate allowed for. It resulted, therefore, in the front elephant receiving a nasty bump on the back of his heels. It must have been a bump of a very severe nature as it sent him stark, staring mad. Little thinking that it was his own slothfulness that brought about the trouble, he trumpeted loudly and proceeded to bang the case all over, with his trunk. Encountering no opposition from that quarter, he set out to wreak his vengeance on any one that might attempt to thwart him, and, careering wildly down the road and through the neighbouring village, he struck terror into all and sundry.

Eventually it was thought advisable to end his career before loss of life occurred, and the poor beast met his fate from native rifles.

THE SELF-WINDING WATCH: What is claimed to be the ultimate development of the watchmaker's art is the self-winding watch, invented by John Harwood of Bolton, Lancashire. The invention arose out of the need for a watch that was absolutely impervious to dust and damp, which could never be the case with those wound by a key or a stem. The mechanism for winding, therefore, had to be entirely within the case, and this has been managed by the invention of a simple device which utilizes the unconscious movements of the arm of the wearer, the watch being worn on the wrist. It cannot be overwound, so that, added to its other advantages, spring breakage is practically eliminated. As long as it is worn it functions continuously, and will go for a period of twenty-four hours when not worn. This clever invention marks a new epoch in watchmaking. It is known as the Harwood self-winding watch, and has recently been imported by the Alexander Clark Company, Shanghai.



SOME FASCINATIONS IN THE STUDY OF BUTTERFLIES

BY

HARRY R. CALDWELL

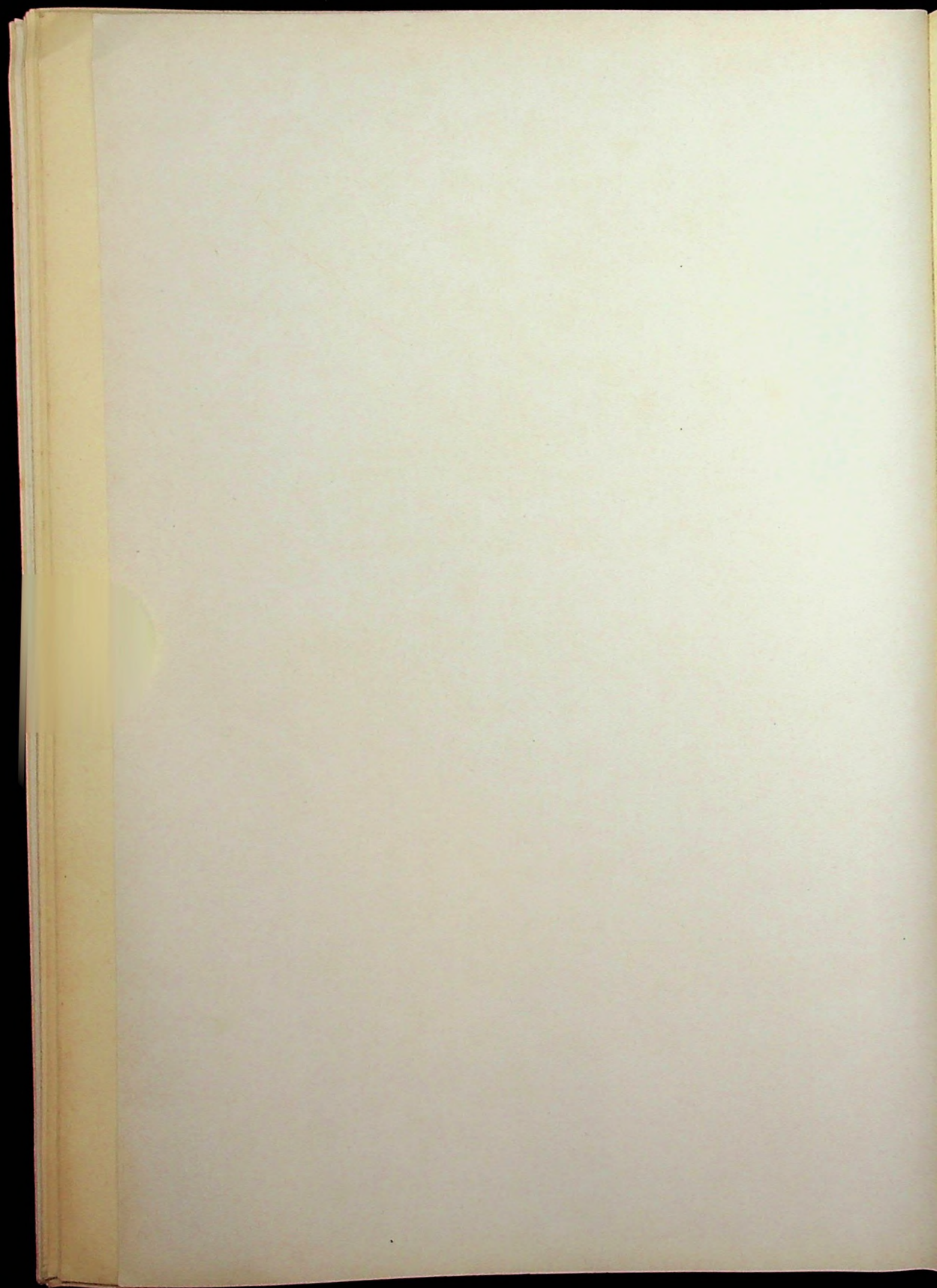
The order *Lepidoptera*, including the so-called scale-winged insects (moths and butterflies), derived its scientific name from two Greek words meaning "scale" and "wing." Whether the name "butterfly" was derived from the fact that the flight of the insect is during the butter season, as claimed by certain scientists, or on account of the prominence in earlier days of the so-called brimstone butterfly in England, as claimed by other scientists, is of no great concern to us of this day. That a study of the butterfly, especially where an attempt to carry the study through the life history is made, leads the student into regions of rich reward is conceded by every person who has ventured far into this realm of research.

The first of the four stages of the butterfly is the egg. To the casual observer the egg of any butterfly is a very common-place thing, being a mere round or oblong object attached to a leaf, weed-stem, or grass, but, to the student who carries his studies further with the assistance of a magnifying glass, the eggs of this interesting insect are a marvel of both shape and beauty. Every egg has been placed by the mother insect with the greatest care; in fact, it is a study much worth while to watch the female carefully select the exact location for every egg she deposits. This is the one matter of great concern to the butterfly, and you never find one fooled into depositing eggs on any but the foodplant of the larva. Where foliage is dense or where the foodplant is scarce a *Papilio memnon* may spend hours searching out the right leaf upon which to make the deposit of an egg. Eggs of butterflies vary greatly. Some are elliptical and smooth, while others are round or flattened and most beautifully decorated with rows of tubercles which make each a thing of wonder. Always the egg is covered by a coat of varnish which renders it impervious to the weather, and acts at the same time as a glue



Papilio memnon

The Upper figure represents Type II Female, known as *Papilio memnon*, forma *phœnix*, while the Lower Figure represents Type III Female, as yet not named. (Slightly reduced). Both from Fukien, S. E. China.



SOME FASCINATIONS IN THE STUDY OF BUTTERFLIES

to make it adhere unfailingly to the object to which it has been attached. Nature offers but few more interesting fields of study than that of the eggs of butterflies.

The egg of the butterfly is often provided with a kind of lid through which the larva emerges. This "door" often serves as a vulnerable point for attacks by numerous parasites, belonging chiefly to the *Proctotrypidæ* group, which attack the egg. The *Mymaridæ*, or fairy flies, which are among the smallest known insects, are extremely elegant microscopic objects. These little marauders, too, do great damage to the butterflies by depositing their eggs on or in the eggs of the latter, the larva of the flies either feeding upon the contents of the egg or attacking the young caterpillars, as they emerge.

Some scientists have gone so far as to attempt complete classification of butterflies by their eggs. Whether the longitudinal ridges of certain of the genus *Vanessa* are characteristic of the entire group is a question to be worked out, or whether the series of imbricated scales common to certain of the genus *Hipparchia* would carry through a study of the entire group with sufficient regularity to certain classification remains to be proven. There is a similarity in shape to the casual observer among the eggs of the *Papilio* group in China, though a great variation in colour. Still we question much the wisdom of attempting to classify by the egg only.

The larval stage of the butterfly is exceedingly interesting. It is only by collecting the larvæ and rearing them through the pupal stage until the adult insect emerges that a life study is possible. The larva passes through several changes in colour, and often in shape, by successive moulting of the skin. All this but adds to the real interest in the matter of a study of the life history of this group of insects. The only object of the larva is to eat and grow. The larvæ of both butterflies and moths suffer terribly from the attack by hymenopterous parasites commonly known as *Ichneumans*. Many a rare pupa, which has been carefully guarded in an attempt to establish the life history of some butterfly, will give birth to an ugly wasp, while from others will emerge hideous maggots which spin their own cocoons, later to hatch out flies similar to the common blue-bottle or grey fly of the stable yard. These flies belong to the *Tachinidæ* group, second only to the *Ichneuman* group in their destruction of *Lepidoptera* larvæ.

The pupæ of butterflies have become commonly known as "Chrysalids" from the Greek word meaning gilded, as many of the pupæ of the *Nymphalidæ* group are beautifully decorated with gilded markings. This group is represented by numerous interesting species throughout the Indo-Malayan Region. Though represented by a comparatively few species as compared with the *Nymphalidæ* group, the *Papilio* group is one of the most interesting in this geographical region. Possibly there cannot be found in any group, in any region, a butterfly of greater real interest than *Papilio memnon* with its three distinct types of females, none of which in any sense resembles the male. So different are the sexes in this species that by many lepidopterists the female was listed as an entirely different species.

The male *P. memnon* is one of the most coveted specimens by collectors in this region, not so much on account of its beauty of colour on the wing, however, as on account of its magnificent size and the rapidity of its flight. The way this butterfly dashes along in its erratic flight, as if in an attempt to violate all speed laws, would suggest that it has a perfect use of the many thousand eye facets ascribed to it, rather than a veiled vision as allowed by certain scientists. The facts are, the manner of flight of the various members of this group with their evident discrimination of colours argues well for a very strong vision in butterflies. Nearly eighteen thousand eye facets have been attributed to certain butterflies, in addition to the main central eyes known as the *ocelli*; still many scientists have claimed that the diurnal *Lepidodiera* have a hazy vision, and that they cannot distinguish between colours. Certain tests that we repeatedly made at one mountain camp refuted most conclusively both of these contentions.

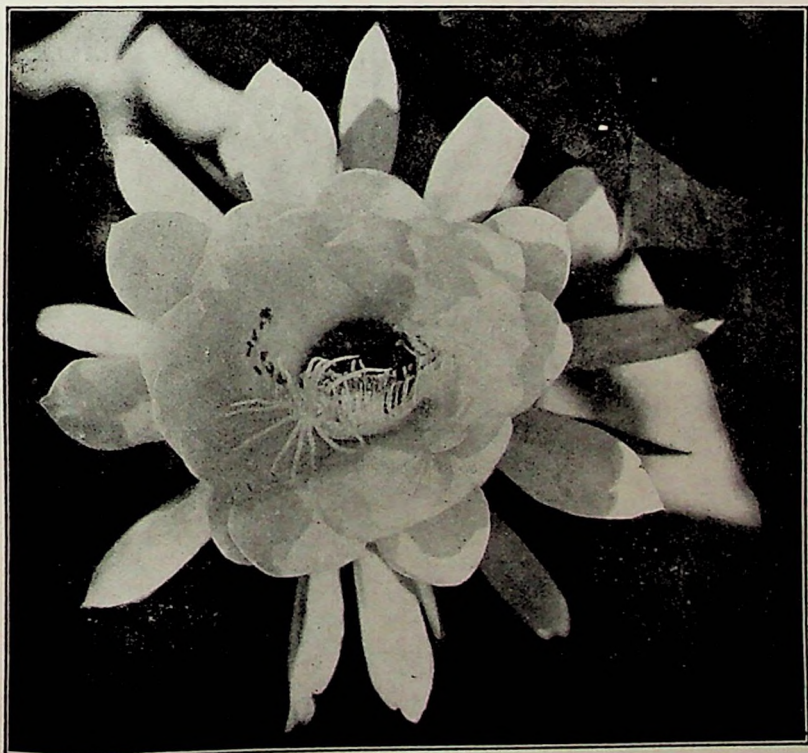
The larger members of the *Papilio* group common to the wooded areas seem to have definite "beats" along which they travel back and forth. These beats are generally along some wooded lane or waterway. There was one such beat close by our camp where we were for the time collecting and studying the life histories of butterflies. Any bright coloured object pinned to a leaf along this line of flight would cause most of the passers-by to pause and investigate. In order to capture specimens of male *Papilio memnon* and *P. protonor* we pinned dead females of the species to leaves in natural positions of rest and stood ready with our nets. Almost without exception each male passing wildly along this beat would stop and circle, hovering over the dead specimen of its kind sufficiently long to offer ample opportunity to make catches. Certain marked males were caught and released only to be caught again on another flight.

The crimson markings on the underside of the wing of the male *Papilio memnon* flash brightly in flight, rendering the butterfly an object of search by all collectors. By some early lepidopterists *P. memnon* was classed as *Iliades memnon*. A careful study of the life history of this interesting insect has been the undoing of much that has been written about certain most interesting papilios of the Indo-Malayan Region. *Iliades agenor* has been proved to be none other than one type of female *Papilio memnon*. This butterfly resembles its mate only in shape and in having the crimson markings at the shoulders, these markings showing in the female very plainly on the upper surface of the wing. The flight is entirely different from the male, being very slow and with easy wing movements. The second type of female *Papilio memnon* is entirely different in all ways from the male. This type is known as *P. phoenix*, or, more properly, as *P. memnon* forma *phoenix*. It is a most handsome insect, rivalling its mate in size, and with very prominent "tails." The flight of this insect is even more weak and listless than that of the first type of female. From a large series of chrysalids taken it was found, that of the females which emerged by far the greater number were of the second, or "tailed," type.

It is not uncommon in this region to find two types of females. *Papilio polytes* has a second and very different type of female known

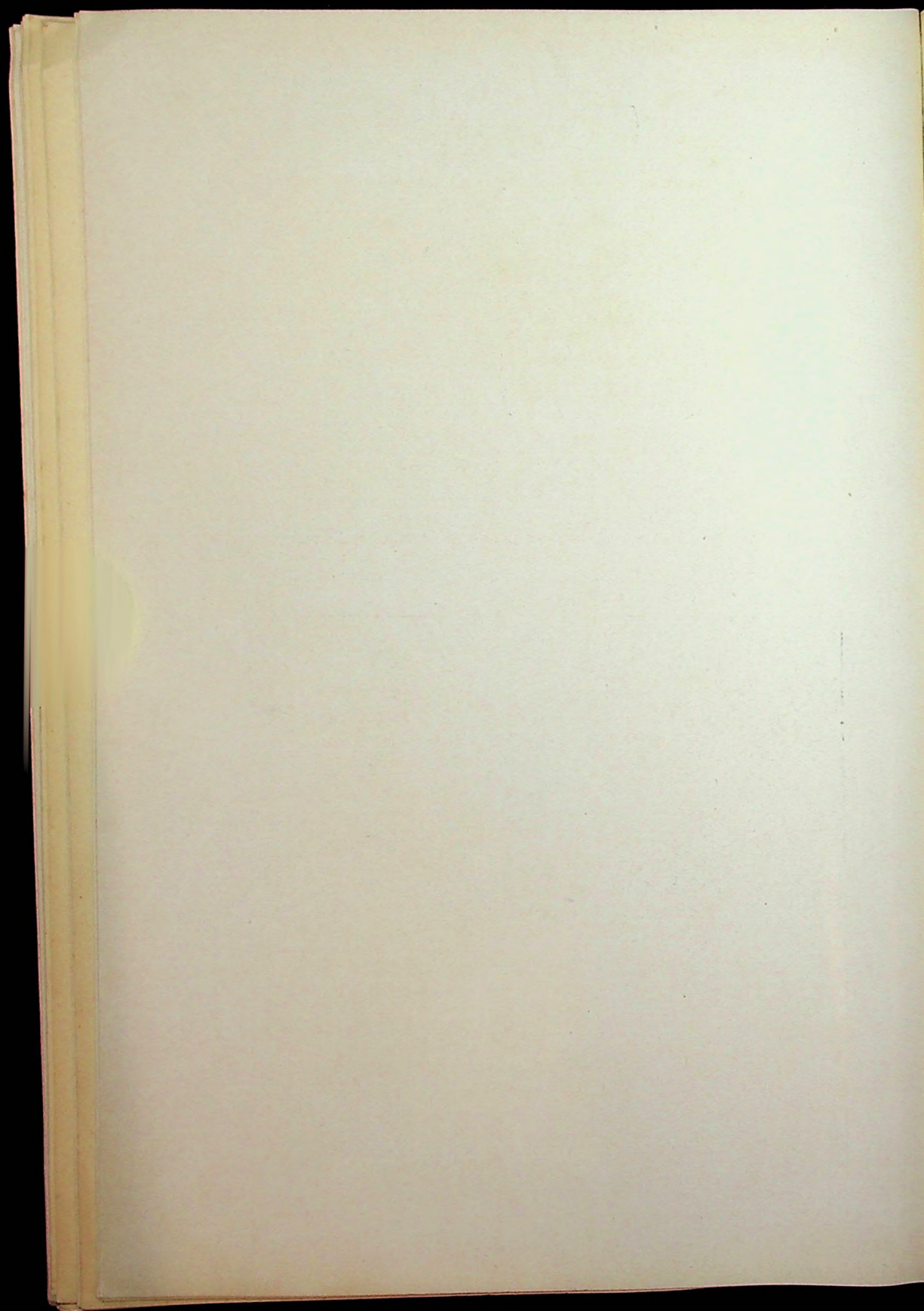


The Chrysalis and Caterpillar of the beautiful Butterfly *Papilio memnon*. (Natural size). The former is of a light brown and green colour, the latter varying shades of green. They feed on Citrus plants.



A Night-Blooming Cactus from Foochow, which is apparently the same as the Night-Blooming *Cereus* of the Hawaiian Islands.

(See page 324)



SOME FASCINATIONS IN THE STUDY OF BUTTERFLIES

as *P. polytes pammon*. Another very prominent instance of this irregularity is in *Thesocia biblis*, one of the most wonderful of the *Nymphalidae* group. *Papilio clythia* also has a third type of female which might be accounted for by weather or seasonal colourations. *Papilio memnon* offers a third type of female more wonderful than either of the two mentioned. This type has never been listed, nor have we found it in any collection. It is without doubt exceedingly rare. Drawings have been made of specimens seen near Yen ping Fu on the upper Min River inland from Foochow. This insect is yet to be definitely classified and placed. In general characteristics it resembles the *P. agenor* type, but all the white in the hindwing of this insect is replaced by rich yellow.

The larva of *P. memnon* feeds upon various members of the citrus group of trees and plants. It is a "Lemon Dog" of the first order. The chrysalids vary greatly in colour, being either of a light brown colour with greenish and gray markings, or of a rich green colour with lozenge-shaped lemon patches on the back. It has been definitely proved that the colour of the chrysalis has nothing whatever to do with the type of insect which emerges from it.

SCIENTIFIC NOTES AND REVIEWS

BIOLOGY

THE BIRDS OF FUKIEN: We have received from the authors a useful little booklet entitled "Common Birds of the Lower Min Basin" which has been issued by the Rev. Harry R. Caldwell and his son John C. Caldwell as a preliminary to a more ambitious work on the birds of Fukien, popularly handled, for the sake of the many non-scientific readers who are interested in our feathered friends. The species dealt with are arranged under their families, and the popular and scientific names are given, as well as the Chinese name, a full description, recognition marks, nesting habits and distribution. The descriptions of the birds and their nesting habits are based on the authors' own observations, which renders them doubly valuable, and makes this little work a real contribution to our knowledge of the ornithology of China.

A NEW MONKEY FROM CHINA: It is not often that a new primate is discovered, since, owing to their peculiar interest and comparative fewness, the monkeys and apes of the world are well known. On a scientific trip, however, carried out by Mr. Floyd Tangier Smith under the auspices of the China Society of Science and Arts in 1926 in Fukien Province, specimens of two species of monkey were secured, one of which, a large short-tailed macaque of the Tibetan macaque group, has turned out to be a new and distinct form, and has been described under the name *Pithecus pullus* by A. Brazier Howell in the *Proceedings of the Biological Society of Washington* (Vol. 41, pp.41-44, March 16, 1928.) The type locality is Kuatun, in North-western Fukien, well known as a locality that has yielded a great many new forms of mammals, birds, reptiles, amphibians, fish and insects. The species is diagnosed as a large, short-tailed macaque related to *Pithecus thibetanus*, but uniformly of a chocolate colour. The type specimen is in the United States National Museum, a second specimen having been retained in Shanghai. Mr. Smith informed us that while in spots these monkeys were fairly numerous, they were exceedingly shy and difficult to approach, since they kept well hidden in the thick foliage of the trees, and could only be located by their calls. Another much smaller macaque was also secured at the same time, presumably representing Elliot's *Pithecus littoralis*, originally described from the same area. This belongs to the common *rhesus* group.

A NEW RAT FROM MANCHURIA, AND A NEW JERBOA FROM THE ALASHAN DESERT: In the paper in which the above new monkey is described, Mr. Howell also describes a new rat of the *Rattus humilatus* group taken by Mr. A. de C. Sowerby near Imienpo on the Chinese Eastern Railway in North Kirin, Manchuria, and a new jerboa of the genus *Euchoreutes* taken by Mr. F. R. Wulsin in the Alashan Desert, a hundred miles north-north-west of Ninghsia, Kansu. The new rat is named *Rattus humilatus sowerbyi* after its discoverer. This race along with other members of the *humilatus* group differs from the members of the *Rattus norvegicus* group, the common brown rats, a species of which occurs throughout Manchuria, in the silkiness of the fur and more flaring (i.e. less precisely parallel) cranial beading. It has a larger hind foot and shorter tail than true *humilatus*, whose type locality is Peking.

The new jerboa is an eastern representative of the Yarkand jerboa (*Euchoreutes naso*), which is characterized mainly by the great length of the nose and the enormous size of the ears. Its name *Euchoreutes naso alashanicus* and differs from true *naso* in being more ochraceous in colour and paler, and in having larger bullae. This appears to be the first record of this genus from what may be called Chinese soil, and it constitutes a very interesting discovery.

ANTHROPOLOGY

NO MISSING LINK: For a considerable time now, ever since Darwin propounded his theory of the origin of man in fact, scientists, and especially anthropologists, have talked and dreamed of discovering what they have called the "Missing Link," some form of creature that will bridge the gulf between the higher apes and man. Working on the assumption that such a creature once existed, they have designated various parts of the earth as its probable home, and look forward to the discovery of some fossil remains which will prove their theory. Thus Java, Africa, Europe, Asia and even America have been chosen as the home of the missing link according to the particular bias of the theoriser; while every time a remnant of some primitive human or ape-like form has been found, it has been hailed at least, by some as the genuine missing link at last. It was so with what has been called the "Peking man," whose scientific name is *Sinanthropus pekinensis*.

Now, according to a *United Press* despatch, comes the pronouncement by Professor Elliott Smith, well known British authority on such matters, that not only is Peking Man not the missing link, but that there never was a missing link at all. He is quoted as saying "There is no evidence, so far, that *Sinanthropus pekinensis* was our ancestor. He might be called 'our cousin' but certainly not our ancestor. There is a theory that the human family's original home was Asia. I do not myself subscribe to it, and I do not regard the discoveries near Peiping as evidence in support of the theory."

While we, and a good many more with us, will subscribe to the theory that the Peking man was not our ancestor, yet we cannot find an escape from the theory that some such primitive creature was: while if, as Professor Smith suggests, he is a 'cousin' of ours, and descended from a common ancestor, then, we suggest, that that common ancestor, whatever it was, may be considered the "missing link." Professor Smith's theory only pushes the quest further back in time, and makes the "missing link" even more primitive than has up to now been supposed. Somewhere in the two lines of man and ape there must have been a type that bridged the gulf; and that is what every anthropologist and palaeontologist is looking for. One thing is certain, namely, that every new discovery (and they are being made all the time) serves to narrow down the search, and at any moment remains of the creatures from which both apes and man descended may be found.

OLD POOTUNG TOMB OPENED: The opening of a tomb in Pootung recently and the discovery therein of a woman's body in an apparently good state of preservation, after being interred for about two hundred years, is not quite so strange an occurrence as the daily press would have us believe, in view of the various factors in such a locality as Shanghai, which might assist such pre-

SCIENTIFIC NOTES AND REVIEWS

servation. Buried at Yu Ka Miao in the reign of the Emperor Kien Lung, the woman's body was found in a good state, while her clothing bore no traces of the passage of a couple of centuries. The Chinese press says that, subsequently, the coffin of the woman's husband was opened, and in this were found a pair of emerald bracelets and a pair of crystal spectacles. Except for the value of the jewellery, which, it is understood, will help to restore the fallen fortunes of the descendants of the two so disturbed, the discovery does not appear to be at all outstanding, for such cases of preservation are by no means rare, a classic example being Pepys' recording of the baring of the broken coffin of Katherine de Valois, during some alterations in Westminster Abbey, when she was found in such a state that he was able to pick up the top half of the body and kiss its lips.

CHEMISTRY

ANCIENT ALCHEMISTS' DREAM COME TRUE: According to a report from Munich a chemist named Franz Tausand has apparently established his claim to have produced gold from lead. He had previously been put in gaol on a charge of pretending to manufacture synthetic gold; but recently he performed an experiment at the Bavarian Mint in the presence of two of the directors which resulted in the production of 1.67 grammes of pure gold, the basis of the experiment being lead. The director of the mint attests that by methods hitherto unknown to science, more gold was distilled from the substances used in the experiment than were put in. Nevertheless, he wisely refuses to be completely convinced till the same results have been obtained in the absence of Tausand himself.

MEDICINE

CHINESE MEDICAL FEDERATION CONFERENCE: On November 13 the conference of the Medical Federation of China, which was held at the Chinese Infections Diseases Hospital, Shanghai and was attended by seventy-five delegates, came to an end. A number of resolutions were passed by the conference, namely, (1) That the National Government be requested to remove the restrictions imposed by various Public Health Bureaux at different places on the collection of consultation fees by physicians; (2) That the Legislative Yuan be requested to appoint advisers in medical matters; (3) That the Ministry of Public Health be requested to promulgate laws relating to the protection of medical practitioners as soon as possible; and (4) That a Medical Practitioners' Mutual and Financial Aid Committee be organized.

PLAGUE PREVENTION IN NORTH MANCHURIA: The annual report of the North Manchurian Plague Prevention Bureau this year shows very clearly the marked success attained by this institution in that the area coming under its care has been free from plague throughout the period covered by the report. This is an extremely good record, in view of the fact that in certain parts of this area this dread disease is endemic amongst the marmots, which are hunted by both Mongols and Chinese for their skins, and which have always proved a very prolific source of infection. In South Manchuria things have not gone so well. The report states that a new menace is presented in the form of a possibly perennial epidemic of bubonic plague in the well-known Tungliao area, where this year some twenty localities were infected with a total of something over 400 reported cases. However, the report shows that the epidemic had been got under control. A warning note is sounded in regard to the proposed construction of a network of railways in this general area, as such will undoubtedly tend to spread the disease when epidemics occur, and will not only endanger Fengtien and Kirin in Manchuria but also Shansi in North China. However, we might remark, industrial progress cannot be held up for fear of such consequences, and it is up to the Plague Prevention Bureaux to devise means of coping with, if not altogether stamping out, the disease in this area. As rats and rat fleas are the chief carriers of the bubonic plague, the obvious thing to do is to organize an intensive campaign against these types of vermin.

SHOOTING AND FISHING NOTES

SHOOTING

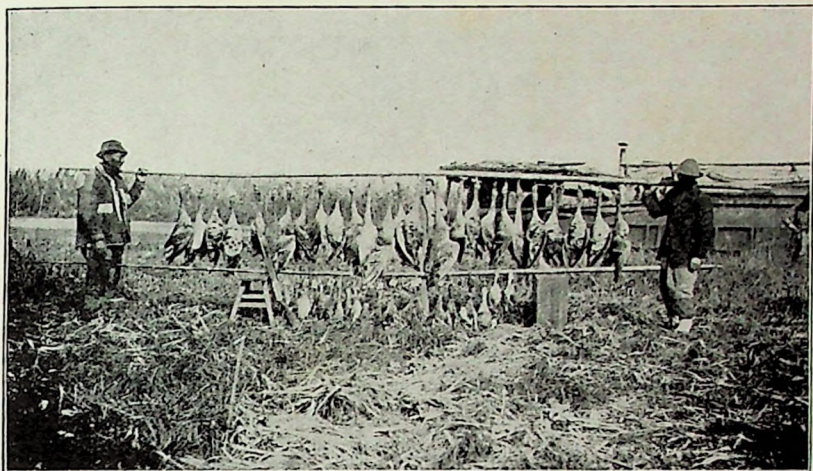
WILD GOOSE SHOOTING IN CHINA: In areas where wild geese are prevalent in China now is as good a time as any to go after them. Throughout the great plains of Central China, including the valley of the Yellow River and those of its tributaries the Wei Ho in Shensi and the lower Fen Ho in Shansi, wild geese occur in enormous numbers in the autumn, winter and spring, feeding upon the winter wheat. They may then be stalked, or, if a suitable dike or other blind in their regular morning and evening lines of flight can be found, splendid flight-shooting may be had. The same applies to the lower Yangtze Valley and the Yangtze Delta, as well as to many other spots along the Kiangsu, Chekiang and Fukien coasts. But the best area in China for goose flight shooting is undoubtedly the Tai-ping Marsh, where at a spot known to European sportsmen as Derby Creek, very large bags have been made. The creek is named after the well known sportsman, Mr. George A. Derby, who first discovered it. Mr. Derby and Mr. H. E. Gibson, of Shanghai, on one occasion piled up a very large bag of geese at this spot in a few days, their average being something over thirty birds a day, and ending up with a bag of 41 and 42 geese, respectively. It was on this occasion that Mr. Derby's sampan sank owing to the weight of the bag.

We also visited this spot with Mr. Gibson, and enjoyed some very good goose and duck shooting. The accompanying illustration is from a photograph of Mr. Gibson's bag on this occasion.

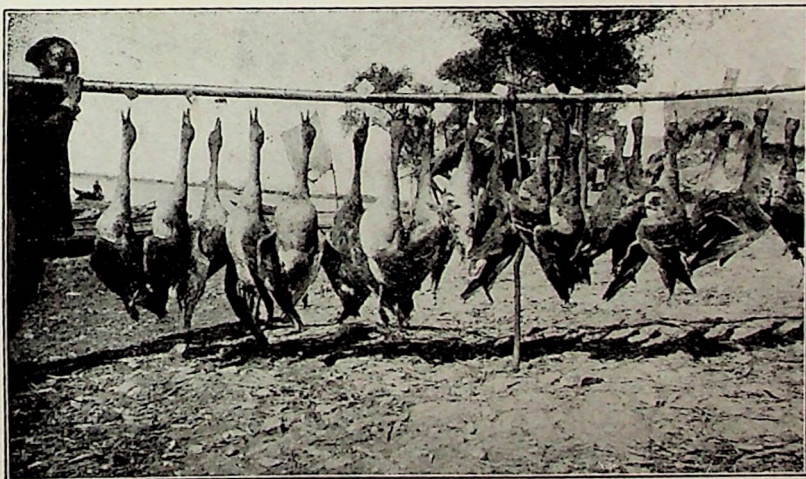
There are ten different kinds of geese to be found in China, namely, the three different forms of bean goose, the common bean goose (*Anser segetum*, Gmelin), the long-billed or Middendorff's bean goose (*A. segetum middendorffi*, Severtzoff), and the thick-billed bean goose (*A. segetum serrirostris*, Swinhoe); the white-fronted goose (*A. albifrons*, Scopoli) and the lesser white-fronted goose (*A. erythropus*, L.); the Eastern grey goose (*A. rubrirostris*, Hodgson); the swan goose (*Cygnopsis cygnoides*, L.); the Pacific brant goose (*Branta nigricans*, Lawrence), the snow goose (*Chen hyperboreus*, Pallas) and the bar-headed goose (*A. indicus*, Latham). Of these the commonest are the bean geese, which may easily be recognized by the black bill with an orange band near the tip, orange legs, and general brownish colour. The three forms may be distinguished by their bills and different sizes. Middendorff's goose is the largest, the record weight being 13½ lbs. (a bird shot by Mr. H. E. Gibson in the Tai-ping Marsh), and has a long slender bill; the thick-billed goose comes next, record 9 lbs., with a short thick, or deep bill; while the common bean goose is the smallest, ranging up to 7 lbs., and has a small rather slender bill. Middendorff's goose is distinctly greyer than the others, while the thick billed goose is the darkest.

Next comes the white-fronted goose which is extremely abundant in the Tai-ping Marsh area, where it winters, and whence it goes northward along the China coast, across to South Manchuria and on to Siberia to breed. It is easily recognized by the white patch at the base of the bill, and the black patches on the chest and breast of the gander. It is larger and more common than the lesser white-fronted goose, which further differs in having the rims of the eyelids pink or orange instead of brown and the tip of the bill black. Both the grey goose and the swan goose are seldom seen in these parts. The grey goose is of a general greyish colour with pink bill and legs, and runs up to 10 lbs. in weight. We have shot it in the Ordos country, north of Shensi, while La Touche has recorded it at Chinwangtao. The swan goose is more a Japanese bird. It has a long neck with a dark brown band down the back of it, and a prominent knob at the base of the bill, as in the mute swan. It is the bird from which the Chinese domestic goose has been bred, and is also the goose chiefly figuring in Chinese and Japanese art. The bar-headed goose only occurs in West China and Mongolia, its range being from India, through Tibet and West China, to Outer Mongolia. It is a pale bird with two pronounced black bands on the white head.

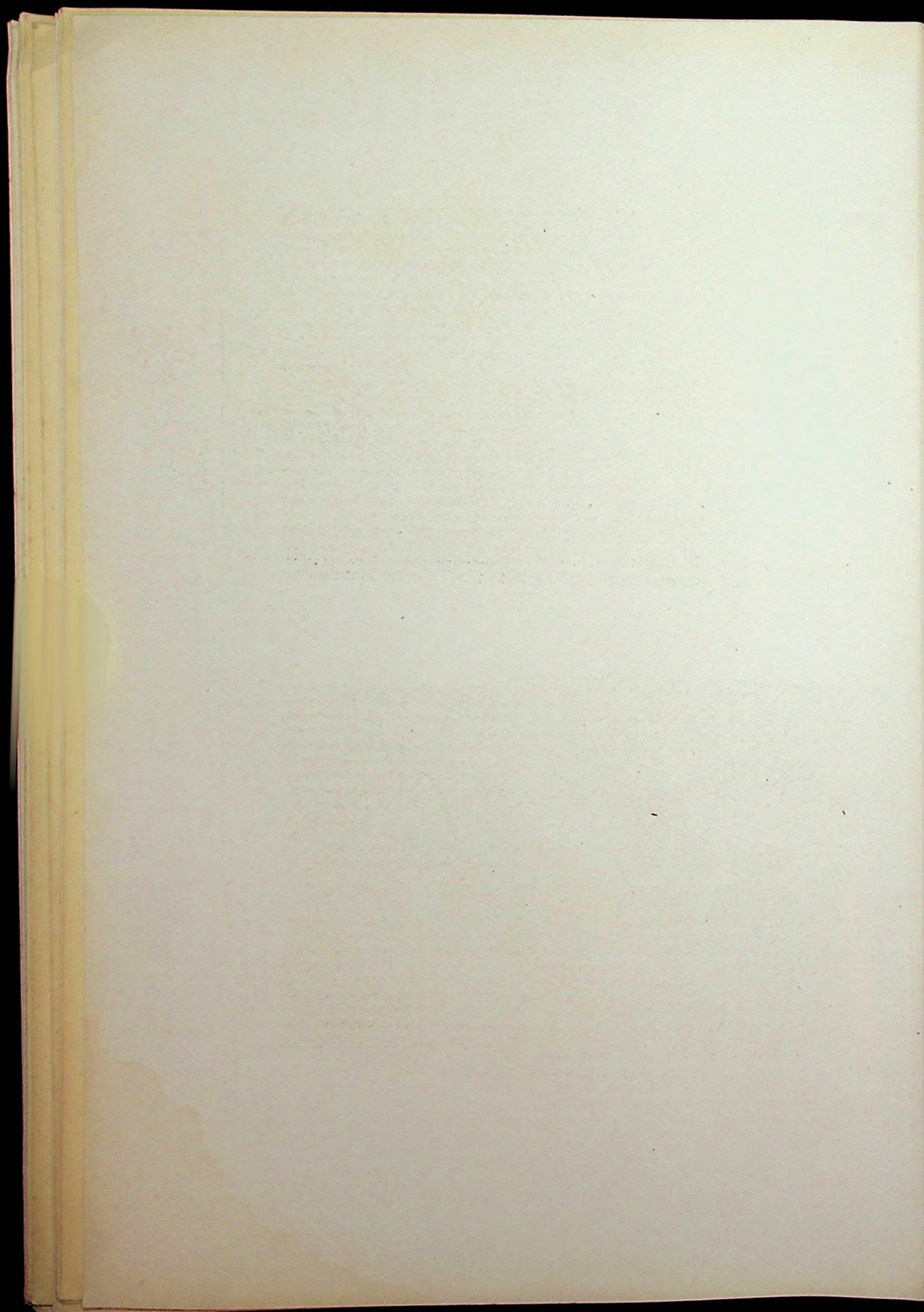
We are only aware of one place in China where the brant goose is to be had, and that is the north-eastern extremity of the Shantung Promontory, where it comes in winter to feed on the beds of sea-grass, or *Zostera*. Apparently it reaches this

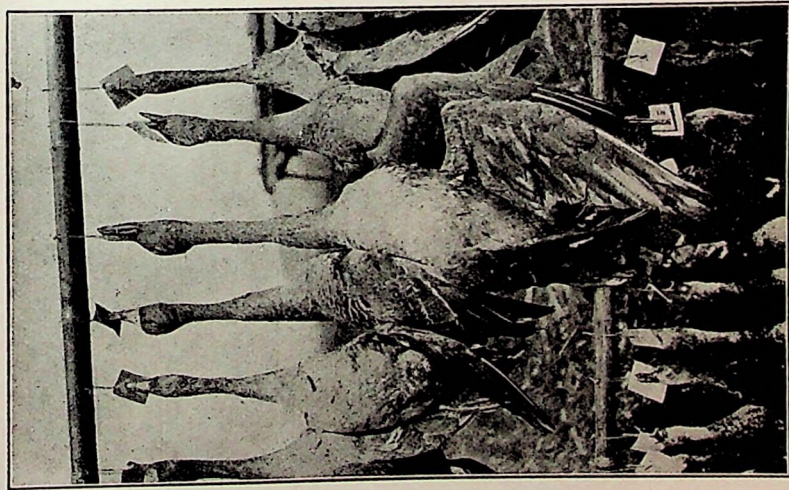


A worth while Bag of Wild Geese and Ducks made by Mr. H. E. Gibson on one of his Visits to the Tai-ping Marsh.

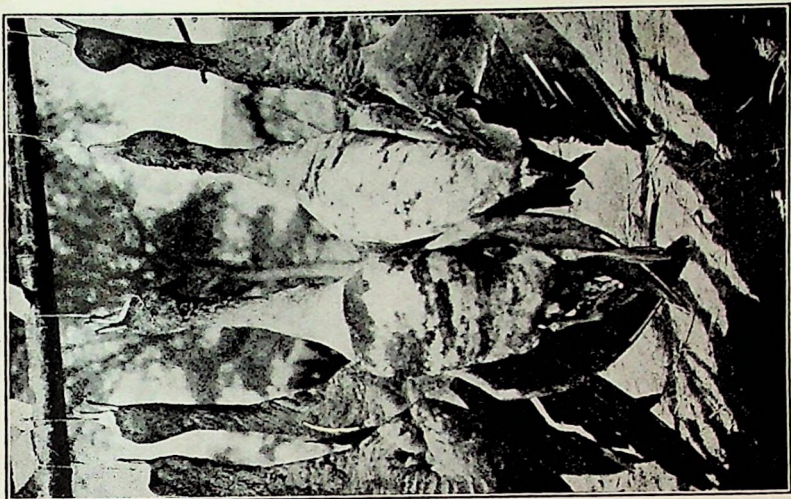


A fine Bag of Wild Geese made by H. E. Gibson of Shanghai at Derby Creek in the Tai-ping Marsh.

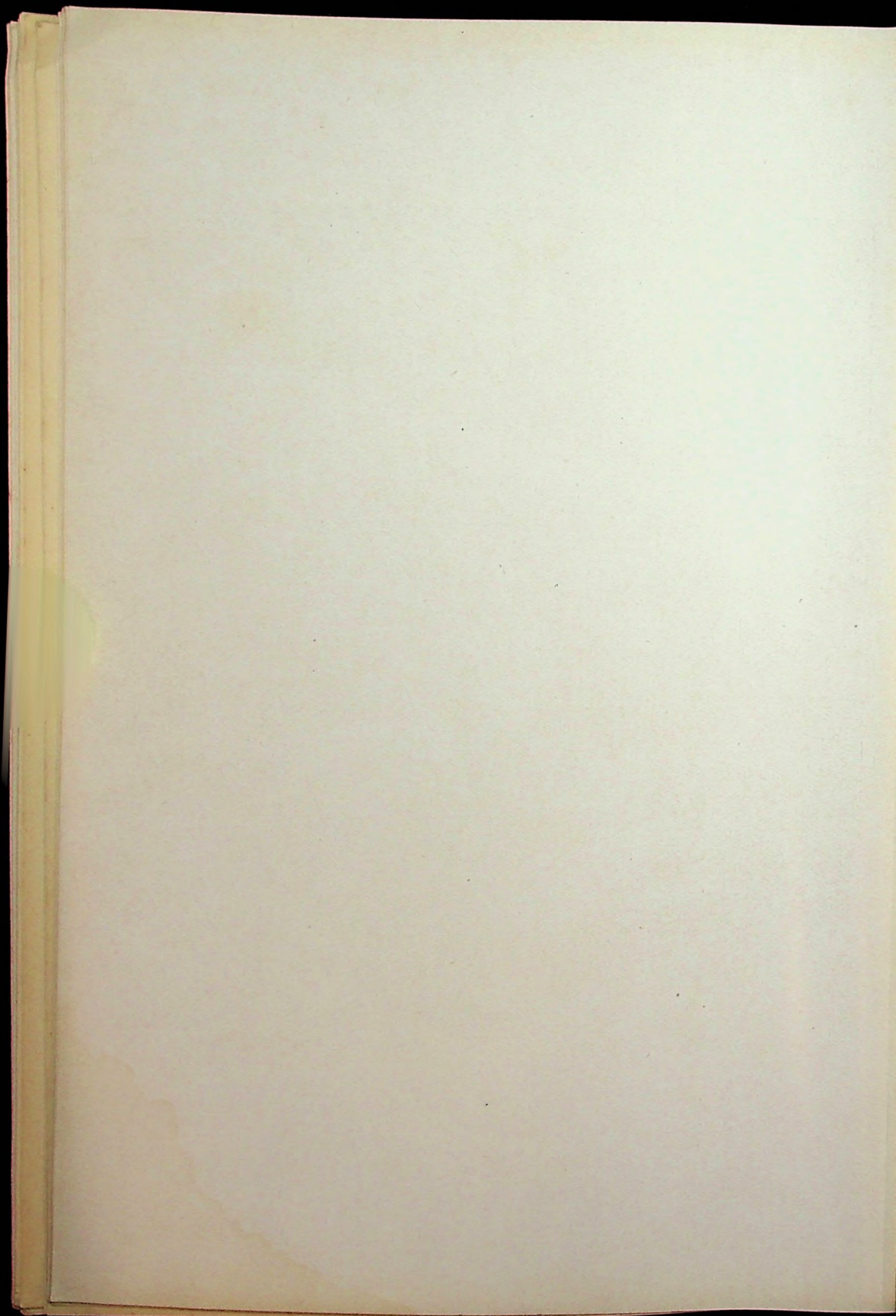




White-fronted Geese, a Middendorff's Bean Goose and a Common Bean Goose shot by Mr. H. E. Gibson at Derby Creek in the Tai-ping Marsh. The three on the left are White-fronted Geese, the large one in the centre is the Middendorff's and the one on its right is the Common Bean Goose.



White-fronted Geese (*Anser Albifrons*, L.) shot at Derby Creek in the Tai-ping Marsh by Mr. H. E. Gibson. Note the black Patches on the Chest and Breast of the Male, also its superior size to the Female to its right.



SHOOTING AND FISHING NOTES

part of China from South Korea or Japan, having come South from Kamschatka by way of the Kuril Islands. The brant goose is of a dull lead grey with black head, neck and lower parts. There is a white patch on each side of the neck streaked with black. It is a little smaller than the white-fronted goose. The snow goose is a rare winter visitor in the North. It is all white except the primary wing feathers which are black.

A SUPER MOTOR-HOUSEBOAT: What may be described as the last word in motor vessels for up-country trips from Shanghai is the Motor Yacht "Bluebird," recently built and launched in this port for Mr. Bernard Firth, who, beside being the head of Wheelock & Co., and General Manager of the Shanghai Tug and Lighter Co., is well known as one of the keenest house-boating enthusiasts in these parts.

The principal dimensions are: length, 65-ft. 8-in.; beam 13-ft. 8-in.; draft (foreward) 2-ft. 9-in. (aft) 3-ft. 3-in. with all tanks full (i.e. about 260 gallons of fuel and 200 gallons of fresh water), and ample stores for extended cruising. Two 30 H.P. Speedy engines supply the driving power, giving a speed of about 10 miles an hour, or roughly 9 knots.

The dining saloon (below) is approximately 15 by 12 feet, is panelled in walnut and teak, and has an open fire place. It is furnished with two full sized double spring couches, and other usual fittings, while the dining table can seat ten. There are three single staterooms besides the owner's double stateroom, each fitted with spring bed, dressing table, wardrobe, and full length mirror, the furnishing being carried out in different colour schemes. The bathroom has the usual toilet arrangements of the most recent model, and an inset bath.

The upper or deck saloon is 18 by 9 feet, and is furnished in shadow blue, all panelling being of light polished teak. Separate space forward with berths for five accommodates the crew. The wheelhouse is fitted for regular navigation, having a compass, chart table, flag lockers and so on.

The lighting of the vessel is by two independent sets of 32 each, one a "Delco" and the other a "Powerlight," both being run on kerosene. There are two sound signals, one electric and one hand.

The main engines are at present run on the cheapest grade of kerosene, but can be operated on a mixture of 50 per cent. each of kerosene and sola oil, but it is intended later to fit a special vaporiser so as to burn sola oil only, which will reduce the cost of fuel consumption by 65 or 70 per cent.

The full plans for this vessel were made by the Shanghai Dock and Engineering Co., Ltd. from rough drawings supplied by the New Engineering & Shipbuilding Works. The building of the vessel was carried out by Yui Shun Shing, building contractor to the Shanghai Tug & Lighter Co., Ltd., at the latter's Yangtzepoo yard.

Already several cruises have been made in this magnificent vessel, and it has been established that she can go almost anywhere in the network of water-ways in the area between the Yangtze and Chientang Estuaries. Only such spots as Chapu are barred, but this means little since a much wider range for outings is made possible with a boat of this type and speed. It will be possible to go up the Yangtze to interior resorts, as well as along the coast.

SHOOTING IN THE NANKING DISTRICT: In a letter from a correspondent at Nanking we find the following paragraph:

"Shooting on October 5 in the bean fields near Nanking, two guns secured six brace of pheasants in an hour and a half. The birds were plentiful and well grown, a distinct preponderance of cocks being noticeable. The countrymen are quite friendly and the courteous sportsman need anticipated no trouble in this respect."

WAPITI HUNTING IN MANCHURIA: We have been advised that wapiti hunting in Manchuria this year has been very poor. The party mentioned in our October number as going to the Manchuli district met with no success. The season

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was too backward and a wet summer had caused the vegetation to grow so high that nothing could be seen. The local Russian and Mongol hunters had hardly secured any wapiti.

FISHING

THE WORLD'S RECORD SALMON: According to the *Field* of August 24, what must be the world's record salmon was taken on a rod and line by a professional fisherman named O. P. Smith in the sea off Prince Rupert, B. C. It was a quinnat or king salmon weighing 93 lbs. This is not only the largest salmon we have heard of as having been taken on a rod and line, but is probably the largest ever caught, even in nets—that is to say, as far as records go. What spoils this record from the sportsman's point of view is that the rod was fastened into a socket in the boat, along with several others, so that the line, a fairly heavy one, was in reality a troll.

A. DE C. S.

THE KENNEL

SOME FAST "CANIDROME" GREYHOUNDS: In our last issue we published some notes upon and pictures of some of the fastest dogs at the Luna Park greyhound racing track. We here give the names and performances of four of the best dogs at the Canidrome track. This race track celebrated the anniversary of its opening meeting on November 19 last with an inter-track meeting in which the Stadium dogs took part.

The Canidrome has over 270 dogs, thirty of which are Australian bred. Fifty of the dogs of this track can cover the five hundred yards flat in less than 30 seconds, and another hundred of them can do it in between 30 and 31 seconds.

Following are the records of the four star performers mentioned above:

CENTRE LINE: An English bred, fawn dog by Front Line out of Guards Brigade, Waterloo Cup Winner, whelped in June, 1925.

Undoubtedly the most honest and consistent greyhound ever raced. He has never run 500 yards in more than 29.90 seconds, and recently ran 28.97, 28.86, and 28.96, respectively, in three successive races within nine days, a wonderful performance.

Has run in 31 races, Winning 17 Firsts, 10 Seconds, 4 Thirds, never having been unplaced.

Fourteen of these races have been handicaps in which Centre Line has always started from scratch, giving starts varying from four to twenty yards to his opponents. He has won several inter-track races against Stadium dogs.

He has won over \$3,000.00 in prize money, including the Canidrome Spring Champion Cup and the China Greyhound Derby, and put up the remarkable record time of 28.48 seconds for 500 yards flat on July 9th, 1929.

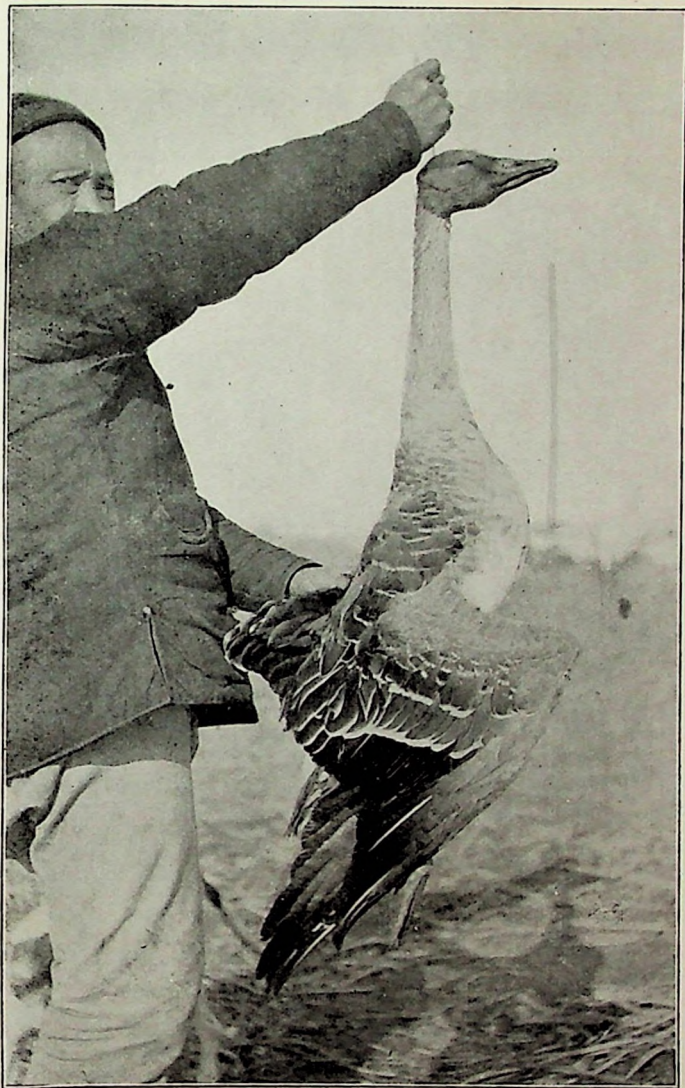
He also holds the Canidrome Sprint record over 285 yards flat in 16.58 second. The fortunate owner of this valuable dog is Capt. H. P. Surrey.

STOPWATCH: An Australian bred black dog by Andrew Micawber out of Lady Speed, whelped in March, 1926.

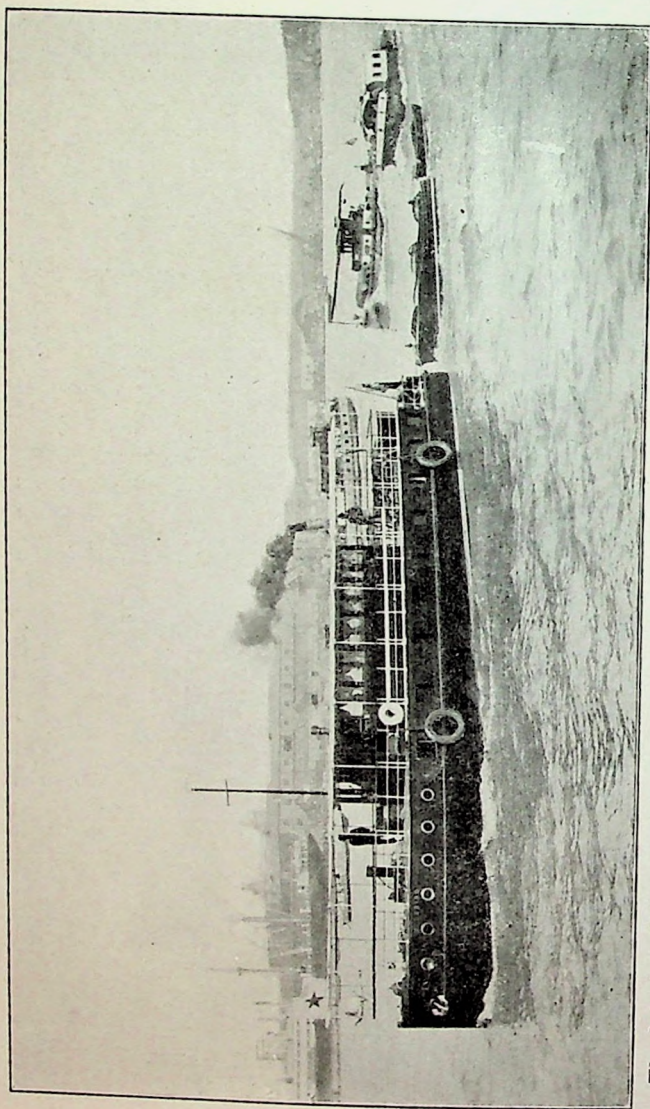
This dog came to China with a wonderful reputation in Australia. He is rapidly approaching form and has done 28.90 for the 500 yards flat, and, on October 13, last, put up the remarkable record of 43.25 seconds over 730 yards flat, beating the old record by over half a second.

This is the China Record and we think also the world's record over this distance, but are awaiting confirmation concerning the latter point.

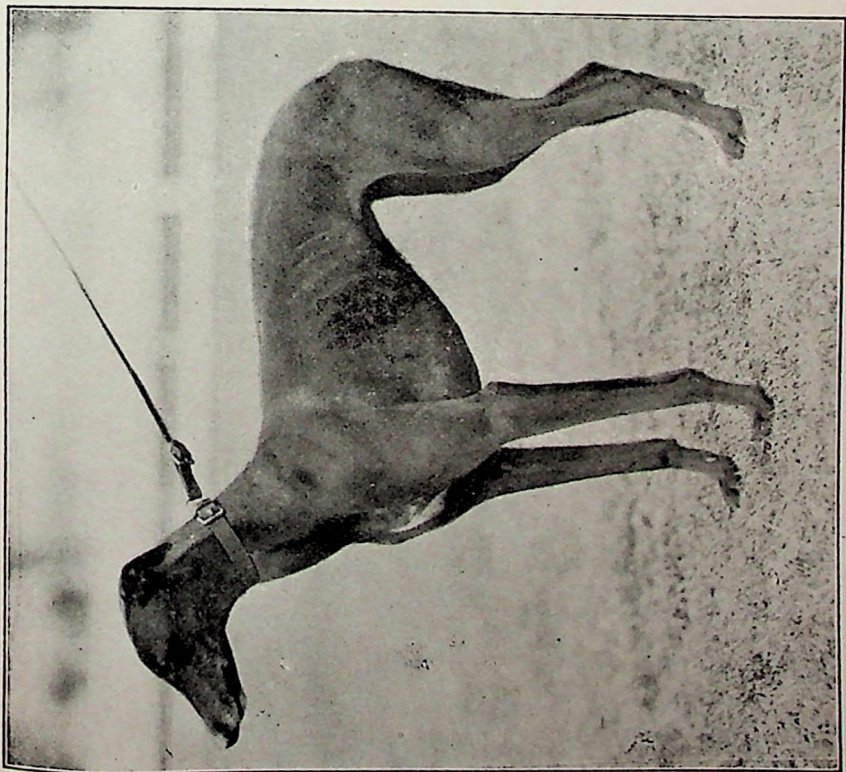
He has already won six races at the Canidrome and several Inter-track Races with Stadium dogs, and has taken over \$1,100.00 in prize money since he started racing in September of this year.



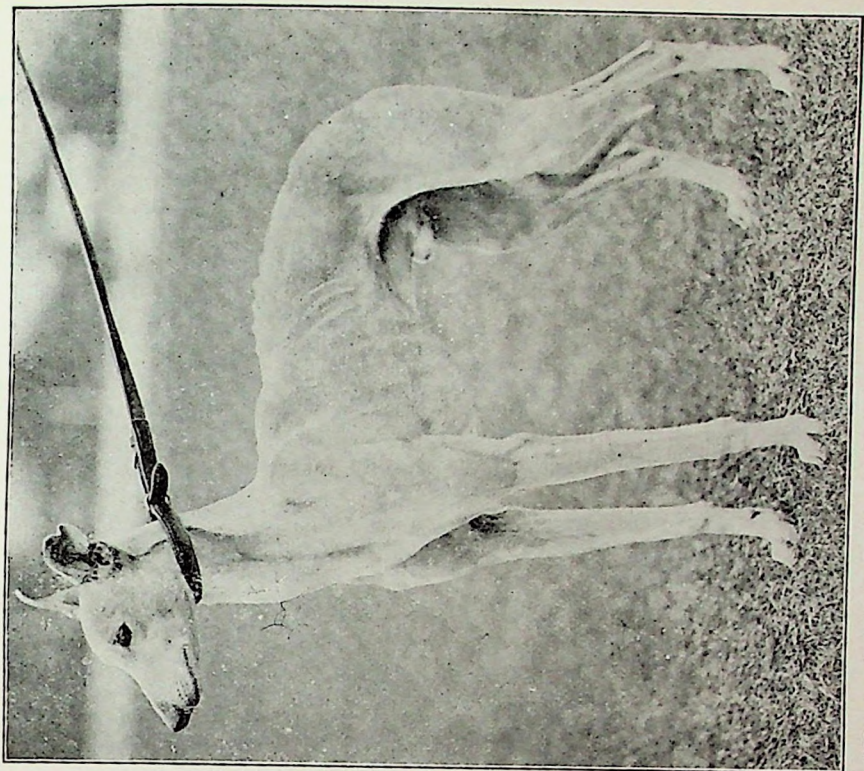
The record Wild Goose, shot by H. E. Gibson of Shanghai at Derby Creek in the Tai-ping Marsh. It belongs to the form known as Middendorff's Bean Goose (*Anser segetum middendorffi* Severtzoff), which is characterized by its Great Size and the length of its Bill. The weight of this Specimen was 13½ lbs.



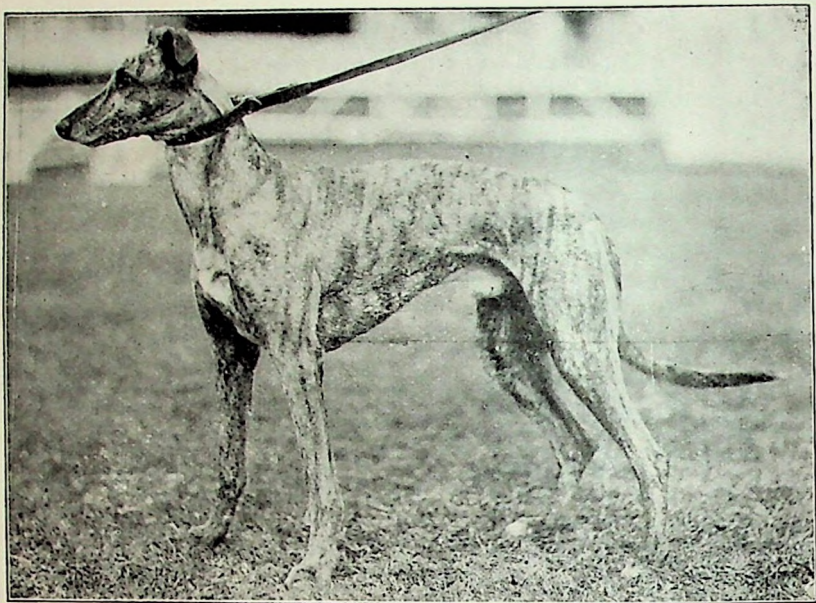
The latest and finest of Shanghai's many Pleasure Vessels. The Motor Yacht "Bluebird," recently built for Mr. Bernard Firth of Wheelock and Company, Shanghai, on her first Cruise.



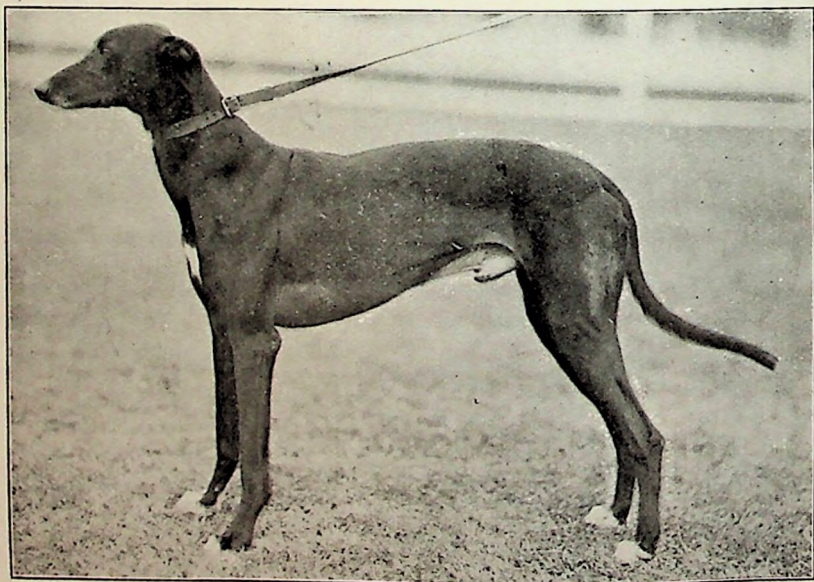
"Flo Green," the fastest Bitch in China, having done 500 yards flat in 28.8 seconds. She is one of the best of the Canidrome Greyhounds.



"Centre Line," a very honest and consistent Dog belonging to the Canidrome. It is claimed that he has never run the 500 yards in more than 29.9 seconds, and recently has done this distance in 28.97, 28.86, and 28.96, respectively, in three successive Races.



"Seagrave" the Canidrome Champion hurdler. This Dog holds the Canidrome record for the 500 yards Hurdles in 31.11 seconds, and the 285 yards Hurdles in 17.57 seconds.

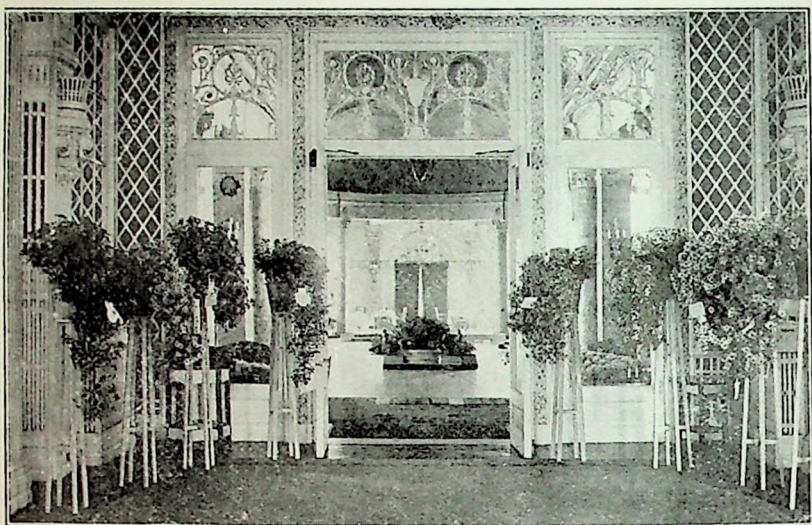


Photos by Ah Fong.

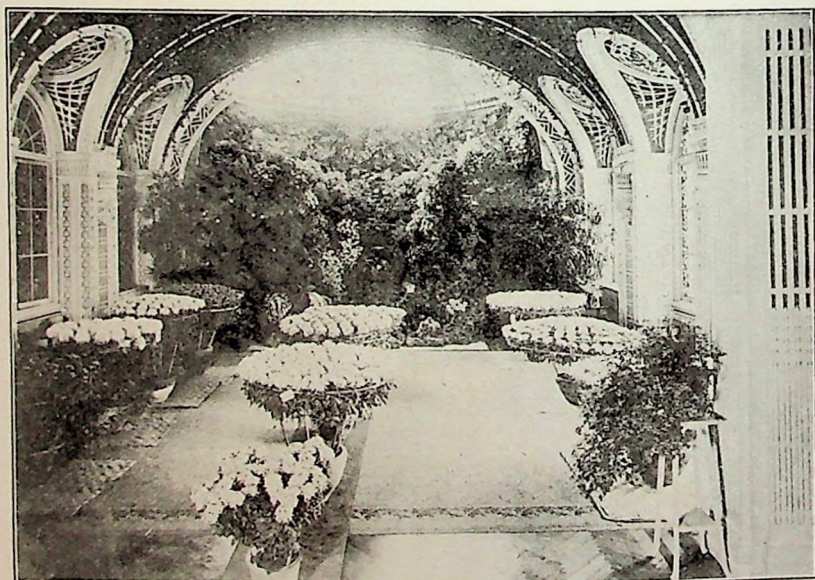
"Stopwatch," an Australian Dog which holds the Canidrome record for 730 yards flat in 43.25 seconds. He has also done the 500 yards flat in 28.9 seconds.



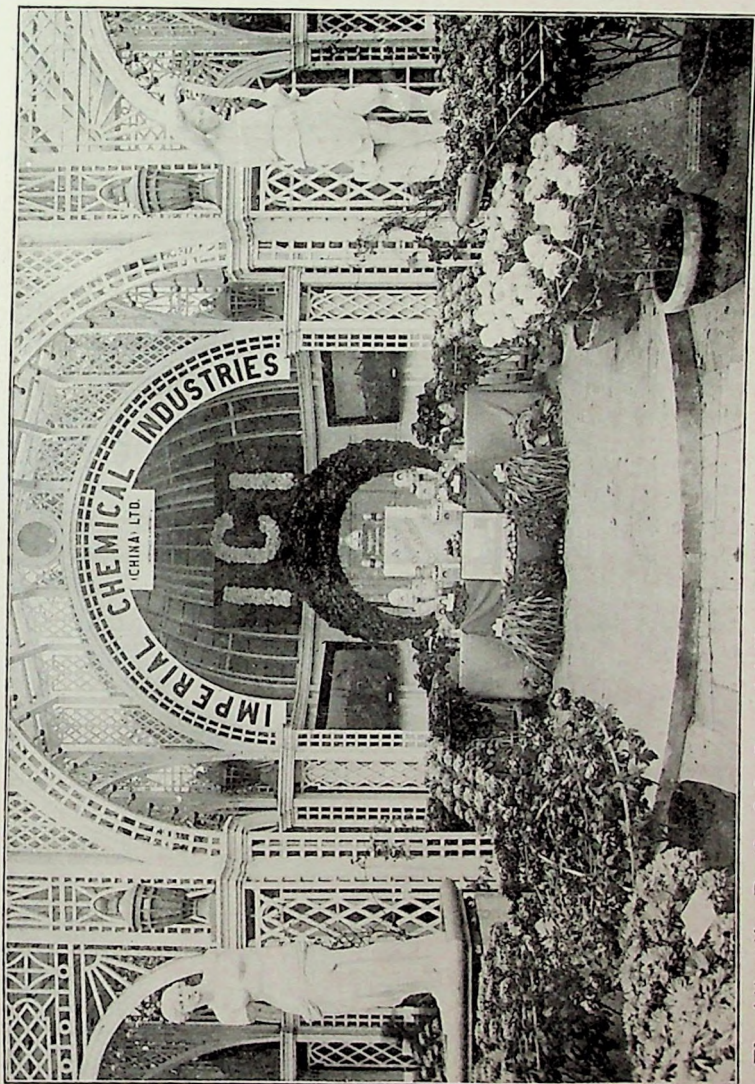
In the Courtyard of the Italian Garden at the Majestic Hotel, where the Autumn Flower Show of the Shanghai Horticultural Society was held this Year.



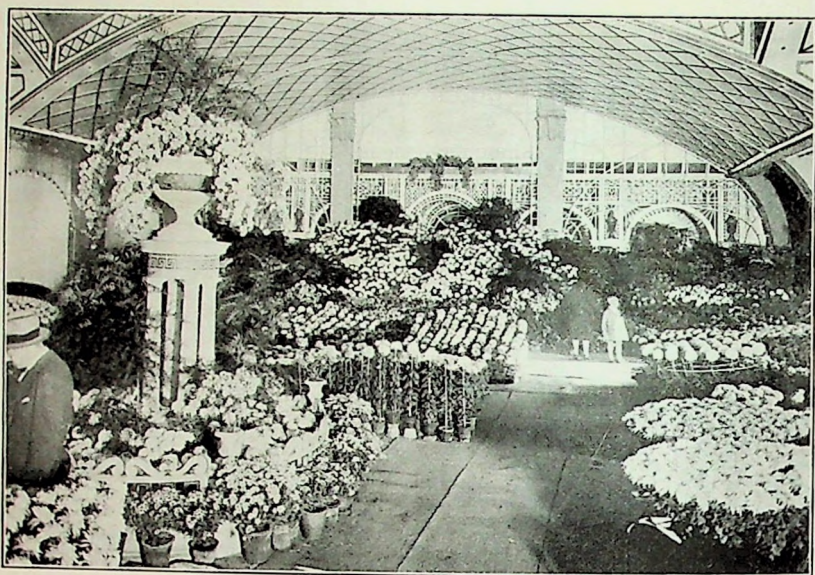
Trailing Chrysanthemums at the Autumn Flower Show of the Shanghai Horticultural Society, held at the Majestic Hotel.



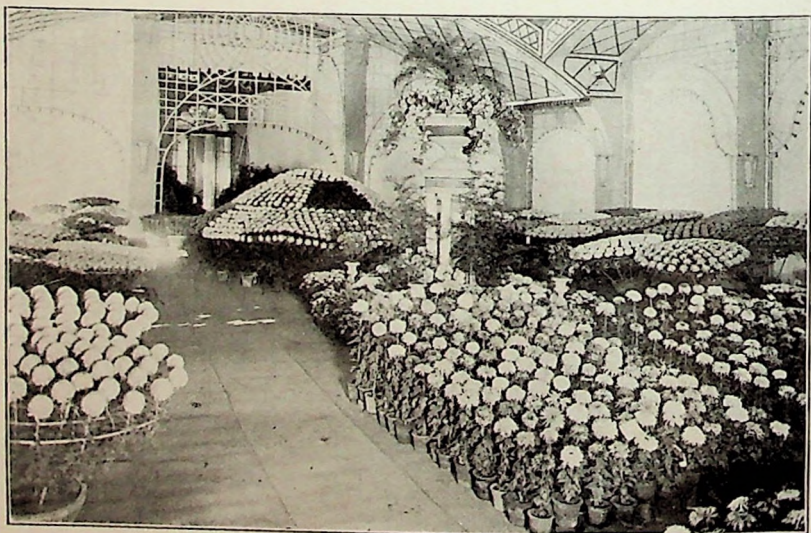
In the Reception Room of the Majestic Hotel where the Autumn Flower Show of the Shanghai Horticultural Society was held this Year. The lovely Rockery at the End of the Room was a blaze of Colour.



The Attractive Booth of the Imperial Chemical Industries (China), Ltd. at the recent Flower Show of the Shanghai Horticultural Society held at the Majestic Hotel. This great Concern is revolutionizing the Fertilizer Problem in China.



Part of the magnificent display of Chrysanthemums at the Autumn Show of the Shanghai Horticultural Society, held at the Majestic Hotel.



Some of the Exhibits of the Autumn Flower Show of the Shanghai Horticultural Society, held at the Majestic Hotel.

THE KENNEL

FLO GREEN: A black bitch, by Green Wave out of Miss Nepean, whelped in October, 1926.

This is easily the fastest bitch in China, having done the 500 yards course in 28.80 seconds.

Since she commenced racing in September last, she has won six races including the China Greyhound Oaks.

Her average time is around 29.00 seconds.

She has already won over \$1,300.00 in prize money, including several inter-track races with the Stadium dogs.

SEAGRAVE: A brindle dog by Dunkeld out of Clydebank, whelped in May, 1926.

He is the holder of the hurdle records at the Canidrome, having done the 500 yards hurdles in 31.11 seconds, and the 285 yards hurdles in 17.57 seconds. He is a magnificent jumper, who will do much better in the near future.

THE GARDEN

BULBS AND TUBERS: While November is the correct month in which to plant bulbs and tubers, it may not be too late early in December if the season is not too early. The soil should be prepared by working in bonemeal, old cow manure, and leaf mould, which should be raked well in. A little sand should be scattered in each hole in which a bulb is to be placed. A handful of bonemeal to the square yard is about the correct proportion to use; while the cow manure should be two years old, black and crumbly.

In planting bulbs an iron bar or round broom handle may be used, so notched that it is easy to see just what depth is attained. The smaller bulbs should not be planted as deeply as the larger ones, and all bulbs of the same kind should be planted at the same depth, which will ensure the flowers being of a uniform height when they bloom. The sand should be put at the bottom of the hole, then the bulb, and then a little earth packed firmly round the bulb so as to eliminate all air spaces, and then the rest of the hole filled with soft earth. The use of a sharp, round stick or bar will prevent the unsightly tearing up the lawn and allow the bulb to fit snugly in its winter home. Bulbs are better planted in groups of six to ten together rather than in straight lines. Annuals should be planted between the groups of bulbs so as to hide the unsightly dying leaves of the latter when they are over.

Anemones, snowdrops and crocuses should be planted to such a depth that about two inches of soil covers them. These are lovely planted in the lawn. Crocuses come up in January and are a delight. Anemones follow very quickly. Snowdrops need shade and are not so successful here; they need a colder winter.

Ranunculus makes a brilliant display if grouped freely in the lawn or garden. Plant in well prepared, manured ground, and cover with two inches of soil. They are perennial tuberous plants with gay coloured flowers and make a delightful show.

The tiny grape hyacinth needs only an inch of earth, thrives well in the lawn.

Lilies-of-the-valley need much shade. The soil must be dug about 18 inches deep and some rotted manure, leaf mould and sand mixed in. Place bulbs two to three inches apart and do not disturb. Plant near the surface. In autumn give top dressing of leaf mould and manure to prevent the earth from being impoverish-ed. The hot China sun is their greatest enemy.

Gladiolas should be planted in the spring and need about two inches of earth covering.

Dahlias need a chapter to themselves. They should be planted deep and covered in winter with leaf mould or manure.

Tuberous begonias are splendid, colourful flowers for the shady nook, their range of colour being marvellous. The bulbs may be planted in the open and lightly covered during cold weather. They need a soil containing fine, thoroughly rotted manure, or leaf mould and artificial fertilizer. In summer some shade and a generous amount of water should be given.

Tuberose are lovely with other tall flowers in a mixed border. To extend the season of bloom plant two or three varieties, such as early flowering Albino, the Mexican Everblooming, and late Double Pearl. They need warm covering in winter.

Lycoris or *Amaryllis*, flowers in July and later, then produces leaves. The large bulbs should be planted three to four inches deep near some plant which will supply foliage for the tall bare stem. No winter protection is necessary.

Montbretia flowers are large and of a bright orange yellow.

Tulips for beauty of form and brilliancy of colour cast all other spring flowers into the shade. They are fine for bedding. Plant four to six inches apart, according to the size of the bulbs, in rich, light, soil, and cover with three inches of earth.

Hyacinths enjoy rich light soil too, rotten cow manure, sand and leaf mould. Planted in pots, they should be kept in the dark for several weeks to ensure strong roots, and then brought gradually to the sunlight. *Narcissus* may be planted effectively along shrubby beds or naturalized in woodlands. For indoor gardening *Narcissus* may be treated in the same manner as hyacinths.

Narcissus jonquilla, with its delicate graceful form and deep yellow colour, has made the jonquils favourites. Plant six bulbs in a six inch pan; cover with an inch or more, and treat as suggested for hyacinths.

It is best to leave all such bulbs in the ground, dahlias, (need high ground) gladiolas, lilies, cannas, tulips, hyacinths, jonquils and narcissus, for there they multiply and come up regularly every spring. Dahlias and gladiolas need slight covering. Tulips and hyacinths deteriorate after their second year.

Lilies and amongst our most important garden flowers.

"They toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Thus spoke our Lord long ago. There must have been lilies in sight, though Syria is near the southern limit of this great plant family that lives mostly north of the Equator.

The Easter or Bermuda lily, the *Lilium longiflorum* of Japan, is hardy here; the Madonna lily, also called the annunciation lily, may have been that "lily of the field" to which Christ referred; for Asia is its home. Some lilies must be planted deeply, as the stem rooting lilies. Rootlets growing from the stem above the bulb must be fully three times their own size down in the ground.

The Madonna lily, or *Lilium candidum*, is one of the surface rooting type, and its bulbs need to be planted just under the ground. It soon grows long slender leaves, which remain green all winter. A new lily from Asia is the lovely Regal lily, discovered by E. H. Wilson in a narrow mountain of West China. Mr. Wilson writes:

"There in narrow, semi-arid valleys, down which thunder torrents, and encompassed by mountains composed of mud shales and granite, whose peaks are clothed with snow eternal, the Regal lily has its home. In summer the heat is terrific, in winter the cold is intense, and at all seasons these valleys are subject to sudden and violent windstorms, against which neither man nor beast can make headway. There, in June, by the wayside, in rock crevices, by the torrent's edge and high up on the mountain side and precipice, this lily in full bloom greets the weary wayfarer.

"Not in two's and three's, but in hundreds, in thousands, aye, in tens of thousands. Its slender stems, each from two to four feet tall, flexible and tense as steel, overtop the coarse grasses and scrub, and are crowned with one to several large funnel-shaped flowers, each more or less wine-coloured without, pure white and lustrous on the face, clear canary yellow within the tube, and each stamen filament tipped with a golden anther.

"The air in the cool of the morning and in the evening is laden with delicious perfumes exhaled from every blossom. For a brief season this lily transforms a lonely, semi-desert region into a veritable fairyland."

From Nanking, we can get the "Yellow Show Lily," a magnificent lily with bright orange yellow flowers, slightly spotted reddish brown. Blooming in clusters of twenty, when the bulbs mature, they make a beautiful display during July and August. This is considered the best lily for home gardeners.

Lilium auratum, or the golden rayed lily of Japan, Mr. Wilson found flourishing in black volcanic soil among coarse herbs and grasses. It is the open porous soil and not rich humus that this lily luxuriates in. It is a stem-rooter and needs deep planting.

The tiger lily is probably the oldest cultivated lily. The Chinese are supposed to have grown it thousands of years ago for its bulb. It grows wild among the Kuling mountains.

All lilies must have good drainage, sand and leaf mould.

L. L.

INCREASING PLANT YIELD: In the October issue of *Popular Science* an interesting account is given of a newly discovered method of greatly increasing plant yield. This is by means of a "pill" containing the correct proportions of plant food, namely, nitrogen, phosphorous, magnesia, iron, potassium, calcium and sulphur, in assimilable forms, which is administered either in the soil in which the plant grows or in water, it being preferable that the plant should be grown in water treated with the chemicals. A long series of experiments has revealed the fact that different plants need the above mentioned chemicals in varying proportions, but it has been found that they fall into groups. About twenty differently composed "pills" suffice to cover the whole field. A long list of improvements which the use of this new fertilizer will bring about is given, chief amongst which are greatly increasing the size of tubers, such as potatoes and beetroots, the size of fruits, such as tomatoes, berries and the like, the size of blossoms, such as pansies and roses, and in all cases greatly accelerating the rate of growth and advancing maturity. By this method summer flowers can be made to bloom profusely in mid-winter.

It has been estimated that flat, shallow concrete tanks covering wide expanses of land and filled with water in which plants will grow better than in the soil, providing the "pills" have been administered, can be constructed at a cost which compares favourably with the cost of preparing land for planting. The result is that a far greater yield, and therefore much larger profit can be derived per acre. Undoubtedly this is a means to adopt in order to simplify roof-gardening.

The "pills" are cylindrical in shape, the various chemicals being bound together with a composition somewhat resembling plaster of Paris. The discovery emanates from the department of plant physiology of the University of California.

CHRYSANTHEMUM DISPLAY AT TUNGKOW: Over two hundred varieties of chrysanthemums were shown at Tungkow, Pootung, recently, at an exhibition given under the auspices of the City Nursery, to which some hundreds of people living in Shanghai made a pilgrimage. Apart from the City Nursery's display, many collections of lovely blooms were sent in from private gardens, with the result a most effective exhibition, one which gained the praise of those who saw it.

SHANGHAI HORTICULTURAL SOCIETY: The annual Chrysanthemum Exhibition of the Shanghai Horticultural Society took place on November 18, at the Majestic Hotel, where the attractive Italian garden proved an admirable setting for the choice display of blooms on view. This year has been described as being particularly good for the growing of this popular flower, and the standard of beauty was very high, while the other flowers on exhibition did not come very far behind. The display by the Imperial Chemical Industries Ltd. of their various fertilizers and the results that can be obtained by the use of them, was by no means the least interesting feature of the whole display. On the whole the change from having the

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exhibition in the Town Hall may be considered one for the better, for the surroundings offered at the Majestic Hotel are very attractive indeed. A drawback exists in the effect of the coloured lighting on the flowers in the evening.

THE NIGHT-BLOOMING CEREUS IN CHINA: In the accompanying illustration is shown a fine bloom of a night-blooming cactus grown in Foochow. We think there is no doubt that this and the night-blooming *Cereus* shown in our October issue are identical. Probably the plants belonging to our correspondent, whose letter appears below, were originally imported from Honolulu.

"Dear Sir,

In your October issue I found a photo of a night-blooming *Cereus* which is very similar to a night-blooming Cactus of which I have a few pots in my garden. My father had several in his garden and we used to call it "Queen of the Night." I am not much of a botanist, so I do not know if this name is correct nor do I know where the Cactus originally came from. My Cactus had flowers in June or July and again about three weeks ago, when I took the enclosed photo which may be of interest to you.

I may mention that thanks to the photos published in the "China Journal" I am now the proud and happy owner of Mr. Klaverwyden's "Drahthaar" pup "Jack," a very clever and promising dog.

Yours sincerely,

G. T. SIEMSEN.

Foochow, October 19, 1929."

SOCIETIES AND INSTITUTIONS

THE CHINA SOCIETY OF SCIENCE AND ARTS

OFFICERS AND COMMITTEE FOR 1930: The following have been re-elected officers and committee of this Society for the year 1930:

President: Arthur de C. Sowerby, Esq.

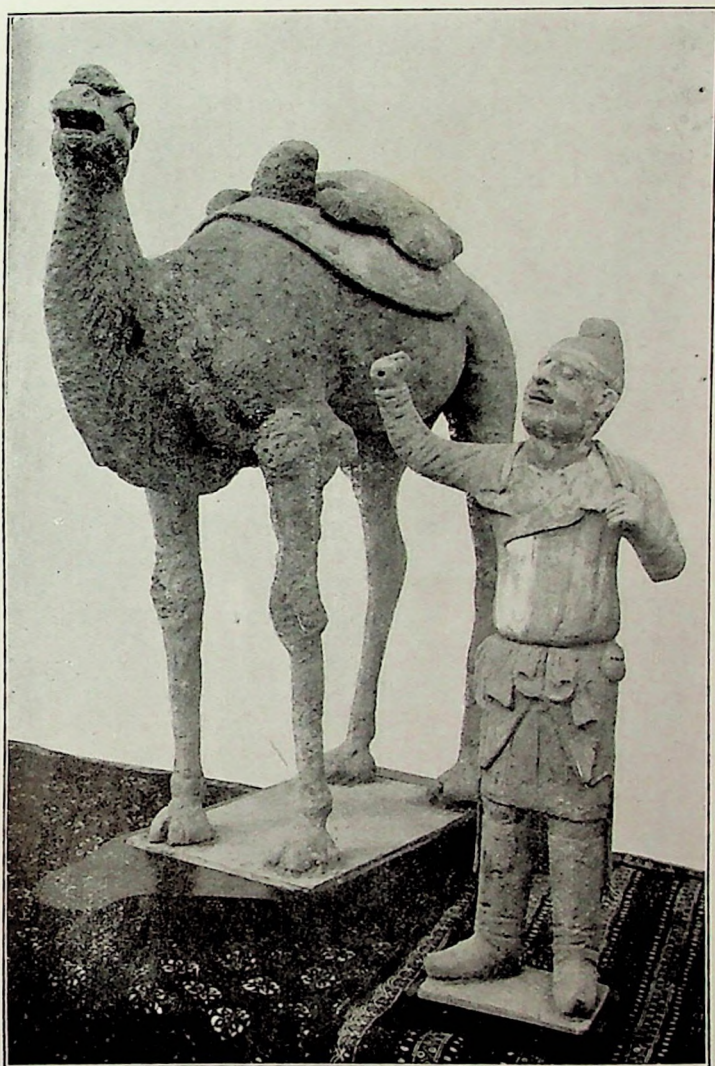
Vice-President (Arts): Dr. John C. Ferguson.

Vice-President (Science): Dr. Herbert Chatley.

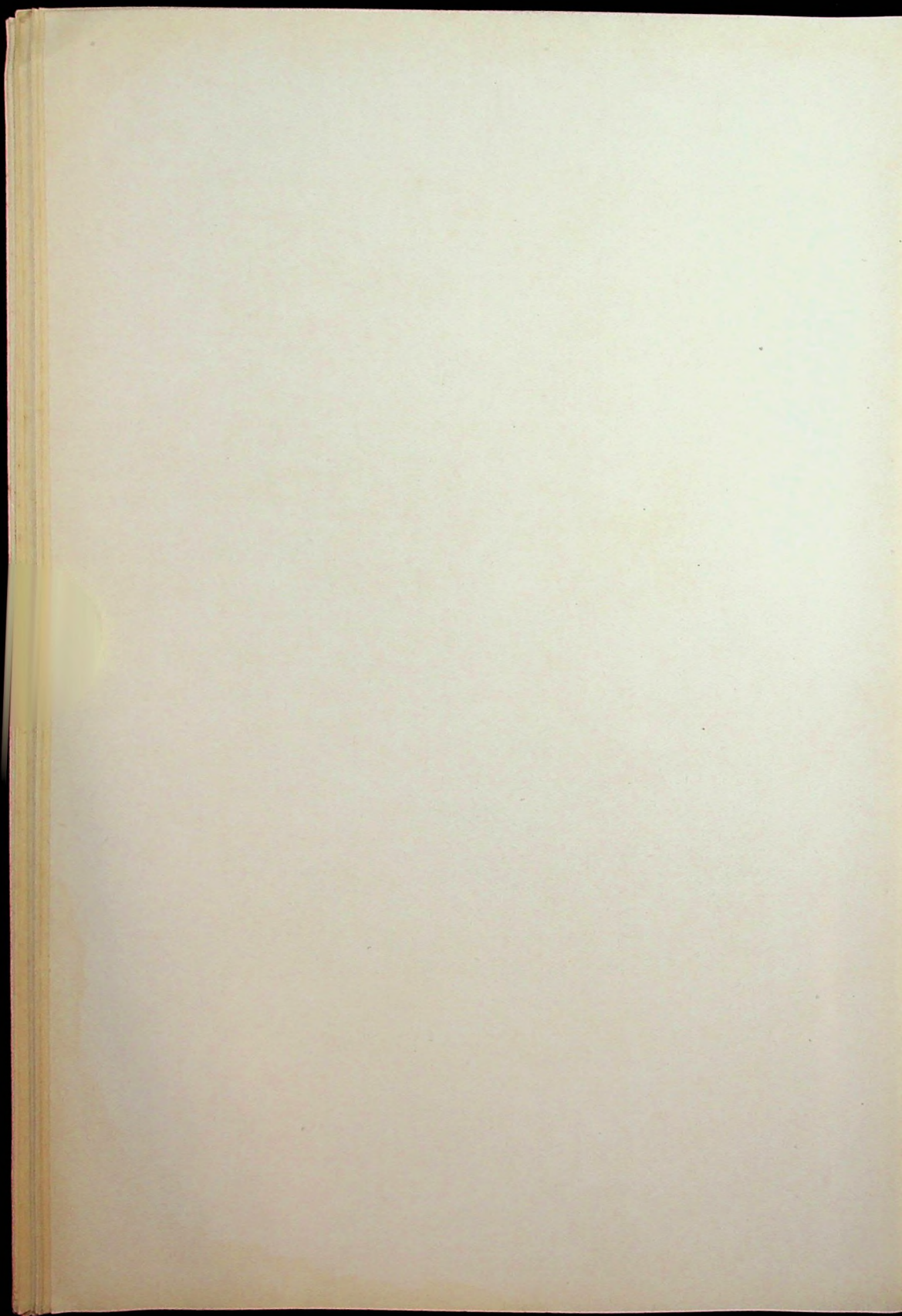
Committee: Miss Mary Augusta Mullikin; Professor W. M. Porterfield; Rev. George D. Wilder; Dr. Wu Lien Teh; Rev. Hugh Wells Hubbard.

This is the result of the annual ballot as announced in the October issue of *The China Journal*.

ANCIENT CHINESE TOMB POTTERY: Me. d'Auxion de Ruffé gave an interesting lecture on this subject before the Society at the end of November, demonstrating his remarks with specimens from his own collection of antiques. After briefly sketching the origin of the practice of using such work in the tombs, the lecturer pointed out that these figures afford an interesting insight into the lives of the people who made them, and some important information concerning historic China. This point he illustrated by reference to figures, one of a purely Scythian type, while



Remarkable Clay Tomb Figures of the Wei Dynasty.
The Camel and his Driver are of dark grey unglazed
Pottery. The Camel stands 30 inches in Height. (In
the W. Bos Collection).



SOCIETIES AND INSTITUTIONS

in others the Jewish type was found demonstrating a connection with the many Jews who wandered into China and left a remnant, which persists even now at Kaifeng. Some of the figures, the lecturer said, were remarkably beautiful, more particularly those of horses, but the material of which they were fashioned was very fragile, the best specimens being the most breakable. An interesting point revealed by a study of this subject was that all the figures known were made solely of clay, and that the practice of earlier civilizations of using wood and metal had not been followed. The speaker went on to show how the foreign demand for these figures had given impetus to the trade of making counterfeits, and proceeded to outline a number of tests which could be made to ascertain the genuineness of a piece. The penknife and boiling water the lecturer pointed out were two of the best means of arriving at the truth.

ROYAL ASIATIC SOCIETY

CHINESE MEDICINE: This was the subject of a most interesting lecture given on October 30 before the Society by Dr. K. C. Wong on October 31, a large proportion of the audience consisting of physicians and surgeons. Dr. Wong traced the profession from the time when healing functions in China were associated with the priesthood, or witchcraft, and drew attention to the fact that the character for doctor was a development of the ancient ideograph which included, in the top left corner, the character for quiver, on the right a spear, while below was the symbol for priest or sorcerer, who had the power to cast out disease. Later this was changed to represent wine, signifying that medicine was no longer administered by the priests but by practitioners who administered wines or elixirs to their patients. Chinese medicine, judging from the speaker's outline of its history, appeared to have gone through very much the same processes as in the West, even to the search for the philosopher's stone and the elixir of life, involving a series of experiments in which seven out of the twenty-two rulers of the Tang Dynasty died from the ill effects. Chinese medicine received a considerable shock with the introduction of Western methods in 1805, when Dr. Hobson, an Englishman, came to Canton to be subsequently followed by others. The first Chinese to study Western medicine abroad was born in Canton in 1832, received his education in Macao and Hongkong, and his degree in medicine in Edinburgh in 1854. He returned to China and worked in the hospitals of Canton and Hongkong until he died in 1873. The return of a number of graduates from Japan in 1899 gave a further impetus to foreign medicine in China, while the opening of the Peking Union Medical College and Hospital in Peking, in 1921, added another important chapter to the annals of medicine in this country.

In the discussion which followed several doctors spoke for and against the Chinese system of medicine, particularly with reference to the methods of feeling the pulse, to which the speaker replied that, while it was not wholly good, in the absence of a better system, it was quite satisfactory to the Chinese; he also directed attention to the contributions to the Western pharmacopœia which were now being made by China.

SOME SCIENTIFIC PROBLEMS CONCERNING ASIA: Professor E. Tschepourkovsky, of the University of Harbin, gave an interesting account of some of the studies of the institution with which he is connected, working in collaboration with the Chinese Eastern Railway library, the Manchurian Research Society, the Zikawei Observatory and others, the university maintaining correspondence with various bodies all over the world. The speaker, with the aid of a diagram, outlined the recently acquired knowledge of sea currents and demonstrated the comparative ease of predicting temperatures and the formation of ice in the Arctic Ocean from a cursory study of the movements of the Gulf Stream. It was also possible to ascertain the extent of the effect of the Gulf Stream on the temperature of East Asia and the currents and tides of the Western Pacific. The ability to do this was first credited, the speaker said, to a Russian scientist who died about seven years ago. This knowledge of climatic conditions and the study of crops,

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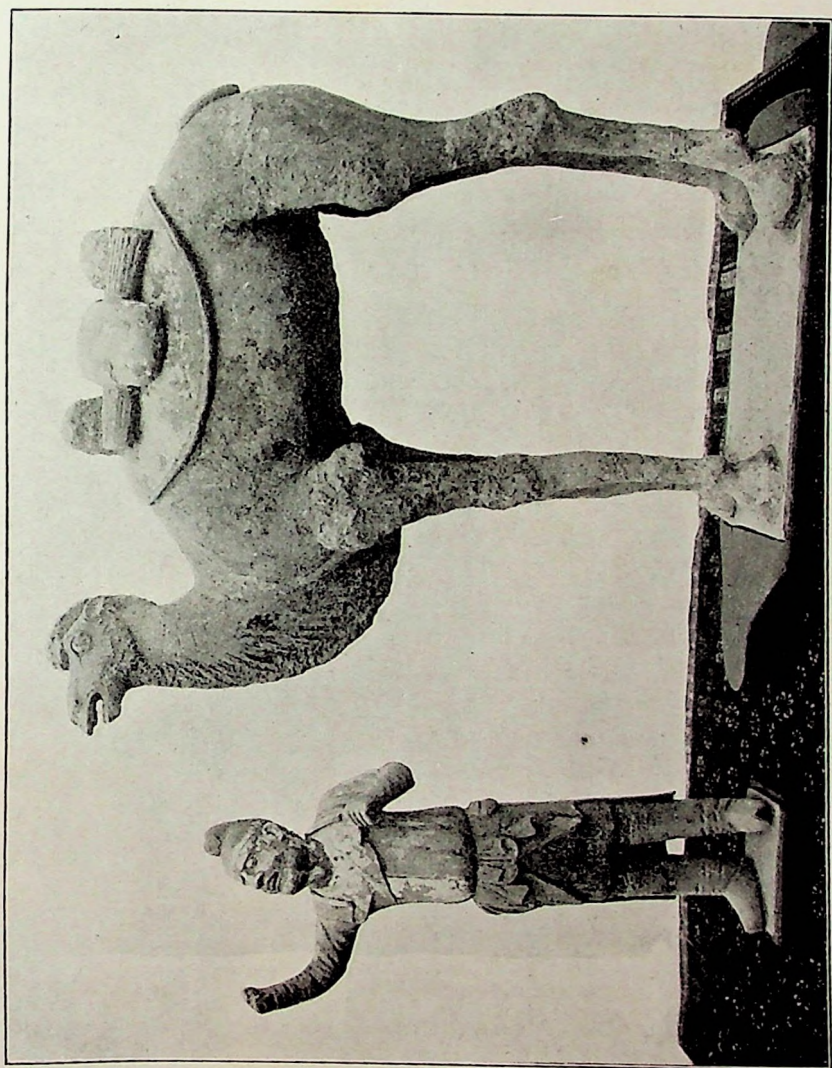
performed by a Japanese scientist named Murakoshi, had enabled certain conclusions as to the correlation of climate with crops to be drawn. In this he had had the assistance of the Chinese Railway Meteorological Bureau, and the findings he had reached had been of considerable benefit in Manchuria with regard to the soya bean crop.

Passing from a study of the geographical distribution of ocean currents the lecturer dealt with the different human types in Europe and northern Asia, with particular reference to the east Russian, the White Russian, the "little" Russian and the Mongol types, seeking to show that, given certain climatic conditions, the human race gradually undergoes, ethnographically, certain changes, in connection with which he suggested that the time had come for a study of Chinese ethnography.

THE WATER SHORTAGE IN HONGKONG: This combined with the drought in North China was the subject of an interesting lecture given before the Royal Asiatic Society on November 14, by Dr. A. L. Englaender, who illustrated his remarks with some good lantern pictures. A large portion of the lecture was devoted to the consideration of the causes of drought and the effect of the denudation of large territories by several agencies, not the least of which, in the estimation of the lecturer, was mankind itself, especially in China, where even the smallest shrubs were eventually taken for fuel. It was to this baring of the land in North China that Dr. Englaender attributed the drought so often experienced there. Turning to Hongkong, he paid a tribute to the large amount of afforestation which had been done in the colony, and argued that the island of Hongkong itself undoubtedly now had sufficient vegetation on it to attract the fall of rain. But, he said, the neighbouring islands and even the mainland behind Kowloon had been sadly devastated. The climate of a small area being influenced by its surroundings, it was Dr. Englaender's contention that if all the adjacent country were not afforested, the colony would soon become like Aden, which has practically no more water of its own, and is dependent on a supply brought by tank ships from the island of Perim. It would be an experiment of the greatest importance, said the speaker, not only for Hongkong, but for humanity at large, if the planting of trees could be carried out extensively on the mainland around Hongkong.

EDUCATIONAL NOTES AND INTELLIGENCE

PUBLIC SCHOOL FOR CHINESE: The twenty-fifth anniversary of the establishment of the Public School for Chinese was observed on November 12, when a tablet, presented to the school by the Alumni Association, was unveiled in the school, and a dinner was given in the evening. The school was founded in 1904 as the result of representations made to the Shanghai Municipal Council in 1899 by the late Rev. Timothy Richard, the Rev. Dr. F. L. Hawks-Pott and Dr. J. C. Ferguson, who asked the council, on behalf of the Chinese community in the International Settlement, for an Anglo-Chinese School for Boys. The recommendation



Side View of two remarkable Wei Dynasty Pottery Tomb Figures in the Collection of Mr. W. Bos. The Camel stands 30 inches in Height. Both Figures are in dark grey unglazed clay.

EDUCATIONAL NOTES AND INTELLIGENCE

was adopted by the ratopayers in 1900, but it was not until 1904 that the school was finally established. Since then over 4,000 pupils have passed through it, many of whom have risen high in the world and are now nationally well known figures, while it is claimed that firms are only too anxious to take lads into their employ who have studied there. It is interesting to note that Mr. G. S. Foster Kemp, the present headmaster, came to China as assistant headmaster of the school and was present at its opening.

SHANGHAI COLLEGE COUNTRY FAIR: It is not often that a scholastic institution holds a country fair, but that was the latest venture of the Shanghai College during the past month. Centred round the display of agricultural products and implements, there were also a commercial and industrial exhibition, health displays, science demonstrations and lectures, and some amusements. The aim of those responsible for the undertaking was to arouse greater interest in the improvement of agriculture and the demand for native products.

TRINITY COLLEGE OF MUSIC: It was only a year ago that a branch of the Trinity College of Music was formed in Shanghai as a local examination centre, similar to those in existence in many other places in the world. It is now possible for local students of music to take the College's examination, a visiting examiner coming here for the purpose. The examination covers all the usual subjects: theory of music, practical examinations in singing, pianoforte, violin, 'cello and so on. There are also examinations in various grades up to that for the diploma of the institution, so that local teachers can prepare their pupils for all of the various certificates awarded in the case of passes. Last June out of eighteen candidates seven were Chinese and of these six passed with honours. The next examination will be in the theory of music, on December 9, next, and after that it is proposed to hold another about the beginning of June, for which entries will have to be sent in not later than around the end of February, although the date has not yet been fixed.

YEAR'S STUDY IN FAR EAST: The Pomona College of the U.S.A. is embarking upon a scheme to send a number of approved scholars to the Far East for a period of study lasting over a year. The general plan is for the party to travel to the principal countries around the Pacific for short periods of study, ending with a comparatively lengthy stay in Peking, which will close the tour. The party, which consists of ten selected students, men who have done well in the college, will, on arrival in Shanghai after a trip in the south, put in a month's work at the Shanghai College, after which they will go to the University at Nanking, where they will study the activities of the Government. Later they will visit Peking, where they will work in connection with the Peking University, the Yenching University and the Peking Language school. At the time of the despatch of information from the United States, only about one-quarter of the sum required for the trip had been subscribed, and it was desired to raise some of the outstanding balance in the Far East.

PUBLICATIONS RECEIVED

BOOKS:

- West Hartlepool Commercially Considered.
- The Commissioner's Dilemma, by Veronica & Paul King; Health Cranton Ltd., 6 Fleet Lane, London, E. C. 4.
- Handbook on Classification of Piece Goods, by U.S.M. Torresani, Kelly & Walsh, Ltd., Shanghai.
- The International Relations of Manchuria, by C. Walter Young, The University of Chicago Press, Chicago, Ill.
- Arthropods as Intermediate Hosts of Helminths by Maurice C. Hall, The Smithsonian Institution Washington.
- The Gest Chinese Research Library at McGill University, by Berthold Laufer, Field Museum of Natural History, Chicago, Ill.

PERIODICALS:

The Chinese Economic Bulletin—Science—Shipping & Engineering—Discovery—The Far Eastern Review—The Straits Budget—Journal of the Pan-Pacific Research Institution—Bulletin of the Pan-Pacific Union—The China Critic—The Chinese Recorder—Bericht der Naturforschenden Gesellschaft in Hamburg—Ostasiatische Zeitschrift—Man—Henderson's Magazine—Natural History—World Unity—Naturalist—Antiques—Geographical Review—Sinica—The Compress Bookman—American Journal of Science—Museum News—Game & Gun—Pacific World Commerce—The Annals & Magazine of Natural History—The Travel Bulletin—The Metropolitan Library—Inter-Ocean—Tourism—Japan—The Philippine Journal of Science—Extrême-Asie—The Metropolitan Vickers Gazette—The Modern Review—Biological Bulletin of the Marine Biological Laboratory—Everyday Art—Manchuria Monitor—East-West—The Journal of the Society of Chemical Industry, Japan—The Countryman.

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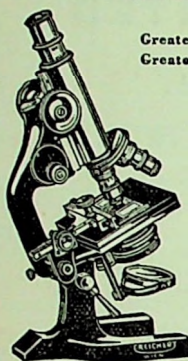
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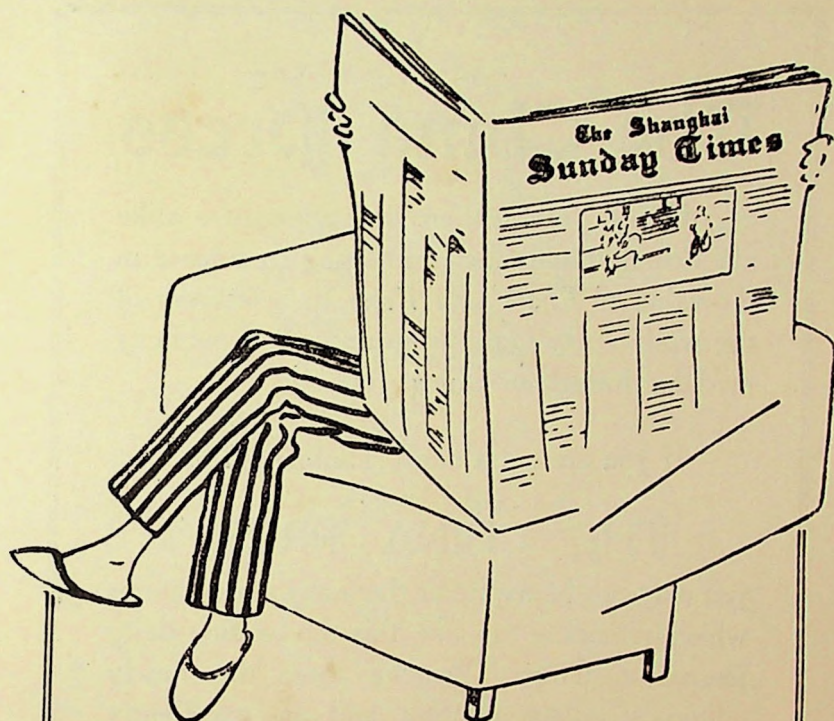
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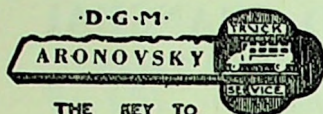
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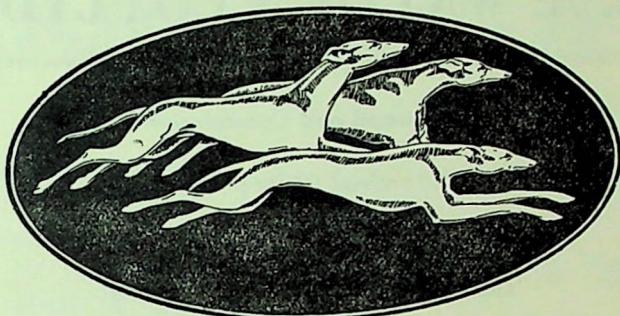
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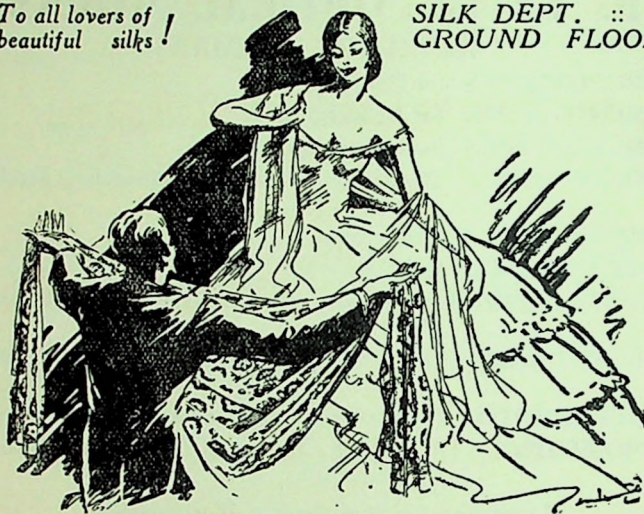
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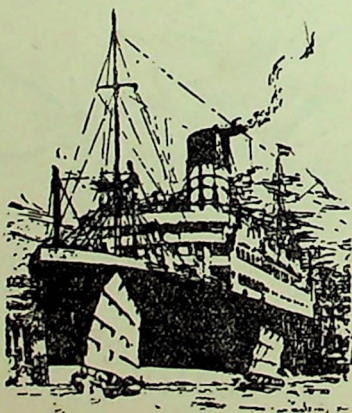
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