

conduct does not exist, still for them this is rare conduct while with us it is the common virtue \* \* \*. This plain virtue is due to nothing else than the teachings of Mo Ti (Mo Tzu) and his disciples, all of whom exhausted their energies for more than 100 years in order to inculcate these moral principles in the minds of the ancient people, principles which have become in the course of time the most important elements in our national characteristics—the fact that our race can persist and continue as long as heaven and earth exist is associated with this fact.

Besides this critical appraisal of Liang Ch'i-chao, seven other works by Mo Tzu or about his doctrine were secured last year, making a very complete collection of his writings and those of his school, just now coming into great prominence in China.

Another important item in this collection is the *Ting pên Mo Tzu hsien ku*, the works of Mo Tzu with a commentary by Sun I-jang (*tsu Chung jung*). This was published in Chinese style in 15 books bound in eight volumes with a preface dated 1895. This critical commentary of the works of Mo Tzu seems to have caused the recent revival of interest in the doctrines of this philosopher which had been very much neglected by scholars for many centuries past.

Perhaps one of the most interesting works of all is the *Tingpên Mo Tzu hsien ku chiao pu* or supplementary textual criticism of Sung I-jang's commentary on the works of Mo Tzu made by Li Li (*tsu Yen-shing*). This work, in two volumes, was published in Shanghai in 1925, and is a critical study of the various commentaries on Mo Tzu. There are several other similar works showing that there is an active school concerned with the elucidation of Mo Tzu's doctrines.

*New commen-  
tary on the  
Thirteen Classics.*

A gift of unusual interest and value was made by Dr. Philip T. Y. Sze. It consists of a set of the *Shih san ching tu pên*, a new commentary on the Thirteen Classics, the classics par excellence of the Chinese scholars, compiled by T'ang Wên-chih (*tsu Wei-chih*), the former president of Nanyang College in Shanghai, and nine others. It is a sumptuous work published in 1924 at the expense of Doctor Sze by Sze Sao-tsêng, the father of the donor, in 120 volumes. Mr. Michael J. Hagerty