

McCardle. Looking back on his career in China, Howell used to say that T'êng-yüeh, on the Sino-Burmese frontier, had been the station he liked best. It was a preference that revealed his passionate love of nature and of an open-air life and his boundless zest for gathering knowledge. Tours of inspection were his chief duty while at T'êng-yüeh from 1911 to 1914. They took him through some of the wildest and most beautiful country in China and there he encountered primitive tribes and varied flora and fauna. Incidentally he discovered a new rose, afterwards called by his name. Language proficiency advanced him in the Service; because of it he was detailed more than once to conduct the periodic examinations of Customs personnel in Chinese. He was twice decorated by the Chinese Government with the Chia Ho Order, being promoted to the Third Class in 1923. Interest in Chinese psychology and former customs moved him to study the collection of forty tales, called *Chin ku ch'i kuan*, by unknown authors early in the seventeenth century. In 1925 and the next year he published his translations of twelve of them in two volumes under the titles, *The Inconstancy of Madam Chuang* and *The Restitution of the Bride*, a notable addition to the scanty fund of Chinese fiction in translation.

After he had retired in 1930 and settled at Chalfont St. Giles, Howell continued active in sinology. As lecturer in the geography and the written language he lent his experience to the Department of Chinese Art and Archæology at the Courtauld Institute, and much we valued him. Among the Societies which profited from his advice was the Royal Asiatic; he served on the Council eight years and as Honorary Secretary two years until illness caused him to resign in 1951, the illness that ended fatally on 6th November last. His wife had predeceased him. Latterly he had volunteered to help in the Department of Oriental Antiquities in the British Museum, and spent there many days arranging and classifying a collection of netsukes. Handsome, good at games, and with great charm of manner, Howell won the affection of numerous friends.

W. PERCEVAL YETTS.

Lionel Charles Hopkins, I.S.O.

Hopkins had been a member of the Society sixty-three years when death took him, aged nearly 98, on 11th March last year. Most of the time since his retirement in 1908 from the Consular

Service in China he was either a Vice-President or a Councillor of the Society, and its meetings were almost the sole occasions he allowed to lure him from his home in Haslemere. He became still more of a recluse after the death in 1945 of the second of his two sisters, like himself unmarried, with whom he had shared the house. Content with his library, his collection and the pleasures of his garden, he passed the days happily pursuing his studies in archaic Chinese script, the great passion of his life. Already in 1895 he had contributed to this *Journal* an important article on coinage, and then in 1911 he started in it the succession of forty-three articles and "miscellaneous communications" that ended in 1949. His reasoned, decisive verdict on Ball's *Chinese and Sumerian*, published in the *Proceedings of the Society of Biblical Archaeology*, might also be counted, since that Society was then about to be incorporated with the Royal Asiatic Society.

Though somewhat disjointed, these writings constitute a pioneer *corpus* all the more valuable because the subject is one strangely neglected by Western sinologues. Only the achievements of two Americans, first Chalfant and then Britton, are comparable but cut short by early death. They looked to Hopkins whose public start in Chinese palæography had been made in 1881 with his book *The Six Scripts*, now rare and about to be reprinted. It is an annotated translation of an essay by Tai T'ung in the thirteenth century on the principles governing the structure of Chinese characters. Chance gave Chalfant the lead in studying the inscribed fragments of bone and tortoise-shell, discovered in 1899 near An-yang, bearing the oracular sentences in Shang-Yin script that engrossed Hopkins' life in Haslemere. Through Chalfant he acquired the fine collection of these relics he left to Cambridge University.

Proneness to jocularly and word-play, apparent in many of his writings, was a Victorian heritage accentuated through the family's contact with Thomas Hood. Both Manley Hopkins, his father, and Gerard Manley Hopkins, his famous poet-brother, reveal Hood's influence in their works, while all the family shared an instinctive sense of humour. Kindliness, modesty, and freedom from worldly aims were characteristics of L. C. Hopkins, ever ready to help others with his great knowledge. Success in his official career needs no other proof than the fact he ended it as Consul-General in Tientsin.

W. PERCEVAL YETTS.