for him to place it with Chwang tsze in the same class of books as the Confucian classics, and he gives critical explanations on these two writers just as he does on those of the orthodox school. This opinion of Lau tsze has been that of all competent native critics before and since so far as I know. Wang Pi holds the same position in reference to the Tau te ching that Chang Chan holds to Lie tsze, Kwo Siang to Chwang tsze, Tu Yu to Tso Chieu ming, Man chang to the Odes and Kwo p'u to the Er ya. We are not therefore required by what has been here said to displace Lau tsze from among the books coming down to us from the Confucian age.

JOSEPH EDKINS.

GILES' REMAINS OF LAO TZŬ. (See *Vol.* XV, p. 132).—With Mr. Balfour, I too am 'leaving to abler pens than his the task of laying bare the emptiness of the mare's nest recently discovered by myself.'

Meanwhile, as Mr. Balfour thinks I 'cynically misrepresented' him in a single passage, and tried to lay an 'inconsistency' of Mr. Chalmers' making on his shoulders,—without arguing the point, I withdraw the remarks he considers objectionable in that connection.

In order, however, to keep up the numerical strength of my battery, I take leave to substitute another gun, which I think it will puzzle Mr. Balfour, or even abler pens, to silence.

In chapter X of the *Tao Tê Ching* we read

生而不有爲而不恃長而不宰是謂玄德

Mr. Balfour tells us on p. 7 of his *Taoist Texts* that this means 'Producing, he does not claim the possession [of virtue]; acting, he does not presume upon [his ability]. Though he be a veteran among his fellows, he assumes no seignory over them. This may be called Sublime Virtue—[the highest development of Tao].'

Proceeding to chapter LI of the *Tao Tê Ching* we read 生而不有爲而不恃長而不宰是謂玄德

This is translated by Mr. Balfour as follows:—

'[Tao] produces without claiming merit; it works without presuming; it causes increase without destroying. This is called Sublime Virtue.'

At the risk of being again thought cynical, I should vastly like to know how

長而不宰

can sometimes mean 'causes increase without destroying;' at another, 'though he be veteran among his fellows, he assumes no seignory over them.'

Mr. Chalmers also thinks these four characters require to be rendered in two different ways; for on p. 7 of his *Speculations* he translates them, 'To enlarge and cut not off' and on p. 40, 'To enlarge and not control.'

HERBERT A. GILES.

EVOLUTION OF THE CHINESE LANGUAGE.—An article on the evolution of the Chinese language will appear in the forthcoming number of the Peking Oriental Society's Journal. Something like the following is the view that will be presented. Melville Bell's representation of the sounds of language in his visible speech has the great advantage of being strictly physiological and exact. By means of his eighty-one consonants, twelve glides and thirty-six vowels and the explanations by which they are accompanied, it has become possible to approach the question of the evolution of Chinese sounds and words in a satisfactory manner. Man began with gesture and the imitation of natural sounds. The most important elements in the first words were the activity of the lips, hands and feet, combined with lip sounds. The sounds were *p*, *b*, *m*, and *a*, *o*, *i*, and these were the materials from which the first words were made. From this beginning all Chinese words were derived. All the eight hundred