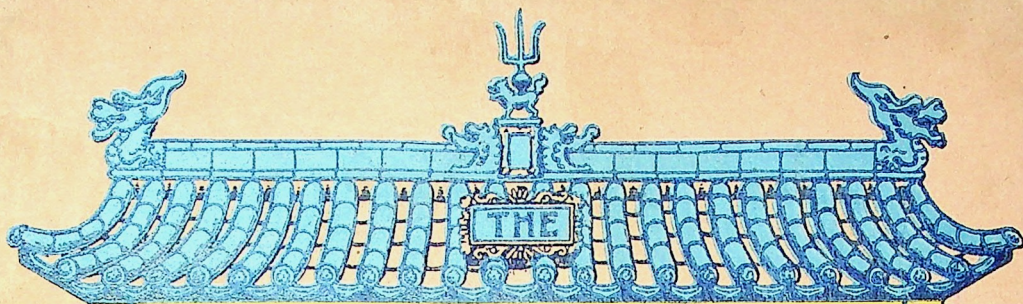
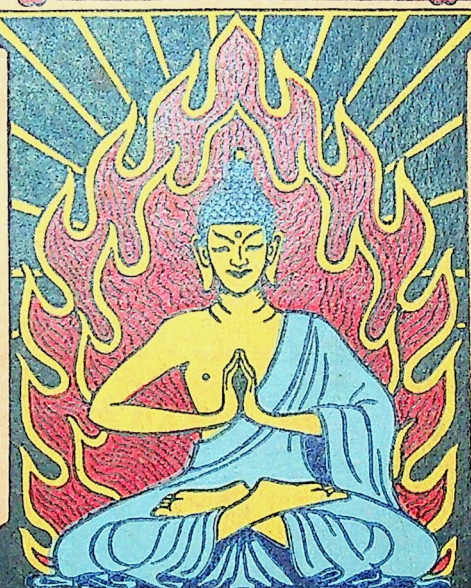




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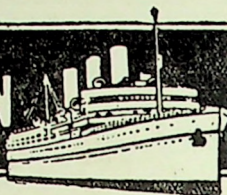
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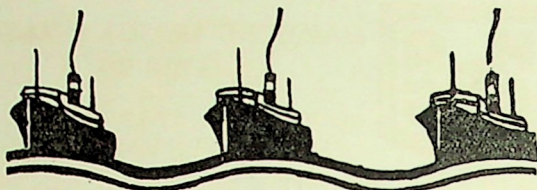
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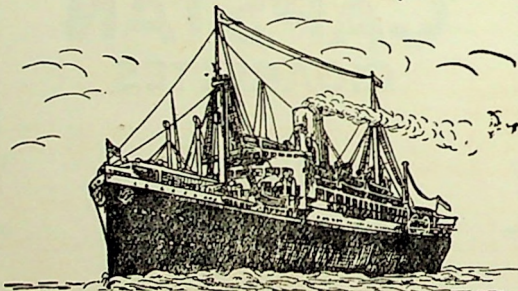
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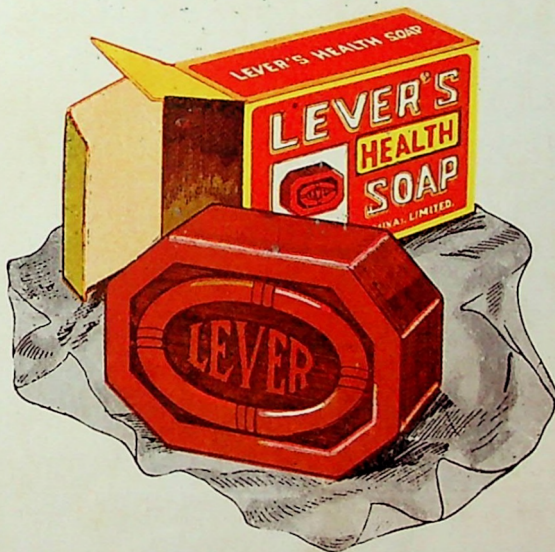
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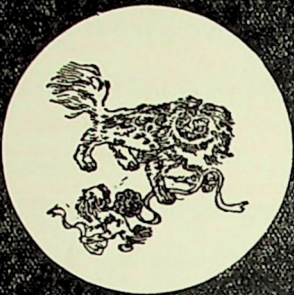
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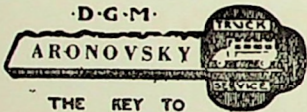
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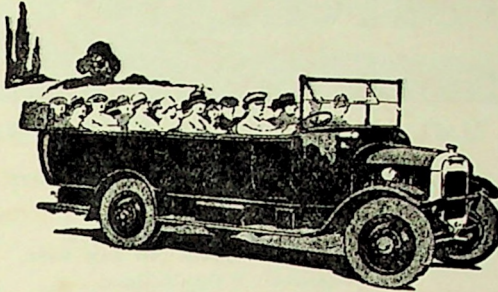
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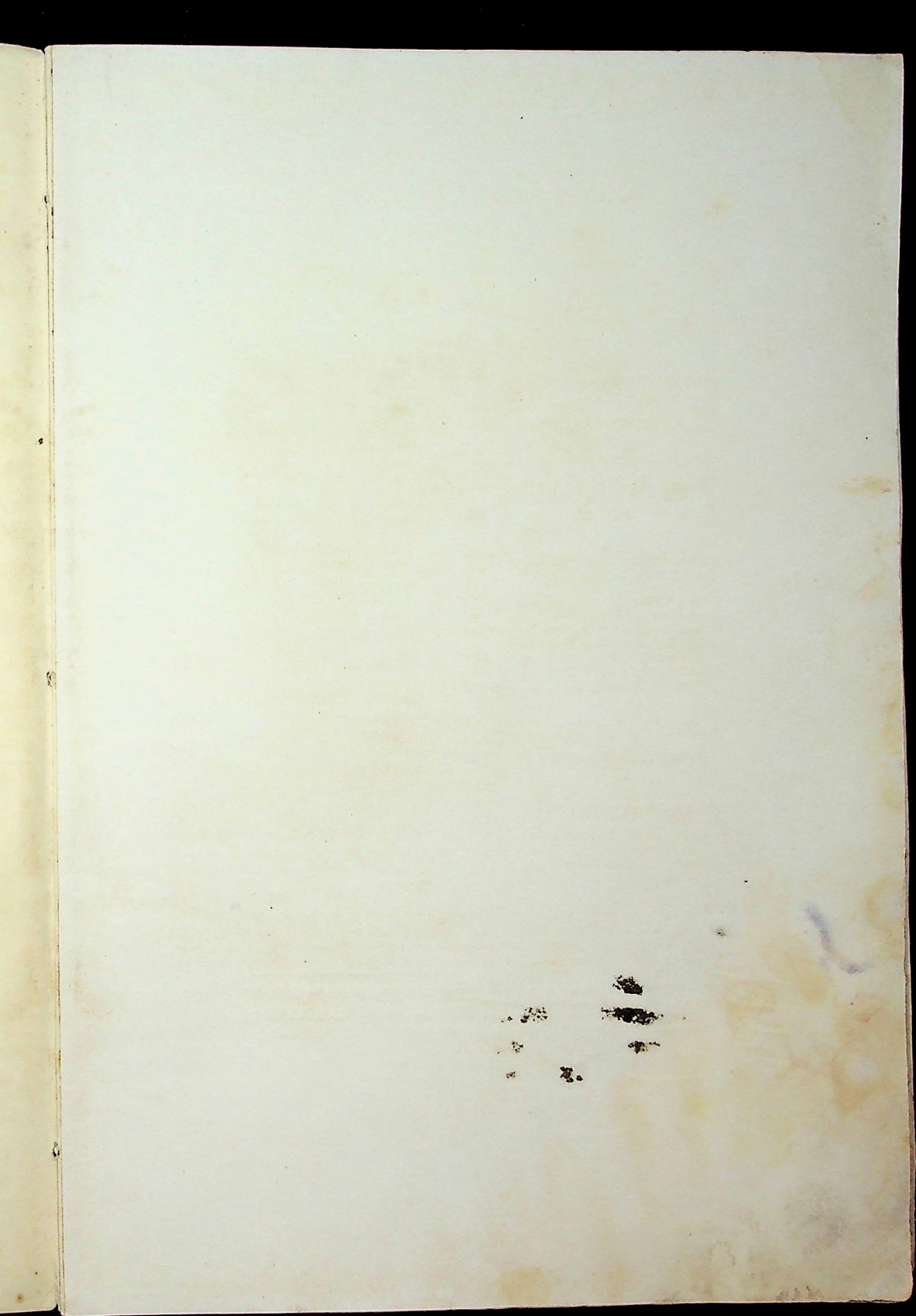
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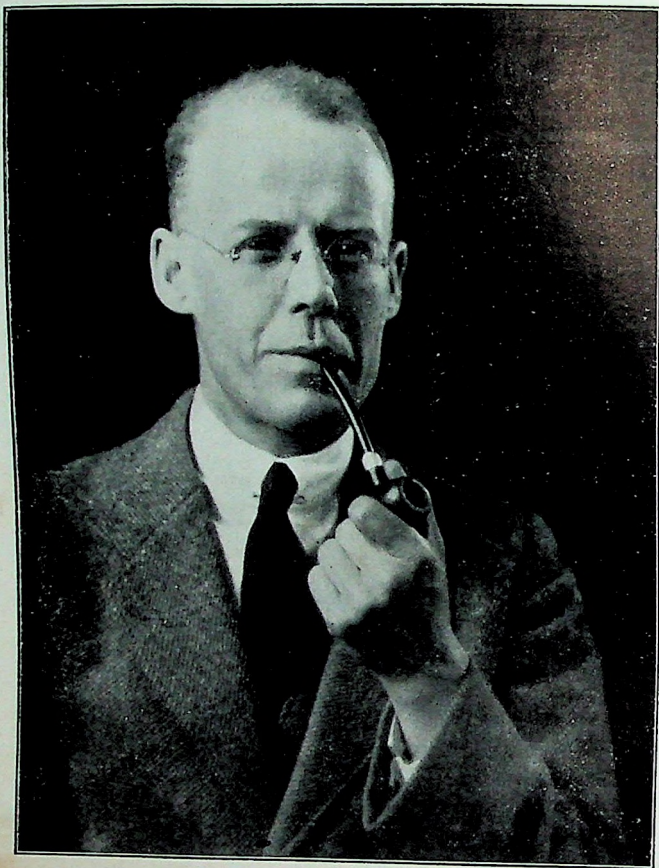


Photo by R. V. Dent

Herbert Chatley, D. Sc. (Lond.), well known Man of Science and Vice-President of the China Society of Science and Arts



VOL. VI

FEBRUARY 1927

No. 2

KNOW CHINA

BY

ARTHUR DE C. SOWERBY

It has always been a source of surprise to the writer that Europeans and Americans living in the Treaty Ports in China, taken as a class, know so little of China. Without casting any aspersions, it is safe to say that the average foreign business man of, say, a city like Shanghai, knows practically nothing of the geography, history (either ancient or modern), literature, art, or natural resources of this great country. According to his particular line of business he may know something of trade conditions, while he may even get to know more than a little of the country's politics, being able to name offhand one or more of the many military leaders and to prognosticate more or less incorrectly the course of events in the next month or so; but that is about where his knowledge ends. He knows nothing of the language; he could give no information as to the number and political shades of the native newspapers in the city in which he lives; while the location of interior cities mentioned in his own newspapers is entirely outside his ken. At best, his knowledge of the interior is limited to the area he covers on his shooting trips.

How this comes about is not clear, unless we may assume that his sole interest is his own business and pastimes, and his one aim to amass a small fortune to enable him to retire to his own native land as soon as possible. What does he care about such things as Chinese folklore and legends, ancient bronzes (unless they can be turned into good hard dollars), the wisdom of the sages, the customs of the inde-

pendent tribes of the central and western highlands, the birds, beasts and fishes of the country, or the whereabouts of this or that great city?

To one who has ever been imbued with a spirit of curiosity, a desire to know all about everything, this apparent indifference on the part of Europeans in China regarding things Chinese is hard to appreciate; but harder still is it to understand the appalling ignorance of many Chinese themselves along the same lines. The latter phase of the subject has been forcibly brought to the notice of the writer during the last few years in his intercourse with members of the younger generation of modern Chinese, and it is harder to assign an adequate reason for it than for the indifference and ignorance of the foreigner in China. Whatever the reasons for this ignorance, however, the fact remains that it exists, and our object here is to call attention to it, and to suggest that, on the one hand, it is one of the main causes contributing to the present day lack of understanding that exists between the Chinese and the Western sojourners in their midst, and, on the other, is largely responsible for the lack of balance and sound judgment shown by the younger generation of Chinese.

China is a great country with a long history behind her. Time after time her people have risen to high states of cultural development. She has produced a great art, a remarkable literature, and, until the revolution of 1911 upset things, a sound political system. She has great natural resources, marvellously rich fauna and flora, scenic glories that are surpassed nowhere in the world. Her people are industrious and, under good government, as good citizens as are to be found anywhere. Surely such a country calls for study on the part of those living within her borders, be they native or foreign? Surely the student of such a country and all she contains and stands for will be greatly rewarded for his pains?

We of the West pride ourselves on knowing our own countries; we pride ourselves on knowing neighbouring countries. We make tours for this very purpose; yet here in China we scarcely stir outside the precincts of the city or settlement that shelters us. It is the bustling tourist on a round-the-world trip who visits Hangchow, Soochow or Peking, and it is the bustling tourist, picking up odd scraps of misinformation here and there, who goes back to America or Europe to tell the world about China.

Let us, then, who live here, Chinese and foreign alike, make it our business to know China, and, knowing China, let us see to it that the rest of the world is made to know her too, for so will the stupid antagonism between yellow and white and the ignorance that breeds strife be dispelled.

EARLY CHINESE SCULPTURE
(From the Peter J. Bahr Collection)



A Lion carved in Marble: T'ang Dynasty



HERBERT CHATLEY, D. SC.

HERBERT CHATLEY, D. SC.

In the last issue of *The China Journal* the intention was expressed of giving a series of short biographies of the various contributors that have helped to make the journal what it has become. Amongst the foremost of these is Dr. Herbert Chatley, whose activities along scientific and other lines are so well known in Shanghai. Dr. Chatley was born in London, the son of Mr. and Mrs. Herbert Chatley, and was educated at Cambridge House Grammar School, the Northern Polytechnic Institute and London University. In 1909 he came to China, where for six years he was Professor of Civil Engineering at the Tangshan Engineering College, after which he occupied the post of District Engineer on the Nanking-Hunan Railway for a year. Since 1916 he has been on the staff of the Whangpoo Conservancy Board, in which institution he has more than once filled the position of Acting Engineer-in-Chief.

Although Dr. Chatley's professional career has been almost entirely along engineering lines, he is a highly qualified physicist and chemist, his numerous papers and technical books on a wide range of subjects from aeronautics to the composition of matter, placing him in the front rank of scientists in China to-day. He has also published papers on Chinese psychology and other related subjects, while his knowledge of the Chinese language and classics only go to show his extraordinary versatility.

When it was proposed to start *The China Journal*, Dr. Chatley expressed his willingness to help, and during the four years of its existence he has constantly contributed to its pages. On the formation of the China Society of Science and Arts he was elected Vice-President for Science, which position he has held ever since.

Besides the degree of Doctor of Science (London), Dr. Chatley is a Member of the Institution of Civil Engineers (Ireland), Associate Member of the Institution of Civil Engineers, Associate Fellow of the Royal Aeronautical Society, Associate of the Institute of Physics, Fellow of the Physical Society of London, Bessemer and Nursey Prizeman of the Society of Engineers, and Telford Prizeman of the Institution of Civil Engineers.

In Shanghai he is President of the Quest Society, is a member of the Council of the North-China Branch of the Royal Asiatic Society, and is Chairman of the Shanghai Benevolent Industrial Institute. He has also served on numerous committees and boards of enquiries concerning the public weal, of which the Traffic Commission (1924-6), appointed by the Shanghai Municipal Council, should be specially mentioned.

thatched hut. He opened the gate and knocked upon the crazy door of the hut which was at once thrown open, and a man came out to greet him. Tso stood under the eaves and made a hasty reverence.

"I am a man from the far north-west," he said, "and my name is Tso Po-t'ao. I am on a journey to the State of Ch'u and have been overtaken by this storm. I know not where to seek a lodging, and I would pray you to allow me to rest here for the night, so that I may fare forth again when daylight comes once more. Will you grant me this favour, Sir?"

On hearing this request the man hurriedly returned Po-t'ao's salutation and asked him to enter the hut, which, as Po-t'ao saw when he was within, contained no furniture at all except a large bed on which was a heap of books. Since his host was thus evidently a scholar, Po-t'ao was about to prostrate himself when the other begged him not to do so, but to wait until a fire had been kindled and he could dry his garments, and then they could talk together. So saying, he lit a fire of dried bamboo sticks and Po-t'ao dried his clothes. The host then prepared a meal of food and wine which he set before his guest, treating him with kindness and liberality. Po-t'ao inquired the other's name.

"Your servant is called Yang Chiao-ai," was the reply. "In my early infancy both my parents died and I live here alone. I was ever devoted to learning and I do not till the soil. To-day, by the luck of Heaven, you have come here from afar and my only shame is that I have so poor an entertainment to offer you. I pray that you will forgive my shortcomings in this matter."

"In that I am blessed with shelter in the midst of yonder storm," replied Po-t'ao, "and that I receive food and wine in addition, I am your debtor to an extent that I shall never forget."

And that night the two lay upon the bed, head to foot and foot to head, and each in turn spoke out the learning that his breast contained, and neither closed his eyes in sleep. Next day at dawn the storm blew as hard as ever, and Yang therefore retained Po-t'ao in his hut and placed before him all the food he had. They swore brotherhood together and Yang kotowed first to Po-t'ao, for the latter was his senior by five years. Thus they dwelt together for three days, and at last the storm died down.

"You, my worthy brother, have talent enough to fit you to become prime minister to a king," said Po-t'ao, "and sufficient resolution to adjust all human affairs. Do you not intend to register your name as a prospective official? It would be a pity indeed were you to grow old among the forests and the streams."

"It is not because I am unwilling to hold office," was the answer. "I have never had any opportunity to rise."

"But," said Po-t'ao, "this ruler of Ch'u is a man of upright character who is now begging scholars to enter his service. If such is your intention, why do you not journey to him now with me?"

"I ask nothing better than to obey you, Sir," replied Yang Chiao-ai, and, putting together a few cash, he left his hut of reeds and the two set forth together with their faces towards the south. But, after they had journeyed for two days, the blizzard swept down upon them once more,

and they stayed for shelter in an inn until their stock of cash was exhausted. Then, carrying their single bundle alternately, they started once more through the storm which ceased not at all, the wind blowing harder and ever harder. At last the sleet turned to snow alone and fell all day.

The bitter wind drives down the sleet,
And colder grows the whirling snow.
Like clouds of willow-catkins in the spring it falls;
Like down from off the breast of the wild swan it drives.
In the void, round and round eddy the flakes,
Swirling this way and that, as if in combat fierce.
As earth is hidden and heaven blotted out,
The hue of the snow seems to change now red, now yellow, now black.
And poets who seek for plum-blossom* haste back to their homes,
While travellers caught in the storm are like to be frozen to death.

The two came at length to Ch'i Yang where their way joined a road through the mountains of Liang. There they met a charcoal-burner who said, "This road has no habitation upon it for a hundred *li* and more. It is a wild and mountainous region which is before you, where tigers and packs of wolves roam abroad. You will be well advised not to go further."

Po-t'ao and his friend consulted together.

"The old saying has it that in life and death all things are settled by Heaven's decree," said Yang. "Since we have come thus far, we had better go on without regret."

So on they went for one day more, and at night found shelter in an ancient grave. But their clothes were thin, and the bitter wind cut them to the very bones. Next day the snow fell thicker than ever, and soon lay fully a foot deep over all the mountains. The cold was more than Po-t'ao could bear.

"There is no habitation of man in front of us for the next hundred *li*," he said. "Our stock of food will soon be at an end, and we are ill clad to resist the cold. If one of us goes on alone to Ch'u, he may arrive there; but if both of us go on we will both either freeze or starve to death. We shall thus perish like the grass on the hillside and no one will look after our bodies. What profit will there be in that? I will therefore now take off my clothes and will give them to you to wear over your own, my worthy brother, and you can take all the food with you likewise. Push on with all your strength and resolution, for I am indeed unable to move further. Better that I die in this place, and you can then go on and see the king of Ch'u, who will certainly give you employment in the

*The plum-blossom is traditionally the first flower of the year to open in China, frequently appearing while the snow is still upon the ground. It has thus always proved inspiring to Chinese poets, and the name of one in particular, the famous Meng Hao-jan of the T'ang dynasty, is especially connected with this flower. He is generally portrayed as riding on an ass, led by an attendant, over a snow-clad scene, while the plum trees bloom in the back-ground.

affairs of state. Then you can come again to this place and find my body and bury it. The delay will make no matter."

"What reason is there in such a plan?" cried Chiao-ai. "We two, though not born of the same parents, have an affection for one another which surpasses that of real brothers. How can I go on alone in order to obtain advancement?" Thus he refused, and, supporting his friend, struggled on with him.

After another ten li, Po-t'ao said, "The snow-storm is more severe than ever; I am unable to move further. Let us find a resting place by the wayside."

They saw, hard by, an old hollow mulberry tree which afforded some slight shelter from the storm; but within the hollow there was room only for one man. Chiao-ai helped Po-t'ao inside, and Po-t'ao begged him to strike a spark with his flint and steel and kindle a fire of dry sticks to warm them somewhat. This he did, but when he returned after his quest for fuel, he found Po-t'ao stripped naked and all his clothes lying in a heap on the ground.

"What is this, my brother?" asked Chiao-ai in alarm.

"There is no other course," was the answer. "Do not spoil your own chance, but put on my clothes over your own, and go forward with the food. As for me, I will wait here for death."

"No, no!" cried Chiao-ai, embracing his friend and weeping bitterly. "Let us rather both die together, for how can we be parted?"

"If we both die here of cold and hunger," replied Po-t'ao, "our bones will bleach, and who will bury them?"

"True," answered Chiao-ai, "but if only one is to go on, let me be the one to remain. Put on my clothes; do you take the food and walk on, and I will die here."

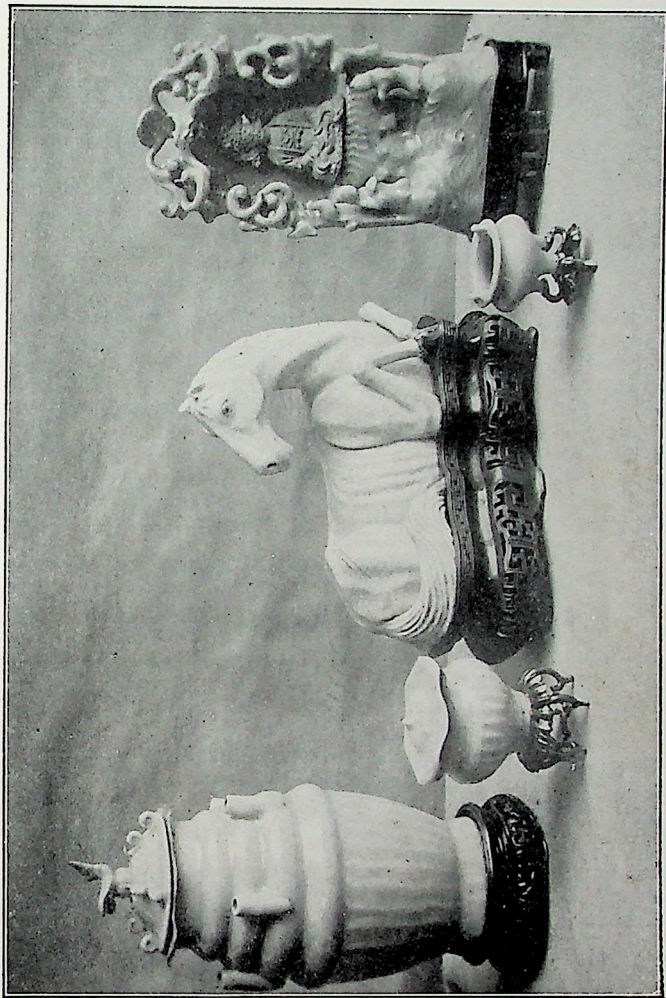
"I have ever suffered from sickness," said the other, "while you are younger and much stronger than I. Moreover my learning is not equal to yours, and I am therefore less fitted than you to survive. When you meet the king of Ch'u, he will certainly give you a post of importance. My death will matter little, so delay no longer but hurry away!"

"This day you are dying of hunger in a hollow mulberry tree," wailed Chiao-ai, "and it is I alone who benefit. That stamps me as one without virtue. I cannot do this thing!"

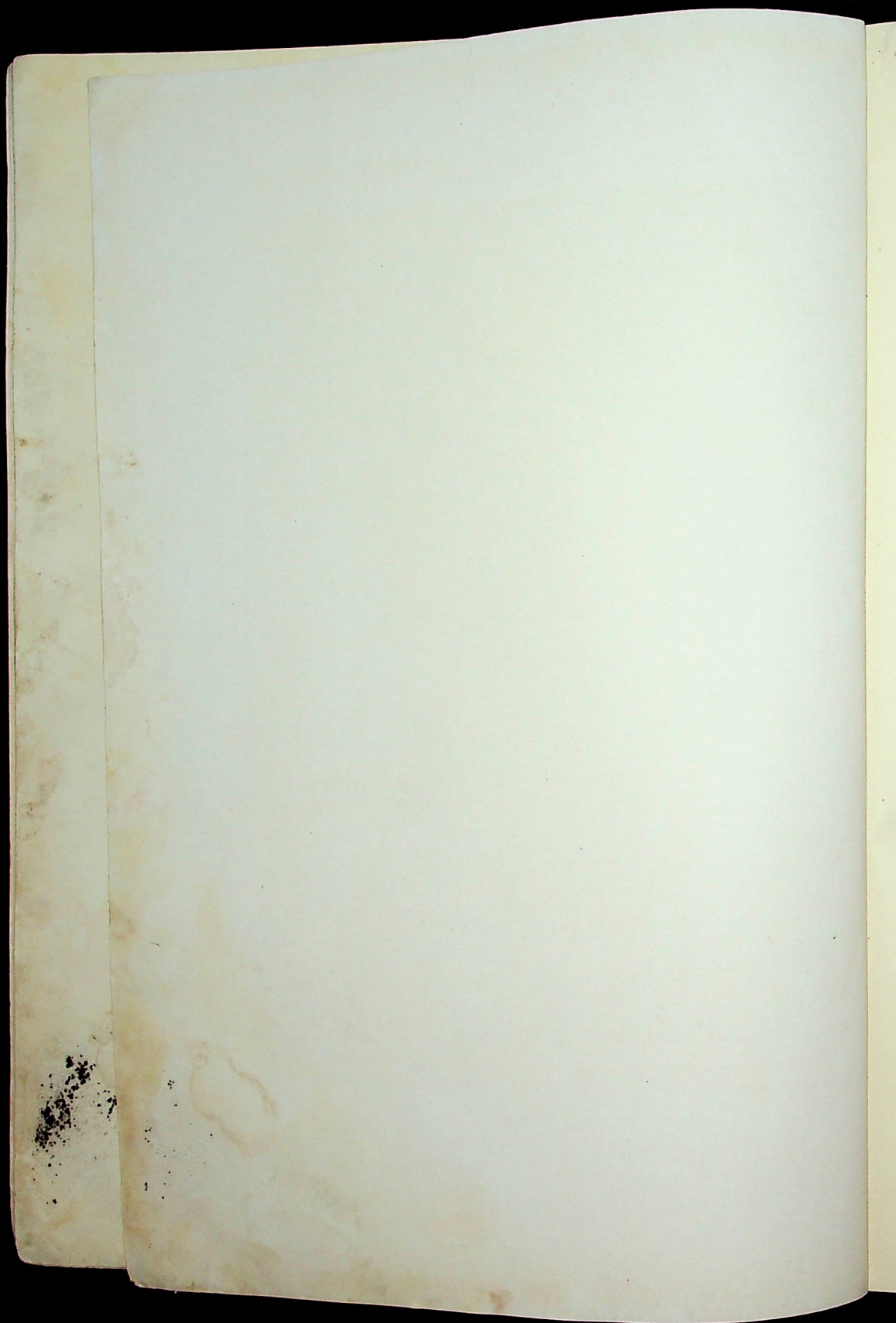
"Since I entered your hut on that night, after I had left the Mountains of Piled Rocks," replied Po-t'ao, "I have regarded you as an old and tried friend. I know moreover that your learning is of no common order. I therefore beseech you to go forward. That I was caught in the storm that night was a sign of heaven's will that my end was near. If you stay here and die with me, it will be imputed to me as a crime."

So saying, Po-t'ao made as if to throw himself into the swollen river that flowed before them, but Chiao-ai embraced him, weeping and attempting to wrap the clothes again round him, and thrust him back into the hollow of the tree. Po-t'ao cast him off, and again Chiao-ai tried to protect him, but as he strove, he saw a change come over his friend's body; he saw that Po-t'ao's arms and legs became white and stiffened, and that he could no longer speak. Po-t'ao motioned with his hand as

CHINESE PORCELAIN
(From the Chun Wing Kee Collection)



Lung Chuen Yao, or Light Celadon ware: Sung Dynasty, 960-1280 A.D.



if once more to bid him depart, and Chiao-ai for the last time attempted to envelop his friend in the garments. But the cold had pierced his marrow, his hands and feet were frozen, and his breathing had almost ceased.

"If I stay here, too," thought Chiao-ai, "I shall undoubtedly die also, and, when I am dead, who will bury my brother?" So he knelt down in the snow and kotowed, weeping, to the other.

"Your virtueless younger brother will leave you!" he cried. "I pray that your spirit will protect me; and if I obtain even a small post, I will bury your body with all pomp."

Po-t'ao inclined his head as if in reply, and a moment afterwards breathed his last. Chiao-ai then put on the other's clothes and took the food. He cast one last look upon his friend's body and left, weeping bitterly.

A later poet has thus immortalized the death of Po-t'ao in the hollow of the tree:—

Deep lies the snow upon the mountain track
Whereon two comrades wend their bitter way.
Paltry the stock of food within their pack,
Doubled the pains of travel, day on day.
If both divide the food, then both must die;
If all is given to one, he may survive.
If both do starve, what profit comes thereby?
One saved, the other's funeral may contrive.
Thus Tso gives up his life, a hero brave,
His friend's career and life alike to save.

(To be continued)

THE PHILOSOPHY OF CHUANG-TZE AN INTERPRETATION, ILLUSTRATION AND CRITICISM.

BY

CHANG HAO-CH'UN

張 鶴 羣

(Soochow University, Soochow)

This article is intended to serve a double purpose. Primarily, it is itself an appeal to the lovers of China and her literature for appreciation to be given to the thought system of Chuang-tze, one of the great philosophers of ancient China. Further, it aims at helping those who have already some appreciation of this subject towards a clearer understanding of this system, which, as generally admitted, is an obscure one, and, just for this obscurity, has been mystified by the amateurish translators.

Biographical reference to Chuang-tze is omitted because the dates of his birth and death, his place of residence, and his career are still obscure and disputed questions. It is, furthermore, certain that other hands have added to the complete works of Chuang-tze, but textual criticism is also out of place here. I shall attempt only to make a clear interpretation of his chief idea and system of thought.

For the sake of convenience in interpretation, this paper is divided into three main headings: (1) his theory of self-transformation, (2) his ideal of life, and (3) his doctrine of relativity. His political and social philosophy should come under a fourth heading, but it is not intended to deal with this here.

I. CHUANG-TZE'S THEORY OF SELF-TRANSFORMATION.

As to the manner in which the immense variety of living forms around us have come into their present state, two different and antagonistic answers have been made. One is that they came by special creation which contends that all the living forms which now exist, or ever have existed, have been introduced into the world by separate, distinct and unconnected actions, each species being fixed and genetically unrelated. The other is that they came by evolution. It maintains that all forms of life have descended from a common ancestry, species merging one into another almost by indistinguishable differences. It is to the latter type of answer that the theory of self-transformation of Chuang-tze likely belongs.

This theory of Chuang-tze begins with the repudiation of the notion of a final cause just as Darwin in formulating his evolutionary theory had nothing to do with God. "If," Chuang-tze said, "there is something prior to the universe, is it itself a thing? I dare say that that which has made the universe a thing must be not a thing, for this casual thing, being itself a thing, cannot have existed prior to all other things; but there must still be something else prior to it. And this—there must still be something else—can be indefinitely extended back. Hence the argument for a final cause cannot hold good because it necessarily leads us to an endless regress."* It is for the reason that the final cause can never be attained that Chuang-tze skeptically declared: "The ten thousand changes ever go on, and no one can know what has caused them. How can one know where it will end and where it has begun?" "Is there a final cause?" is in fact an impending question. We have no sufficient reason to deny it, nor valid proof to affirm it. It is a regulative principle for human thinking, as Kant would say.

How then has the world come to its present state, if there is not a all-inclusive purpose or final cause? It is by self-transformation. The different living forms that assume positions in the present world owe their present being to a slow, gradual and spontaneous process of evolution. "The life of all animate things," says Chuang-tze, "is like the galloping of a horse, changing and moving at every moment. What do they do? And what do they not do? They will naturally transform

*Cp. H. G. Giles' Translation "Chuang-tzu, Mystic, Moralist and Social Reformer," p. 291.

themselves.”* This idea has been elsewhere more definitely stated thus: “All living things are species which develop one into another through the process of variation in forms.”†

This idea seems to be not merely a speculative dogma, but based to some extent on observation. Chuang-tze said: “All species contain the *ki* or germs. The germs when in water became *kueh* which is a kind of minute thing, as tiny as the cross section of a thread of silk; hence the name. In a place between water and land, they became lichen. On the land they became *ling-shih*. Reaching fertile soil, the *ling-shih* became *wu-tsuoh*, the roots of which became *chi-tsao* while the leaves became *hu-tieh* (butterfly) or *hsu*. The *hu-tieh* later changed into an insect, born in the chimney corner and having the appearance of newly grown skin. Its name is *chu-tuh*. After a thousand days, the *chu-tuh* became a bird called *kan-yu-kuh*, the seriva of which became *sze-mi*. The *sze-mi* became a wine fly, from which came the *yi-lu*. *Huang-kuang* was produced from *kiu-yin*. Mosquitoes came from decayed *kuan*. *Yang-chi*, paired with *puh-sen-kin-chuh*, produce *ching-ming*, which produce *cheng*, which produce the horse, which again produce man.”‡

This fallacious story clearly displays a dim, though not correct, idea of transformation. Although the names of the animals and plants can no longer be identified with the things themselves on account of our ignorance of the biological terminology of that time, yet that the passage quoted above contains an idea of self-transformation is beyond doubt. To what extent this hypothesis is based on scientific data we cannot be sure. Dr. Hu Shih attempts to show by numerous quotations that Chuang-tze conceived of adaptation as the cause of self-transformation.§ But this is merely a distortion, for Chuang-tze has never taken these quotations, as related in the passages quoted above, as containing the idea of evolution. Let me give, with much reluctance, some quotations which Hu Shih has used, in order for the reader to consider this idea for himself. Chuang-tze said: “If a man sleeps in a damp place he gets lumbago and dies. But how about an eel? Living up in a tree, a man would tremble with fear. But how about the monkey? Which of these three, the man, the eel, or the monkey, has the right habit? Again, men feed on meat, deer on grass, centipedes on snakes, owls and crows on mice. Which of the four knows the right taste?”¶ “*Chi-ki* and *Hua-liu* (horses) can travel a thousand *li* in a day, but they can not catch a rat as a wild cat can. The owl can catch fleas and see the tip of a hair at night; but if it comes out in the day-light it will not see even a mountain. This is because different situations require different faculties.”** Indeed these passages contain the idea

*Cp. Id. p. 209.

†Cp. Id. p. 365.

‡Cp. Id. p. 228.

§See Dr. Hu Shih, “The Logical Method in Ancient China,” Pt. IV., Chap. I, pp. 134-139, See also his “History of Chinese Philosophy,” Vol. I, pp. 259-265.

¶Cp. Giles' Translation, p. 27.

**Cp. Id. p. 207.

of adaptation. But whether the adaptation is responsible for the transformation, it is hard for me to ascertain, for Chuang-tze did not point out definitely the relation between these two processes.

The most profound defect of Chuang-tze's theory of evolution lies, however, not in not having pointed out the definite relation between adaptation and transformation, but in that the theory was unfortunately mutilated by his metempsychosical conception of change. Following the statement: "All things are species that develop one into another through the process of variation in forms," he proceeded to say that "the beginning and ending of the process are like those of a perfect ring, incapable of being definitely located."* Again he said: "Man goes back into the germs. All animate things have come from the germs and will return to the germs." For this reason, the theory of self-transformation of Chuang-tze is not to be compared with the evolution theory in its modern sense. "We think of evolution going on in mankind, evolution chequered by involution, but on the whole progressive evolution."† According to the view of Chuang-tze, however, evolution would never be possible at all. The process began with the germs and culminate in man, but retrogressing from man to the germs. The metempsychosical conception of change of such nature is not peculiar to Chuang-tze. In both the ancient Chinese and Hindu philosophies we find it is a commonplace thought. Buddhism teaches this idea, yet it concerns itself only with the soul. Long before Chuang-tze, Loa-tze had also said that "all things come from being, being from non-being, and all things will return to non-being."‡ I do not know on what ground Dr. Hu Shih should say that Chuang-tze's conception of change is an evolution theory. If we say this conception is an evolution theory, we are simply claiming for Chuang-tze the honour of priority in discovering this theory, which has hitherto been generally regarded as the discovery of Charles Darwin. But this claim is equally as absurd as saying that the Greek philosopher Anaximander (about 570 B.C.) discovered the theory first, for this philosopher had said before Chuang-tze: "Living things sprang from the moist element evaporated by the sun. Man sprang from an animal, in fact, from a fish, which at first he resembled."‡

This conception of universal change had a profound influence in shaping the view of life of Chuang-tze. It led him to conceive life as metempsychosistic. "Life follows upon death. Death is in turn the beginning of life. Who can know when the end is reached? The life of man results from the convergence of the vital fluid *chi*. Its convergence is life; its dispersion, death. If, then, life and death are but consecutive states, what should I complain of? All are the same. What we love is vital animation; what we hate is bodily corruption. But corruption will in its turn become animation, and animation once more become corruption. So the world is permeated by only a single vital fluid."

*Cp. Id. p. 365.

†J. A. Thomson, "The Outline of Science," Vol. I, pp. 56-57.

‡Charles M. Bakewell, "Source Book in Ancient Philosophy," p. 6.

THE PHILOSOPHY OF CHUANG-TZE

From the observation of the universal change, moreover, Chuang-tze derived his conception of *tao*, the search of which constituted the central problem of all Chinese classical philosophers. Both Lao-tze and Confucius talked about *tao*. Confucius said in his *Analects* that "the heaven says nothing, but the four seasons pursue their course and all things are continually produced."* By *tao* he simply meant *yi* or change, hence he used these two terms interchangeably. So in the Great Appendix of the Book of Change, he said that "the successive movement of *ying* and *yang* is called *tao*."† *Tao*, according to him, is a great spontaneous, unceasing stream of life in the universe. He made no demarcation between nature and humanity, but in what he called "all things" both nature and human art and civilization are included; nay, "the art of nature can be even replaced by human art," and depends upon it for its realization. Thus human art is in one sense natural.

To Lao-tze *tao* meant the same thing, that is spontaneous life in the universe. He said: "*Tao* always does nothing but there is nothing that is left undone." By exalting the non-active state of nature, he did not, however, include in *tao* human art and civilization. He idealized the state of nature as all-potent and all-sufficient, and attributed all evils to the state of human civilization. But *tao*, as he conceived it, is still a way, a way of individual life, social contact, of public activity and government, or in a word, a way of ordering and bettering the world.

Chuang-tze, erudite in the teaching of Lao-tze, went much further than his predecessor. According to him, *tao* was no longer a way, but became merely a cosmic reason. He excluded from it, as did Lao-tze, human art, the possible existence of which he even denied. If there is to be human art, it is rather to imitate nature than to modify it. And since the function of human art is but imitation, it becomes, consequently, insignificant and useless. This idea is contrary to the modern belief in human potentiality.

What *tao* actually connotes it is very hard to define. It means the totality of the spontaneity of all things in the universe. All creatures are born in *tao* like fish in water, for it permeates everything. The following story will make this idea clearer. "Tung-kuo-tze asked Chuang-tze, 'Where is what you call *tao*?' 'It is omnipresent,' replied Chuang-tze. 'Tell me one place at any rate where it is.' 'It is in an ant.' 'Why go so low down?' 'It is in a tare.' 'Still lower; objected Tung-kuo. 'It is in a potsherd.' 'Worse still!' 'It is in the ordure,' Chuang-tze finally said." Briefly, *tao* is identified with nature in the sense of spontaneity versus all that is human and artificial. It sounds very like the Spinozistic conception of God. "The difference between these two philosophers is that what Spinoza considered as necessity and mechanism, Chuang-tze considered as spontaneity and freedom. It may be due to this difference that Chuang-tze saw only the good aspect of human nature

*Confucius' *Analects*, Chap. XVII, Sec. 19.

†"Yi-King," tr. by James Legge, London, 1882, Appendix III, Sec. I, Chap. 24.

‡Giles' Translation, pp. 285-286.

somewhat like Rousseau, while Spinoza saw its bad aspect somewhat like Hobbes."*

II. CHUANG-TZE'S CONCEPTION OF LIFE.

The modern German philosopher Rudolf Eucken says: "For the life of man is inextricably bound up with the life of the universe: he must ascertain the position he holds in it, regulate his activities with reference to it, and forbear to insist on any happiness which contradicts the truth of things and the truth of his own nature."† What position did Chuang-tze ascertain that he held in the universe? What happiness in accordance with the truth of things and the truth of his own nature did he mean to live by? An inquiry into these questions will reveal the life conception of Chuang-tze.

Most briefly stated, his life ideal was this:—Life is forever destined. There is no difference between longevity and shortness of life, life and death, or misfortune and blessing; but, just as he, as we shall see, sought in his logical theory to reconcile the contraries by referring them to a higher unity, he identified these by committing them alike to fate. According to this view, everything in human life is determined and controlled by nature, so all-powerful and all-pervasive, as Chuang-tze conceived it, that there seems to be no room for human effort and human will.

The basal principle upon which this idea depends is his conception of universal change. "The ten thousand changes are ever going on, but no one knows what has caused them. How can one know where it has begun and where it will end? There is nothing left for us to do but to wait."‡ This word "wait" is important, for by it he means that man should live a life as primitive and instinctive as possible, and should not contend or go astray from *tao*, the all-sufficient process of nature, which, as an immutable law, governs the multitude. In the book entitled the Great Master, a man named Tze-yu when asked in sickness whether he disliked it, answered: "Long, long have all beings found it in vain to fight against nature. What then should I dislike?"§ Another fallacious argument was put forth in the same book by Tze-lai, who said: "A son must go whithersoever his parents bid him. Nature to men is like parents to children. If she hastens my end and I demur then I am disobedient, for she does me no wrong. This great one gave me this form, enabled me to toil in my manhood, gave me repose in my declining age, and is going to provide rest for me in death." "Suppose the master blacksmith," Tze-lai proceeded in a fable, "were melting metal and the metal should dance and sing: 'I am going to be an Excalibur' the master blacksmith would surely think that metal an uncanny thing. Likewise, if a creature which had assumed the form of a man should claim 'I am a

*Fung Yu-lan, "A Comparative Study of Life Ideal," The Commercial Press, Shanghai, Chap. II, p. 16.

†Rudolf Eucken, "The Meaning and Value of Life," tr. by Lucy Judge Gibson and W. Boyce Gibson.

‡Cp. Giles' Translation, p. 257.

§Cp. Id. p. 81.

THE PHILOSOPHY OF CHUANG-TZE

man! I am a man!' the Creator of change would surely regard him as uncanny, too. Now considering the universe as a great furnace and the Creator of change as the master blacksmith, whither shall I be unwilling to go? "*

Thus conceiving nature, Chuang-tze's view of life naturally tends to be fatalistic. Life is a trifle, unimportant and worth little as compared with the all-sufficient and omnipotent nature. There is change in nature, but the process of change itself is the absolute law governing the multitude. All human activities are conditioned by this law; there is no freedom for will, or, in short, life is destined. "Life and death," Confucius is made to say, "existence and non-existence, success and nonsuccess, poverty and wealth, virtue and vice, infamy and reputation, hunger and thirst, warmth and cold—all these revolve upon the wheel of Destiny."† The concluding lines of Book VI follow: "I ever wonder who could have brought me to this state of extreme poverty, but I cannot know. My parents would hardly wish me to be poor. Heaven covers all and earth supports all equally. How could they make me particularly poor? I ever seek to know who it is but in vain. Surely then it is Fate that has brought me to this condition."‡ This same view Chuang-tze held about life and death. "The coming of life cannot be rejected and the going out cannot be stopped." "Life and death belong to destiny as the sequence of day and night to nature." Destiny is so powerful that no creatures can escape or fight against it. Any human attempt at conquering it means running a great risk of peril. This idea is contrary to the modern faith in the conquering of nature as an important factor of the progress of civilization.

What, then, is exactly the best method of life as Chuang-tze suggested? "The method of life," Lao-tze is made to say, "consists in being able to preserve the unity of the mind, to lose nothing, to know good and evil without conscious will, to stop, to be satisfied with what is enough, to leave others alone and to attend to one's self, to be without cares and without knowledge—to be in fact a child. A child will cry all day without getting hoarse, will keep its fist tightly closed without the hands becoming cramped, and will gaze all day long without the eyes becoming dimmed. This is so because the child does these things from its native disposition or natural virtue, not from conscious will. The child moves, but does not know whither; it sits, but does not know why. It is not conscious of anything, but freely adapts itself to the suggestions of the environment. This is the art of life."§ Just as his social philosophy teaches that the *summum bonum* can be achieved by eliminating civilization and returning to the state of primitive man, so individual cultivation should eliminate intellect and return to the state of childhood. This state is one of primitive, spontaneous and instinctive life. Here happiness may be sought.

So the ideal man of Chuang-tze is the man who "slept without dreaming, and awaked without anxiety. He ate without discrimination and breathed deep breaths. He did not know how to love life or how to hate death. Living, he experienced no elation; dying, he offered no resist-

*Cp. Id. p. 82.

†Cp. Id. p. 64.

‡Cp. Id. p. 90.

§Cp. Id. p. 300.

ance; unconsciously he came, unconsciously he went; that is all. He forgot the past and sought no information about the future. He received with delight anything that came to him, and left without consciousness anything that he did not want. In short he did not let the intellect substitute itself for the instinct, nor did he let humanity help nature."*

This state in which Chuang-tze's ideal man should live is in fact a world of intuition, of pure experience, of taking things at their face value or seeing things in their whole. "At first, they did not know there were things. This is the most perfect knowledge. . . . Next, they knew that there were things, but they did not make distinctions between them. Next, they did make distinctions, but they did not yet pass judgment upon them. When judgments were passed, the whole was destroyed. With the destruction of the whole, individual bias at once arose. That there are construction and destruction is like the fact that one plays the lute; that there are no construction and destruction is like the fact that one does not play the lute."†

In this state of pure experience there will no longer be distinction between nature and humanity, the subject and object, or the "me" and the "non-me." One would only feel an unbroken flux of experience, feel the union of the individual with the whole, accompanied with peace, safety, freedom and indefiniteness. "Men consider the attainment of human form as the source of joy, but the human form is only one of the countless forms in the universe. If one identifies his self with the universe, he will undergo all the transitions and attain all the forms, with only the infinite and eternity to look forward to. What an incomparable bliss is that! The supreme man therefore makes excursion into that which can never be lost, but endures always."‡ "Above he roams in company with the Creator, below he consorts with those who are beyond the pale of life and death, and deny the reality of beginning and ending."

(To be continued)

FLOWERS OF THE NEW YEAR

Blossoms for the New Year,
Twisting branches heavy bending,
Rubric, saffron, crimson, purple,
Painted shades from Gold Cathay
Pinnate stalks in waving graces
Falling from the red wood jar—
Petaled broideries for sale
As the crowd surged by.

A coal cart stopped. A sooted face
Of torpid bronze
Was lifted by the window ledge
Dreamed back to a low mud house,
When Ching Ming sunshine
Brought the apricot and peach
By the wall, where all lay buried.
Then flowers were blooming free.
Still the crowd surged by.

ROBERT MERRILL BARTLETT.

*Cp. Id. p. 73.

†Cp. Id. p. 21.

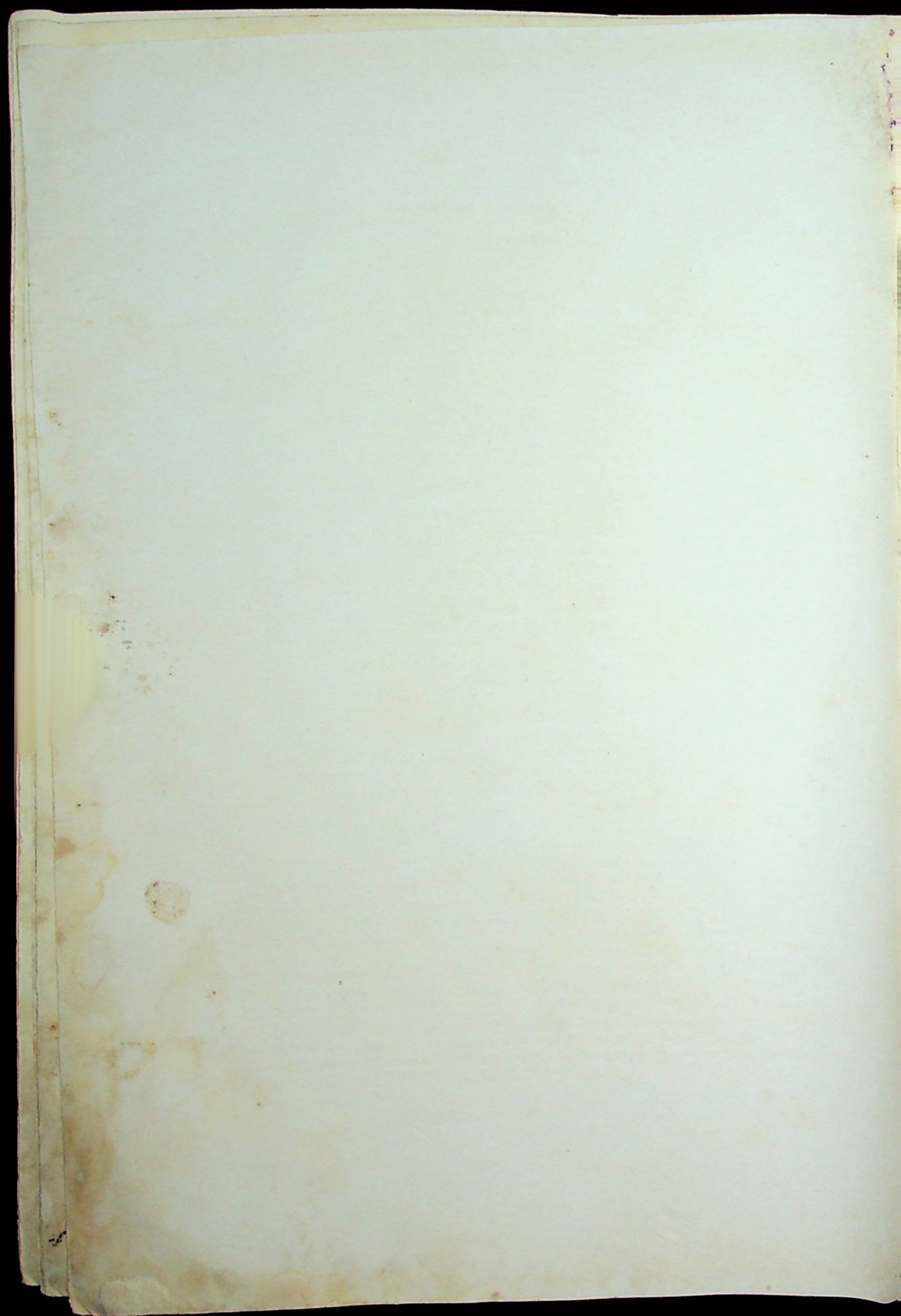
‡Cp. Id. pp. 75-76.

PAGODAS OF CHINA



Photo by B. W. Gale

The Pagoda at Ping-hu, or Bingwoo, well-known to Shanghai Residents who are in the Habit of visiting Chapu and Haiee in their House Boats



THE SPIRIT OF YANG KWEI-FEI SPEAKS TO MING HUANG

Yang Kwei-fei was the disastrously lovely and evil favourite of T'ang Ming Huang. Her death was demanded by the people and Ming Huang sacrificed her to save himself and the Dynasty.

Ah, Son of Heaven,
My lord and my lover,
The glory is over,
The love that was given
Is changed into weeping.
Eyes stare unsleeping
Through the long night.
How is he broken,
Bright Son of Heaven !
Whence came such might ?
To whom was it given,
And by what token ?

My love and my lord
Himself gave the word.
They took all my beauty
And with one silken cord
(It was my lord's duty)
They turned it to dust ;
All for the lust
Of the vile and the low.
O Son of Heaven,
O my loved lord,
It was not well given,
That dutiful word
Which bade me go.

O my great lord
Why didst thou shrink ?
We stood, thou and I,
Hand in hand on the brink ;
But I had to die,
And die all alone,
Because of thy word.
It was not well done.
Now are we lonely,
Both thou and I,
Because there lacked only
Courage to die.
That one swift, weak hour,
How great was its power !

Too great to be spoken !
Thy life now lies broken
And my brief, sharp pain
Of dying was vain.

What could they give thee
Once I had left thee ?
Poor simple lover !
They let thee live
But they have bereft thee
All now is over.
Life without me
What is it to thee
But bitterness ?
Unless—unless
Thou couldst forget !
Thou canst never forget.

Live, my lord, live,
If life still be dear.
My love can forgive.
See, I wait for you here ;
And soon on a day
Or one quiet night
Again Yang Kwei-rei
Will bring thee delight
With the old beloved dances
And the old scent of flowers,
The wine-cups and glances
That Death but enhances.
And the flight of the hours
Will not grieve thee or me
For love will be ours
Eternally.

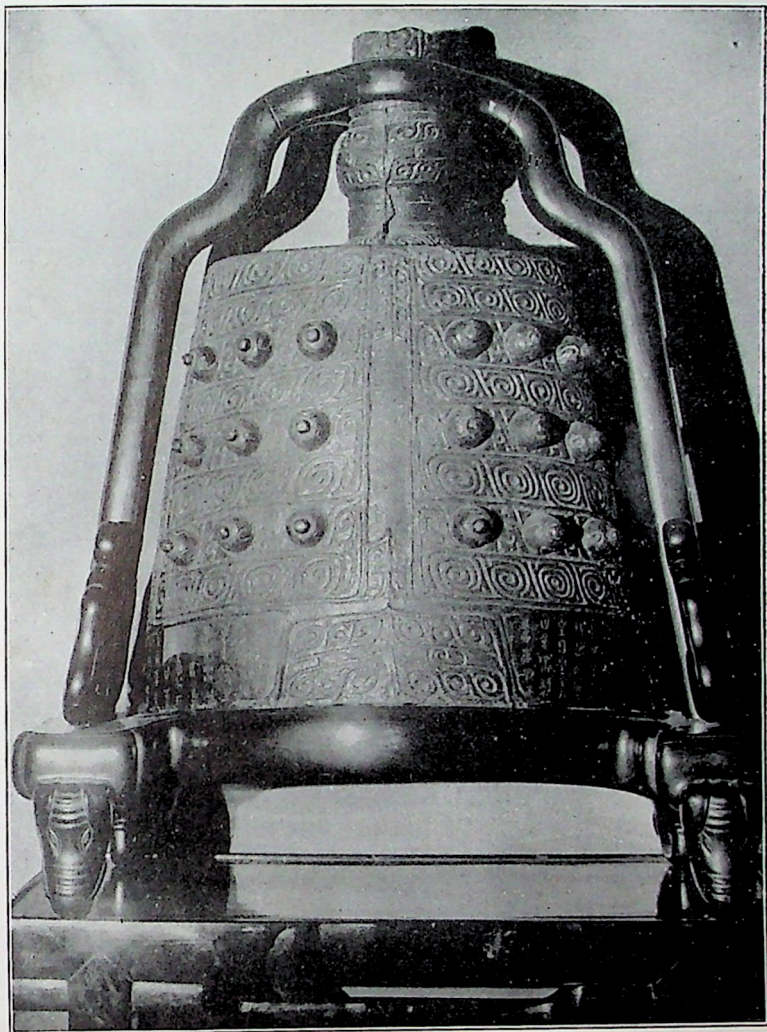
ALAN W. SIMMS LEE.

EDITORIAL COMMENTS

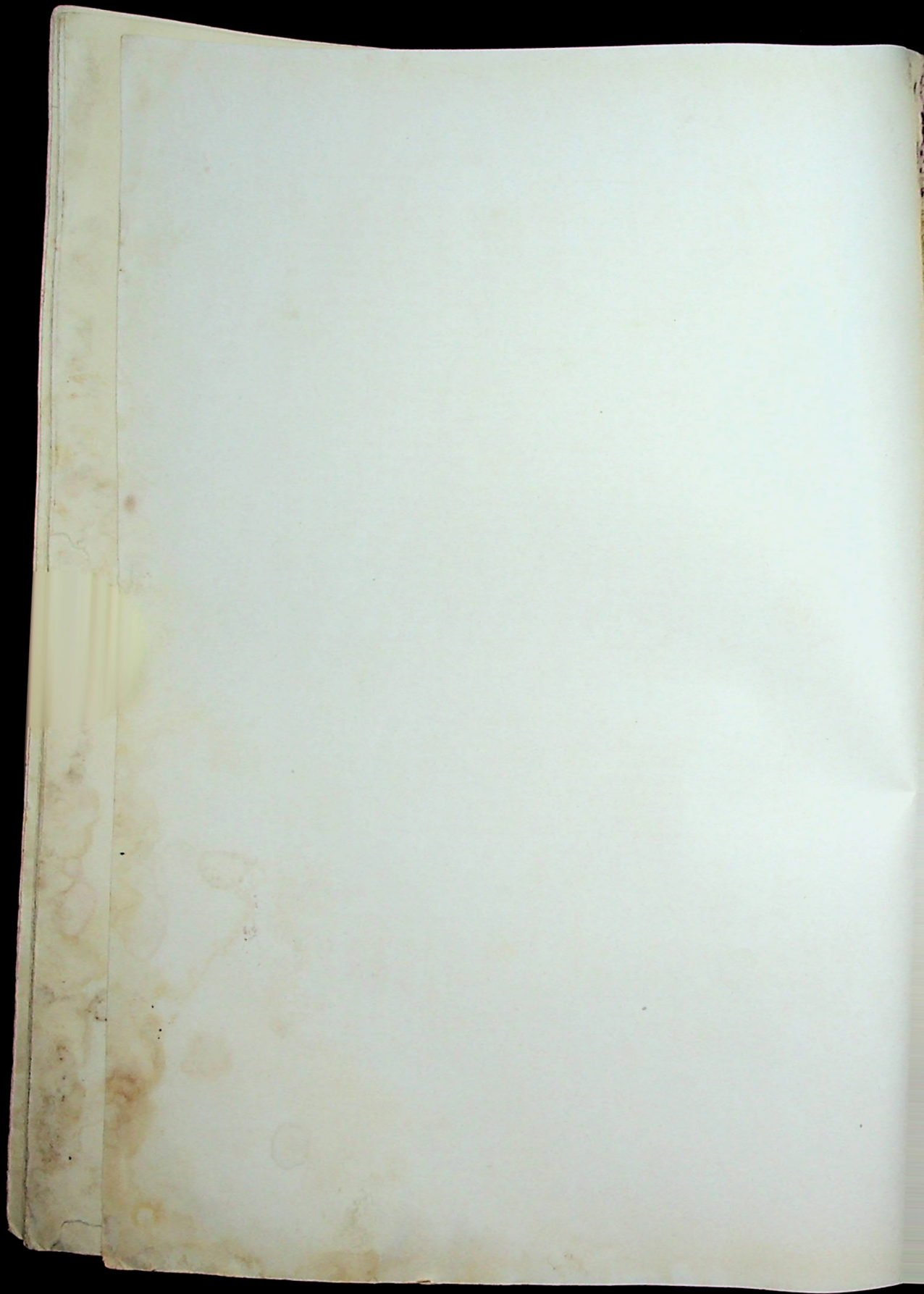
ART EXHIBITION IN SHANGHAI

In the December issue of *The China Journal* we commented upon the subject of Western art and artists in China. Amongst others was mentioned Victor Podgoursky, a Russian artist resident in Shanghai, whose work has attracted considerable attention, at least amongst European and American members of the community. From time to time specimens of Podgoursky's work have been on view, notably at the last two annual Spring Art Exhibitions of the China Society of Science and Arts. At both of these, visitors were struck by the unusually excellent work shown by Podgoursky, many expressing the desire to see more. Recently Shanghai

ANCIENT CHINESE BRONZE
(From the Chun Shut Kai Collection)



A fine piece of Bronze Work of the Chou Dynasty. A Bell weighing 200 pounds and standing two feet and seven-eighths of an inch in height



EDITORIAL COMMENTS

art lovers have had the opportunity of seeing what this artist really can do, for he held a one man exhibition in the large well-lighted rooms of the French Municipal School during the Christmas holidays. No fewer than two hundred and twenty-seven pictures, studies and sketches were on exhibition, together with nine pieces of sculpture. The pictures were mainly oil colour paintings, while the studies were mostly in pastels, crayon or pencil, the whole group covering a wide range of subjects. Undoubtedly Podgoursky's portraits are his best work. Not only does he succeed in getting a perfect likeness but his handling of flesh-tints and masses is superb. This means that he is a master of drawing; form is his forte. This is emphasized when one comes to examine his landscapes, for here one detects a failing. It is that perspective is lost by a failure to make the most of tone-values. Distant hills and trees are often given the same tone-value as some object in the foreground, and, were it not for the artist's extreme skill in drawing, perspective in his outdoor pictures would often be completely lost. This, however, is a fault natural to an artist whose main line of work is portrait painting, decoration and design. Tone-value as a means of differentiating distances is not nearly so important in making a study of a nude as it is in a study of rocks, a beach, the sea and some distant hills.

In spite, however, of the fault mentioned, Podgoursky's work ranks second to none in the Far East; indeed, one cannot help feeling that his place is not here but in the capitals of the West, where he would soon create a name for himself.

Of the pictures in his exhibition some hundred and fifty or so were land or sea scenes or outdoor studies, made at Tsingtao, Soochow, Hangchow, Nantao, Pootoo, Shanghai and in Siberia, the rest being portraits, compositions, interiors and studies of Chinese life. Some of his compositions, such as the picture entitled the "Esthetes," are extremely clever. His snow scenes are always pleasing. A picture that stands out is one entitled "The Beginning of Spring" which shows the break-up of the ice in arctic regions, with hooded crows sitting about on the blocks of ice floating in the blue-black waters, or flying against a leaden sky and background of fog. This and other pictures mark the artist as one whose name will certainly be heard more of, but, inevitably one comes back to his portraits as being the hall mark of his real quality.

We understand that the exhibition was a success, and that the Shanghai community showed its appreciation of having such an artist as Victor Podgoursky in its midst by purchasing many of his pictures.

ANCIENT BRONZE BELL

The accompanying illustration of an ancient bronze bell is from a photograph of a specimen in the collection of Mr. Chun Shut Kai. It stands 2 feet and $\frac{1}{4}$ of an inch in height, the handle being $8\frac{1}{2}$ inches and the cup of the bell $16\frac{1}{2}$ inches in height. The cross sections of bell and handle are elliptical, the longitudinal diametre of the handle being 3 inches, of the bell at the mouth 19 inches, at the shoulder $13\frac{1}{2}$ inches. The minor axes are $10\frac{1}{2}$ inches at the bell mouth and $9\frac{1}{2}$ inches at the shoulder. The weight of the bell is 200 pounds. Round the base are the characters below:

孫	年	是	眉	舊	聽	子	以	樂	豕	以	威	曰	皇	鐘	錯	金	簪	吉	惟
永	無	保	壽	哉	元	晉	安	大	于	恤	忌	余	祖	以	用	元	彝	丁	王
保	疆	其	周	公	器	爲	士	夫	乃	其	怒	畏	皇	作	鑄	鑠	乃	亥	正
用	子	萬	邦	其	之	庶	庶	以	身	祭	穆	襲	考	其	乃	赤	吉	周	初
高									鑄	祀	不				蘇			公	

A. DE C. S.

REVIEWS

THE AUTOBIOGRAPHY OF A CHINESE DOG, edited by his Missus (Florence Ayscough) with Writing-brush Sketches by Lucille Douglass. Boston and New York, Houghton Mifflin Company, 1926.

Mrs. Ayscough's latest book "The Autobiography of a Chinese Dog" is, as the title would suggest, written in a light vein which gives the dog's "Missus" an opportunity to remark on a various miscellany of subjects, passing with ease from the purple silk lining of the dog's basket to a discussion of the "fu" form in Chinese poetry, on through the canonization of the hero Yo Fei. The charm of Mrs. Ayscough's writing is, perhaps, at its best in the delightful little story about tea-making with its intriguing and unexpected sequel in New England, but this same charm pervades the whole book as it gives glimpses of funerals, weddings, eclipses, storytellers, theatricals and other colourful aspects of Chinese life. Little sketches of the Shantung hillsides and the fertile fields of Shanghai are found side by side with descriptions of some of Mrs. Ayscough's servants; an account of the images in a local temple shifts without difficulty to a defence of "pidgin English"—such are the conveniences and delights of *obiter dicta*.

To readers abroad who have never heard "pidgin English" the quoted conversations of amah, coolie, mafoo, carpenter and mistress will prove most entertaining, especially in view of the explanations given as to the forms and structure of this quaint language and the translations which illuminate the text. In one instance where no translation was given one wonders what the uninitiated will make of the sentence "Yo Fei basket have *spilam*."

By the same token one wonders what a resident of Shanghai would think if told something had happened on the Great Horse Road in the City-above-the-Sea by the Yellow Reach. Has not Mrs. Ayscough's fondness for a literal translation of Chinese names led her to perilous lengths? (Incidentally, in passing, let us point out that in the name *Shanghai* there is no character for city and that the original meaning, if we mistake not, is *On-the-Sea* and not *Above-the-Sea*. Again, she speaks of the "District of New Homes on the Yellow Reach," referring presumably to the Sinza district in which she lives. Unfortunately Sinza is not *Hsin Chia*, 新家, new homes, but *Hsin Cha*, 新開, the new water lock, as contrasted with the old lock, Louza.) *Hsien-sheng* is translated literally so that she addresses her teacher, elsewhere known as Mr. Cultivator-of-Bamboos, as Prior-born. The province of Shantung becomes East-of-the-Mountain, the village in which the little dog was born is called the village of the "Pear-tree Clan," the son of the family is known as "Pear-tree Three," Wei-Hai-Wei is the Outpost of Defence by-the-Awe-Inspiring Sea, and so on *ad infinitum*. If these names carried with them these meanings to the Chinese it would be quite correct to translate them, but such is not the case. The Pear-tree Clan sounds very pretty—but to the Chinese mind the surname Li (李) no more carries the connotation of the pear-tree—or rather of the plum-tree to be accurate—than does the name Robinson call to the Anglo-Saxon mind the nestlings of the red-breasted harbinger of spring. Chinese names, like western names, have had origins, many of them, of conscious association, but the association is no longer a conscious thought in the Chinese mind, and literal translation in such cases is therefore incorrect and carries with it a wrong impression of the Chinese intent.

Literal translations of names bring to mind American Indian legends so full of such translations—Laughing Water, White Loon, Blue Jacket, Little Turtle, the Storm Fool. In these cases I take the translations to be justified as all indications are that the persons were being given these names as a personification of the attributes of the original, or because of some peculiarity in physique or in disposition which made the names apt. This is the way in which all names originated among primitive peoples—the Chinese as well as others—but the Chinese are many centuries away from their own primitive culture and the deliberate consciousness with which names were originally given is past. Is it not time that Mrs. Ayscough, whose interest in China combined with her literary ability has done so much to reveal its charm to the West, should drop this mannerism which only serves to confuse the ideas her readers form of the Chinese character?

Certain translations are permissible because they convey correctly the original idea—as when the dog remarks that he was called "Little Apricot" at first, because of his colour. Nine out of ten small yellow dogs in China are called "Hsing-erh" with the conscious connotation of the apricot. With such a translation one would never disagree.

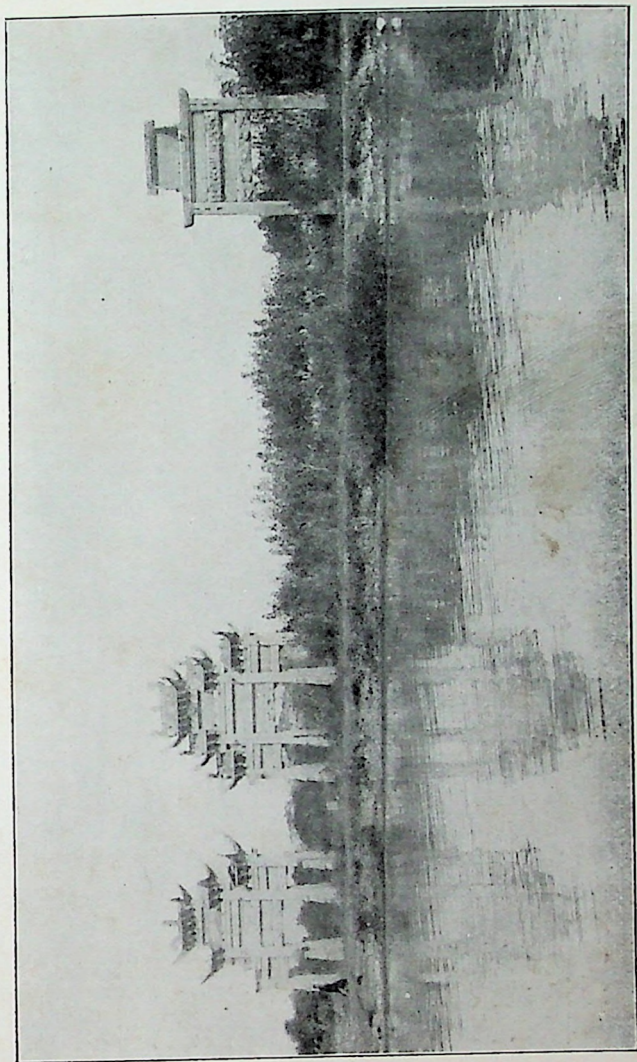
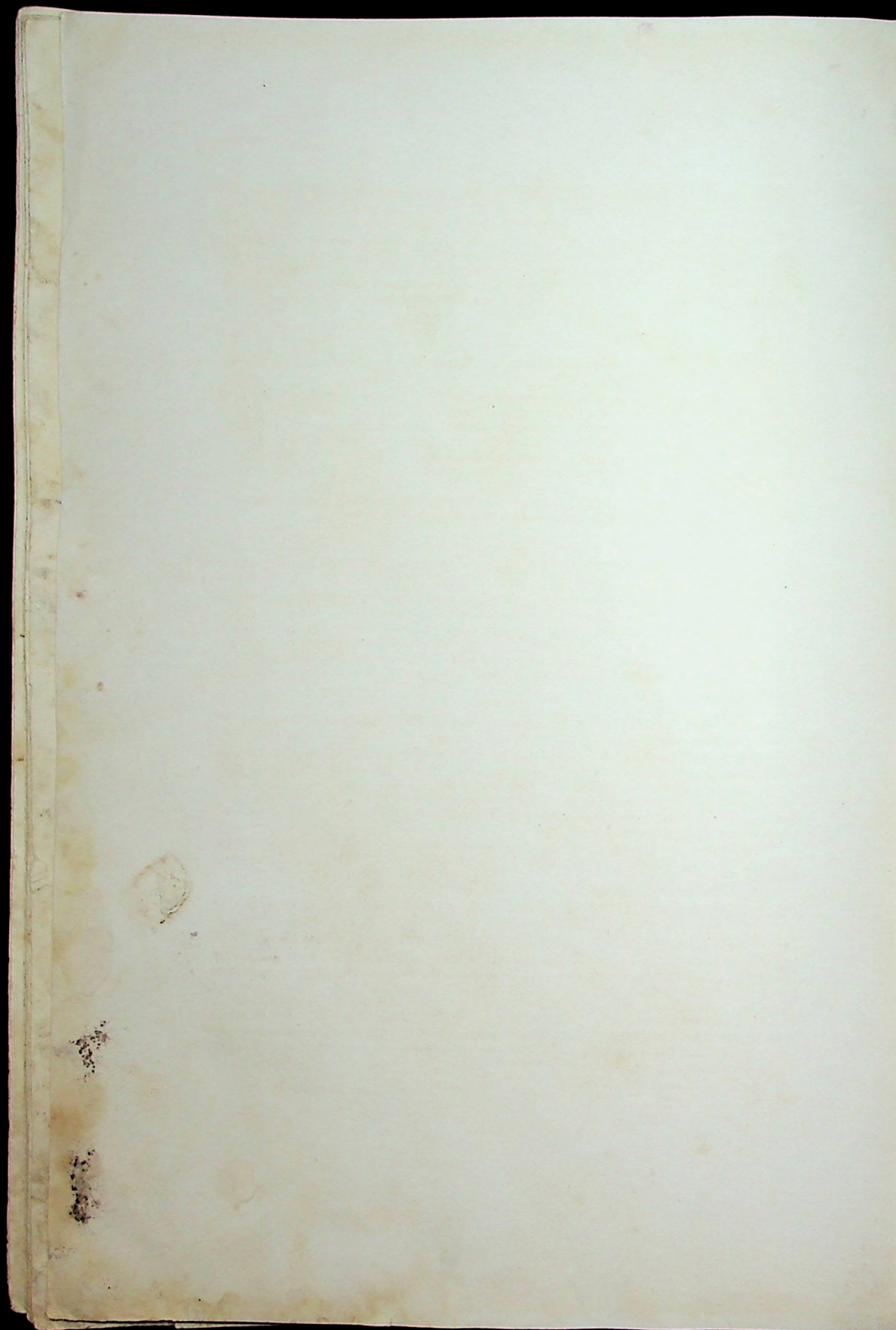


Photo by the Chung Hwa Studio.

Blood-stained Memorial Arches at Kashing, now famous as one of the most Strategic Points in the War Between the North and the South in China



REVIEWS

One cannot help thinking, however, that Mrs. Ayscough has herself demonstrated the weakness of her case by calling her dog "Yo Fei" after her favourite hero. Why is not this little dog who lives in the Grass Hut in the City-above-the-Sea by the Yellow Reach known to his affectionate mistress rather by his name's meaning, "Soaring Mountain"? This would at least seem consistent.

The charming black and white illustrations in which the dog's engaging little form each time appears, are one more instance of the versatile ability of Miss Lucille Douglass, and they add much to the general attractiveness of the book which has been so well put together by the publishers.

M. E. F.

KIM, VEN, KIEOU: Translated from the Annamite into French by L. Masse: Editions Bossard Paris, 1926.

The Translator, M. Masse, informs us in the introduction that this little novel, drawn from a celebrated poem by Nguyễn-Du, is not a new translation, but, rather, an adaptation of the original. Although written in Annamite, the subject of the poem is essentially Chinese. It deals with the sacrifice of a young girl, who, in order to save her father from his debtors, sells herself. The plot is rather loosely woven, but after years of hardships she is reunited to her family and marries her lover, Kim.

M. Masse has rather happily preserved the original Oriental flavour: his style is flowing and not too much hampered by conventional phrasing.

U. C.

NEW GUIDE TO POMPEII, by Wilhelm Engelmann: Wilhelm Engelmann Publisher, Leipzig, 1925.

This is an attractively arranged guide book of convenient size, giving accurate and interesting information of the ruins and art treasures of the ancient Romano-Hellenistic city of Pompeii, which was buried during an eruption of Mt. Vesuvius in the reign of the Roman Emperor Titus, in the year 79. The book is printed in large clear type and is profusely illustrated with photographs, diagrams and maps, and the author has added to its value by including a brief historical sketch and an index of mythology.

THE BATTLE OF RED CLIFF, retold in English by Z. Q. Parker: Commercial Press, Ltd., Shanghai, 1926.

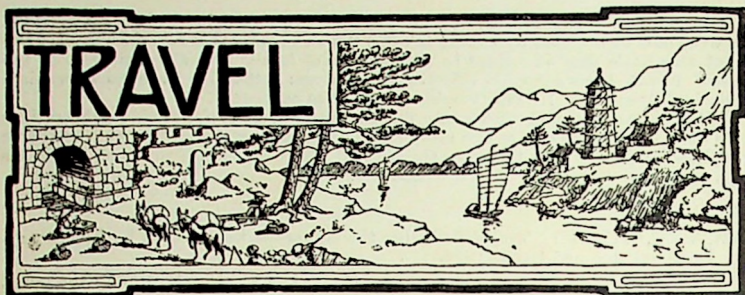
This is an adapted translation describing one of the most fascinating episodes taken from the "Story of the Three Kingdoms" which appeared originally in *The China Journal of Science and Arts*. The battle described, which took place on the Yangtze in the vicinity of Ch'ih Pi, in the third century of this era, was one of the epoch-making battles in China's history, in that it opened the way to the division of the country into three kingdoms.

The author has made a very interesting and readable tale, having preserved the chief features of the story while omitting those details which have no direct bearing on the battle itself.

POUR COMPRENDRE L'ART HINDOU, by A. K. Coomaraswamy, Custodian of the Collection of Indian and Mohammedan Art in the Boston Museum of Fine Arts, French translation by Jean Buhot: Editions Bossard, Paris, 1926.

Occidental students of Indianism will be materially aided in their studies by the use of this hand book which explains clearly the essentials necessary to an understanding of Hindu art and civilization, the importance of which is now beginning to be universally recognized. Before touching on the domain of art and literature of India the author reviews the great periods of Hindu thought, with several chapters devoted to mythology and oriental iconography. An excellent chronological table gives a resumé of the history of India—information which is neglected in other handbooks of the kind. The book is well illustrated with reproductions of Hindu works of art and numerous sketches.

M. R.



FORMOSA

BY

J. A. JACKSON.

(Continued from page 31)

THE NOKO PASS (能高).

From Karenko there is another very interesting walk through the mountains which I took on this visit to Formosa. It takes one over the Noko Pass to Musha, and then, turning north, travels along the central mountain range and finishes at Rato (羅東) on the north coast. From Karenko one takes the train as far as Hatzune, and from that point one ascends the valley of the Mu Kwa Chi (木瓜溪) meaning literally "The Quince Stream." But the Japanese have used these characters for the papaya instead of the quince. This valley is typical of all the others in Formosa and a short description of it will apply to all of them. The stream is small, but has a swift current. It has its source near the Noko Pass about nine thousand feet above sea level, and has a length of fourteen miles so that it falls about six hundred and forty-three feet per mile or, as a railway engineer would say, an average gradient of one in eight. The rock which forms most of the mountains in Formosa is shale, and was evidently at one time deposited at the bottom of the sea and has been raised to its present position by movements of the earth's crust. The shale being very soft, the water has easily cut its way through and has left all the valleys of Formosa narrow and deep, with numerous gorges and precipices rising up several hundred feet or more above the stream. The Japanese have constructed many wire suspension bridges across these streams with a length of fifty to a hundred yards and about the same height above the stream. These bridges generally have a two foot plank in the middle for passengers. The sides of the valleys are densely wooded with sub-tropical vegetation,

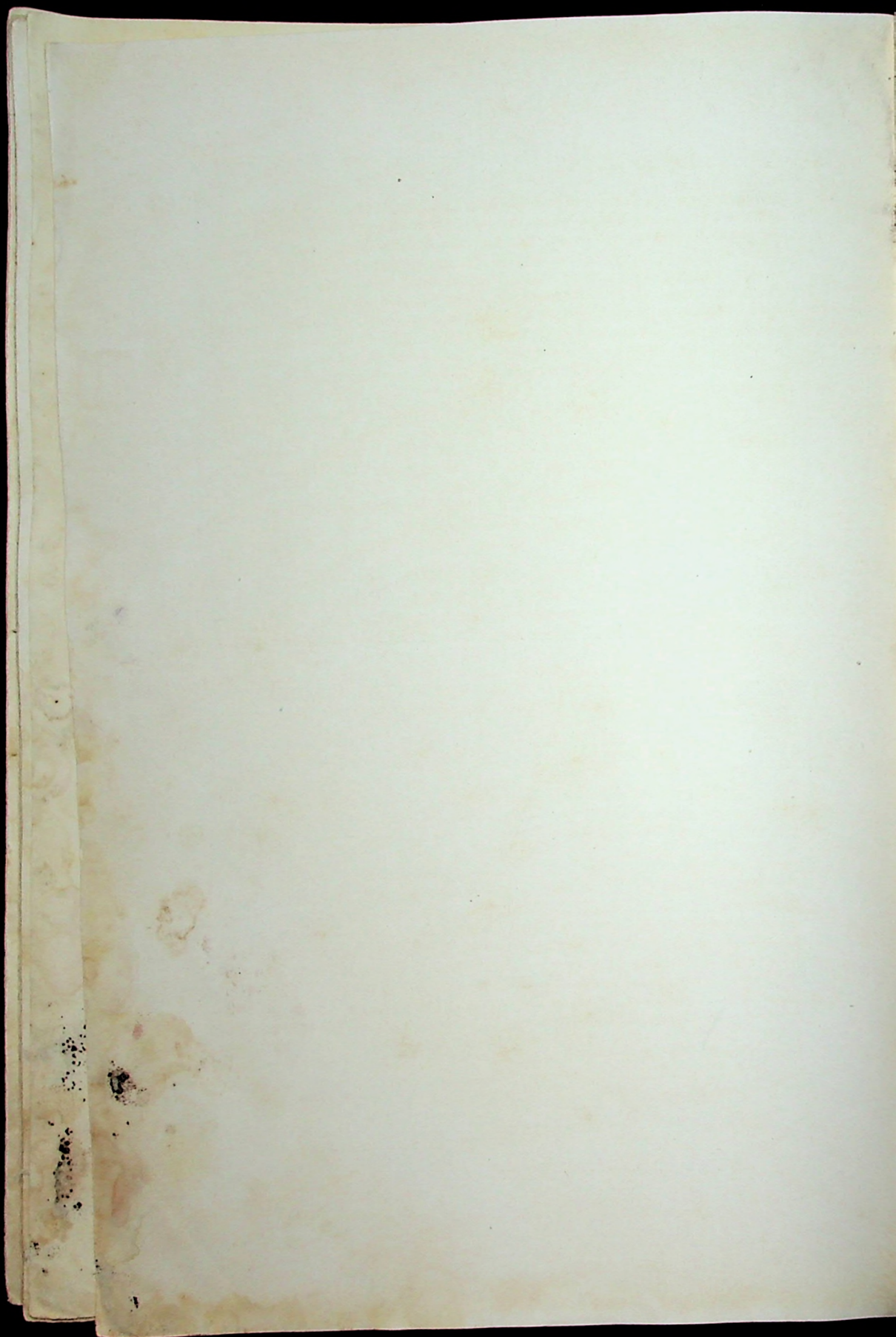


Mr. J. A. Jackson in Native Dress while on his Trip through Formosa



Photos by J. A. Jackson

A View of the Woods and distant Mountains at Matsumini



and the trees are hung very often with festoons of trailing plants, ferns, and the like. Once I took a headhunters' knife and cut these trailers from a magnificent tree, and when finished the trailers hung from the upper branches about forty feet in length, like hanging snakes swinging about.

In walking one comes across various kinds of snakes, the longest I saw being about three feet in length. The Chinese coolies kill these with their bamboo poles. The monkeys one sees are small and some Japanese policemen tame them and keep them as pets. Deer is the principal game hunted by the *ban-jen*, or aborigines. In the mountains venison is a common item of diet. There is a small Formosan deer called muntjac, but it is seldom seen now. The island is famous for its beautiful butterflies, of which there is a great variety. In the mountains the aborigines grow *Ao wa* (栗) (German millet), and besides using this as a food they ferment it and make an intoxicating drink. The principal crops on the plains are rice, tea and sugar, but the following are also largely grown: sweet potatoes, bananas, oranges, breadfruit, pineapples, grapes, and papaw (papaya). Of flowers there is a great variety, but the following are noticeable: morning glory (*Asinawa*), cinnamon (肉桂) and *Nephelium longanum*, the wild logan, called by the Japanese, *Ban Du Gan* (番龍眼).

THE CENTRAL RANGE.

From the top of Noko Pass (9,000 feet) I climbed Mount Noko (10,732 feet) and had a fine view of the surrounding peaks forming the central range of the island, and also views of the east and west coast in the distance.

Musha is a great centre for the aborigines, and from that point there is a footpath across the foot of Mount Tsujitaka (Sylvia) to Rato. The elevations of and distances between the principal police stations on that route are as follows:

Musha	3700 feet	miles apart
Matsumini (松嶺)	8500'	30
Hagenzan (平岩山)	5280'	12
Pianon Amba	6350'	9
Dakshwei		21

—
Total 72 miles.

The prettiest part of this walk is undoubtedly between Matsumini and Hagenzan. There are numerous pines in which the cool breezes hum their lullabies, and many open woodland glades decorated with Easter lilies and pretty flowers of many hues. This is the most beautiful part of the island, and is somewhat similar to the scenery of Kamikotch in the Japanese Alps. I was held up at this point by a typhoon, and, when the rain ceased, the streams were all flooded. I had written instructions from the Formosan Government that "travelling round Mount Sylvia is not quite safe, and you must follow the policeman's advice." I had intended and was prepared to ascend Mount Sylvia, but the policeman stated definitely that it was impossible on account of the floods, and that he could not get an aborigine to go

with me, so I had to abandon that scheme much to my regret. The mountain is 12,972 feet high and is next to Mt. Niitaka and the second highest mountain in the Japanese Empire, as its name 次高山, Tsujitaka, indicates. It does not appear to be difficult, and is better than Niitaka from a mountaineering point of view, as the Japanese have not yet spoiled it by constructing a foot-path up its slopes. To reach the mountain it is necessary to start from Hagenzan and descend into the valley and ford the stream, across which I was assured there is no bridge.

THE ABORIGINES.

The aborigines are supposed to be part of the Malayan race, and in 1923 the Japanese estimated that there were altogether 84,177 on the island. They are divided into the following groups, each group being formed of several tribes :

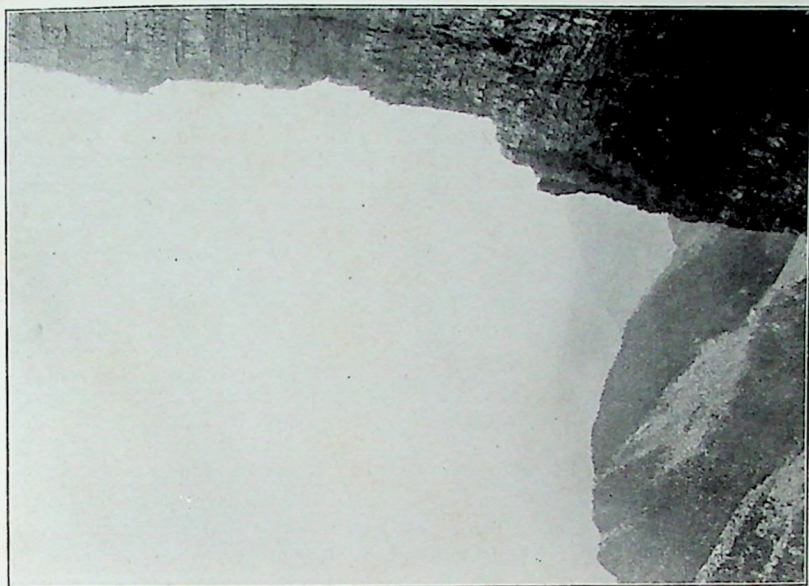
Taiyan Group, occupying the north part between Rato and Musha,
Ami Group, occupying the east coast between Karenko and Taito,
Bunan Group, occupying the Central Range round Mt. Niitaka,
Tsarisen and Paiwan Groups, occupying the southern part of the island,
Yami Group, occupying the island of Kotosho.

They were always at war with the Chinese invaders, who drove them from the rich western plain into the mountains. Owing to this continual pressure they developed into a fierce warlike people. Perhaps as a result of this, they had a custom among themselves of deciding disputes by the production of a human head, and thus gained the name among foreigners of head-hunters. A boy could not be considered a man until he had secured his first head. (Is not this the primitive equivalent of the rule of feudalism under which a squire could "win his spurs" and become a knight by an act of gallantry?) In cases of dispute the head-hunter who could produce a head first would win his point. Women would not marry men who had not committed murder. It made no difference whether they obtained the head by treachery such as lying in ambush until an innocent victim passed that way. In warfare they depended upon surprise attacks, suddenly swooping down from their mountain fastnesses and attacking an undefended village in the plain.

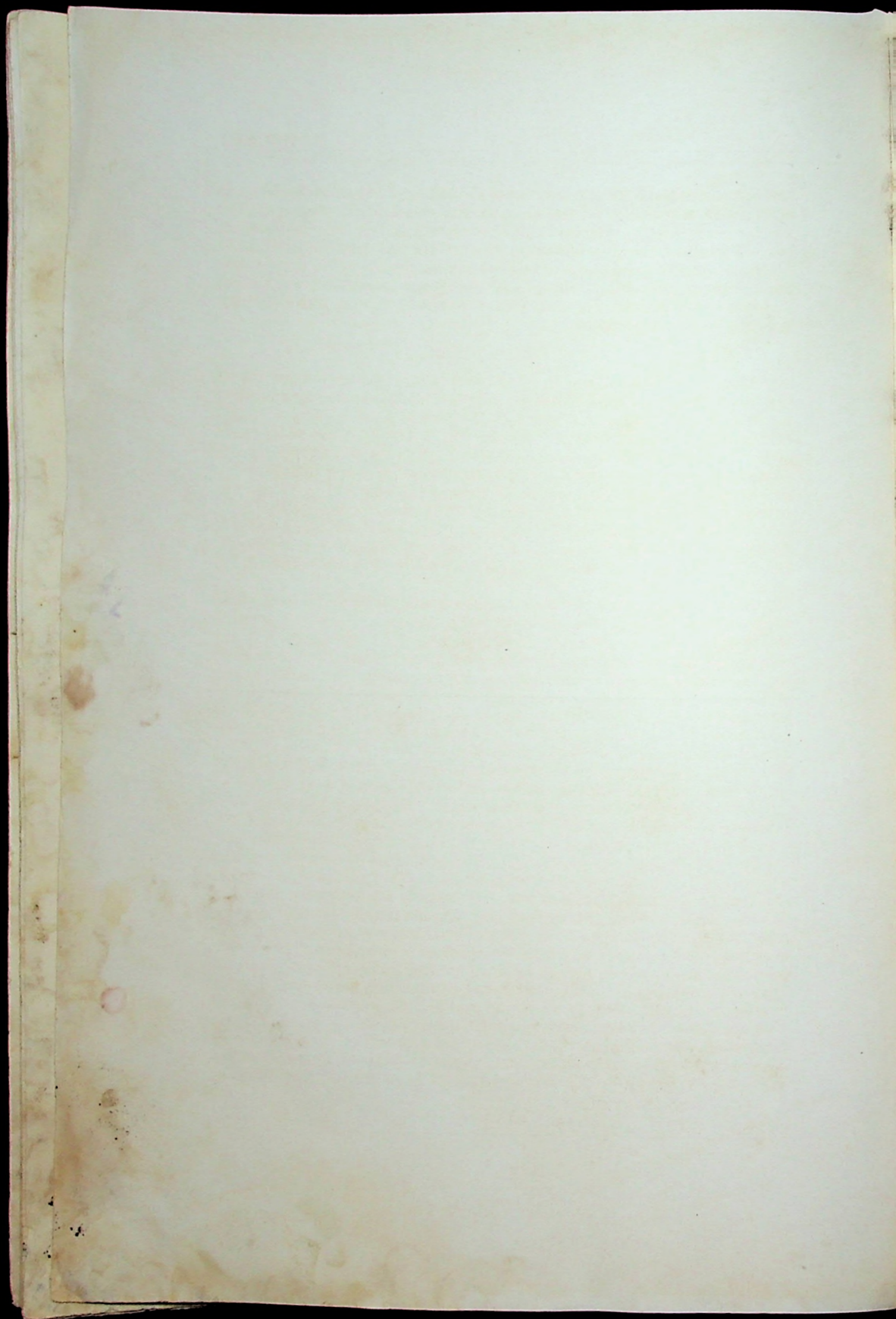
After China's defeat by Japan in 1896, Japan secured Formosa. There was continual warfare after that between the Japanese and the aborigines. During the period from 1896 to 1909 there was a total of 5,917 men killed and wounded by the aborigines. In order to subdue them the Japanese extended their "guard lines" right across the island. Previous to this there were no footpaths in the mountains, and this made it difficult for the Japanese effectually to crush their opponents. When, however, footpaths were constructed and police huts had been erected every few miles along them, the aborigines were under close observation and were soon subdued. This is a case of the engineer being mightier than the soldier. Originally the aborigines fought with knives (which they still wear) and also spears and bows and arrows, but these are not much used nowadays as they have been replaced by foreign fire-



A Woman of the Taiyan Tribe, Formosa



Photos by J. A. Jackson
The North Precipice of Mount Niitaka



arms. There has been a great deal of smuggling of guns, and the Japanese confiscated altogether 29,464 guns during a period of twenty-six years up to 1921. Now, however, that warfare has stopped, the Japanese evidently allow the aborigines to retain rifles for hunting purposes, as I came across a party of hunters who were armed with breach loading guns. In those areas where the aborigines would not submit, the Japanese surrounded the area with wire fences charged with electricity, but this is no longer done.

POLICE FORTS.

The police huts along the footpaths across the mountains are of the usual Japanese type of house, but they are generally surrounded by earth embankments about four feet high in which are loop-holes to allow of rifle fire in case of attack. On the top of the bank are stake fences or sometimes barbed wire entanglements. Many of these police stations have been built in strong strategic positions commanding all approaches. In these forts one has an extensive view of the surrounding valleys and hillsides, so that it would be almost impossible for the aborigines to deliver a surprise attack. The mountain slopes are well wooded, but in places the trees and undergrowth near the footpaths have been burnt down so that the risk of even an ambush or attempt at assassination is reduced to a minimum.

The most ferocious of the aborigines used to be the Taiyan group (often written Taiyal, although the people themselves always pronounce it Taiyan). Having recently made a walking tour through their area, I can vouch for the fact that they are now quite peaceful, and have given up head-hunting. This group has a curious custom with family names, the women retaining their own names after marriage. For instance, the husband's name is Umi-harun, the wife's name is Tainan-yakou, and the son's name is Ami-yakou. But if the father dies, the son takes his mother's name, in this case it would be Tainan-yasi.

These aborigines have no objection to earning a little cash by carrying one's baggage from point to point. This is sometimes done by women. They have a curious way of carrying loads. They have a net bag made of some remarkably strong fibre—probably ramie or flax. This net is placed round the package, and is attached to a band which they pass across their forehead, the package being carried on their backs, and supported by the band across the forehead. What the bamboo is to the Chinese coolie the band across the forehead is to the Formosan aborigine.

As regards dress, the men wear a loin cloth, and very often nothing else, but sometimes they have a loose cloth which they carry over their shoulders like a cloak and which comes down to their knees. Sometimes they wear coats which also come down to their knees. The women wear coat and shirt and also a kind of cloth legging, which protects their shins from nettles and sword grass when walking through grass. They all go barefooted. Their cloth is made from flax, and has very many simple designs in red and blue. It is woven on a primitive loom made from a single piece of wood hollowed out. This rests on the ground, and the warp passes round it. A woman sitting on the ground holds the warp

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in the left hand while with the other hand she manipulates the shuttle and beats the weft into position by a loose wedge-shaped stick. The pattern is made by raising certain threads in the warp which are attached to certain sticks and which when not in use lie on the top of the warp. When the weaving is finished for the time being, the various sticks are rolled up with the warp and placed inside the hollow log or loom which serves as a box.

There appears to be a great deal of drunkenness among these Formosan aborigines. Once, when in a village, I came across a wedding party. The women were dancing in a circle in the centre of a hut while the men were lying about around the sides. They were all slightly drunk, and they were all drinking Japanese *sake*, which one woman had in a bottle. She spent her time going round filling up a small bamboo cup and pressing the guests to drink. On another occasion I noticed a man lying by the roadside with his head-hunting knife lying across his body. He was dead drunk, and when at last he awoke I noticed that his eyes were bloodshot. It is true that these aborigines make an intoxicating drink from millet, but they drink more of the cheap Japanese *sake*. It is a great pity that they can obtain it in such large quantities as they do, and so cheaply. Alcoholic liquors are a government monopoly in Formosa, and perhaps their supplying the aborigines with cheap *sake* is part of what the Japanese call in one of their publications "a progressive and well intended policy." To quote from the government publication again: "The sake tax collected in the earlier years hardly amounted to half a million yen, but after a period of fifteen years this leapt up to over five million yen."

EDUCATION.

The Japanese in their policy of "peaceful penetration" have given free education to the children of the aborigines, and, out of a total aboriginal population of 84,000, there were, in 1922, 5,264 children attending thirty-two schools specially reserved for the aborigines. These schools are well supplied with desks, text books, and other equipment, and the education is devoted mostly to teaching Japanese. Most of the present generation of aboriginal children speak Japanese, and are becoming quite Japanized.

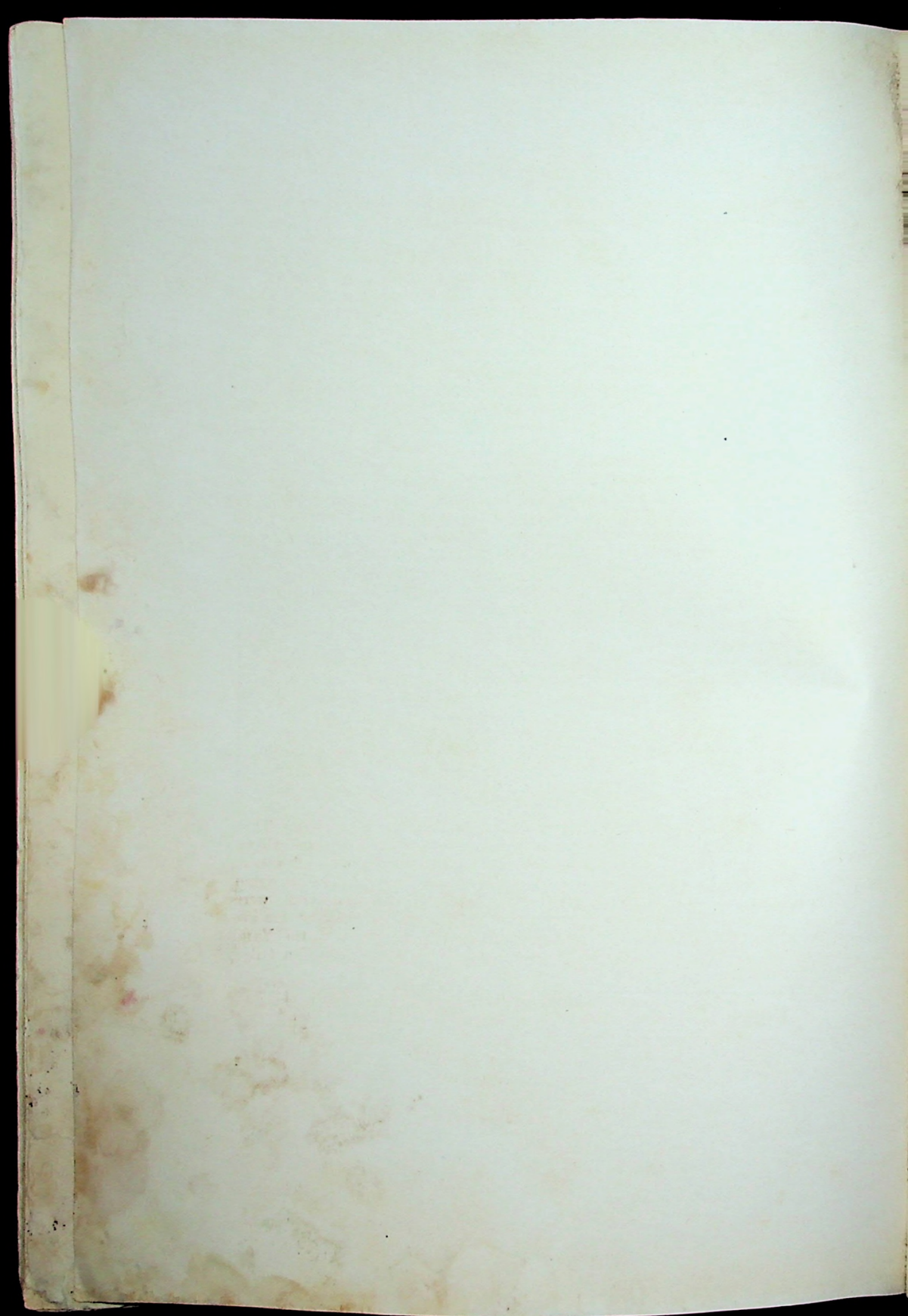
THE FORMOSAN GOVERNMENT.

Between 1895 and 1916 the Governor-Generals of Formosa were military or naval officers, but since the latter date they have been civilians appointed by the government at Tokyo. The Governor has an advisory council, but as he appoints the members himself there is no real expression of public opinion. I understand that no Formosans are on the council, though they form the bulk of the population. The last census gave the following as the population of the island: Japanese 181,847; aborigines 84,177, and Formosans 3,679,371. Formosa can therefore only be regarded as governed by a bureaucracy. A few years ago a number of Formosans petitioned the Tokyo government for a measure of home rule, but they were not listened to, instead, being punished by a Formosan



Photo by J. A. Jackson

Hatzakan Police Station at the Foot of Mount Niitaka



court. In my opinion the Japanese would be wise to follow the example of the British Commonwealth of Nations (as it is now called) in India and Egypt, and give the Formosans power to elect representatives to sit on the Advisory Council. By this means the Governor would be in touch with public opinion, and this would produce unity between the Chinese or Formosans and the Japanese. At present, the colonial policy of the Japanese Government is under the direction of bureaucratic control, and this naturally does not get the loyal support of the subject races in either Formosa or Chosen. The Japanese have passed through two stages in their colonies: first, military administration, second, civilian bureaucracy; and the question now is whether they will take the third stage and grant a certain amount of popular representation. Government by consent is the only way of building up a united "Commonwealth of Nations."

I have great admiration for the Japanese people, and I believe that they have a great future before them in the Far East. Let them at all costs solve the problems of Formosa and Chosen, and without any fixed constitutions (which are an abomination to be avoided) draw those two nations together so that they will eventually form part of the Japanese Commonwealth of Nations. This having been done there is no reason why China also should not voluntarily join such a combination. But the spirit that must animate such a movement should be service, and not conquest or wealth. As a recent historian puts it "The British Commonwealth of Nations has produced the spirit of political moderation, and of willingness on the part of the minority to submit to decisions which may in themselves be excessively distasteful, but which represent the will of the majority. This latter characteristic is probably the most essential of all prerequisites for the successful and orderly working of democracy."

The great weakness of the Japanese is their intense national spirit. If they can once get a larger vision, and treat other nations in the Far East as brothers then they will become a really great nation themselves.

LANGUAGE.

In Formosa there are many dialects among the aborigines. This is quite natural when we remember the nature of the island, deep valleys without footpaths so that the people were quite cut off from each other. I give below a few words collected at Musha and Mareppa, two aborigine villages only about fifteen miles apart, and, although the people were of the same Taiyan tribe, yet it is astounding the differences there are in the two dialects. The third list contains a few words of the Yami tribe at Kotosho Island. The romanization is the same as in Giles' Dictionary.

English	Taiyan tribe		Yami tribe at Kotosho Island
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2	ra	saying	
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	at Musha	at Mareppa	
4	to	spayat	
5	no	imaran	
6	so	teyoh	
7	ro	pitou	
8	eng	meesopat	
9	ngo	makayrou	
10	hu	mapou	
nose	mohing	mohou	momoryan
mouth	kwak	nokwak	goso
eye	dorak	rojak	mata
ear	berah	papak	
hand	bagah	kava	rima
arm	murah	kubah	tatchaiee
foot	keparry	kujee	
leg	butur-roch	mumtaree	
tooth	lupen		
tongue	heimah	hamarei	
hat	bunoh	chiassee	
bracelet	murah	mei-lo-hung	
house	sapa	ngasa	won-gaiee
tree	ripi	kamalang	
grass	burah-ainee	meikoe	
pipe	pokan	nakoy	
tobacco	tomako	tobacco	
necklace	ranee	bakan	
finger-nail	kok-koh	kamit	
hair (on head)	snonuff	snonuff	hobuk
hair (on leg)	obal	bukil	
woman	ma-kai-dell	ring	babakiss
little	bee-chek		
girl	bee-chek ma-kai-dell	ka-ra-kiss	
boy	say-now	mi-ri-kwei	
man	seidak	seidak	gakakai
I	ya-ko	ku-jin	yakun
you	ya-ko	heisho	i-mo
he	nei-ya	hei-ya	ka-mo
she	hei-ya		
mother	bo-bo	ya-ya	
flower	pai-pa	pa-pa	
all right	eck	mei	
sleep	mataky	i-so	
all	kana		
salutation	nee-chu-a	nee-chu-a	

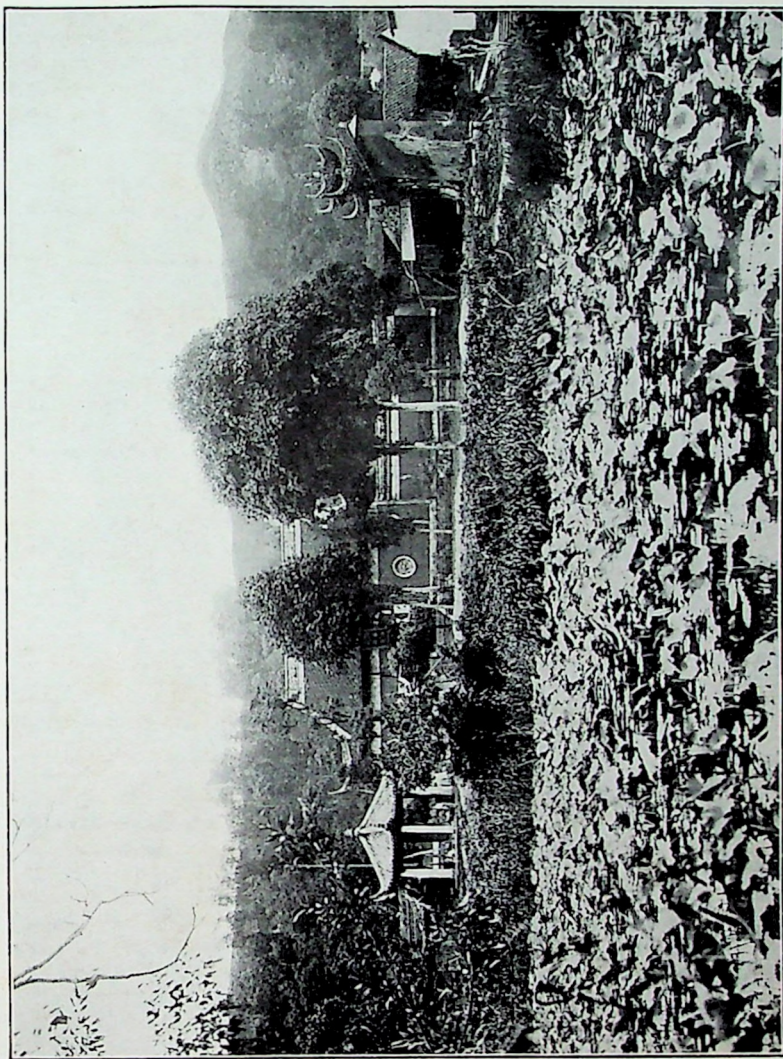
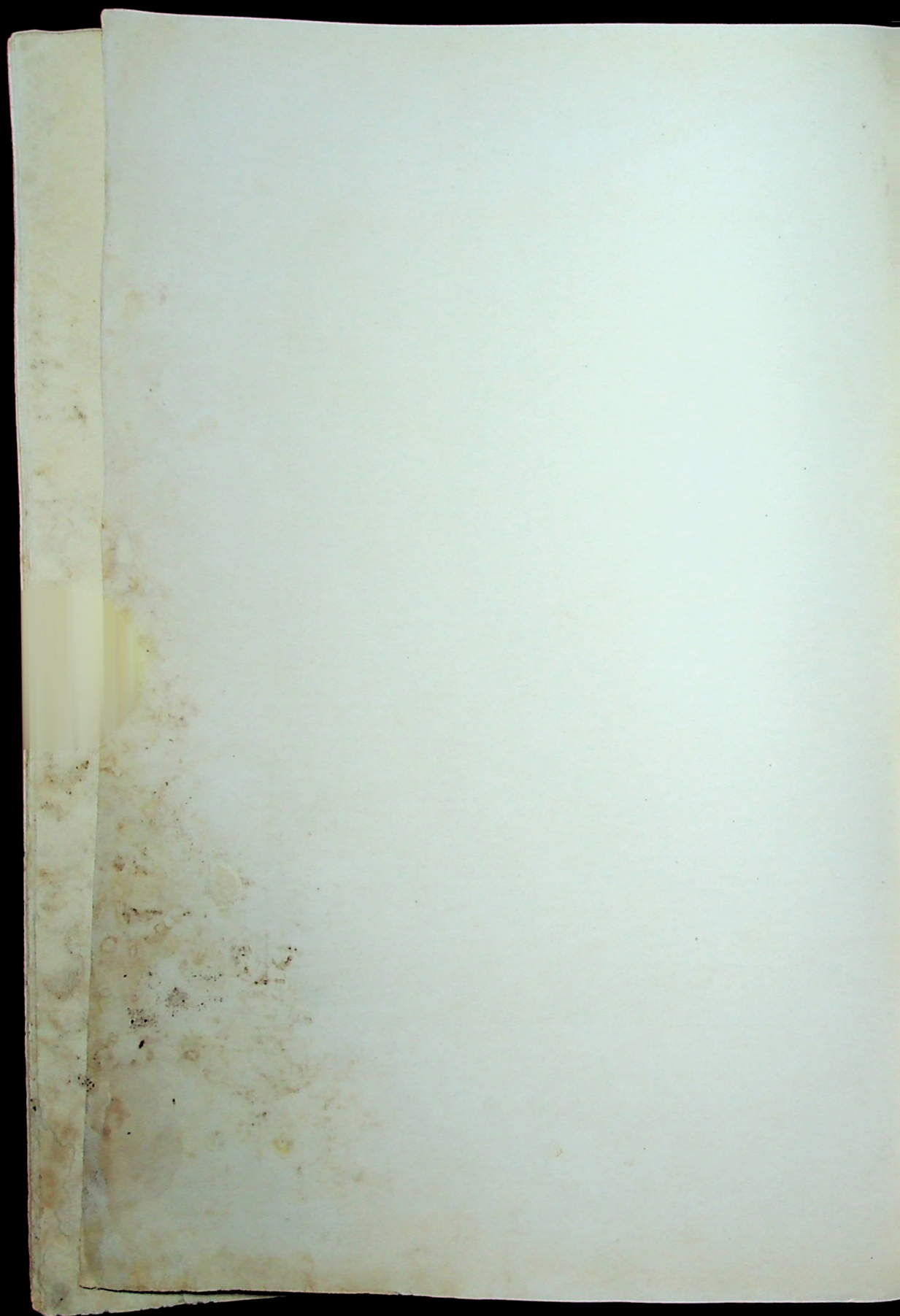


Photo by Young Photo Co.

Lotus Pond and Buildings in the West Lake district of Hangchow



TRAVEL AND EXPLORATION NOTES

LOST CITIES OF MONGOLIA: The romance of exploration in the sandy wastes of Western Mongolia and neighbouring regions is evidenced by the discoveries made by the veteran Russian archaeological explorer, Professor Peter Kozlov, who, a short while since, returned to Leningrad after an extended expedition in the Gobi Desert and the Altai Mountains, bringing with him over three thousand archaeological, ethnographical and geological specimens. Besides discovering a ruined town erected by Kublai Khan in the 13th Century as a military centre, the expedition revisited the buried city of Kara Khoto, first discovered by Professor Kozlov several years ago. There were found interesting specimens of pottery and porcelain, and a large clay Buddha's head. The remains of an old road leading from Kara Khoto toward Peking were also found. In the Altai Mountains a beautiful mausoleum, evidently belonging to some Mongolian prince, was found, while songs and legends of the Turguts, a little known Mongolian tribe, were collected.

Owing to the shifting nature of the sands of the Gobi, new discoveries may at any time be made, for oases which flourished yesterday may be buried today, while ancient cities and ruins that were buried yesterday may be revealed to-day. One thing is certain, the depths of Mongolia and other areas of Central Asia have by no means given up all their secrets, and ever there remains work for the archaeologists who will brave the hardship entailed in explorations in these wild and hostile regions.

ASIA'S FORMER CONNECTION WITH NORTH AMERICA: More and more does it become evident from the researches that are being carried out in many fields of science that Asia and North America were once connected by land which stretched across what is now the Bering Sea and the adjoining section of the North Pacific Ocean, and that North America was peopled from Asia. Recently Dr. John C. Merriam described the remains of fossil bears from the Pliocene of Eastern Oregon which closely resembled those of bears from the Tibetan Plateau of Central Asia. In 1925 Dr. Alex Hrdlicka, of the Smithsonian Institution, made an extensive journey visiting France, India, Ceylon, Java, Australia and South Africa with a view to making a survey of the work being done in the study of ancient man and fossil apes. He found that the types of man found in Tibet and elsewhere in Eastern Asia are so true to the American Indian that if they were transplanted into America they would be indistinguishable from the latter. This resemblance is found not only in the physical appearance of the peoples in question, but also in their behaviour and in the intonations of their language. From such facts as these the inference is that the people of one continent were derived from the same stock as those of the other, and from other geological and palaeontological facts it is evident that the ancestors of those of America (that is to say of the aborigines) came from Asia by way of the land-bridge that once connected the two continents in the region of the Bering Sea.

A. DE C. S.



SOME BIRD SANCTUARIES IN CHINA

BY

GEORGE D. WILDER.

I.

THE WHITE-BARK PINE FOREST AT MIEN SHAN, SHANSI

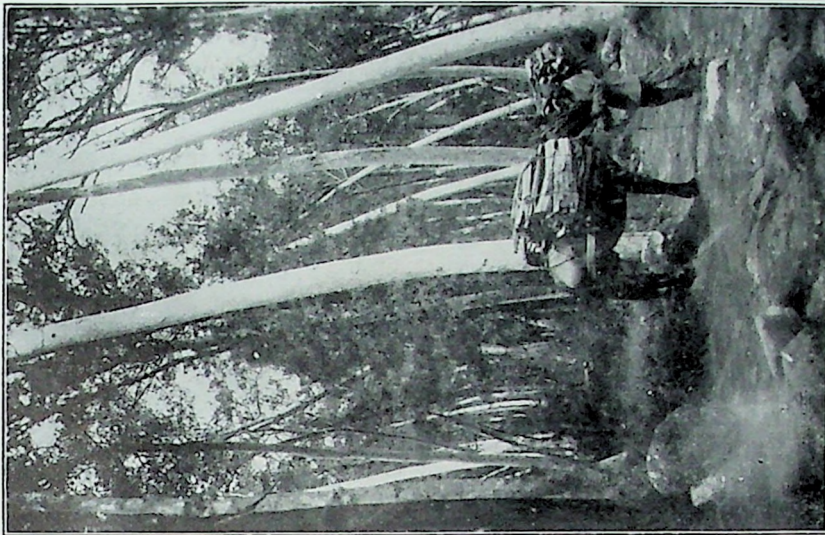
For some time it has been in the writer's mind, and even in his notebook, to write a series of brief articles on noteworthy haunts and sanctuaries for birds in North China. He recently had the privilege of making a half-day visit to the white-bark pine forest at Mien Shan, Shansi, and the present article records his observations.

To those who have crossed the central plain of Shansi, the southern end of the plain seems mysterious and inviting. There the higher rock-ribbed mountains that bound the plain on east and west are joined together by lower hills of drifted loess, which once dammed the waters on the plain to form a lake. But now the loess hills have been cut by the mountain torrents, perhaps also with the help of man, as tradition has it, so that the lake has given place to the Fen River which drains the basin. The cuts in these hills invite one to explore them, and now the military road from Taiyuan through Taiku down the east side of the plain has bored through the loess drifts in one of the most picturesque of highways. The beetling headlands of the highest mountains adjoining the lower hills to the east are called Mien Shan (綿山 or 綿上). The several gorges debouching to the west from this mountain, wooded in many parts, form some of the wildest portions of the province. The temples perched on lofty shelves of these ravines, the two pagoda-marked summits of the range, and the potteries in the first gorge to the south are well worth visiting; but the primeval white-bark pine forest, which is easily accessible from the motor road, is still more interesting to the nature student, and is more rare than temples and ravines in China.

This forest bears the name of one of China's heroes, Chieh Tsu T'ui (介子推 or 介之推), from the tradition that he and his mother

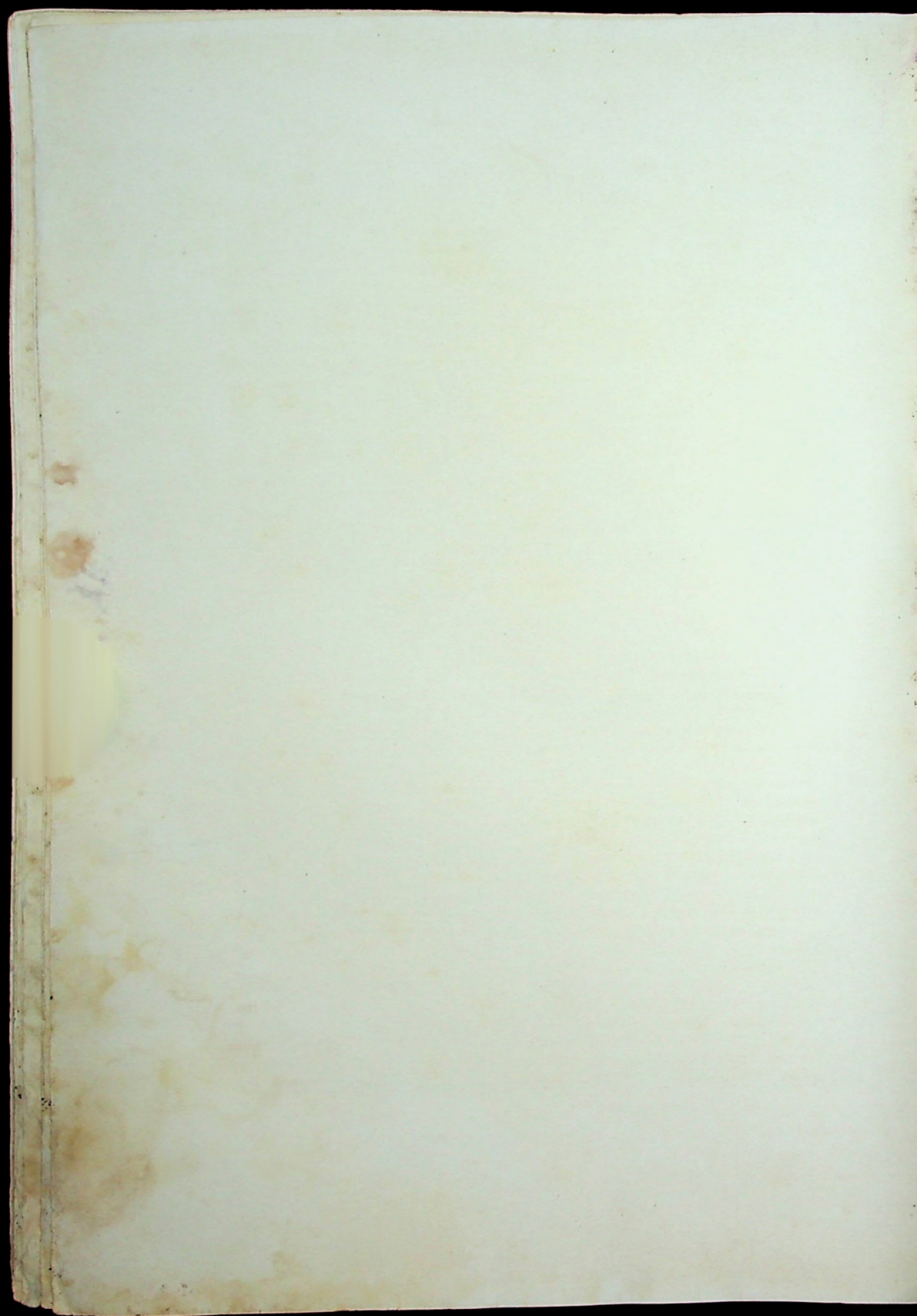


The Mouth of the Deep Gorge which divides
the Mien Shan Range, Shansi. This district
is a wonderful Bird Sanctuary



Photos by G. D. Wilder

In the White Pine Forest, three Miles South
of the Gorge that divides the Mien Shan.
This Forest is protected by the neighbouring
Chinese Villagers



SOME BIRD SANCTUARIES IN CHINA

were burned to death in these woods. The story runs that Chieh cut meat from his thigh to feed his starving master, Ch'ung Erh, with whom he had gone into exile in 638 B.C. His master later returned and ascended the throne of Chin as Duke Wen (文). Chieh was overlooked in the distribution of rewards that followed and disdained to ask for them. The Duke was reminded of this oversight by friends of Chieh who placed a placard on the palace gate. The Duke immediately summoned Chieh, but the latter avoided the honour, taking his mother on his back to flee from it. The city of Chieh Hsiu (介休), is named from the fact that Chieh stopped there to rest, when carrying his mother; and there is a village near Taiku called Lo Mu Ts'un (落母村), because he put his mother down there, also, for rest and refreshment. They finally hid in the steep and secluded ravines of the Mien Shan forest. The Duke had the forest searched, but, failing to find Chieh, he set fire to it so as to smoke him out to receive his honours. So fixed, however, was their determination not to take the rewards, that Chieh and his mother embraced a tree and perished in the flames. The Duke was filled with remorse, and as a memorial changed the name of the place to Chieh Lin (介林).

The temple in the forest, probably erected when Chieh was deified by one of the Sung emperors, is still well preserved. It has images of Chieh in one hall and of his mother and sister in the next larger one behind it. A juniper tree nearly one foot in diameter with a smaller stem issuing from the root at the side is called Mu tzu Pai (母子柏), or "Mother and Son Cedar," and is protected by a carved stone balustrade. Other double trees of this sort in the wood are also called "Mother and Son" trees. The whole forest is locally known not as Chieh Lin, the book name, which appears over the gateway, but as Shen Lin (神林), or Spirit Grove.

The forest is approximately a mile on each side, though somewhat less on the west front, which is not much above the plain, being perhaps 3,000 feet above sea level, the plain being about 2,400 above sea level. The forest extends back up the mountain about a mile, and covers four or five ridges and ravines that descend rapidly from a series of perpendicular or overhanging cliffs of yellow stone many hundreds of feet high, with three or four narrow tree-covered ledges separating them above and below. The upper slopes above the precipices are also well covered with a smaller growth of trees, the top of which must be five or six thousand feet above the sea.

From the highway approaching Ching Sheng Chen (靜昇鎮), the first bus station twenty *li* beyond Chieh Hsiu Hsien, the forest appears as a dark area extending, from the base, a third of the way up the face of the mountain range to the yellow precipices. Here the forest is an easy ten *li* from the road. As one approaches, the dark green of the foliage is seen beautifully silver-striped with the characteristic white trunks of the trees. Many of these are from twelve to sixteen inches in diameter with smooth stems forty feet or more to the branches. On the old trees the south side of each trunk appears as though heavily white-washed, the north side being more greyish. The young trees,

for probably forty or fifty years at least, show little white. In some places the white-bark pine covers the ground, but it is not the only species of evergreen in the forest. The darker cone-shapes of the *Pinus sinensis*, the Chinese hard pine, stand out against the slightly lighter green here and there. The main growth in many parts is the Chinese juniper, *Juniperus chinensis*, L. These three were the only evergreens noticed in a hasty tramp from the front to the highest point at the rear where the trail up the ravine was blocked by the semicircular overhanging cliffs. In most places the young growth of evergreens covered the ground to form the underbrush, but small shoots were seen at the bottom of the ravine of white birch, linden or basswood, maple, oak and a few more unknown deciduous trees and shrubs.

On further study of the ecology of the forest, the flowers were found to be surprisingly similar to those found at Yütaoho, a gorge in the loess hills on the west side of the plain, where willow and the small leaf poplar, *Populus simonii* Carriere, are the main growth of trees. The flora of Yütaoho is also surprisingly like that of the rest of North China, even to the seacoast at Peitaiho. Only a few plants not remembered as found elsewhere were discovered in the Spirit Grove. One large whitish purse-shaped orchid seemed the same as one found much higher on Hsiao Wu Tai Shan in Chihli and in Siberia.

The characteristic bird of the forest is the North China nutcracker, of the new subspecies named by Dr. Weigold a few years ago from Chihli Province, *Nucifraga caryocatactes interdictus*. The nutcracker crow is easily recognized, being about the size of a jackdaw, of several shades of brown and chocolate, marked on neck and back with many long white spots. The square tipped tail in this species is conspicuously white; on the outer feathers the white covering seven centimeters at the tip as compared with only two centimeters in the eastern nutcracker, *N. c. macrorhynchus*, Brehm. The seeds of the second year, close-shut green cones of the white-bark pine were not quite ripe, but "in the milk." The nutcrackers were breaking them off from the trees and carrying them away as though to their young, though it seemed late in the season for a resident bird to be feeding its young. They would eat part of the seeds and then drop the cone to the ground. The pine squirrels were busy working on the cones dropped by the nutcrackers, and the fuel gatherers were picking up baskets full of the half-eaten green cones as well as the dry three-year-old cones. The cones are about two and a half inches long and egg-shaped. The nutcrackers were very numerous, but occurred singly or in pairs and were quite tame. As I had met them but two or three times before it was a treat to find them so common and easily observed. The fuel gatherers said that this phase of the reaping of the pine seeds by the nutcrackers and the squirrels lasts but ten or fifteen days each year at this season.

The other more common birds were the nuthatch, *Sitta villosa* Verreaux, the jungle crow (or possibly it was the carrion crow), the spotted-necked turtledove, frequenting the temple courts, and the earlier migrants of warbler and flycatcher families. Some of these in full song were not identified.

SOME BIRD SANCTUARIES IN CHINA

This woodland may well be called a sanctuary, as it is held sacred because of its connection with the deified Chieh Tzu T'ui. More important is the fact that eighteen villages care for the forest by preventing indiscriminate fuel gathering. The underbrush is rank and young pines stand thick on the slopes under the big trees. The large trees are cut only as they mature. They are sold at high prices for coffin material, the proceeds going to support education in the eighteen villages. The few fuel gatherers we saw were cutting only deciduous brush and the finer twigged branches of birch and maple, with which to make brooms. I did not learn whether wild life was protected or not, but the grove being thus treated must be comparatively free from hunters, and would make a fine bird sanctuary. Water is scarce but the forest floor on the hill side is damp. A stream of water from a spring twelve *li* to the north flows across the western edge of the forest, and is all used for irrigation by farmers below. It is a pleasure to find such a spot where nature is not only given a chance, but is cared for by the hand of man, and its natural products are used to cultivate his higher powers.

BIRD MIGRATION NOTES*

BY

RUFUS H. LEFEVER

The first few days of January were spent in tramping about Tsinanfu. Tsinan is the city of kites. These birds soar in large numbers about the city. Often they drop to the waters and secure food, while many may be seen sitting on the buildings. Perhaps the lake and water found in the city, as well as the fact that they are unmolested, attract them.

During the winter one sees many of the crow family about the city. The Eastern rook (*Corvus frugilegus pastinator*) is the most common. Usually one tells the jungle crow from the rook by the fact that the crow's bill is thick and the rook's bill is thin. Then also the crow has small hairlike feathers at the base of the bill and the rook has a bare light grey spot. During the migration of last autumn I could tell that some high flying birds were rooks by the light spot at the base of the bill. In Tsinan

*In preparing these monthly bird migration notes the writer owes much to Dr. George D. Wilder, who has helped him in the identification of specimens and by his constant interest. Some 2,200 specimens of birds collected by the writer and numerous notes made in the field will form the basis of these notes.

R. H. L.



The Rook (*Corvus frugilegus pastinator*, Gould). Note the Bare Patch at the Base of the Bill, by which the Rook may immediately be distinguished from any of the Crows.

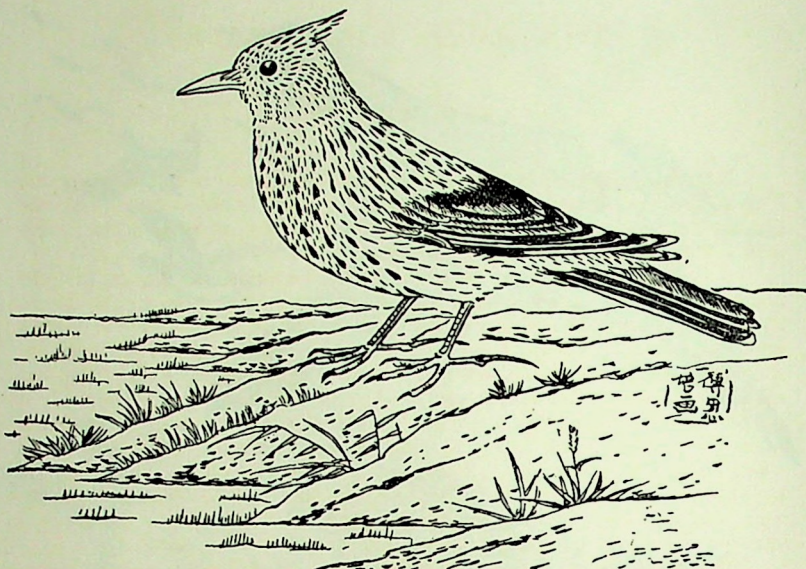
some of the rooks had the small feathers on the base of the bill. They were probably young birds. It would seem that the young rooks lose these feathers as they grow older. Then there were quite a number of white-necked crows (*Corvus torquatus*) and also thousands of jackdaws (*Coloeus dauuricus*). Of course there were many magpies (*Pica pica sericea*). In the wheat fields outside of the city walls there were hundreds of rooks, crows, jackdaws, magpies and occasionally a kite, all peaceably



The Chinese Jackdaw (*Coloeus dauuricus*, Pallas). Its close relation the Black Jackdaw (*Coloeus neglectus*, Swinhoe) is smaller and is all Black in Colour.

feeding together. Back in the mountains there were only a few kites, but quite a number of jackdaws. In some of the small groves about the city were small flocks of the North China azure-winged magpies (*Cyanopica cyanus interposita*).

In the trees outside of the city wall several white-headed buzzards (*Buteo ferox hemilasius*) could be seen. From the distance they are easily mistaken for kites. One evening I noticed a number of grey starlings



The Eastern Crested Lark (*Galerida cristata lautungensis*, Swinhoe).

(*Spodiopsar cineraceus*) sitting on a tree by the water side. Also along the city wall was a hoopoe (*Upupa epops saturata*). This bird is always easily identified by its crested head and black and white banded body. Of course everywhere is found the tree sparrow (*Passer montana montana*), the common sparrow of China.

During a long tramp in the mountains some other birds were noticed. Two large owls flew out of a tree in a temple-grove, but I failed to identify them. Several Siberian meadow buntings (*Emberiza cioides castaneiceps*) were seen. Crested larks (*Galerida cristata leautungensis*) were in the open fields. In the small cedar groves a couple of Eastern turtle doves (*Streptopelia orientalis orientalis*) were staying. Many of the groves contained woodpeckers. The great spotted woodpeckers (*Dryobates major japonensis*) were more common than the North China green woodpecker (*Picus canus zimmermanni*). Only a pair of the latter were seen. A flock of bramblings (*Fringilla montifringilla*) flew overhead. One kestrel, probably *Falco tinnunculus japonensis*, was seen. The inner mountains were quite bare and did not have many birds. I should judge that there are several other species of buntings present in the vicinity of Tsinan and neighbouring hills during the winter, but the species mentioned above was the only one definitely identified.

THE AMUR WILD GRAPE

BY

F. G. WHITTICK

Manchuria is rich in berries of various kinds, but not in larger fruits. The wild grape, however, is found in many parts of the country and the Ussuri Region, its limit being as far north as the Amur and Zei Rivers and south to the Liaotung Peninsula.

A few particulars may be given as to the seeds, the leaves, and the grape itself. The seed is of a reddish-brown colour, oval to circular in shape and ending in a sharp point. There are usually two seeds in each grape but there may be three or four. The leaf is trefoil, the part towards the tip being elongated, and the base heart-shaped with a deep cut up the middle. The shape and colour of the leaf vary greatly. The grapes are roundish, when unripe are green in colour, and, on ripening, take on a blue-black hue. A sort of waxy bloom covers the grape when in a ripe condition. The skin is rather tough and resilient. A peculiarity of the Amur grape is that it is lacking in saccharine quality and is acidulous. Where the grape grows in dry places the fruit is sweeter than that growing in damp soil or in elevated parts.

The wild Amur grape has many varieties, differing mainly in the tendrils and in the distance between the shoots, in the shape and colour of the leaf, the flower clusters, the size of the grape, the shape and quantity of the seed and the sweetness of the fruit. Where there are rich clusters of fruit the grape is sweetest. The climbing vines that grow in the forest regions have rich clusters measuring from six to eight centimetres in length, and the fruit is round and sweet, its diameter varying from six to thirteen millimetres. Smaller plants growing on stony hill-sides are productive and bear small but compact clusters of fruit.

The periods of development of the Amur grape are as follow. The bud begins to burst from the fifth to the twenty-eighth of May. Flowers appear from the third to the thirteenth of July. Flowering ends from the fifteenth to the twenty-fifth of August. Ripening begins from the tenth of August to the twentieth of September. The leaf begins to fade from the second to the thirtieth of September or the first of October and it begins to fall from the tenth of September to the fifteenth of October.

Whereas all European or other grape vines perish from the frosts, the Amur grape stands the severe local climate most admirably. It is left without any covering during the winter in local gardens. The roots of the plants have never been known to perish from frost, and only during the most severe winter have the tops of the younger shoots been known to freeze.

During the first two years after transplanting the vine grows very slowly, but the third year is marked by a rapid and luxuriant growth. Transplanting therefore retards growth. The plants must be carefully watered and the soil enriched during the first two years or the plants may

die. In certain Harbin gardens the fruit is so rich as not to be inferior in size to the variety of American grape known as "Isabella."

The Amur grape can stand forty degrees centigrade of frost, and its freedom from disease and its fruitfulness makes transfusion with higher quality vines quite easy and productive. In the Manchurian forest land several kinds of this grape-vine, according to the character of the soil and the light received and other conditions, attain a height of from twenty-one to thirty-five feet; these vines are of a clinging character, wreathing themselves around the forest trees. The yield of the vine is extraordinarily varied, namely, from the comparatively small yield of ten pounds up to two poods or eighty pounds. The grapes are used in this region for wines and jams, while some are sun-dried.

The average annual yield of grapes in the Chinese Eastern Railway region is about 8,000 poods, 6,000 of which goes to wine-making. Two poods of grapes give about three and a third gallons of grape-juice, so the yield in grape-juice is about 10,000 gallons annually from the portion used for wines. The industry is in great need of improvement and organisation.

FURTHER NOTES ON THE ABORIGINES OF FUKIEN

BY

C. R. KELLOGG AND CHIANG TING I

江 鼎 伊

Since writing my article on the San Tak of Fukien Province,* two articles have appeared in the Chinese press, and these, together with some new local information that has been gleaned recently, throw additional light on the origin and customs of these most interesting people.

Authorities are not at all agreed as to the proper name for them, but most writers do agree that they are not Hakkas, as sometimes is asserted. Although they can be traced from Kwantung Province to Fukien and Chekiang, they are not to be confused with the true Hakkas, either of Kwantung or Formosa. The Hakkas are a people of much higher intelligence and ability, who have exerted a strong influence in political circles in South China, while the aborigines under discussion are very

* Kellogg in "The China Journal of Science and Arts." Vol. IV, No. 5, May, 1926, pp. 238-242.

FURTHER NOTES ON THE ABORIGINES OF FUKIEN

retiring and seclusive, having very little to do with the Chinese about them.

They are commonly called Sia Neng* (畚伕) by the people about Foochow, but, as the name is very objectionable to the aborigines themselves, they are often referred to as San Tak (山宅). The latter is a purely local spoken term and there is much disagreement concerning the writing of it, some holding that it should be written 山宅, from their habit of building their homes in the hills, and others thinking it should be 三宅, because of their three surnames.

In Chinese literature we find them going by various names. The Kwantung Tung Ce (廣東通志) calls them Sia Iu (畚猺); The Diu Ciu Hu Ce (潮州府志) refers to them as Sia Mang (畚蠻); while in the Ging Ning Gaing Ce (景寧縣志) they are known as Mieu Cuk (苗族). In the books of Fukien they have received several names:—Iu (猺) in the Ting Ciu Hu Ce (汀州府志) and Iu Ming Gi Liik (猺民紀畧); Mieu (苗) in the Daik Hua Ce (德化志); and Mang (蠻) in the Ling Ting Loi Ko (臨汀彙考). Further, they are known as Sia Ming (畚民) in the Lieng Gong Gaing Ce (連江縣志), Lo Nguong Gaing Ce (羅源縣志), Cia Ung Lioh (撫聞錄), Nang Bing Gaing Ce (南平縣志), Ciong Ciu Hu Ce (漳州府志), and Ing Chung Ciu Ce (永春州志); as Sia Ing (畚人) in the Ngu Cak Cu (五雜俎); and Sia Kaik (畚客) in the Siong Chiong Gaing Ce (順昌縣志) and Ling Ngang Ciu Ce (龍巖州志). Mr. Sing Cauk Gieng (沈作乾先生)† decides that they are the same as the Kwantung Sia Lu (廣東畚猺), but are called Sia Ming (畚民) by the common people, and Professor Dung (董教授),‡ of Tung Ciu University (中州大學) finds them referred to as the Iu (猺) Tribe in many Chinese sources. In the Hai Huan Cu Nang Mang Diong (後漢書南蠻傳) they are called the descendants of Buang Bau (槃瓠) and their former dwelling place Geu Guok (狗國).

Some writers believe that the name first applied to these aborigines, Sia (畚), has been corrupted by long usage to sound much like the word for snake (蛇), thus accounting for the persistent belief among the ancient Fukienese people (古閩人) in their descent from the Snake Tribe (蛇種). Because of this similarity in the sounds of the two characters, the Sia Ming (畚民) are sometimes called Sie Ming (蛇民) (Snake People) much to their displeasure. That the Sia Ming (畚民) are not descendants of the true Snake Tribe (蛇種), the ancient Fukienese people (古閩人), is attested by the fact of their known immigration into

* The romanization used here attempts to give the Foochow dialect pronunciation. Students of Mandarin will be able to get the meaning and northern pronunciation from the Chinese characters.

† 沈作乾畚民調查記。東方雜誌第二十一卷，第七號，十三年，四月，十日。

‡ 董作賓說畚(國音雜記之二)。北京大學研究所國學門週刊第二卷，第十四期。一九二六年，一月，一三日。

Fukien from Kwantung, and also by the utter lack of any traditions or customs in their worship or religious rites that would connect them with the ancient Snake Tribe (古蛇種).

Professor Dung (董教授) refutes the above theory and explains the derivation of their name in a different way. He believes that of the three ways of writing the character Sia (𪛗, 畚, 畚), which occurs so frequently in their various names, Sia (畚) is the correct one. This character is composed of two parts, U (余) and Dieng (田). The character, written at first 余, was later used as a surname and written Ing (人) and Se (示). The Kuong Hi Ci Dieng (康熙字典) explains the change thus: "In the old books we have the U (余) character, not Sia (畚). The U character (余) in usage gradually changed its sound to that of the character Sie (蛇)." Iong Seng (楊慎) says: "Now the surnames of men have the character 余. They write it wrongly as Sia (畚), for many do not know the derivation and correct way to write characters. U 余 character is from the sound of Sia (舍), and the short sound of the character Sia (舍) is near that of the character Sie (蛇). The Sieng Cia (禪遮) spelling is correct. Between the Five Dynasties and the beginning of the Song Dynasty (about 960 A.D.) the people called themselves Sa Ga (沙家), which is very near to the sound of U Ga (余家). Therefore the Sia (畚) character is from the character U (余)."

At the present time the Chinese write Sia (畚) and Sia (畚), with one part of the former written 余, which is only half the original character. The character 斜 is the only one that retains the U radical (余).

Professor Dung points out that the Sia character is used for the first time in the Ik (易) and Si (詩). The Ik, U Uong (易, 无妄) says: "Bauk cai sia (不蓄畚)," sia (畚) meaning a field that has been tilled for two or three years, and cai (蓄) meaning to burn, thus referring to the methods of preparing new fields by burning off the grass and weeds, as explained in the Ik (易) and Si (詩). This term has come to be applied to the Sia Ming (畚民) because of their custom of clearing new fields every two or three years by the use of fire.

Instances are not lacking in Chinese poetry in which this use of the character Sia (畚) is employed. For instance, in the poems of Bek Gu E (白居易) we read: "Chung sia ieng buoh buoh (春畚煙勃勃) (smoke in the spring comes up from the fields)" and "ung ung cu sieng huo, mauk mauk sieu sia ieng (隱隱煮鹽火, 漠漠燒畚煙) (a small fire to cook salt and a large smoke in the burning of the fields)." Lau U Sek Deuk Cie Su (劉禹錫竹枝詞) says: "ngung chiong ging chai lai ho cui, diong do duank lik keu sieu sia (銀釧金釵來負水, 長刀短笠去燒畚). (silver rings and golden hairpins comes to carry water; long knife and straw hat goes to burn the fields)."

It would seem plausible, then, that the common names of these people have come from their custom of clearing new fields every two or three years by the use of fire. References in the old Chinese books, as well as the more modern ones, describing the habits of the people, tend to strengthen this theory.

FURTHER NOTES ON THE ABORIGINES OF FUKIEN

The Nang Bing Gaing Ce (南平縣志) says: "The men and women both go to the mountain to work. Taxes and conscriptions have no effect upon them." The Ciong Ciu Hu Ce (漳州府志) says: "They move about freely in the mountains, plant rice for three years, and, when the soil becomes depleted, they leave. They plant bamboo in the abandoned fields. They have no taxes and no conscription. For that reason they are called Sia Kaik (畚客) (Sia Guests)." The Ting Ciu Hu Ce (汀州府志) says: "In all the mountains they sow and plant, leaving the depleted fields for richer ones." The Ing Chung Ciu Ce (永春州志) says: "The Sia Ming live in the cliffs of the hills. Their business is hunting. They eat what they can raise in the fields. In about two or three years they move away."

Professor Dung's conclusion is that the name Sia 畚 has no connection with the name of the early Snake Tribe (蛇種), but has been derived in a different way. We do not know the exact date of the first settlement of the Chinese in Ming, Uok (閩, 粵) (Kwantung and Fukien), but it is known that the second and third settlements took place between the Dong and Song Dynasties (唐宋之交) (about 960 A.D.). The incoming Chinese were very strong and pushed the weaker and more retiring Sia Ming back into the mountain fastnesses where we find them today. The Chinese called these primitive people Sia (畚) because of their habit of using fire to clear their fields and their habit of moving away every two or three years. To differentiate them from the Chinese farmers about them they were called Sia Ming (畚民) and Sia Ing (畚人). Because they came and went as they chose, paying no taxes and not being under restraint of the officials, they were called Sia Kaik (畚客), and because they lived primitively in the higher mountains and cliffs they received the additional names of Iu (獠), Mang (蠻) and Mieu (苗).

Mr. Sing Cauk Gieng (沈作乾先生) has a very interesting article in the Eastern Miscellany on the Sia Ming, apparently based upon considerable study and an intimate association with them. The following notes are from his article. Although written on the Sia Ming of Chekiang, they will doubtless hold, in the large, for the Fukien Sia Ming, from whom they are descended, as he points out.

In their property inheritance, a girl can inherit property as well as a son. If a girl does not marry she receives her share of the property when divided. If there are no sons in the family, the daughter's husband will often change his name to that of her family and inherit the property as a son.

Marriage between those of the same surname is not forbidden. In celebration of the wedding, the bridegroom goes to the home of the bride where a feast is prepared. At the close of the feast the bride and groom bow to each other. A large picture of their ancestral hero, represented with a dog's head and a man's body, is hung up in the ancestral hall, and the bride and groom, together with the assembled guests, bow before it, singing. The bride and groom then take leave of the bride's parents and return to the home of the groom, carrying half opened umbrellas. Arriving at the home of the groom, the bride is presented to the parents

of the groom, before whom she kneels. The above ceremony is not carried out when a man marries into the family and takes the name of the bride's family. The dowry usually consists of agricultural implements.

The graves are placed on hillsides, no attention being paid to *fung sui* (風水). The Sia Ming are said to have practised cremation in former times, but the custom has been dropped.

Very few festivals are celebrated throughout the year, but a great deal is made of the New Year's celebration. At the end of the twelfth month members of each family go to market and bring back a generous supply of food for the feast. On the night of the thirtieth of the twelfth moon all the family eat together around a table in the central room of the house. The doors are tightly closed, and each member of the family takes a bone of pork in his mouth, gets down under the table, and goes around the table leg three times, barking like a dog. Then the feast begins. At the back of the central room hangs a large picture of the dog-headed ancestor, which all the family worship, kneeling before it and singing. People living near the Sia Ming villages say that the sound of the singing may be heard throughout the night far out over the mountains.

The Sia Ming never take their difficulties to the Chinese officials, but settle all disputes among themselves in their own villages. Village affairs are presided over by a village chief chosen by the people. He has absolute authority and his decisions must be respected. It is said that in the consecration exercises of a new village chief a dog-headed cane is employed. This cane is passed on from one chief to the next as a sign of authority.

The old men say that formerly the Sia Ming had their own written characters, but if they did there are no vestiges of them left now, unless, possibly, they may be locked up in the records of the ancestral temples secure from the prying eyes of the historians.

Among the Sia Ming the belief in superstitions is very strong, nor has contact with other peoples apparently had any effect upon their beliefs. They believe that all natural objects, such as the sun, moon, lightning, corner of a wall, field, etc., have individual spirits controlling them.

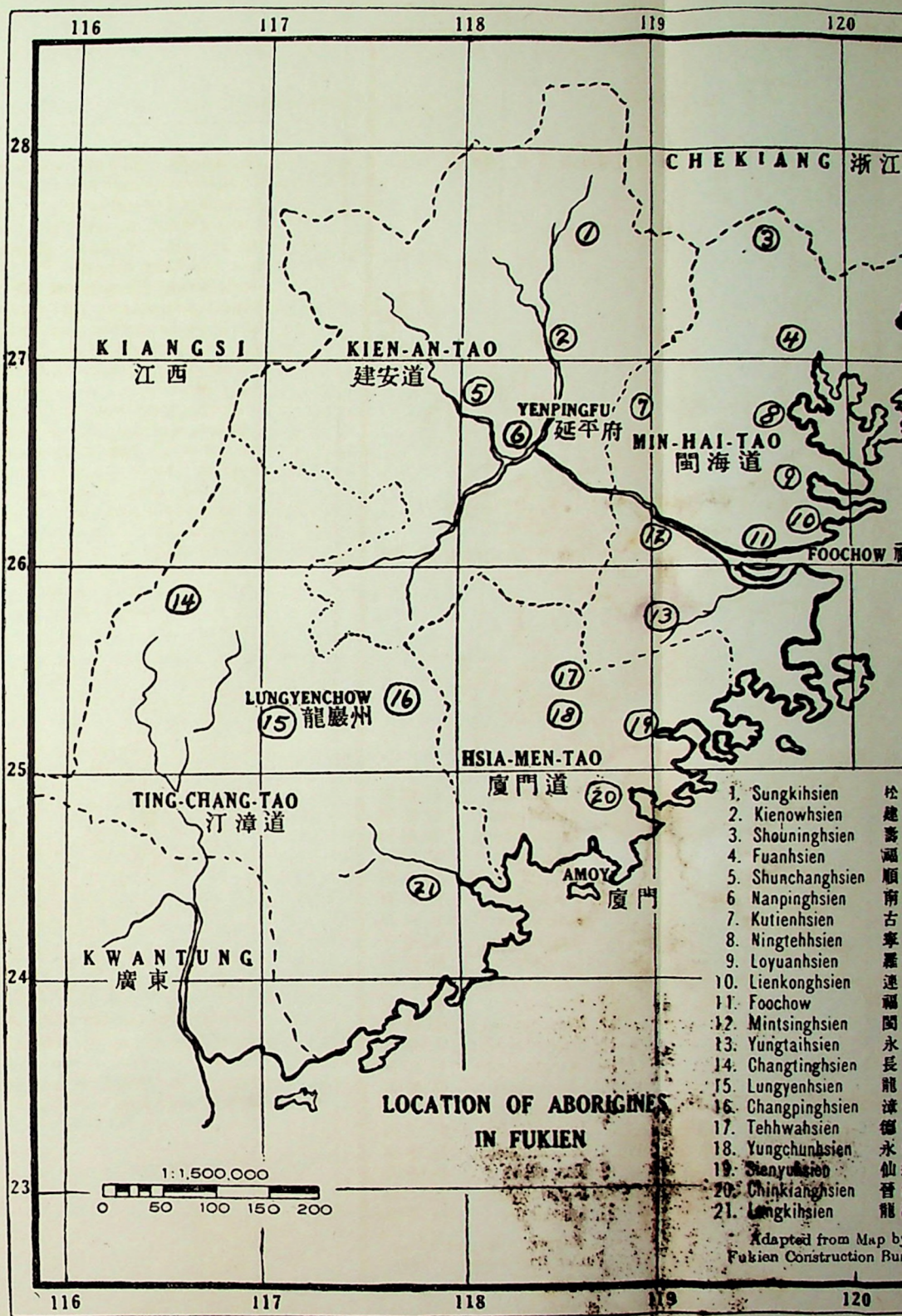
If sickness can not be averted by their home remedies they call in a Buddhist monk. They first try to get rid of the evil spirit by singing and offering it savoury food, but if this fails they have a more drastic method, called "fighting the spirit." No intimation is given to the sick man of their plans, as the spirit might hear and escape. The priest and several tens of neighbours arm themselves with knives, spears and torches, and rush suddenly, fighting and yelling, into the room of the sick man. The latter, in a terrible fright, if able to do so, will rush away into the woods, thus allowing the spirit to make its escape.

Mr. Sing Cauk Gieng characterizes the Sia Ming as follows:

"*Conservative*—changing their habits but little and not wanting any reforms.

Wandering in habits—going from place to place, unsettled.

Lacking in Unity—not standing together in case of trouble with surrounding peoples.





FURTHER NOTES ON THE ABORIGINES OF FUKIEN

Patient—always very patient, working very hard for little return, and not minding hardships.

Improvident—not given to planning ahead, but accepting all experiences that come to them as fatalistic.

Frugal—rich and poor alike, having very simple food and clothing.

Cowardly—very much afraid of the Chinese about them."

One of my own students, a senior in the Fukien Christian University, and whose home is near a settlement of the Sia Ming (Lieng Gong) (連江), mentioned how much the Chinese boys are afraid of the Sia Ming, as the latter are reputed to have poisoned arrows and to use them on occasion. Also, a number of superstitious beliefs, doubtless without foundation, have grown up concerning the Sia Ming, who wish only to be left alone.

The Sia Ming own little land, but rent fields from the Chinese, sometimes paying, in the neighbourhood of Foochow, as much as three per cent. to four per cent. interest per month—from thirty-six per cent. to forty-eight per cent. per year) which keeps them in eternal indebtedness to the Chinese. The Chinese, too, in their business dealings with these people, often take advantage of their ignorance and lack of business training, thus cheating them of much of the hard earned fruits of their labour.

Before the Ming (明) Dynasty practically nothing was recorded in Chinese history concerning the Sia Ming, but at that time an official was appointed over them and was given the title of Sia Guang 番官. The first mention of the Sia character 番 is in the Song Su (宋史), where, in the second year and eleventh month of Daik Ieu (德佑二年, 十一月) (1275 A.D.), was reported the finding of bandits near Ting Ciu (汀州) using the men of Sia (番) for soldiers. This army was said to be very strong.

History does not record the migrations of the Sia Ming into Chekiang Province, but we do know that between the Ming and Tsing Dynasties (明清之交) the Fukien people moved in considerable numbers into Chekiang and became very prosperous. Even to-day there is no large village without some Fukienese people in it, and over one-fourth of the inhabitants at the present time are said to be of Fukienese descent. Many temples stand in Chekiang, called Tieng Hau Gung (天后宮), dedicated to the Fukienese patron saint. When between the Ming and Tsing (about 1560) Dynasties (明清之交) Uo Kau (倭寇) came from Japan into Fukien, harassing the land with his armies, the people fled from Fukien to Chekiang, and many Sia Ming went with them.

The Sia Ming still cling to their belief in their royal descent, using in the wedding processions about Foochow the royal yellow umbrellas (黃涼傘), and referring to the Chinese about them as the Bah Sang (百姓) (Hundred Surnames) in contrast to their possession of only three surnames (four, counting the descendants of the son-in-law), traceable back directly to Buang Bau (槃瓠) of royal standing.

The Chinese civilization about them has affected the Sia Ming but little, if any. Only one member of the Sia Ming has succeeded in

passing through any of the higher schools in China, this one having graduated from the Higher Normal School in Nanking. One young man, with whom we are personally acquainted, has passed through the Government Normal School in Foochow, and is now a teacher in a Sia Ming village near Foochow.

In the various Chinese books of the province are enumerated at least twenty-one different places where aborigines may be found. Among these various groups are found many differences as to customs, dress, and appearance, so it is impossible to say whether they are all descendants of the same ancestral stock, or represent different tribes. When interrogated, the aborigines of one locality seem to know something of those of other places, and all mention their immigration from Kwantung. The Sia Ming, or, locally, San Tak, found near Foochow and Lieng Gong, wear the peculiar head-dress described in my previous paper, but the groups near Yenping are said not to wear any head-dress. The accompanying map shows the distribution of the aboriginal peoples of the province.

Much is yet to be learned concerning these peoples, and it is to be hoped that those located near their settlements will continue the study. Doubtless a careful study of their temples and the records contained within, together with their legends and folk lore, will contribute much toward a better understanding of their origin.

SCIENTIFIC NOTES AND REVIEWS

BIOLOGY

A CHECK LIST OF THE FISHES OF THE PACIFIC REGION: It has been decided by the Pan-Pacific Research Institution, Honolulu, to prepare and publish check lists of the marine fishes of the Pacific region. The lists will be published in the Institution's journal, country by country of those surrounding the Pacific, as they are prepared. The type will be set aside, and, when every part of the area has been gone over, a revised list of the whole will be published. Thereafter the check list will be corrected and brought up to date and issued every two years. Later it is proposed to prepare and publish a similar check list of the fresh-water fishes of the countries of the same region. These lists will doubtless prove of considerable value to ichthyologists, especially if the names used are carefully gone over and the correct ones given; but, as we have pointed out before, such check lists, unless something more than the bare names of the species listed be given, such as the reference to the original description, popular names as well as scientific, or keys and short descriptions of the species, are of little value to beginners or, for that matter, to naturalists who are not well up in the group so listed. We trust that the Pan-

SCIENTIFIC NOTES AND REVIEWS

Pacific Research Institute, while it is about it, will see to it that this check list of fishes is made of the greatest possible value—a work that will help the student of ichthyology as well as the fully fledged ichthyologist.

PILOT WHALES AND ABELE TREES: In a letter to us from Mr. Arthur L. Anderson, of Shanghai, the following paragraphs occur:

"Re the note on pilot whales in your October number of the *China Journal*, I remember that being anchored in my yacht one May morning in 1909 near the Fairway Buoy, Yangtze River Estuary, I saw a school of seventy to eighty blackfish approaching me at great speed from the north-west. Just before reaching me, the school turned and disappeared to the north-east, but I had a close-up view of it and was struck by the inky black colouring. The length I estimated as averaging about seventeen feet.

"Re the note on the Abele tree in the same number, this tree grows in profusion along the Western Branch of the Chinese Eastern Railway (save at the crossing of the Hingan Mountains) and I found it on the banks of the Gan and Argun Rivers as far north as I went."

Our readers will remember that in our October, 1926, issue we reported a huge school of pilot whales, or blackfish, as having appeared off the mouth of the Whangpoo, and we asked at that time for further information upon the subject. Mr. Anderson's account of a similar appearance of pilot whales in the Yangtze Estuary in 1909 is very interesting. Strangely enough, there appeared in the *Peking Leader* of October 22nd, last year, an account of the appearance in Dairen Bay off the South Manchurian coast what was described as a "herd of dolphins numbering 20,000 to 30,000." These animals entered the bay in a V-shaped mass, and they appeared to be in pursuit of a shoal of "sawara," whatever that may be. According to an eye witness, the animals measured from ten to fifteen feet in length. No mention was made in the report of their colour or appearance, but, from the fact that they were in such immense number—though we doubt if their actual numbers really ran into thousands—it is more than likely that they were pilot whales. It is also possible that the herd which appeared in Dairen Bay on October 11th was the same as that which appeared in the Yangtze Estuary on September 2nd.

Mr. Anderson's note regarding the occurrence of the Abele tree, or white poplar (*Populus alba*, L.) along the Chinese Eastern Railway in North-western Manchuria will be of interest to botanists.

THE BIRDS OF WEST CHINA: The latest publication on the birds of West China is a paper by Mr. J. H. Riley of the Division of Birds of the U. S. National Museum, appearing in the *Proceedings* of that institution (Vol. 70, Art. 5, pp. 1—70, 1926) entitled "A Collection of Birds from the Provinces of Yunnan and Szechwan, China, made for the National Geographic Society by Dr. Joseph F. Rock." It consists of an annotated list of some two hundred and forty-four species and subspecies of birds, two of which were new to science at the time Dr. Rock took them, and were described by Mr. Riley in the *Proceedings of the Biological Society of Washington* (Vol. 38, 1925, pp. 9 and 10). These are *Ithaginis rocki* and *Strix nivipetens*, the former having been taken in the Hofuping Mountains of the Mekong Valley, and the latter in the Likiang Mountains, both in Yunnan. The new blood-pheasant is closely related to Beebe's blood-pheasant (*Ithaginis kuseri*, Beebe) but has the ear coverts broadly streaked with greyish-white and the lores black, not red. The new owl was described as "similar to *Strix aluco nivicola* (Blyth), but much darker, the back and chest with the white spots replaced by ochraceous-buff; flanks and feet ochraceous-buff; the face darker; under wing-coverts ochraceous-buff instead of buffy white; bars on the tail darker and broader. Wing, 310; tail 188; culmen from cere, 22 millimeters."

Mr. Riley's paper is extremely acceptable to ornithologists at the moment, coming, as it does, on top of a series of papers by other ornithologists describing the birds of West China from extensive collections made by various enthusiasts.

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There should now be enough published material on which to base a general account and list of the birds of West China such as have been and are being published on those of East China by La Touche, Hubbard and Wilder, and Sowerby (Manchuria). Mr. Riley's paper is supplied with an index, which greatly increases its value, while his notes in regard to each species and subspecies are very full. Dr. Rock appears to have made an extraordinarily complete collection.

RULES OF ZOOLOGICAL NOMENCLATURE: The Biological Society of Washington, in its *Proceedings* (Vol. 39, pp. 75-104, July, 1926) have republished the International Rules of Zoological Nomenclature, which have been out of print for some time, thus doing naturalists a service by rendering the document once more available. In order to make the document more useful, summaries of the opinions hitherto rendered by the International Commission on Zoological Nomenclature have been added.

A. DE C. S.

PHYSICS AND CHEMISTRY

THE INVISIBLE RAY: Mr. J. L. Baird's discovery of a method of using the infra-red rays of light so as to make objects in the dark visible to an observer using his apparatus bids fair to revolutionize modern warfare. The apparatus used is called the "televisor," and by its means the infra-red rays, directed by a searchlight, and to which specially prepared photographic plates are sensitive, are so treated by an electrical apparatus that images of objects in the dark are thrown on a screen in front of the observer.

THE COOLIDGE TUBE: In our last issue we referred to the new cathode-ray tube invented by Dr. W. D. Coolidge, for which somewhat extravagant claims were made by the daily press. In the December issue of the *Scientific American* appears an interesting article giving full details of the apparatus, which, as pointed out by the editor, is a modification of the formerly known cathode-ray tube so as to render the rays powerful *outside* the tube. The effect on living organisms and tissues is by no means as powerful as was claimed by the press. However, the Coolidge Tube produces some very interesting and peculiar phenomena, and by its means new lines of investigation may be opened up. Beside making various minerals glow with variously coloured lights, the apparatus caused longer and thicker hair (though white instead of brown) to grow on a rabbit's ear exposed to the rays it produces; while it was found to kill bacteria which remain unharmed when exposed to X-rays, and even to paralyze and kill the fruit-fly (*Drosophila*). The fact that the rays are under the complete control of anybody operating the apparatus is a distinct advantage.

MEDICINE

LEPROSY IN KOREA: Recent returns compiled from police reports show that some 4,500 lepers in Korea are awaiting hospital aid, and to meet this need as far as possible it is reported that the budget for the next fiscal year will make provision for the enlargement of the Government Leper Hospital on Little Deer Island so as to make room for five hundred in-patients over and above the two hundred and fifty already accommodated there. The Kwangju Leper Hospital of the Presbyterian Mission on removal to its new site is expected to be able to accommodate five hundred lepers more than it did before.

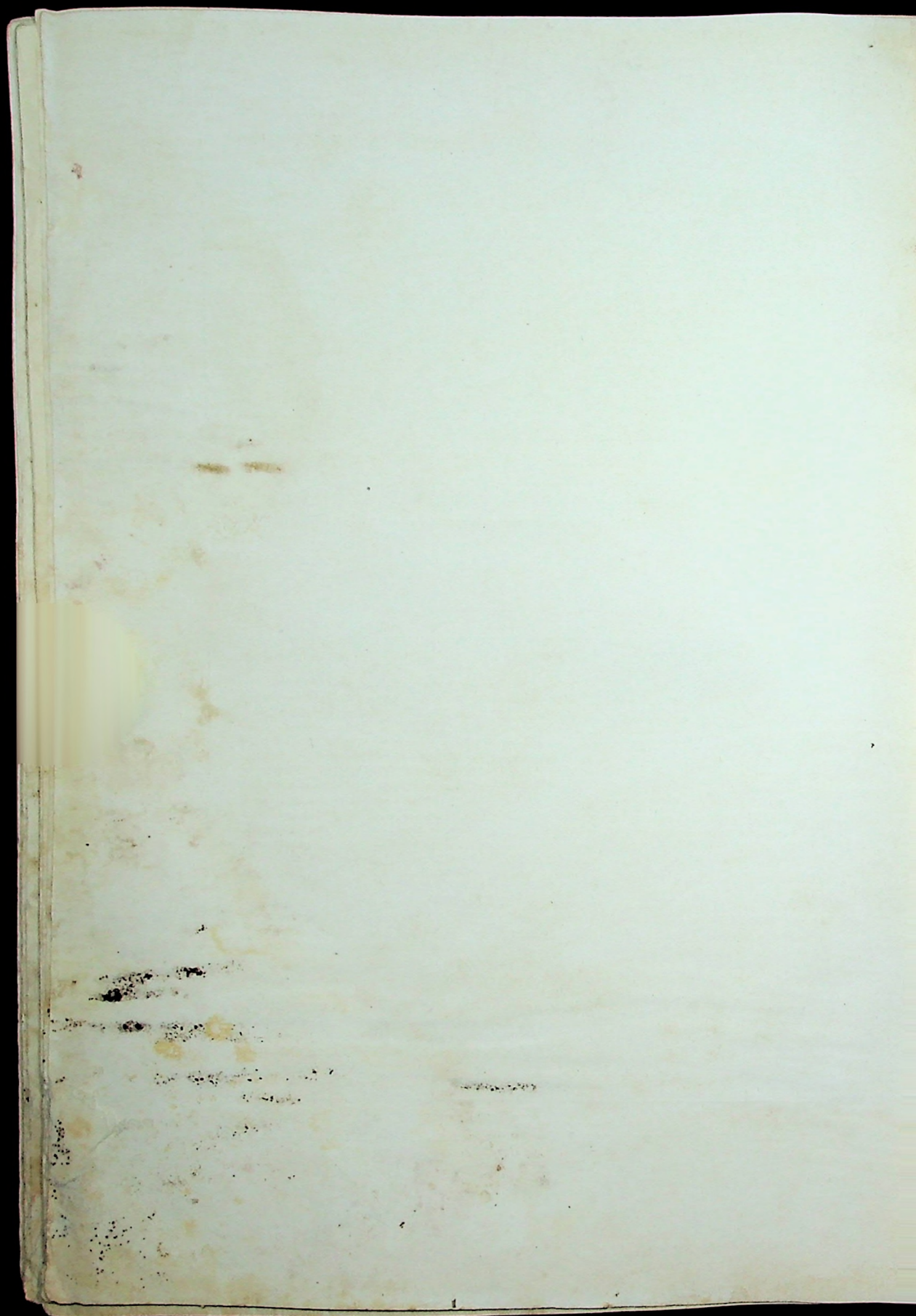
Other leper hospitals in Korea are that of the Presbyterian Mission at Taikyun and that of the Australian Presbyterian Mission at Fusan. These, together with the two hospitals already mentioned, contained last August a total of 1,749 lepers.



A large Banting Bull shot on the Squires Expedition in Indo-China



A fine Tiger shot by Major Considine in Indo-China while with the
Squires Expedition



SCIENTIFIC NOTES AND REVIEWS

MANCHURIAN PLAGUE PREVENTION SERVICE'S ANNUAL REPORT:

The latest report of the Manchurian Plague Prevention Service, which has recently been issued, covers the years 1925-6 and is the fifth volume of the series. As usual it contains much of interest to the medical profession, not only in China, but wherever a fight is being made against the plague in its various forms and other infectious diseases. Of the forty-three articles which the journal contains, the first ten bear upon the plague, the next five deal with cholera and the 1926 epidemic, the next four with scarlet fever and the rest with a variety of subjects covering a wide field and of vital interest to those concerned with the public health in China. The report upon a preliminary health survey of Pinchang, the Chinese city of Harbin, is particularly interesting, and might serve as a model for further work of this kind throughout China. Indeed, Dr. Wu Lien-teh, the head of the North Manchurian Plague Prevention Service, and the editor of the journal under notice, states in his preface that he intends carrying out a similar survey in Newchwang. It is impossible here to go into details concerning the mass of information the journal contains. Sufficient to say that from it we may gather that the plague situation is satisfactory, while Dr. Wu is to be complimented on the able way in which the Service has been conducted during a period of the country's history when political upheavals might well have brought to naught all the excellent constructive work that has been accomplished since the Service was inaugurated.

SHOOTING AND FISHING NOTES

SHOOTING

THE DUCKS OF CHINA: Few people even amongst sportsmen realize how many species of duck and teal are to be met with commonly in China. The mallard, or common wild duck, the common teal, and the yellow-nib, or Swinhoe's duck, are more or less well known, forming as they do the major portion of most bags, and being the common forms offered for sale in the markets; but these by no means represent the greater proportion of the species that occur in this country. An example of what one may experience in China when out duck shooting has just come to hand. Captain W. Beatty, of the Shanghai Municipal Police, while shooting recently at Duck Island, near Nanking, in a series of shots bagged the following: five common teal, one yellow-nib, one falcated teal, one mallard, and one goosander—five different species in a bag of nine birds. In the Tientsin district we have had very similar experiences, on one occasion getting pintail, gadwell, shoveler, yellow-nib, common teal, spectacled teal and pochard in a single evening's flight-shooting.

Of course there are spots where certain species predominate, as, for instance, Hangchow Bay (Haies, Chapu, etc.) for falcated teal, while certain species predominate at certain seasons, but, on the whole, the wild fowler in China gets considerable variety in his bag.

Recently we had occasion to review a book on the ducks of India,* which, as we pointed out, applied almost equally well to China. It is practically the only illustrated work available which the sportsman in China can use, for which reason we mention it again; but it may be pointed out that there are other useful works dealing with the ducks of China. Probably the best of these is Sowerby's "The Naturalist in Manchuria" in which all ducks that are to be met with in China, except a few of the rarer species that visit only the southern and central provinces, are accurately described. The same author's "Fur and Feather in North-China" has a good chapter on Chinese ducks, geese and swans, but this work is now out of print.

*The Ducks of India, by R. N. Wright and Douglas Dewar.

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Altogether there are some twenty-nine species of duck and teal to be met with in China, of which the long-tailed duck (*Harelda hyemalis*) and the harlequin duck (*Histrionicus histrionicus*) are rare visitors in the north and never get south of the northern provinces, and the cotton teal is a summer visitor as far north as Peking, while the lesser whistling teal (*Dendrocygna javanica*, Horsf.) and the comb duck (*Sarcidiornis melanonotus*, Temminck) never get north of the Yangtze. The rest, excepting the yellow-nib, the spectacled or Baikal teal, the falcated teal, the mandarin teal, the ruddy sheldrake, the eastern velvet scoter, the eastern black scoter and Gould's merganser, are common to the British Isles and Europe as well as China. These are the goosander, the common merganser, the smew, the golden eye, the pochard, Baer's duck, the scaup, the tufted duck, the shoveler, the garganey or summer teal, the common teal, the gadwell, the widgeon, the pintail, the mallard, and the common sheldrake. The scoters that inhabit the North Pacific are very little different from their cousins of the Atlantic.

SQUIRES BROTHERS REVISITING INDO-CHINA: In our December issue we gave an account of a big-game hunting trip made by Messrs. R. W. and C. D. Squires—the former a well known Shanghai resident who has recently given up his interest in the Squires, Bingham Company, the local sporting emporium—in Indo-China, where their party enjoyed excellent sport, securing seladang, banting, wild water buffalo, sambur and tiger. Recently these two brothers, accompanied by Mr. and Mrs. T. Wright, have left Shanghai on a second visit to these happy hunting grounds. Mr. Wright is out in the Far East collecting zoological specimens for the University of California and one of the large American museums, while Mrs. Wright, who is an artist of no mean order, is accompanying him in order to make sketches and paintings of the animals he collects so as to get the correct colours. This is very important in the case of fishes and reptiles, whose bright colours it is impossible to preserve. The party is further equipped with cameras to take still and motion pictures. The members of the party will foregather at Hue, whence they will strike inland.

SHOOTING DE LUXE: Much interest attaches to announcements in the press regarding the use of specially built motor-vans or cars for shooting in India. The Rajah of Nanpara, S. M. Sasdat Ali Khan, it is reported has had a fifty horse-power specially designed car built at a cost of \$20,000 for shooting in the jungle. It can hold six people comfortably, is fitted with an ice-box for cooling drinks, a water tank, a first-aid outfit, racks for rifles and shot guns, and fenders fore and aft as a protection against charging animals. It is camouflaged in shades of green and brown so as to escape observation in the jungle, and is equipped also with a bright electric dazzle light to bewilder tigers at night. To the average shooting man all this sounds like shooting *de luxe*, but, apparently, the Maharaja of Gwalior is going the Rajah of Nadapore one better, for, according to an account in the *Far Eastern Review*, he has just had built a regular motor caravan consisting of a coach car and coach trailer capable of accommodating sixteen people, who can sleep and eat on board in all the comfort that ingenuity can supply. Sleeping berths, dining room and table and kitchenette are all provided. "The vehicles illustrated comprise a long wheelbase (16-ft. 6-in.) 50 h.p. Thorncroft, model J., and an Eagle trailer. Bodies of the same size, namely 20-ft. by 7-ft. 6-in. are mounted thereon, both being designed and built by Melville Hart & Co., London. A spring coupling joins the two vehicles and the gangway between can be converted into a covered passage, thus forming, in effect, one long building on wheels. From front to rear the compartments are in the following order:—driver's cab, lavatory, and dining saloon on the towing vehicle, and three bedrooms on the trailer." Various arrangements are made to meet the exigencies of a tropical climate, while space is carefully conserved. With such a caravan as a base, a wide stretch of territory can be covered on a single hunt, while so long as roads exist more or less inaccessible areas can be visited and shot over without the extreme discomfort usually attending such expeditions.



Haiee (Hai-yen), an important Town on the Hangchow Bay to the South of Shanghai. Like Venice its streets are Canals



Photos by B. W. Gale

Memorial Arch, or *Pailou*, and Temple Gate at Haiee



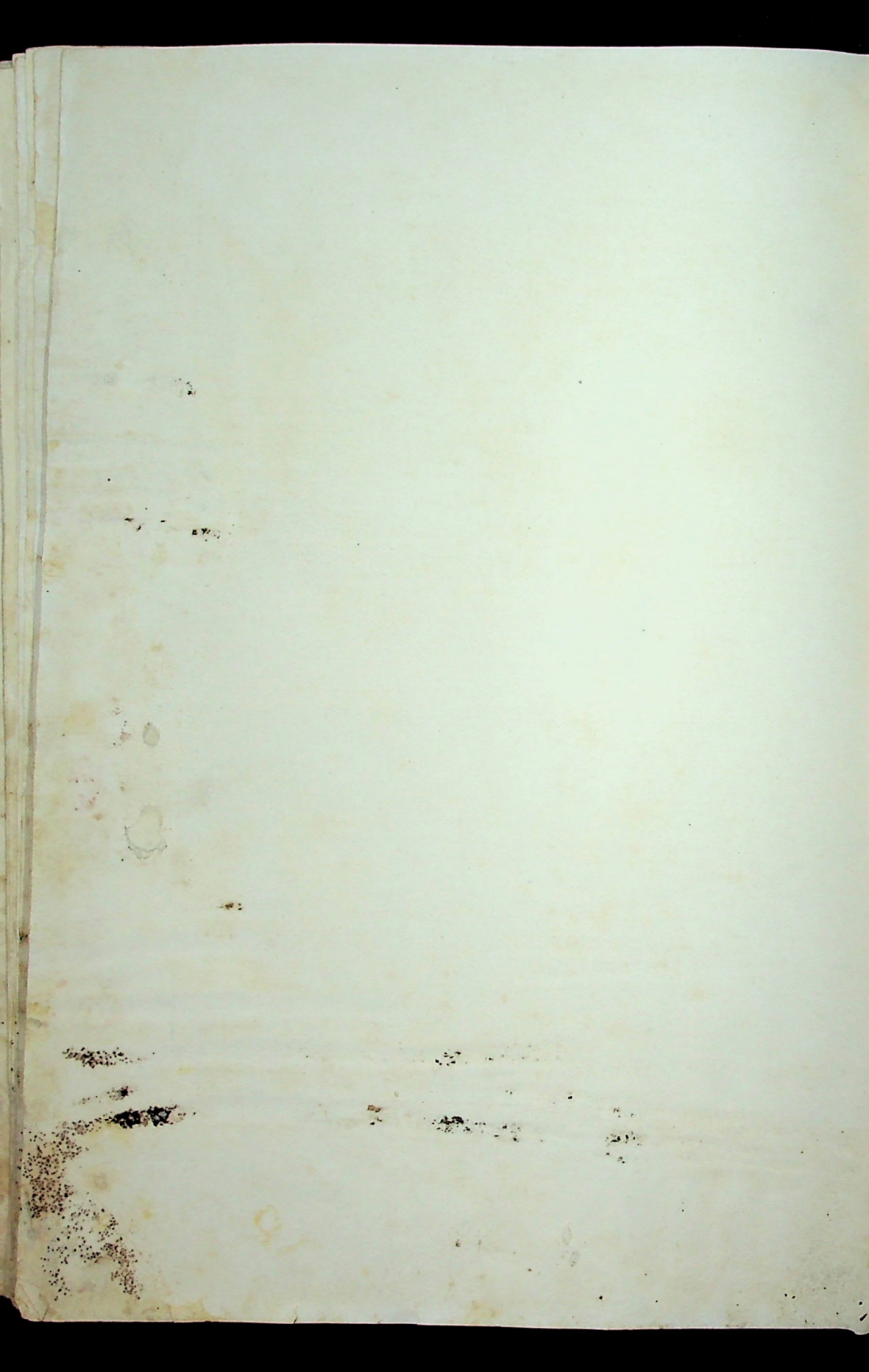


A typical Stone Bridge crossing one of the innumerable Creeks that Cut Eastern Kiangsu into a regular Network



Photos by G. W. Gale

Rapid Transport on the Creeks between the Shanghai and Hangchow areas. With one Hand manipulating an Oar and his Feet another, this sturdy Boatman still manages to hold an Umbrella up for Protection against Sun or Rain



SHOOTING AND FISHING NOTES

WILD BOARS AT SASHU: During the month of December a party of four sportsmen from Shanghai had excellent sport in the Sashu district between Chinkiang and Nanking, securing four wild pigs, of which one was a very large boar weighing in the neighbourhood of four hundred pounds, two were smaller boars and one a fair sized sow. They also secured a large bag of pheasants and quail, as well as several deer. The Sashu country is well known for its wild pig shooting. It can be reached by the Shanghai-Nanking Railway; though for a successful shoot, arrangements have to be made for beaters, without whom it is impossible to get the animals out of the thick cover in the hills.

A. DE C. S.

SHOOTING IN MANCHURIA, FEBRUARY NOTES: February must be considered a quiet month for the hunter in Manchuria. The temperature still averages some 10-15° below zero, but there will be warm days interspersed with others on which the bright sun will lead to the formation of a thick and hard snow crust, so that every foot-step will sound like a pistol shot in the stillness of the woods and will herald one's approach to the game miles ahead. Windy days balancing this handicap will only be few this month.

Pleasant news to local sportsmen has been the burning down by soldiers of a cabin situated on the road to the best big-game hunting grounds near Sandavodi which was the favourite haunt of every *Hunghutze* band prowling in the region. A band of fifteen brigands were taking eleven Korean farmers into the hills to be held for ransom, and had stopped for a cup of tea at this place, when they were surrounded by a detachment of soldiers from Handaochedze. After a lively exchange of shots the cabin was finally set on fire, five of the brigands being killed and the rest managing to escape in the falling dusk. The heads of those killed now adorn the market place at Handaochedze and their bodies are providing a welcome meal to the numerous foxes and ravens of the neighbourhood.

Wild boar on the Eastern Line are keeping on the move on account of the deep snow and are roaming in large circles from cedar forests to oak-tree ridges in search of food. The boars, after the mating season, are lean, but the sows, after their abundant acorn feed in the autumn, are still in good condition. Considerable surprise has been caused by the appearance this year of large herds of boar, numbering as many as fifty head, on the Western Line in the region of Barim and Halasu. A local hunter during a three weeks' expedition bagged four wapiti, nine boars and some roe deer.

Wapiti have now changed their feeding grounds and are to be found in the thick brush on the northern slopes of the hills where they browse on willow and elm branches and shoots. The does, which are now pregnant, have assembled into bands of four to six for protection against wolves, but at the same time have become the object of a merciless pursuit on the part of Chinese professional hunters, who are after the unborn calves, *Lu-tai*, which are considered a specific remedy against female sterility by the Chinese. The price of *Lu-tai* has gone up to from \$100 to \$120 this year, and it is little wonder that the wapiti is fast disappearing from North Manchuria.

Bear are still in hibernation. A few were killed from dens at Shitouhedze and at Lidaochedze on the Eastern Line. All of them were black bear, but none of a large size.

Roebucks have shed their horns and should not be hunted any more as they cannot be distinguished from pregnant does.

Dzeiren, or antelopes, have made their annual appearance near the railway line on the section Yakeshi-Hailar-Horhonte, but are not so numerous as usual. They are hunted by approaching them in sleds, but, as the shooting is done at running herds at long distances, many a doe falls the victim of promiscuous shots.

Bird shooting is definitely over; pheasant and black-cock are so lean that they are not worth shooting. Only the long-suffering *riabchik*, or hazel grouse, still offers fair sport, and a day's tramping through heavy snow up and down hill through dense brush, which is their present habitat, gives one an added relish for their succulent meat.

V. DE F.

FISHING

BEETLE "FLIES" AS FISH LURES: In *Country Life* of December 25 last, D. F. Nevill gives an interesting account of his experiments in making lures imitating beetles for use in dry-fly fishing. He appears to have met with a remarkable degree of success by closely imitating the natural insects and using the lures for coarse fish. The idea may be recommended to anglers in China, where coarse fish only are to be had.

THE CHINESE IDE: The observant may have noticed during the week or so preceding Chinese New Year's Day (February 2nd) people carrying large fish on which are stuck red labels with characters on them. In nearly every case these would have proved to be what, for want of another name, have been called the Chinese ide (*Ctenopharyngodon idella*). This fish is a large member of the carp family, which is not unlike the common carp in appearance, but which may be distinguished at once by its larger scales, the absence of barbels at the corners of the mouth and in having a much flatter head. It is one of the favourite fresh-water fishes of the Chinese, and is bred in ponds in the same way as the common carp and the silver fish (*Hypophthalmichthys molitrix*). From the angler's point of view it offers very much the same sport—if sport it can be called—as the common carp, and has to be taken in the same way, that is, with a paste bait. It attains a large size, and some years ago piscatorial circles in Shanghai were stirred by the fact that Mr. G. H. Parkes hooked and landed one from the Hongkew Park pond weighing thirty-seven pounds, after playing it for over thirty minutes.* This constitutes the record for this species, but there is no reason why it should remain so in view of the fact that much larger specimens are continually being offered for sale in the local fish markets. The specimen caught by Mr. Parkes was presented to the Royal Asiatic Society's museum, where it was mounted and where it can be seen with the original hook and line on which it was taken still sticking into the jaw.

A. de C. S.

*See *The China Journal of Science and Arts*, Vol. III pp. 560 and 526 (Plate).

THE KENNEL

THE WOLF STRAIN IN ALSATIANS: In our last issue we discussed the question of the wolf strain in Alsatian dogs, quoting from statements attributed to Mr. L. Barnes, Secretary of the Alsatian League, claiming that the Alsatian had no more wolf in his ancestry than any other pure-bred dog. We expressed our doubts upon this and asked for assistance from our readers in elucidating the problem. Since then our attention has been directed to an article reprinted from the *Manchester Guardian* by the *North-China Daily News* wherein it is claimed that the Alsatian is definitely derived from a cross between the wolf and a domestic dog, the same claim being made for the Pomeranian and the Chow. Unfortunately the writer of this article does not offer any absolute proof in the way of an authenticated pedigree, though he does refer to authenticated records of crosses between dog and wolf made as long ago as 1773 and the subsequent result of mating the derived progeny. What is wanted to solve the problem are unbroken pedigree records, or at least records sufficient to show that a strain of dogs derived from a wolf and dog cross has existed continuously down to the present time and that the present day representative of that strain, or one of them, is the Alsatian. We are inclined to the opinion that the true ancestor of all our present day dogs is first the wild dog (*Cuon alpinus*), which used to exist in Europe in Palaeolithic and Neolithic times, and still exists in Siberia, ranging into Manchuria and North-western China, its place being

taken in Central, South, and South-eastern China, in the Indo-Malayan regions, and in India by other closely related species. This original stock has undoubtedly been crossed with wolf and possibly other members of the *Canidae*, including the jackal, but it remains the main strain, and whenever reversion takes place, owing to indiscriminate cross-breeding, in our ordinary strains of dog, the result almost invariably resembles the wild dog much more than it does the wolf. To get an animal so like a wolf in colour, form and habits as an Alsatian undoubtedly is, we suggest that the wolf strain must have been greatly increased and now predominates over that of the wild dog.

We cannot agree with Mr. P. H. Duncan, who, in his letter appearing in the *North-China Daily News* on January 17th, claims the entire absence of wolf blood in the Alsatian, since his contention is based on what, as far as we know, is a fallacy, namely that the offspring of a wolf and dog cross is sterile. We believe this statement is contrary to fact.

Considering the number of Alsatis in Shanghai, the question discussed above must be of considerable interest to local dog owners, as, indeed, it appears to be in other countries, where the cult of this breed of dogs is steadily growing in popularity and importance.

A. DE C. S.

THE GARDEN

ARTIFICIAL MANURES FOR THE GARDEN: In *Country Life* of December 25, five artificial manures and their application are described as follows:

"(1) Nitrogenous fertilizers, such as sulphate of ammonia and nitrate of soda, promote vegetative growth, and hence are especially useful for enriching vegetable grounds and lawns where healthy and rapid leaf growth is desirable. (2) Phosphatic manures, on the other hand, promote flower and fruit production, and should be applied to the soil with that end in view. Good results attend the use of superphosphates if dressings are given in early spring. (3) Potash manures do not directly react on the plant, but increase the fertility of the soil and strengthen the constitution of the plants, which makes for a healthy crop of either flowers or vegetables. (4) Lime on the whole acts rather as a mechanical agent in the soil than as a fertilizer. No matter what the manurial content of the soil, lime should always be present in quantity, otherwise the crops will be poor. It certainly should be a golden rule on the part of every gardener to dress the ground in the kitchen garden with lime every third year. It is one of the best preventatives against the spread of disease. (5) Salt and soot may be considered together in that they both have a certain manurial value and both act as insecticides. They will be found especially helpful in the growing of vegetables and fruits."

We reproduce these recommendations here as they may prove of value to amateur gardeners at this time of year when preparations for the spring and summer are in progress.

A NEW CHINESE ANEMONE: In the *Botanical Magazine* (Vol. CLI pt. 4) amongst other beautiful coloured plates of plants is one of a new anemone from China. This is *Anemone glaucifolia*, whose natural home is the dry sub-alpine pastures of the Tali range of mountains to the north of the Yangtze River in West China, where it is to be found at altitudes of from 6,000 to 10,000 feet. In this beautiful species the flowers, of a deep purple colour, are about two inches in diameter.

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SUBSOILS: In order to renew the strength and vitality, if we may use such a term in this connection, of the soil in one's garden, the subsoil should from time to time be brought to the surface, and the surface soil buried beneath it with a layer of manure between. By this means certain chemical salts are brought into contact with the air and sunlight and are so rendered soluble and therefore available for plant nourishment. This should be done even where the subsoil is of a heavy clayey nature. Other advantages to be derived from turning up soil to a depth of two or three feet are that the soil is thus kept sweeter and better aerated, is freer from insect pests as well as from fungoid diseases, and it is always warmer than lightly dug soil.

FEBRUARY

This is the month, in the Shanghai district, for sowing, and the seeds of a large number of the flowers for the garden as well as of vegetables may be sown according to the weather, mostly under glass, however. In North China, that is, in the latitudes of Peking and Tientsin, these operations must be delayed at least a month, while in South China they should have been performed at least a month ago. Lawns call for attention in the way of weeding. Dividing and potting of young ferns may be done now with advantage, while cuttings of the ivy-leaved geranium, marguerites and carnations may be planted in the hot-house.

A. de C. S.

SOCIETIES AND INSTITUTIONS

ROYAL ASIATIC SOCIETY

CHINESE MEMORIAL TEMPLES

On December 16 Mrs. Florence Ayscough lectured before the Royal Asiatic Society on "Chinese Memorial Temples." She spoke of the temples and tablets which are erected by the Chinese to honour their ancestors, giving particular attention to shrines in Chekiang in memory of the Great Yü, who died in 2197 B.C., and Wang Hsi-chi of the fourth century; and also Yo Fei, the hero and martyr of the Sung Dynasty. Mrs. Ayscough also gave interesting notes on the lives and works of these famous men. Lantern slides coloured by Miss Lucille Douglass were used to illustrate the lecture and added much to its interest.

THE MOTIVES OF CHINESE ART

Mr. R. D. Abraham read a paper on the above subject before the Royal Asiatic Society on January 13, 1927. In introducing his subject the speaker stated he would base his conclusions on the premise that the manifestation of art in a people proclaims its degree of civilization, and that the basis of all great art is the expression of the soul, that the peculiar philosophy of a people develops its own distinct art, while environment also plays a great part in shaping and influencing that philosophy. He explained that Chinese art is indigenous, except for certain outside influences in religious art, making the statement that foreign influence on Chinese art had been exaggerated by some students of the subject.

The speaker then discussed the influences which Chinese script has had on Chinese art. Calligraphy, he said, is the mother of Chinese pictorial art. Literature and graphic art are considerably more intimately connected in China than Westerners realize. He then went on to describe the art impulses of the Chinese, saying that Confucianism was reflected in art in that all spontaneity was subordinate to the rules of propriety; while under the influence of Taoism, with its teachings of the beauties of nature, Chinese art has received the highest impulses. The speaker concluded that Buddhism, which was the first foreign influence, has not greatly affected Chinese art, since its influence is found chiefly in religious subjects.

SOCIETIES AND INSTITUTIONS

QUEST SOCIETY

A RATIONAL PSYCHOLOGY

On December 13, 1926, Mr. M. Jaffee, B.A., B. Sc., who is a member of the Rationalist Press Association, gave a lecture before the Quest Society upon the above subject. He described his lecture as an attempt to explain just what was meant by the term "a rational psychology," claiming that thought is entirely dependent upon speech, that is to say, that we cannot think except in terms of the words we know and use, and that all mental processes are the result of and dependent upon previously developed physical processes. The usual discussion as to the existence or not of a force outside the human being, which is responsible for what the upholders of this belief are pleased to call the soul, followed.

SEX ELECTRICITY

In a lecture delivered before this society on December 20 last, upon the above subject, Dr. Renè Fernbach resuscitated the old experiment of the swinging of a finger ring held at the end of a thread over a person's hand. This improvised pendulum, it was claimed, when suspended over the hand of a man would commence to swing back and forth, while when suspended over that of a woman it would swing in a circle. From this it was suggested that there is a kind of aura surrounding each human individual, though it was not definitely explained of what that aura consisted nor did the lecturer state definitely that the phenomenon was due to electricity. The lecturer called upon Mr. A. E. R. de Jonge, who had assisted him in experiments previous to the meeting, to give his opinion. This was to the effect that he, Mr. de Jonge, was entirely unsatisfied that there was anything in the experiment.

PEKING INSTITUTE OF FINE ARTS

We have been asked by the Peking Institute of Fine Arts to announce that it will hold a Photographic Exhibition from April 4-10, and that the secretary will be glad to receive contributions from places in China other than Peking. The pictures must reach Peking by March 28, must have been taken but not necessarily developed or printed by the entrant, and must be unframed and not larger than sixteen by twenty inches. Out of town contributors will be limited to five pictures.

PEKING HISTORICAL ASSOCIATION

On January 15 Dr. John C. Ferguson addressed the Peking Historical Association on the subject of "Political Parties in the Northern Sung Dynasty." China has tried many experiments in government in her long history, one of the most interesting of which was the socialistic government which was actually put into practice for a time by Wang An Shih. The story of his struggles and of his downfall is a fascinating one as told by the speaker, who made a special study of this reformer. Dr. Ferguson, who is well known as a student of Chinese art and history, is a pioneer in the study of the Sung Dynasty and his contributions along this line are of great value since he brings to his task a rich store of scholarship.

EDUCATIONAL NOTES AND INTELLIGENCE

ONLY SEVENTY-FOUR STUDENTS STUDYING CHINESE IN AMERICA

According to a recent Bulletin issued by the Linguistic Society of America, there are at present only seventy-four students in the United States studying the Chinese language, and fifty who are studying Japanese. Chinese is taught at the University of California, Columbia University, and Harvard, while Japanese is taught only at the University of California, and Columbia University. The number of students who are studying Russian is even smaller, amounting to only thirty-one.

SCIENCE PROFESSORSHIPS TO BE ESTABLISHED IN
CHINESE UNIVERSITIES

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PUBLICATIONS RECEIVED

BOOKS:

Present Day Japan, by Yusuke Tsurumi: Columbia University Press, New York, 1926.

It Happened in Peking, by Louise Jordan Miln: Hodder & Stoughton, Ltd., London.

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PERIODICALS:

Extrême Asie—Discovery—The Philippine Journal of Science—The Chinese Economic Bulletin—The New Zealand Journal of Science and Technology—Natural History—The China Weekly Review—Asia—The Asiatic Motor—The Bulletin of the Geological Society of China—The China Medical Journal—The American Journal of Science—Psyche—The Lingnaam Agricultural Review—The New Orient—The Annals and Magazine of Natural History—Man—The Modern Review—Health—Ginling College Magazine—Chinese Students Monthly—The New Mandarin—Mid-Pacific Magazine—Far Eastern Review—The Chinese Recorder—The Bulletin of the Geological Survey of China—Bolletino del Laboratorio di Zoologia General Agraria, Portici—Salmon and Trout Magazine—Game and Gun—Biological Bulletin of the Marine Biological Laboratory, Woods Hole, Mass.—The Geographical Review—The Chinese Social and Political Science Review—La Revue Economique d'Extrême-Orient—Science—Shipping and Engineering.

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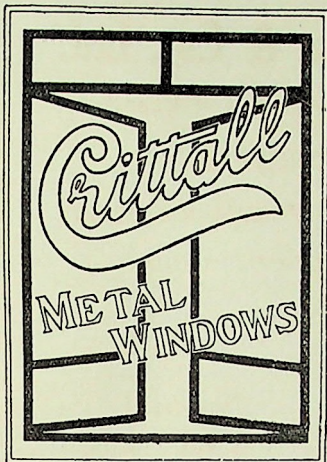
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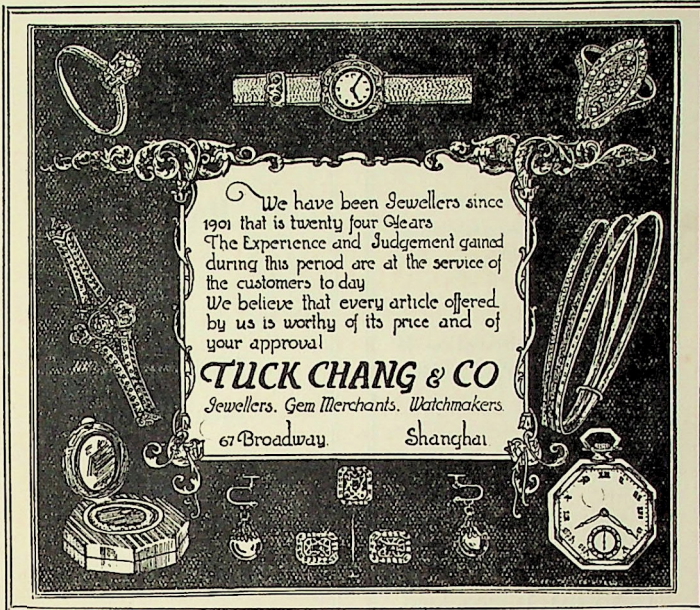
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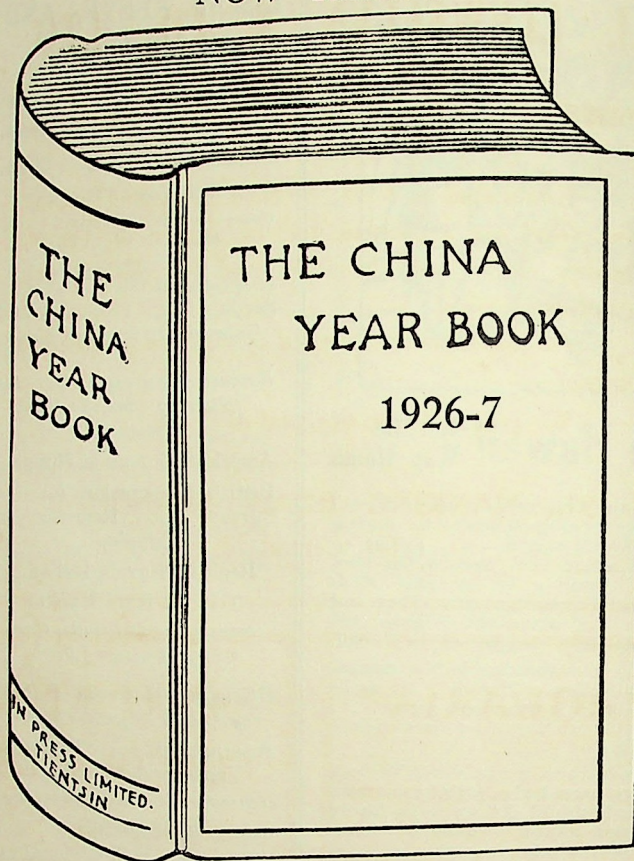
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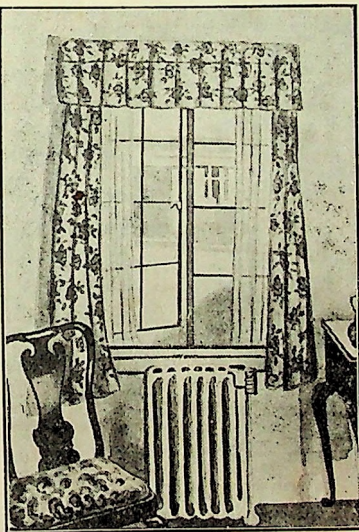
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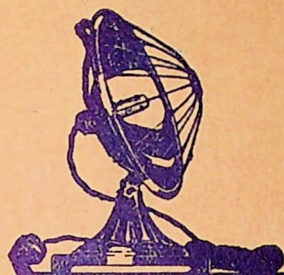
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