"Outlines of Chinese Symbolism" is arranged alphabetically and, given the date of its original issuance, employs the romanization system for Chinese that predates the more modern use of Pinyin. The range of subjects includes but is not limited to animals, plants, heavenly bodies, calendrical and fortune-telling matters, religious gods, icons and tools with an emphasis on Buddhism and Taoism, life passage observances, and archaeology, among other matters. This is a valuable book for anyone interested in Chinese art. Compared with the more simple style of Japanese art, Chinese art is so rich in symbolism that most of us who love the stuff but know little about what it all means, can be quite in the dark. This book sheds light on the many nuances of Chinese swirls, colors, shapes, etc. Increasingly, by the mid-1920s, young Chinese artists were attracted not just to Japan but also to Paris and German art centers. A trio of these artists brought back some understanding of the essential contemporary European traditions and movements. Liu Haisu (劉海粟) was first attracted to Impressionist art, while Lin Fengmian (林風眠) was inspired by the experiments in color and pattern of Henri Matisse and the Fauves. Xu Beihong (徐悲鴻) eschewed European Modernist movements in favor of more conservative Parisian academic styles. Throughout the 1950s, as Socialist Realist standards were gradually im