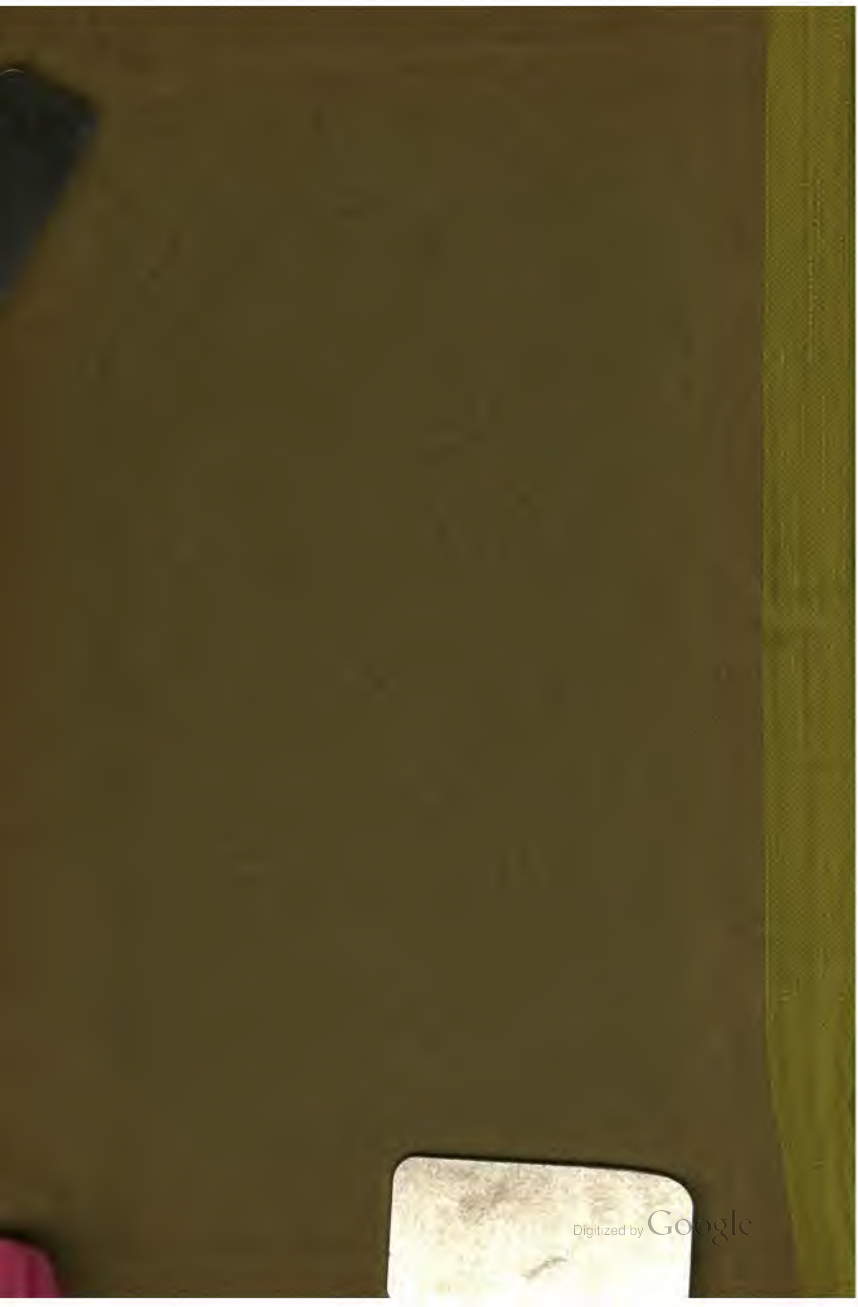

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"THOSE FOREIGN DEVILS!"

"THOSE FOREIGN DEVILS!"

A CELESTIAL ON ENGLAND AND ENGLISHMEN

BY

YUAN HSIANG-FU.

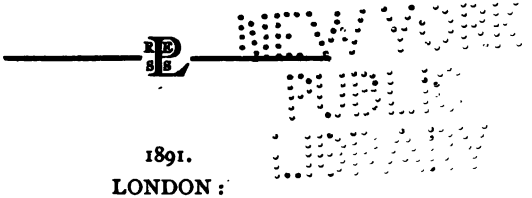
TRANSLATED BY

W. H. WILKINSON,

Of H.M. Consular Service in China; Davis Chinese Scholar, Oxford, 1879;

AUTHOR OF "WHERE CHINESES DRIVE."

"A chiel amang us takin' notes."



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PREFACE.

If Chinese prefaces were intended to be taken literally, it would not be easy to say who is the real author of these entertaining Notes on ourselves and our habits. A certain stout-hearted magistrate named Yüan (Yewan), returning from a tour in Europe, jotted down in casual fashion his impressions of Western society. The manuscript fell under the notice of an anonymous friend who, to use his own words, "borrowed it, intending to copy it." Unfortunately, as he regretfully admits, "before my copy could be completed,

Yüan asked me to return the original, and consequently it is only such portions of his notes as I could remember that I am now able to send to press." This naïve confession must arouse in a Western reader, accustomed to see a plagiarist, even a suspected plagiarist, dealt with as the Inquisition of holy and merciful memory treated a renegade Jew, feelings of amazement not unmixed with horror. A friend is allowed to revel among my most cherished manuscripts, and having happed upon something which he thinks may prove profitable to the world at large, borrows the work and takes it home to copy. Frustrated in his design by circumstances, he perpetrates a still more hideous offence: he publishes his fallible recollection of my book. Chinese morality,

however, sees nothing reprehensible, or even remarkable, in the proceeding, because, as a native friend informs us, the actual words are not pirated, but merely the ideas. Ideas in China are far less sacred than words; they have been, most of them, the common property of the nation for centuries. Moreover, it is quite possible, it is indeed almost certain, that Yüan authorized this editing of his notes; for he is said to be in the Diplomatic Service of his Chinese Majesty, and may have considered that fewer inconveniences were likely to arise if a book of this nature, however inspired by himself, were written by somebody else.

He need not, as far as foreigners are concerned, have displayed so much modesty. It is true that he describes us and our ways

much as Sir John Lubbock might a new and not uninteresting variety of ant, with an air of pleased discovery; but his book is not designedly offensive. Whatever he saw he sets down, for the most part simply and without comment. He rarely draws comparisons, and when he does we do not necessarily suffer. Take his description of our gaols, for instance. These, he says, are "both spacious and clean, such as have never been seen in the Middle Kingdom. Their only fear is lest a prisoner should be uncomfortable or fall ill; consequently, as regards clothing, food, and surroundings, he is far better off than he was at home. If they had to deal with the rascals of China, these would," he remarks (and the Hong-kong Government will bear him out), "infallibly get into trouble in order to get into

gaol." Nor can we complain, on the whole, of his accuracy. Sometimes he goes venially astray, as when he writes that "a law has recently been passed enabling widowers, as well as widows, to marry again;" or that "port wine is made of sheep's blood;" but, as a general rule, his facts remain facts when candidly examined, however quaint and grotesque they may seem at first sight. In face of the etiquette of a state drawing-room, who could deny that "women, when going to Court, regard a bare skin as a mark of respect?" Is it not largely true, in our sociable country, that at any rate at a public dinner, "two guests, strangers to one another, finding themselves side by side at table, must not engage in conversation, but must confine their atten-

tion to eating and drinking"? And is his explanation of the yearly exodus to the seaside altogether unfounded or unfair? —"Wealthy families, as summer comes round, fix upon some spot where to escape the heat. Yet the weather in England is really never oppressively hot, and this is merely a custom, for they hold that a family which did not go out of town 'to avoid the heat' would not be looked on as respectable." There must be many things in our habits which, as a decorous follower of Confucius, he could not possibly approve; but his disapproval he leaves to be inferred. That husband and wife should walk arm-in-arm together along the street, or a daughter-in-law sit down to table with her husband's father, are such obvious violations of the

very first principles of propriety that possibly he felt he had done enough in the way of condemnation by simply mentioning them. On the other hand, he does sometimes praise us and our belongings—the table utensils, the horses' nose-bags, the trams, the ices. But the only time, perhaps, when he becomes really enthusiastic is when he is describing our salads, which, he observes with unction, "are exceedingly scrumptious."

The Notes themselves serve for an English reader a double purpose. On the face of them, they are a brief sketch of Western civilization as seen through Chinese spectacles. In reality they are more. By throwing each statement into a negative form, they give, as every

foreigner who has visited China would see at once, a very true outline of Chinese civilization as well. To take for example the first of them: Women are not "honoured rather than men," in China; they are considered, in theory, a very inferior kind of animal. Three-fourths of the Chinese characters for adjectives having a bad moral signification are compounded of the character for "female," a pretty plain proof, some may say, that Chinese womankind cannot, like our own, "all read and write." Then, far from sitting down first at table, the Chinese woman has to wait till the males of her family have gorged themselves, and then dine, as contentedly as she may, off the scraps. Hand-shaking between men in China is unknown; acquaintances meeting

do not "raise the hand to the tip of the ear, and wave it," but fold their own hands and shake them. As for a woman taking a man's hand, there are scores of ancient injunctions to the contrary. Chinese propriety is horrified if, in public, a man touches the hand of his own wife. In private there is every reason to believe that the Chinese husband is no less henpecked than his brother of the West, and will perform "menial offices for his wife" at discretion, if only to escape a flyting.

But it would be impossible to show, within anything like reasonable limits, how these Notes can be inverted into a treatise on Chinese customs; or in what way very accurate ideas can be gleaned from them as to Chinese notions of comfort, decency,

and other essentials, or non-essentials, of existence. In most cases the inversion is readily made, but it is possible that occasionally home readers not well acquainted with China may fail to see anything noteworthy in Yüan's remarks. Take for instance his admiration of our many-storied houses and their staircases. Unless one realizes the fact that no Chinese house consists of more than a ground floor and a single upper story, that most Chinese houses have no upper story at all; and that, in any case, the means of going upstairs are such as we should hesitate to employ in mounting an ordinary hay-loft, the author's wonder is out of place. To jump off the Monument, or to lie down on the rails when the express for Edinburgh is due, are not the pleasantest

ways perhaps of leaving this world; but that they should strike our stout-hearted magistrate as peculiarly appalling, would appear rather unreasonable to any one who did not know the horror with which a Chinaman regards any dismemberment, whether before death or after. Yüan dwells again and again on the smoothness of our streets, and describes the vehicles that ply on them with what may well seem superfluous particularity. Yet what traveller would cast this up against him who had jolted through the sewage of Peking in a springless cart or mounted a creaking wheelbarrow in native Shanghai?

Where, for lack of acquaintance with Yüan's country and its customs, a reader might miss, perhaps, the point of any of his comments on English life, a note is

added in this translation (which, it should be observed, first saw the light in that best repository of *facts* about China, the *North China Herald.*) The translation itself endeavours to follow its original as closely as possible. It tries to show not the ideas which an Englishman familiar with the custom or thing described would at once attach to the author's description, but the ideas it would arouse in a Chinaman ignorant of either. But while a literal version has been sought after, foreign terms naturalized in Chinese have not been always translated literally. Chinese nowadays, who read their papers, understand sufficiently well what a *po-wu-yüan* is, so that it would be the merest affectation to translate it "Hall of all commodities," and not as "a Museum." Sometimes, however, a

brusque rendering into our commonplace term would deprive the English reader of the enjoyment of its poetical Chinese equivalent. "Fire-engine" is good enough for all ordinary purposes, but for rhetorical display it cannot pretend to compare with "the water-dragon that saves from fire."

Yüan was, indeed, constantly confronted with the difficulty of explaining an unfamiliar phenomenon in familiar words. Kissing, for instance, greatly puzzled him; and he was much exercised how to describe it at once neatly and with lucidity. He had observed that, "when children grow up, their parents cease to be responsible for them, and leave them entirely to their own devices. The children on their part regard their parents as strangers, except that when they see them they show them

courtesy. The most respectful way in which this is done is to present the lips to the lower part of the chin, and make a sound." Better still, in the way of definition, is the fuller statement that, "when visiting their seniors, they must apply their mouths to the left and right lips of the elder with a smacking sound." This, it is interesting to note, he considers "very remarkable," as, when one comes to think of it, perhaps it is. Other strange social customs he describes no less graphically. "There are invitations," he says, "to skip and posture, when the host decides what man is to be partner of what woman, and what woman of what man. Then with both arms grasping each other they leave their seats in pairs, and leap, skip, posture, and prance for their mutual

gratification. They call this skipping," he explains, "*tanshun*," the nearest approach he could get to our barbaric "dancing."

Some of Yüan's desultory notes will not, it is regrettable to have to add, bear translation: it is, however, the subject, not the treatment, that seems objectionable, for he enters our vices in his collection as dispassionately as our virtues, and dilates in a calm but quite too outspoken manner on our sanitary arrangements.

On the whole, he has done his work well, and deserves high praise for his assiduity, considering the difficulties which he, pathetically enough, admits beset him. A European who has been hooted and hustled in Canton will read with mixed feelings (joy, we fear, predominating), that "if a Chinaman happens to walk along

the streets the crowd regards him as a curiosity and presses round, like a swarm of ants, to stare at him. The women and children are the worst, attracted by the strange fashion of his clothes, and still more by his long pendant *queue*." If, in addition (the weather being warm, or some relative deceased), Yüan happened to be wearing a white cloak, he excited, he complains feelingly, small boys to rude laughter, "for they said that I had come out by mistake in my night-shirt."

In conclusion, it may be mentioned that the book has aroused much interest in China. There, to quote from the *Hwapao*, an illustrated paper published thrice a month in Shanghai, "a class of men has formed itself who esteem highly Western systems, who study Western language and

science, and to whom no food, dwelling, or clothes appear fit and fashionable except those of the West." It must be, then, that our manners and customs will become more and more a mark for the moralists of China. As long as the whole Cultured Empire was united in a lofty disapproval of the pranks which barbarians played before high heaven and them, it was crushing a butterfly on the wheel to open the vials of censure: the silence of unutterable contempt sufficed. But now that so many of her youth are casting curious eyes westward and finding furtive joys in Western ways utterly opposed to the most elementary ideas of propriety, the keepers of China's national conscience and morals can hardly remain silent, and we shall have a lively and a

highly entertaining time. The jeremiads of the *Friend of China* will be nothing to it, and the importation of opium seems of very little account when compared with that of low dresses, flirtation, and five-o'clock teas.

W. H. W.

TRANSLATOR'S NOTES ARE MARKED *

DESULTORY NOTES ON WESTERN CUSTOMS.

EDITOR'S PREFACE.

Of late years, since the old maritime restrictions were relaxed and trading-vessels have come from all parts, gentlemen of energy have taken to going abroad to see foreign lands and enlarge their ideas. Once arrived at any place, they promptly bring out a journal of their travels; but while distances by sea and descriptions of celebrated spots are all set down with great minuteness, nothing but a vague outline is

given of the character of the country and its inhabitants.

My friend Yüan Hsiang-fu, a magistrate of remarkable resolution, in the course of a journey which he took last year through the Great West, made the most particular inquiries into everything he came across, from the system of government down to the habits of the people, and condensed the careful record thus made into a volume which he styled "Desultory Notes on Western Customs." This I borrowed, intending to copy it, but before I could complete it he asked for it back, and so it is only such portions as I could remember that I have been able to transcribe and send to press.

To a gentleman of character at home, who may take up this book and run through its pages, each country and its people will appear much as they would were he travel-

ling within the borders, and conversing with the inhabitants, of some Western state. And so at his own table and on his own mat he may indulge himself in a peep abroad.

The *Chia-shên* year of the *Kuang-hsü*, summer, in the 4th moon (May, 1884). Recorded by Hsiao-weng, of Siling, at his house at Shanghai.

AUTHOR'S PREFACE.

SOME Western customs are identical with those of the Middle Kingdom, others widely different. When first observed, these cannot fail to excite surprise, so strange do they seem, but when one is accustomed to the sight of them they are looked upon as a matter of course. The following desultory notes, jotted down during my

travels, may afford material for amateurs and students of manners and customs, or may perchance supply topics for conversation over the wine-cup or at the tea-table. Some of the facts recorded may not be new, and in that case I would ask indulgence for the repetition.

Written by the master of Ts'ang-shang; copied by Hsiao-weng, of Siling.

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1. The Western custom is to give precedence to the right hand, and to honour the woman rather than the man; hence, when walking together, the woman will precede the man, and when sitting will sit on the right, he on the left.

* No principle is more thoroughly established in China than the superiority of the

left-hand side, yet last century the whole machinery of government was deranged for weeks by a heretic who maintained that of two tablets hung on a wall, precedence ought to be given to that on the right. The Council of State was summoned, and after an anxious and protracted debate the Emperor decided, *ex cathedrâ*, that the heretic was correct: for tablets hung on a wall, particularly an imperial wall, must be regarded from the point of view of the wall itself, and not from that of a mere untitled spectator.

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2. Husband and wife go arm-in-arm along the street, yet no one smiles; a husband will perform any menial office before his wife, and nobody jeer at him.

* The author of an ingenious native work, "The Sights of Shanghai," draws attention to this reprehensible practice on the part of foreigners and their wives, who "stroll about in the public gardens arm-in-arm and shoulder to shoulder, without any bashfulness whatever;" for no Chinaman (except in a Frenchman's book) ever takes a man's arm, much less a woman's. In "Le Fleuve des Perles," published last year with a laudatory preface by "Générale Tcheng Ki-tong," the provincial judge is represented as walking arm-in-arm with a widow through a main thoroughfare in Canton. The situation is striking and novel, for the general run of judges would as soon think of walking with a balloon or a cassowary as with a widow, if, which is very very doubtful, they ever thought of walking at all.

3. When three or four are in company and passing idly through the streets, they must walk abreast, and not in any straggling fashion. If they meet a woman, etiquette requires them to make way for her, and in so making way they must pass to the right and not to the left.

* China is a country of nice gradations, where a younger brother may not presume to walk abreast of an elder. As for yielding the path to a mere female, it would hardly occur to an orthodox Confucian; moreover the paths are, in the south at least, too narrow to allow of much yielding under any circumstances.

4. When taking their places at meals they must wait till the women are first

seated, when the men can occupy chairs next to them. The meal ended, they disperse in the same manner.

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5. While the women are at table, as a mark of respect to them, no man may smoke. After dinner the men must leave the table and go to another room to smoke; or if there be no smoking-room, must wait till the women have gone out of the door. Occasionally, when the women have finished eating, they leave at once, purposely letting it be known that it is done out of compassion. This is regarded as a gracious courtesy on their part.

* Women as well as men smoke in China —a sickly powdered tobacco inhaled a thimbleful at a time. No Chinaman apolo-

gizes for smoking in your presence; he would expect rather an apology from you for not smoking with him.

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6. As meal-time, morning or evening, comes round, all, men and women alike, must change their clothes before sitting down to it. However young a child may be he must do the same. In taking soup you must not make a noise over it; anything put out of the mouth should be left in the plate. At a banquet it is proper there should be music: the very largest hotels have always music at every meal.

* In the north, as winter approaches, clothes once put on remain on till the spring. At a really convivial Chinese dinner a true gourmand sometimes clears

for action by removing his long outer cloak; what he does over his soup and in the course of an extended feast is better imagined than described.

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7. If a visitor calls, not only is he offered no tea, but he may please himself about smoking or not. But when he enters and when he leaves, he and his host grip each other's hand. In seeing him out, the host does not descend the stairs or go outside his door.

* Tea is always set before a visitor in China, a most exemplary practice. For when the visitor wishes to leave, all he has to do is to sip this tea; or the host, as an unmistakable hint for him to leave, sips *his*, whereupon host and guest rise, and a

tedious struggle of politeness begins. The guest begs his host not to escort him to the door, the host insists on so escorting him; precisely how far either will prevail is accurately known to both, having been settled for them three thousand years ago or so. It may be worth noticing that the Pidgin English phrase *chin chin* ("to bow to") has its origin in the *ch'ing ch'ing* ("please, please") freely bandied about on these occasions.

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8. When friends are sitting talking together they mention nothing nasty. If a man were to speak of ordure, filth, or the like, in company, his hearers would be astounded. Some would perhaps get up and leave without looking at him,

wondering how the man could so misbehave.

* Nine-tenths of a Chinese jest-book would, if rendered literally, be impounded by the Lord Chamberlain; and untranslatable, if not unspeakable, filth takes, quite adequately, the place of our Whitechapel blasphemy. The want of social intercourse between the sexes has been blamed for this, but the women, as far as we have been able to judge, are as bad in these particulars as the men.

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9. Men and women out of doors all wear gloves, which they take off when they come in. At meals they take them off too. White is considered the most distinguished colour, and is worn at an

audience with the queen, and by actors when they appear upon the stage.

* "Gloves" in the original are "hand-sheaths." Coverings for the hand are unknown in China proper, where the long sleeves, reaching far below the finger-tips, serve instead. The nails, however, have their "sheaths" if the hands have not. Here are the lengths of the left-hand finger-nails of a Chinese dandy, as measured by our Surveyor of Works:

Thumb	.....	2 inches.
1st finger	.....	$1\frac{3}{8}$,,
2nd ,,	.....	$1\frac{3}{16}$,,
3rd ,,	.....	$5\frac{1}{4}$,,
4th ,,	.....	$4\frac{1}{8}$,,

Gloves to accommodate claws like this it would puzzle even Messrs. Dent to design. White is the colour of mourning in China.

10. Men and women alike wear hats, but of very different fashion. When going indoors, however, though it may be the depth of winter, they must take them off and bare the head, and when out of doors, even in midsummer, must keep them on.

* The author knows not the distinction, so puzzling to the Western male, of hat, cap, and bonnet. Women in his country do not wear any of these implements, but plaster their hair into quaint devices, solid (and lasting) enough to resist sun or rain. With a man, however, his cap plays a very distinguished part. Official rank is marked by it (as indeed with us), and it would be the height of rudeness in any Chinaman to remove his hat unbidden in his equal's presence, whether

indoors or out. In summer a Chinaman will walk, even in a blazing sun, with no other protection to his shaven forehead than a folding fan; but he is at such times very literally in undress. A servant in China should always wait on his master with his hat on.

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11. When two people meet it is considered polite for them to take off their hats; some only raise their hands to the tip of the ear and wave them without removing the hat. This would be the off-hand and casual course; if they grasp each other's hand it is because they are more intimate. Though one be a man and the other a woman, no scandal is aroused.

* Chinese when meeting bow, their arms

to their sides, then folding each his own hands, raise them in front of the face and shake them gently *at* one another. The practice is admirable for foreign residents in the far East; for Chinese hands are all flabby and fish-like, and most of them dirty. Besides, the nails even on the right hand are inordinately long, and never very clean. There is not in China at any time overmuch of the charity that thinketh no evil; where women are concerned there would seem to be none at all. A hand-shake between a man and a woman is as badly construed there as was ever a casual kiss in our own Divorce Court.

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12. For mourning black is used, and not white, and they wear mourning for

their juniors. The visiting-cards of mourners always carry a black border. Women wear black crape hanging far down from the back of the head. The horses which draw the funeral cars and coaches are invariably of a black colour.

* A man in China does not wear mourning for those younger than himself, or a husband for his wife. White with them is the emblem of grief: white clothes, white shoes, white knob in the cap, even white false hair and tassel at the end of the *queue*. They cannot understand why at a festive dinner we should spread over the table so ill-omened an article as a white cloth; they prefer an uncovered table painted or lacquered red, the colour of joy (and consequently of a bride's robes). A delicious mistake was

made by a writer some years back, who, in an article miscalled "Facts about the Chinese," speaking of visiting-cards, stated that "if the visit is made *in the morning*, this placard-like red ticket is white with blue letters." What his informant had rightly told him was that the red ticket (card) is changed to white when the owner is "*in mourning*." A Chinese bier, usually as heavy as can be hired, and covered with a gorgeously embroidered pall of purple silk, is borne on men's shoulders by means of a series of red poles. The desire of the mourners (who precede it) is that no jolt should disturb the dead man's rest; hence, even in the north of China, where alone horses are common, there would be great reluctance to entrust the coffin to a cart.

13. By the sides of the main streets are trees affording a continuous and close shade for miles; under them it is usual to place benches where people can rest. In between are laid out iron seats, ranged in rows and let on hire, sometimes a hundred or more, at the most a little over a thousand.

14. Plantations are thick and flourishing; you see them everywhere. The Government has passed a law by which every one who cuts down a tree must plant another in its place. Though he may have bought the hillside and planted it himself, the owner must observe this law. Yet while woods are numerous, wild beasts and birds are exceedingly rare. You may travel through the country in

any direction for hundreds of miles and not see a single songster,—a sufficiently remarkable circumstance.

* The desire to grasp a little present gain, or sheer inability to look ahead, causes Chinamen, the empire over, to cut down a tree as soon as it is a few feet high, and generally to recklessly deforest the country. The consequence is the appalling floods, or still more appalling droughts, which Europe will be called on every year to relieve until a new Taiping rebellion has scoured the land and left the trees time to grow. It is only fair to add that Li Hung-chang has published in his province of Chihli an exhortation to the people to plant saplings freely. The advice is unfortunately a little late, and, even if it is followed, the saplings will be cut down long

before the climate has been renovated by their means.

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15. Of the trees the oak is most common, and next to that the pine and cypress. Aspens and willows are exceedingly rare, and the *wu t'ung* is altogether unknown. Bamboos are numerous, but do not form groves. The names of other trees I do not know. Lofty trees are few and far between.

* The *wu t'ung*, dictionaries tell us, is the *eleococca verrucosa*. What good timber is left in China is found in the south-west provinces, and in the hills above Foochow, but a great deal of heavy timber is imported from British Columbia, Bangkok, and the East Indies.

16. The streets and main thoroughfares are either formed of large stones, or of square stone blocks placed in rows and firmly rammed down. Blocks of wood are also laid down to form the roadway, over which when carts and horses are driven there is no sound of wheel or hoof. They say that such roads will last a long time, because the earth is dry and not damp. Where there are railways under the street, the street is invariably laid with wood, as it is both light and noiseless.

* The streets of a city in southern China are of the dimensions of an ordinary alley-way, and paved with large slippery slabs of stone, that serve at the same time to cover what they call the sewers. In Peking the streets are formed of earth plastered with mud and watered from

what were once the main drains, but are now——.

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17. Places of worship exist in every country, but are most numerous in Italy, where they are of incomparable height and magnificence. The wood and stone work is most elaborate and extravagant. Some are several hundred feet high, and cost many millions, the reason being that the Pope's capital is situated in that country.

* Chinese temples, like all Chinese buildings, are modelled on the ancestral tent. They are built with a back and sides of brick, a roof of tiles, supported by wooden pillars plastered and painted red, and a lattice-work front. In consequence they

soon fall into disrepair. They usually occupy, however, sites of great natural beauty, and wealthy natives are induced to build and restore them, less in the honour of religion (the religious sentiment scarcely exists in China) than as places where they may pass the summer. "The Pope" is literally "Prince" (his adherents would style him "Emperor") "of the Doctrine."

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18. None of their dwelling-houses are bungalows, but have all of them upper stories. Counting from beneath upwards, those houses which have the most stories are thought the best. To the eye, a building may seem to be only eight or nine stories high, but the observer does not know that below the house are one

or more excavations. Hence the houses are really loftier than our pagodas.

* Cellars are scarcely known in China, where the vast majority of houses are "bungalows," or buildings without an upper story.

19. When stories are doubled so that steps would be too numerous, or people's legs get too tired, they use a mechanical truck to ascend and descend by. All one has to do is to sit in the truck, and start the machinery with his hand, when it will rise or sink of itself as far as may be desired.

20. Whether the upper floors are three or four, or even seven or eight, in number,

the staircase ascending to them is in the form of a spiral with successive stages. Although all are not of the same pattern, the workmanship is always exceedingly fine. Each house must have one large and one small staircase, the large in front, the small behind; precisely as families in the Middle Kingdom distinguish between the front and back doors.

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21. Though the dwelling-houses are very lofty and spacious, it is only wealthy merchants or rich people who have a house to themselves; the rest are all sublet, so that a house of six or seven stories would be divided among six or seven families, or even a dozen. The higher the floor, the lower is the cost, so that the very highest are the cheapest,

the very lowest the dearest; but the ground-floor abutting on the street is only let for business premises.

* The architectural unit in China is the brick tent already referred to. This is divided into three equal portions, either by partition walls of lath and plaster (or other material), or by imaginary planes through the two main beams. One portion (room, if you like) serves for the women's quarters, the rest as eating and sleeping accommodation for the men. As the family becomes wealthier, two precisely similar buildings are added at right angles to the original building, thus forming three sides of a small yard, the gate of which should always face south. The *fu* or palaces of Chinese princes are merely multiples of such a yard, magnified

somewhat, maybe, and adorned with devices in painted plaster, dwarf trees and distorted rockwork.

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22. For shop fronts and doors horizontal iron shutters in six or seven slabs are used. On either side is a mechanism for fastening them, and when they are to be opened or shut, this is shaken or moved with the hand and the shutters ascend or fall of themselves; heavy as they are, they are moved as if they were light without the slightest waste of force.

* Chinese shops as a rule are of no great size. They are separated from the street by a rail breast high, at right angles to which runs the counter. In the south coarse glass is coming into use, in imita-

tion of Western shops, but the vast majority are still open to the street. They are secured at night by wooden shutters.

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23. Doors must have locks, and the mechanism of these locks is very varied. One kind can be locked either from within or from without, but once locked can only be opened with a key. Another, though it can be locked both from inside and from out, will open at a push and requires no key. Another can only be locked from within, a fourth fastens itself as soon as opened. These two last cannot be opened from without; you must wait till some one within opens them. Each has its special use.

* The Chinese lock is a padlock of brass

or iron, in shape like a miniature Gladstone bag. The bar which goes through the hasp fastens into the body of the lock with a catch or spring, and the lock is opened by means of a key which depresses this spring or catch and enables the bar to be withdrawn. The key is a long thin piece with few or no teeth, and is the full length of the padlock. If small, it is commonly protected by a sheath or case hinged to it. Chinese doors are secured by a wooden bar.

24. Staircases being so numerous and lofty require many hundred steps, which are made of stone or of wood, the material varying. But each has to be covered with velvet pile or some kind of cotton carpet-

ing. When trodden on no sound is heard, nor do the feet slip.

* Carpets are scarcely used, the sole of the Chinese boot being thick enough (say an inch and a half to two inches or so) to keep the foot warm without them. When, as sometimes in the *yamên*, or official residence, of a mandarin, they are laid down, they are as little respected as in Western America. Staircases, it has already been explained, there are, strictly speaking, none; where a Chinese house has an upper story, it is reached by means of a rickety ladder.

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25. In the middle of the streets, in the houses, on the walls, on the tops of roofs or pagodas are placed or let in carved or

engraved images of men and animals to add to the effect. The majority of these are made of stone, but they are occasionally of copper. Whether large or small, the workmanship is fine beyond all comparison.

* With the exception of the stone figures (of horses, sheep, camels, elephants, attendants, and the like) placed at the approach to some tomb of consequence, the emblematic marble lions at an official's gate, a bronze animal in a temple courtyard or imperial garden, and the wooden or plaster idols in a "josshouse," no attempt at statuary is to be seen in China. The finials of certain buildings are decorated with the grotesque head of a procelain dragon, or other mythical beast, and a few carvings in bas-relief are seen here and

there. The only adornments to their streets are *p'ai-lou* (pylow) or *p'ai-fang*, memorial archways of wood or marble erected (at the family's expense) by imperial permission to a distinguished officer, or some girl who has committed suicide on the death of her fiancé, whom she has never seen.

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26. The style of bathing-houses also varies. At the cheapest you pay seventy or eighty cash, in addition to which the charges for towels and soap purchased do not exceed one hundred cash or so. The dearest of all are the Turkish baths, which for splendour and decoration have no equals; these charge two dollars a head. In the river currents are erected floating-houses resembling ships, where cold water

is let in and out for bathing purposes, much as in the bathroom of a steamer; men and women have separate rooms, but if you bring your own womenkind you are allowed to bathe together.

* About 1050 cash go to the dollar, the present value of which is 3*s.* 2*d.* A description of a Chinese bathing-house (which only a very self-denying or enthusiastic foreigner would enter) is given in the Healtheries volume on China ("Chinese Dwellings," by Dr. Dudgeon).

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27. The flooring of different stories is sometimes formed of small but long pieces of wood let in regularly. These are at once elegant and solid, and without the drawback of unevenness. For although

the material is small, it is all taken from the heart of the wood, and large or long pieces are not desired. The method is a very reliable one.

* Chinese floors are of tiles, bricks, or beaten earth, rarely of ill-fitting, because badly seasoned, planks.

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28. On Sunday the markets are for the most part closed, and no traffic is carried on. But tobacco-shops, coffee and eating-houses are kept open as usual.

* Chinamen work the year round except at the new year and the great festivals. A Chinese immigrant to the Straits Settlements usually bargains for ten holidays (of a day each) in the twelvemonth.

29. The power of the Pope was in former times very great, and, in State affairs especially, the kings of the different countries obeyed his commands, not daring to contravene them. When they had audience with him they prostrated themselves on their knees, and if they were suffered to sniff with their noses his feet they esteemed it an honour and a favour. Since he has been deposed by the King of Italy, he has withdrawn into the recesses of his palace and will not again govern. His power is greatly weakened and cannot henceforward revive.

* The Chinese gods, with certain exceptions, are subject to the Emperor, from whom they derive their authority and titles. The "certain exceptions" are for the most part the gods recognized in the

State Ritual (as Shangti, "the Supreme Ruler," whom the Emperor alone, or his deputy, may publicly worship). Buddhism and Taoism are regarded as heresies, but their hierarchies are recognized by the Government, which bestows certain (not very high) rank on their abbots and leading priests. Had the Catholic missionaries of two centuries back been content to accept a similar half-contemptuous, half-indulgent recognition, China might be, nominally at any rate, Christian now. The expulsion and proscription of the missionaries was due to the determination of the then Emperor not to share his authority over his own subjects with the Pope.

30. In selecting soldiers, store is set by a tall stature or remarkable size; more-

over, the weight of their bodies is tested and must come up to a certain number of pounds before the man will be accepted. After the age of forty, the soldier is dismissed from service, but an allowance is given him for maintenance during the rest of his life.

* Soldiers are enlisted with little or no regard to their physical condition; military officers, on the contrary, are promoted (in the first instance) in proportion to their skill and strength in bending bows and lifting heavy weights. A campaign over, the men are disbanded with a mere pittance for their travelling-expenses home, and even this is often withheld or embezzled by their officers. In consequence they are driven to plunder, and thence to organized brigandage and rebellion.

31. Soldiers wear their uniform clothes and caps all day long, even when not on service. Hence when they are passing along the streets you can know them at a glance for what they are, and by an inspection of their dress can distinguish their regiment.

* A Chinese soldier wears a uniform-jacket, with a circular badge on the back; but, in the event of defeat, he easily throws this off and retires into the comparative safety of private life.

32. The Customs duties are changed each year after debate in the assembly. The most important are those on Manila cigars, tea, and spirits; and hence the price of these three articles is very high,

and the penalties for smuggling them proportionately heavy.

* China and Japan, being still in bondage to the extra-territorial principle, are obliged to keep to a tariff settled some thirty years ago, as this can only be changed with the approval of a dozen Treaty Powers, whose interests may differ among themselves. The import duty into China was calculated originally at the rate of five per cent. *ad valorem*; "stores" for the private consumption of foreigners enter free. These duties are collected by a large staff of Europeans in the employment of Sir Robert Hart.

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33. The import duty on Manila cigars is for every pound of twelve [Chinese]

ounces five shillings and sixpence, or five and a half quarter-dollars. Tobacco-leaf per pound pays two shillings and sixpence, or two and a half quarter-dollars. Tea pays sixpence a pound duty, spirits per catty, two shillings, the perfumed or finer sorts twice that.

* A Chinese ounce is one-third heavier than our ounce avoirdupois.

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34. Women must go out walking in the streets every day; if a man were to stop them, they could bring a charge against him, and he would, by express statute, be imprisoned for so many days as a warning and deterrent.

* A Chinese opponent of railways urged, in a recent paper, that these would be use-

less, as you would get no travellers: "The wives and daughters of a European take no pleasure in staying at home; but, in the case of our womenkind, gadding about is held in great disrepute."

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35. A man is only allowed to wed one wife, even the sovereign can only have one queen; the titles of secondary consort and "royal concubine" are unknown. Recently a law has been passed permitting widowers to marry again, just as widows are allowed to take a second husband. Hitherto there has been no such rule.

* A Chinaman can only have one legal wife (*ch'i*), but he may have as many concubines (*ch'ieh*) as he can afford. The emperor, besides his empress, has a

number of *pin* and *fay*, ladies of the harem, by whom he may have lawful children. The late emperor was the son of an inferior consort, who, on his accession, was raised to the rank of empress-dowager and equality with her lord's first wife, then living. The present young emperor on the day of his marriage was provided with two handmaids, sisters of fourteen and sixteen. A Chinese widower may, indeed he frequently does, marry his deceased wife's sister; but it is death by Chinese law for a widow to marry her late husband's brother.

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36. The coinage consists of gold, silver, and copper money, all struck by the Government. No one dares to coin pri-

vately, since offenders meet with extreme punishment.

* The only coin struck in China is the "cash," or sapeck, a compound of copper and sand (sand often predominating), circular, with a square hole in the middle. It is worth about one-twentyfifth of a penny. The currency of the country is silver, either in ingots (known to foreigners as "shoes") or in broken lumps, weighed out by a steelyard.

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37. The people regard insult or disgrace as a matter of the utmost gravity, and there is no such thing as quarrelling and fighting, abuse, or bad language. If a man is struck or abused, he may apply to the magistrate for redress, and the offender

will be imprisoned or fined, no inquiry being necessarily made into the cause.

* Chinamen have a great respect for "face," or reputation; but are neither decent nor dignified when they come to a quarrel. Blows they do not often come to, for though there exist treatises on boxing, the noble art is little practised.

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38. Their prisons are exceedingly spacious, as well as exceedingly clean; such, indeed, as the Middle Kingdom has never had, either in ancient or modern times. With each prisoner the only fear is lest he should be uncomfortable or should fall ill; and so in all matters of clothing, food, and surroundings he is far better off than he was at home. If they had to deal with

the rascaldom of the Middle Kingdom, these would infallibly get into trouble in order to get into prison; and how could accommodation be found for them all? But the habit there is to attach so much importance to disgrace that they can afford to deal thus with their criminals.

* Chinese gaols are an unspeakable abomination, happily too often described to call for description here. Not the defendant only is detained, but the prosecutor and the witnesses; and it is far from uncommon to read in an official report to the throne that a case has been closed because all parties to it "have died in prison."

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39. There are wooden ladders made of great height and length, which can be

reared up so as to reach rooms on the fourth or fifth story of a house; at the foot of the ladder are placed two wheels on which it runs, so that one man can push it along. Moreover, the ladder can be lengthened out to reach above a seventh or eighth story; for it is a protection against the danger of fires, being designed to rescue persons living in the upper stories. Beneath the ladder is spread a hempen bag, as a protection against a false step and consequent injury. This ladder is always stationed at a corner of the street, and at nightfall a lamp is suspended above it.

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40. Fire engines (literally, "water dragons that save from fire") are elaborately constructed, and the plan on which

they are kept is even more ingeniously arranged. The engine is mounted on a horse carriage, and travels with the greatest rapidity. Previous to use, the horses are kept fastened in the shafts, the saddle, bridle, and the rest, and the drivers' uniform clothes and hats, hung up in space. The men who are to drive the horses sleep at the back on boards prepared for them; the coal fires in the engine are ready laid. When telegraphic news arrives, a warning-bell promptly sounds; at the first stroke of this bell, the apparatus moves of itself, and the boards on which the drivers are sleeping then and there stand upright; the boards being upright, the men are standing, and, even if asleep, must be aroused. One turn of the body and the uniform clothes and hats are on their backs and heads, a further move-

ment of the hand and the saddles and bridles descend of themselves upon the horses' backs without further trouble. A match is struck and the coal blazes up. Not more than a minute has passed, yet they are already on the move and wielding the whip, hastening with all speed to the scene of the fire. This is indeed a contrivance rarely seen.

* There are native fire brigades in China, which do some service on occasion; but the narrowness of the streets leaves little room for them to work. The chief protection against the frequent and disastrous fires in a Chinese city are the fire-walls, which isolate one quarter or group of houses from its neighbours.

41. Telegraphic fire-alarms are ready in every street and alley-way. A passer-by who may see a fire spring up can at once set them in motion; it is not necessary to wait till the people of the locality affected come themselves and report. Further, it is obligatory to knock at the doors and beat on the gates of the neighbours right and left, and tell them to come out and escape.

42. Fire insurance companies not only insure buildings and goods, but make a special point of insuring rents. A term of three or of five years is agreed upon, and if before the lapse of that period the place is destroyed by fire, the rental which the owner could not legally recover is made up to him by the insurance office. Hence

when an alarm of fire is raised all that need be done is to open the door and escape, no regard need be paid to anything else.

* Insurance was unknown in China till its introduction by Europeans. The very word was at first copied (*insu*), but abandoned later for a coined compound (*pao-hsien*, "protection against perils").

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43. Photographs of the sovereign and his consort may be copied by the people, nor is this considered disrespectful. They are frequently hung on the walls of shops as an ornament, and are allowed to be exposed for sale in the principal streets.

* A portrait of the Emperor would require to be treated in China with all the

reverence due to the Emperor himself,—and as this involves a chronic state of kneeling and head-bumping, it is clear that such things would be scarcely desirable as household furniture.

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44. A teacher does not use the stick to his pupil, nor does a master abuse his servant. In the intercourse of associates especially, blows, insults, abuse, and vituperation are unknown. If a word which was felt to be a little wanting in respect escaped any one, the rest would separate themselves from him and avoid him, looking on him as a boor, and unworthy of their company.

* The measure of an offence in China is so many blows, administered in the case

of schoolboys on the head, and in the case of criminals elsewhere.

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45. In the public building for the deposit of books [? the British Museum] there is no volume which is not forthcoming. Each author with a work to publish must first send in a copy, disobedience being punished by statute. This place of book deposit any one may visit to examine a book, though he is not allowed to remove it, permission being merely given to bring with him pen and ink and take a copy of any extracts. Not the slightest charge is made.

* There are libraries attached to certain colleges established here and there by

literary or patriotic officials, such as the one recently founded at Canton by the Viceroy, Chang Chih-tung, but these seem to be available only for students on the foundation.

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46. Children without distinction of sex must by law go to school. For families without means there are free schools, where no charge is made. If after the age of eight years they are not sent to school a fine is imposed by statute.

* As a rule a schoolmaster is engaged on a year's agreement to teach the boys of a family or village; the girls are left untaught, except in some of the wealthier houses, not because they are considered mentally deficient, but because it is obviously extravagant to educate at your

own cost somebody else's daughter-in-law. The vast majority of boys leave school too early to have gained much practical benefit from it; only a very small proportion can read and write.

47. The languages of the various countries of the Great West are not identical; only the names by which children call their father and mother, "papa" and "mamma," are the same everywhere; indeed, for some inscrutable reason, are precisely similar to those of the Middle Kingdom.

48. As regards a girl's marriage, previous to the age of twenty-two her parents can control it; that age passed, she does not wait for her parents' commands, nor

does she need the services of a go-between; the two parties come to a verbal agreement and the match can then take place.

* A marriage in China is a civil contract, and, like all Chinese bargains, requires a middleman or "go-between,"—in most cases an old woman who makes a profession of it. Neither of the principal persons concerned (the bride and bridegroom) has anything to say in the matter. The match is often arranged, indeed, when they are mere infants, as the first duty, almost the only duty, a Chinaman owes to his son is to get him married. The bride is always brought to the husband's house, and the young couple continue to form part of his parents' family and to live in the old compound.

49. When sons and daughters are grown up, the parents need no longer look after them, but may let them be altogether their own masters. Children then regard their parents as strangers, and merely show them courtesy when they see them. The most respectful form of this courtesy consists in applying the lips to the lower part of the chin and making a sound.

50. Women for the most part arrange their own nuptials. Every woman engaged must wear upon the finger a plain gold finger-ring, as a distinguishing mark. Rings engraved or inlaid with pearls or jewels may be worn according to fancy, being of no consequence.

* Even a Chinese mother does not kiss

her baby, though she will press it to her cheek; there is no term in Chinese for the conventional or affectionate kiss. A married woman is distinguished by the style of her hair, now no longer allowed to hang down in a *queue;* an engaged girl (that is, a wife not yet brought to her husband's home, for an engagement is as binding as a marriage) does not differ in appearance from an unengaged. Rings are worn, just as people here tie knots in a handkerchief, as *aide-memoires,* but they have nothing to do with marriage.

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51. Women may travel by boat or conveyance unattended, going to great distances, without the least surprise being felt.

52. Men from twenty years onwards let the moustache and beard gradually grow, it being the rule not to shave, but to allow the hair to grow long. After the age of fifty or sixty they shave off the hair from the upper lip, remarking that their life's strength is approaching decay, and they may now cease to grow the moustache which is the outward sign of vigour.

* It is not usual in China to let beard or moustache grow before the age of forty. A civil magistrate, however, will let his grow as early as it will, as his object is to look old; a military officer, for the contrary reason, shaves till late in life. Beards are always started in the first two years of each lustrum (at 21, 22; 26, 27; 31, 32, and so on), merely because a couplet runs—

"One, two, three, four, five,
Live, age, ail, die, strive."

For long life is an object of desire,—one of the Five Blessings of this very human people.

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53. Paper rags can be resuscitated into paper, and cotton rags or refuse cotton will make paper too; broken glass can go into the furnace and be moulded anew, while scraps of foreign iron can be melted down and take a fresh gloss.

* One of the few quasi-religious acts that sincerely commends itself to an orthodox Confucian, is the careful collection of all scraps of printed or written paper. When collected, these are by no means put through the mill again, but are solemnly burnt in honour of the God of Letters.

Even certain playing cards bear, side by side with the very oriental curse against imitators ("May their sons be bandits and their daughters ——"), the stereotyped entreaty, "Pray spare printed paper."

54. As regards works of art, they are very particular and require, whether in a drawing of things or of men, the greatest minuteness of workmanship. Prices are high, a single picture running perhaps to ten thousand crowns. In practising this art, men and women are on the same footing, but women are cleverer than men, hence the improper pictures handed down are very fine. These subjects have been recently interdicted, and are kept somewhat in the background. But a single figure of a man or woman, though bare

and without garments, is not yet disallowed, on the score of the aid it affords to a critical study. I have seen in the museums here and there statues of men in stone or brass, naked figures reclining or standing, yet women will go pencil in pocket to copy them, and brush in hand will keenly examine them without in any way exciting surprise. I have also heard that a drawing master about to model a woman, will seek some slim-waisted neat-figured girl and order her to take off her clothes and lie prone, when he faces her and plies his brush, in order that no detail may be inexact. The picture finished, she will go away rewarded with some money, yet not more than a few dollars or so.

55. Illicit intercourse between men and women there is no law to prohibit, whence it comes that children born out of wedlock are very numerous, and there are special houses established for rearing them, like the orphanages of the Middle Kingdom, in which they are cared for and taught until they are fourteen years of age, and can maintain themselves either by starting in business or as labourers. Before attaining the age of fourteen, the father of the illegitimate child must contribute so much a year, which sum varies according to his apparent means. Should he refuse, the erring mother appeals to the magistrates and prosecutes him.

* It is very difficult to say what constitutes illegitimacy in China, where the children of a handmaid have equal rights

with those of the wife. It has even been held that a child born in adultery may be his natural father's heir; but, as a general rule, the connection of the parents must be recognized by the man's family or clan before the heirship of their children is admitted.

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56. Their school system is most excellent. There are boys' schools, girls' schools, high schools, and infants' schools. The style of the clothes and cap worn differs for different schools, just as the uniforms of soldiers or militiamen differ. The scholars form into companies and bands and may be known at a glance.

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57. Women sometimes pierce the lobe of the ear, sometimes not, according to

their individual taste. Hence some wear ear-rings, others not. As for bracelets, it is the rule still to wear them; but the left and right arm has each its own pattern, it not being necessary that they should form a pair.

* Chinese women, indeed Chinese of either sex, wear bracelets; and ear-ring snatching is a common and dastardly offence. When money is plentiful, the ornaments are of gold; if the family falls into difficulties, the gold jewellery is sold or pawned, and substitutes of silver worn instead.

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58. Men carry umbrellas solely to keep off rain, not to keep off the sun, but women use them both in fine and rainy weather. For men to brandish fans is exceedingly

rare, but women as soon as they are confronted by the summer heat, wave them about to create a draught both when walking and when sitting. But the kind used is the folded fan only, and that of the largest size. Silk fans and fans of plantain leaf or feathers are not used.

* Even Chinese troops on the march will carry umbrella and fan. Fans are distinguished in China as masculine and feminine; the former is a folding fan that can be worn in the nape of the neck; the latter is the fixed or screen fan of painted silk or feathers, said by a Chinese poetess to be peculiarly appropriate to a woman, because, like her, "it is much sought after in spring and summer, but tossed contemptuously aside in autumn days."

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60. Outside the front door is a handle which sets in motion a tinkling bell suspended inside as a means of summoning people to open the door. Each room must likewise have its own apparatus to be made use of in calling people; in the place where the bells move, the numbers of the different rooms can be distinguished, so that no mistake is made. An electric apparatus is also used, a still more excellent contrivance.

* Door bells are quite unknown in China. There you hammer, with fist or foot, on the door, and call out to "open." A servant is summoned by the one word current throughout the eighteen provinces, *lai*,—"come here, you!"

61. Post-offices are very large, and are the property of the Government. You first purchase a ticket,—in the Middle Kingdom these are known as "devil heads,"—then stick it on the face of the letter, which you drop into a tube. It will go at once, and without danger of loss, to its destination, whether to some place at a distance, or, in the neighbourhood, to the town in which it is posted. The tube stands in the streets, and every day men come several times to collect its contents. Receivers of letters do not have to pay postage. The system is cheap compared with that in the Middle Kingdom.

* Post-offices in China are private establishments competing against one another, and are on the whole fairly trustworthy. They will carry a package

of any reasonable size or weight, and insure it too. Postage (known as "wine money") is made payable by the receiver, because it is felt that the post-office will, in that case, be more certain to deliver it. Rates vary with opportunities. Government despatches are conveyed by a system of mounted couriers, who cover the ground at a great pace; but no private letters can be sent by their means. Chinese postage-stamps were unknown till the close of 1888 or the beginning of 1889, when they were introduced into Formosa. It is true that stamps labelled "China" have been procurable since 1878, but these are issued by the Foreign Maritime Customs Post, and are in no sense Chinese. For the Provincial Government of Formosa some beautifully engraved stamps were supplied by an English firm in 1888, but these

again have never been used for postal purposes: at the present time they do efficient duty on the Taipeh-Kelung line as railway-tickets. The only real Chinese postage-stamp is a label, some one and a half inch by two inches, found on envelopes sent over the official routes in North Formosa. It is simply a printed slip inscribed FORMOSA GOVERNMENT [or MERCANTILE, as the case may be] POST. *From —— office —— year —— month —— day —— hour. To —— office,* with its counterfoil. It is entirely destitute of dragons or heads of any kind. Foreign stamps, by the way, are not called "devil heads" in foreigners' hearing (there might otherwise be trouble), but "doll's heads," or "headlings."

62. In the front door is a horizontal slit enabling people to insert letters and papers; inside the door is a tube to receive them. As they are inserted a pull is given to the bell or two or three raps made on the door, to let those inside know that they should open it and get their letters.

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63. Men or women employed as labourers when coming to their daily work, or resting for their meals, are tied down to a fixed time. This time they may not exceed by five minutes, under penalty of dismissal.

* Time is really of very little account in China, where every transaction is understood to be subject to the universal law of *ch'ah-pu-taw*, "there or thereabouts."

64. When summoning servants there is no need to call out to them, for everywhere are placed bell-pulls or an electric-wire is used. A button is arranged on the party-wall, and when this is pressed the servant will answer to the sound and come, yet will not venture to walk straight in, but will first knock gently on the door twice, and on hearing a response will then enter.

* If a foreign official has an interview with a Chinese, even of high rank, the *yamên* (office) servants will crowd into the room to listen to the conversation.

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65. All goods removed, no matter how far or how near, are placed on carts; lighter articles, and those more easily

moved, on the head, even women doing this. They are never carried across the shoulder, and so a porter's pole or bearer's bar I have not set eyes on.

* The porter's pole is an institution. So strong an affection has a Chinese coolie for it that if his burden will not bear division he prefers to double it by tying an equal weight to the other end of the pole, rather than carry it in his hand unaided.

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66. The middle and lower classes do not as a rule engage maid-servants, but a wealthy family will certainly have both maid-servants and wet-nurses. The wet-nurses wear a distinctive style of head-dress by which they may be known at once.

* Maid-servants in China are usually slave-girls purchased in early youth. When grown up, they are either given away in marriage or taken into the owner's harem.

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67. Those who have no servants will, both men and women, go to an eating-house to take their morning and evening meals, bringing their sons and leading their daughters there on the score that it is cheaper so.

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68. Wealthy families, as every summer comes round, invariably fix on some spot where they may escape the heat. Yet the weather there really is never oppressively hot and this is merely an acquired custom, they holding that a family which did not

avoid the heat would not be looked on as respectable, and so, as the season approaches, every one goes for a time to live in the country or at the seaports or at some celebrated spot. In the cool of autumn they return.

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69. Newspapers are retailed in the streets and alleys at small booths, or are carried in the hand, and cried for sale along the streets. At hotels and eating-houses, and at coffee-rooms, a special room for looking at the newspapers is set apart. They are laid out there in a heap and people may sit and read them.

* Until comparatively recently there was no native newspaper in China. (The *Peking Gazette* is a collection of official

documents published under authority and without comment.) About eighteen years ago the *Shên Pao*, or *Shanghai News*, was started as a commercial speculation by a foreign firm in that part, and has proved a great success. It was followed by the *Hu Pao*, also at Shanghai, and the *Shih Pao* at Tientsin. These papers, however, are all owned by foreigners or are under foreign protection. The only native paper in China proper, not so protected is, I believe, the *Kwang Pao*, or *Canton Gazette*.

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70. Objects of insurance are numerous, even articles of household use can be insured. For instance, for so many striking clocks you pay yearly according to the rate of premium so much, and every week

a man will come to the door with a key and will wind them up for you, or if they are broken or injured will repair them from time to time. Window glass in your walls can be paid for at so much a year, and every week a man will come and clean it, or if it is broken will replace it. Carpets will be taken away by him, cleansed of all dirt and dust, and put away in a dry place. Moth holes will be filled up according to the pattern, and when midsummer is past, he will bring the carpet back to your door, spread it, and nail it down for you. The principle applies to every article, for everything can be similarly dealt with.

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71. The capital invested in vegetable gardens will be many thousands. The

more expensive kinds are sown in beds over which is placed a glass cover and under which a flue has been made for a coal stove. This causes them to sprout and grow quickly so that the shoots and leaves are fresh and crisp beyond all comparison.

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72. For manure they use ordure made up into a fine powder. This is wrapped in paper parcels, and a hole having been made under the roots of the plant the parcel is placed in it, enabling the roots to absorb nourishment without the leaves of the plant being daubed with filth.

* In China manure (chiefly fermented night-soil) is applied to the leaves, not the root, to the discomfort and danger of the

salad eater. Hence the fashion at one time common among foreign residents there of the washing of the salad by the hostess in front of her guests.

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73. Jesus was nailed to death upon a cross; therefore those of His religion worship the cross as exceedingly holy. The tortured body of Jesus nailed to death is hung upon it, not as in the Middle Kingdom, where the followers of that religion merely worship a cross.

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74. For a woman to grow a moustache is rare in the Middle Kingdom; but in every country of the Great West it is constantly seen, and is not considered strange. Nay, they have a jest to the effect that

Providence gave them the hair to embellish their ugliness. . . .

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75. When women go to Court they regard a bare skin as a mark of respect, and on ordinary occasions, when they meet their parents, they must apply their mouths to the right and left lips of the elder with a smacking sound,—which is exceedingly strange.

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76. Women consider large breasts and a small waist desirable; but while the waist can be compressed so as to become small, the breasts cannot be naturally enlarged. A great number, then, have a contrivance of wickerware made which is concealed under the bodice on either side

of the chest; and this they consider an adornment.

* The ideal of female beauty in China is a slight slim figure topped by a broad round face (plastered and painted), and barely supported on two hoofs crushed into embroidered shoes three inches long. The loose and shapeless jacket completely conceals the outlines of the person as far as the knees. Pantaloons in the south fall freely to the ankle, but in the north are tied tightly round it, emphasizing in foreign eyes the ugliness of the crushed feet.

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77. Women who are shortsighted will mount spectacles in public; even young girls in their teens will do the same, and so walk along the streets, and it is not regarded as strange.

* It is not considered polite in China to look at a friend through glasses, so that while the hat is kept on, spectacles should always be removed in talking to a native acquaintance, or touched apologetically anyway.

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78. If a man does not smoke or drink he is universally respected and his conduct is considered meritorious. As regards women, most of them drink, but exceedingly few smoke.

* The Chinese are abstemious drinkers, but inveterate smokers, women as well as men. There exist, nevertheless, certain societies (one in particular, the White Clothes Sect, that goes about in chronic mourning) which bind themselves to ab-

stinence from tobacco, as well as from their substitute for wine—a liquor half-way in nastiness between lukewarm beer and tepid whiskey.

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79. Maid-servants and young lads are very useful in service. Their wages and food only cost some two or three dollars a month, while they are both very sharp and most trustworthy. There is nothing that they can't be set to do, and so every one is delighted to employ them.

* A Chinese female servant (a hired nurse), in a native family will get besides her food perhaps only half a dollar (say 1*s.* 7*d.*) a month. Foreign missionaries would give her (to include food) four dollars or so; foreign merchants or officials,

from six dollars upwards. A house coolie receives from a native a dollar and a half (4*s.* 9*d.*); from foreigners, three, four, or five dollars (10*s.* to 16*s.*) a month. A "boy," or man housemaid, three dollars in the one case, a minimum of six in the other.

80. The monthly wages of door porters, footmen, or valets are some thirty or forty dollars, food being sometimes supplied and sometimes not, and uniforms provided, —but there is no fixed rule.

81. Their womenkind can all write and read, even the wives of serving men; the reason being that every one goes to school in early youth. Some can read but not write, though these are not many.

82. Persons in extreme poverty and unable to make a living sometimes put an end to themselves, but their methods of suicide are most startling to hear of. Sometimes they will ascend a platform several thousand feet in height and throw themselves off, and so seek a speedy death; or they will lie down upon the railway track, submitting to be killed under the wheels, to have their bodies crushed and their bones splintered,—a most pitiable thing.

* Suicide is encouraged in China. A man who has a grudge against his neighbour will kill himself in that neighbour's shop (most Chinamen keep shop), certain that his enemy will be punished by law for having driven him to the act. A girl who, on hearing of the death of her betrothed

(whom she has never seen), will starve herself to death, is held to have acted with such luminous propriety that a special memorial reporting her "chaste conduct" is in most cases sent by the high provincial authorities to the Emperor, who gives her family gracious permission to erect an arch to her memory. (How often this suttee—for such in effect it is—is forced on the victim by her male relatives it is better not to inquire). Sometimes there is an epidemic of suicide among the girls of a neighbourhood, who agree among themselves to take this method of avoiding the miseries of a mother-in-law. The usual methods of Chinese suicide are hanging, drowning, and, commoner than either nowadays, opium poisoning.

83. Beggars, too, are numerous, sometimes carrying something and pestering people with it, as for instance matches. Or they will drum upon a musical instrument, or sing a stave, asking contributions from door to door. Small boys by the side of carriages will leap on all fours like a tiger, or stand on their heads like crickets, to induce folks to give. Others point to their mouths and so ask for food, these all belonging to the afflicted classes. But every one must cover up his person, so as not to exhibit his nakedness.

* China abounds with beggars, who, with the Chinese instinct for combination, form guilds, and levy shameless tribute on shopkeepers, by exposing their loathsome persons at the door till alms are given. The police do not interfere; their *raison d'être*

is not to check nuisances, but to collect money for themselves and their masters.

84. Manufactories and street shops print an advertisement much like our price-lists, with pictures and letterpress of a most elaborate description. This is sometimes bound up in the form of a book or a pamphlet and distributed to passers-by in order to attract custom.

85. Pawnshops are controlled by the magistrates, but kept by the people. Thirteen months is the limit, and interest is one-half per cent. When the article is being offered for pawn, the receipt for its original purchase-money must be produced, or else a receipt for rent exhibited, or the

landlord called in as a surety; otherwise the article will not be taken. The pawn-ticket is deposited at a particular place where, at a trifling charge, a receipt is given; when redeeming the article, this receipt is used to recover the ticket, and with the ticket the article is redeemed; the whole resembling a form of insurance.

* No Chinaman feels any hesitation about pawning his belongings, as in his country the exceedingly numerous pawn-shops are used quite as much for ware-housing summer or winter articles in the off season as for raising the wind. They are divided into different classes, and pay the authorities, directly or indirectly, for their license. "Interest at one-half per cent" means, in Chinese eyes, six per cent. per annum (or six and a half, if the year is

intercalary), as interest with them is always reckoned by the month.

86. Hotels are very large, and are luxurious to the limit of desire, so that they might be thought to be some prince's abode. The charge for rooms and food will amount per diem for each person to three or four dollars, eight dollars, ten dollars, or more. The dining-hall is most beautifully decorated, and persons not staying at the hotel may go there to dinner. Men and women are seated together indiscriminately, just as on board a steamer.

* Inns in China are very far from being luxurious; most back sculleries in England would be palaces by comparison. Nothing

is provided except a rickety wooden table and bench, a brick-lined ledge to sleep on, and a varied assortment of evil insects. The doors won't shut, and if there are windows they are made of torn paper.

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87. Eating-houses are numerous, some providing accommodation for visitors, others not. All utensils laid out, and all articles of food provided, are in excellent order, and handy for use.

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88. At a tea-house each guest may order wine only, or water, or coffee, or milk, and so on, according to his fancy. There are also saloons served by girls, open in the evening. At these the visitors are particularly numerous.

89. At public-houses, eating-houses, and hotels, and on steamers, there is always at each meal a bill of fare setting forth the various delicacies prepared, as soup or confectionery, for the guests to look at. They may, if they like, choose by this what they will eat. The bill of fare is elaborately got up, and is either in the form of a slip inserted into a holder, or of a folded paper, or merely of a card laid on the table for the guests to pass round.

90. The great majority of shops employ women to serve at the counter; even the very largest establishments do this. Visitors may jest with them without causing offence; indeed, I have heard that the idea is to attract custom.

Singing girls are an occasional attraction at certain Chinese dinners, particularly in that Paris of China, Shanghai. They don't, according to our barbarous system of melody, sing, and their demeanour is stolidly decorous. But women are never seen behind a Chinese counter.

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91. In places where business is very brisk there are no empty walls on which trade announcements could be posted, and accordingly hexagonal or circular kiosks of some height are set up right and left by the side of the main streets close to one another, supported on iron pillars and having glass let into the sides. The glass is pasted over with advertisements in such fashion as to be conveniently visible in the day time; at night a lamp is lit inside, and

the various items are rendered still more legible. But the cost of advertising in this way is considerable.

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92. Shop doors are altogether destitute of hanging signboards, but have the shop name and description of goods sold written either on the glass windows or in the joining of the eaves or on the space under the sill.

* A Chinese shop sign is usually a long perpendicular board of black or red, having upon it the shop sign (as "Endless Prosperity," "Union of Profits," never the owner's name), in raised gilt letters. Tradesmen have long advertised by means of small posters, and they now freely avail themselves of the vernacular press, the

advertisement sheet of which would repay a close study.

93. The larger kind of shops form buildings of several stories, and there is nothing that is not kept in stock,—on the same principle as the Peking goods' warehouses in the south of the Middle Kingdom. But then the capital invested is many millions, and there are upwards of a thousand shopmen—which is hardly the case with us. Prices are marked at a figure which is not changed. The daily takings amount to several myriad crowns.

* A legend in most Chinese shops reads, "No two prices," but every Chinese shopman will haggle willingly for an hour, and give heavy discount to a persevering bargainer.

94. Should the Sovereign have purchased any of the articles sold at a shop, that shop will display, over the door or on the roof, the image of two animals, a lion and a horse, or will exhibit the flag and arms of the State, as a proof of the special honour done them.

95. The various shopkeepers in the business quarter leave no one on guard at night, but lock the doors and go home to sleep, returning in the morning with a key to open their shops and resume business. So very close is the patrol kept by the police that there is no fear of robbery.

* Chinese shopkeepers sleep in a loft above the shop, or in the shop itself, and expect from the police not protection but extortion. They are rarely disappointed.

96. The silver coins of the Great West are current in the Middle Kingdom, where they are known as "foreign money," or, because they have an eagle impressed upon them, as "eagle foreigns." Of late they have been erroneously styled "English foreigns," and, one error begetting another, it was believed they were coined in England, thereby showing great ignorance of the fact that each State has its own coinage which is not of this pattern. This kind is really coined in Mexico, and Mexico is far away in the North American continent, adjacent to the United States. Those who can read foreign letters declare that the face of the coin bears the inscription *Mexico*.

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97. In exchanging gold coins for silver, and silver for copper, or conversely, silver

for gold, and copper for silver, the rate of exchange is always the same. There is nothing resembling our "morning" and "evening" quotations, nor are there any special copper cash banks,—the exchange can be effected at any shop.

* The Peking Cash Exchange held daily in the Outer City to determine the rate of silver as expressed in the "City Cash," is one of the sights of the place. Forty-nine cash go to the *tiao*, but the *tiao* varies from one-sixth to one-thirteenth of a dollar, leaving a large enough margin for speculation. Quotations are carried to the banks by means of pigeons.

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98. The English have one gold coin known as a *pang* [pound], which ex-

changes for twenty silver coins known as *hsien-ling* [shilling]. These last are called in the Middle Kingdom "full quarters." One *hsien-ling* exchanges for twelve copper coins named *piensse* [pence], the *piensse* [penny] being worth twenty-four cash of the Middle Kingdom. There is also a *half piensse* equal to twelve cash, and a *hwating* [farthing] equivalent to six.

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99. The French have a gold coin which exchanges for twenty of the French silver coins known as *fu-lang* [francs]. If exchanged for English *hsien-ling* it will fetch only sixteen, the reason being that their gold coin is comparatively light.

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100. The use of foreign coins is attended with the greatest inconvenience. In Eng-

lish possessions English money is used, in the French possessions, French. Italy and Switzerland also use the French coins, while America uses the English. They emphatically decline to give way to one another. But they all consider the "quarter" [shilling or franc] as the most convenient coin, and in purchasing any article when asking the price it will always be computed for you in these "quarters." Otherwise foreign notes are employed, either one-dollar or two-dollar notes, the paper not being more than an inch square. For five dollars or ten dollars gold coins can be used.

* It is rather cool in a Chinaman to talk of "inconvenience" in connection with European coinage. It is complicated, no doubt, but it is simplicity itself compared

with the system, or want of it, prevailing in China. Two neighbouring shops there will give you different numbers of "cash" for your dollar; and when you travel you must carry a clumsy and dangerous allowance of silver and a steelyard to weigh it in. When you have done that, you find that everybody else's steelyard differs from your own,—and always in their favour.

101. Copper coins resemble foreign coins in their pattern; the largest are worth twenty Middle Kingdom cash, the medium ten cash, and the smallest five cash.

102. Vehicles drawn by horses are not all of the same fashion. Excluding those seen in the Middle Kingdom, there are

carriages drawn by three horses, others with a horse on either side the shafts, others which only travel on iron rails, with very low wheels. These last require two horses, and can carry as many as thirty or forty persons, either in two rows facing one another, or divided among several rows facing forwards, or with an upper and a lower stage both provided with seats. The track has two lines, one for going, the other for returning, running clear of one another. But there are small streets in which there is only room for a single line; in these, however, there are sidings to enable them to pass. There is further a two-horse vehicle capable of seating a dozen persons or so. On the roof of this conveyance is placed the luggage, boxes and hampers and other heavy articles, a total weight of ten or a dozen

piculs. Though these conveyances do not travel on rails, they nevertheless go at a great pace because the surface of the streets is smooth and level, and they are thus enabled to carry such heavy weights.

A "picul" is 133⅓ lbs.

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103. The horse carriages are drawn up in lines at street crossings in some broad open space, awaiting a call from any one. When calling them, you merely blow on a whistle, and they hear the sound and come to you. But a distinction is made between a one-horse and a two-horse vehicle: for the two-horse vehicle you must whistle twice, for the one-horse once.

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104. Horse carriages must carry one or two bags of fodder, in which the horse

can be fed at any place or time. When feeding him, all that has to be done is to fit the string of the bag on to the horse's head; the mouth of the bag being applied to the mouth of the horse permits him to munch. This contrivance is an exceedingly good one.

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105. Officials and wealthy private individuals will have their own private carriages, the style of which is finer than those on hire. The drivers are seated side by side in pairs, their hats and clothes of one colour, which adds still more to their fresh and brilliant appearance.

* The vehicle common to all China is the sedan chair, with two bearers for an ordinary individual and four for an official

or a bride. The chair of an official of the highest rank is lined outside with green cloth, of a lower rank with blue, while a bride's chair is red. In the north, where alone the streets are wide enough to allow it, carts are used, small and clumsy, with strong wheels heavily clamped in iron, and utterly ignorant of springs. Wheelbarrows to carry two are common enough (the Bishop of North China uses one, with a sail, in his visitations), and of late years the jinricsha has been introduced from Japan. Worn-out jinricshas go to North Formosa, where there is a progressive governor anxious to surround himself with all modern appliances for luxurious travelling.

106. In populous places such as the chief towns, the number of carriages, small and great, will reach ten or twenty thousand. Each has its number which is registered, and by which it is distinguished, making it easy to keep count of them.

107. The drivers must be acquainted with the roads and byeways of the entire neighbourhood, and be experts in the art of managing the reins before they can set up as such. Carriage fares are fixed by regulation, and may be posted up on the carriage, which does away with extortion or quarrelsome importunity.

108. The style of their street cars is most wonderful. What do I mean by

"street cars"? They are large vehicles which seat passengers taken up here and there. The car is placed on four wheels and drawn by two horses. It travels in the centre of the street, on iron rails laid there. There are two tracks, one to the left for going, the other to the right for returning, and the horses without much exertion move the car along at a great speed. The body of the car is divided into an upper and a lower story. On the upper story are two benches back to back, on the lower two benches face to face. Each story can seat a score or so. The number is fixed according to the size of the car, and no excess in the passengers carried is allowed. The fare is three cash a head, equivalent to sixty cash of the Middle Kingdom, no matter how short or how long the journey. The car has

to keep along the one main street, going and returning straight, but off the entrances to the side streets are arranged small covered platforms to enable half-way passengers to wait for the car and mount. The method is to first procure from the platform-keeper a numbered ticket; when the car passes, a whistle is sounded and it stops for a moment; the driver asks the number of passengers, and these mount in their order, thus avoiding altercation. Should the seats be few and the number of passengers large, they are told to mount one at a time; those left wait for a later car, no one causing a disturbance. As they mount the car a bell strikes one for one man, ten for ten men, and under the bell is the numerator. You see and hear that all is correct, and the number there recorded cannot by any possibility be

tampered with. Inside the car you may not smoke, since men and women sit there indiscriminately and the height of respect is thus shown to the women. The roof of the car is pasted over with advertisements of different shops. It is said that this is some slight expense to the advertiser, for the object is to attract custom to him. The car as seen from afar off appears like a house in motion.

109. There are also low carriages owned by the large gardens. This kind has two benches back and back, and is easy to mount or dismount. Each carriage holds eight persons, and a single horse can draw three of them together. Their breadth takes up not more than

a few inches of the roadway, and they are very easy to work.

110. Bullock carts, whether drawn by a team or by a single bullock, are solely employed in carrying goods, and are numerous in the country; donkey carts the same. Vehicles pulled or pushed by human labour are of different fashions. They are generally used for transporting goods, as for instance those taken into market for the retailing of vegetables and fresh fruit. These carts being made flat, can serve as table or counter, which is exceedingly convenient.

111. Sampans (wherries) and small boats differ everywhere. They are built

so as to require oars, and not a scull. As for sails, they use them too.

* The Chinese "sampan" (the word comes from the Malay) is "yulowed" or worked by a single scull over the stern. Boatmen engaged by Europeans, who will row a gig in foreign fashion while their master is on board, often seize the first opportunity of his absence to stand up and propel the boat by backing water, as it were.

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112. When sleeping, clothes must be worn, of the full length of the body, with sleeves but no lappets. They are put on like a bag over the head, and are all of white cotton cloth. Hence when an inhabitant of the Middle Kingdom is met dressed in his long white jacket, rude

laughter is aroused, for they think he has come out of doors by mistake in his night-shirt.

* Chinese, if they take off their clothes at all on going to bed, sleep in a pair of pantaloons with a sort of chest protector or cholera belt suspended from the shoulders.

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113. When a man of the Middle Kingdom is met walking along the streets the crowd looks on him as a curiosity, and presses round like a swarm of bees or ants to stare at him. Women and lads in particular point at and deride him, finding the fashion of his clothes strange, and above all, his long pendant *queue*. Further, every one suspects a beardless youth to be a Chinese woman, a wrong which it is certainly not easy to set right.

114. Their women do not wear fresh flowers in their hair; and those they stick into their hats are all made of cotton cloth, in the natural colours and shapes. But they dearly love to sport with fresh flowers, which however they thrust into the lappet of their clothes in front of the bosom, on the plea that their fragrance can thus reach their nostrils. Young men do the same.

* The "Sights of Shanghai" sums up in a startling and subversive manner the difference between English and Chinese flowers. "English blossoms," it tells us, "are more brilliant than Chinese, but unlike them, are altogether scentless, so that bee and butterfly avoid them." The head ornaments of Chinese women differ with the province, and would be a good subject for a curio craze.

115. Not cloth flowers only are stuck into the hat, but every kind of fruit and berry, and every sort of birds' feathers. Among these last the ostrich is most prized, a single feather being worth several dollars. They are of three colours, white, black, and red, but the red would appear to have been dyed. Sometimes they wear the entire body of a bird stuck upon the top of the hat, much in the same manner as the "plumed caps" of the ancients.

116. Even women wear leather boots, which are slightly different from men's. Narrowness and smallness are regarded as elegant, and the hinder part of the sole is at the same time small and slightly elevated. Within doors they also wear

coloured shoes made of silk or satin, some of which are embroidered in gold thread and colours.

* The Chinese man's boot is a kind of golosh of cloth, satin, or other material (never leather), with a sole an inch or more thick, unyielding at the instep. The woman's boot is much the same, unless she is cramp-footed, or wishes to appear so. In the latter case, she adds a clump of wood three or four inches long and as many in diameter, to the heel of her shoe, in order to give her gait the desired ungainliness.

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117. In summer-time, though it may be broiling hot, no one wears gauze, or bares his body, or waves a fan. Women, however, use fans, but for that it is not neces-

sary that it should be summer, if a day in winter be a little warmer than usual they brandish their fans. However dreadfully cold it may be in winter, they do not fear frost or snow, do not put on wadded clothes or dress in skins. Women, however, will wrap in furs, though you need not wait for winter to see that; if a sudden chill sets in in summer-time, they will put on their furs then too.

* The Chinese man, however respectable, will loll about in midsummer, stripped to the waist; but, unlike their sisters of Japan, the Chinese women never expose more than face, hands and occasionally, when of their natural size, feet. Everything in China is settled by the calendar; the summer hat and dress differ from those of winter. The day on which one

style is to be changed for the other is fixed by the Emperor, and, being announced in the *Peking Gazette*, is obediently observed throughout the empire.

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118. Wells invariably have windlasses to enable people to draw water without too much exertion. Even in out-of-the-way villages and in the country this is the case.

* A common method of drawing from a well in China is to suspend a bucket from one end of a beam, to the other end of which a heavy stone is attached. Wells near a house are usually guarded by a perforated stone cylinder only a foot or so in diameter, the water being often (in Peking), drawn up in buckets little larger than a cocoanut.

119. Telegraph-poles when set up over long distances are placed on either side of the railways in endless succession. In the towns and markets where population is dense they will either place the poles on the roofs of the houses or bury the wires underground, just as it may happen.

* The telegraph now extends over nearly the whole of China. At first the posts were cut down by the people, partly through superstitious fear, partly for firewood; but when the authorities proceeded to treat the offenders much in the same manner, all trouble on this account ceased at once.

120. The gas-lamps arranged along the streets in a busy place will be correspondingly closer. Thus in the very largest streets

they are set out in four rows, and in the middle of the roadway will be a larger lamp with three lights on one pole or with five. Seen from a distance, they look like a cluster of stars, and their brilliance dazzles the eye. Those placed above the entrances to shops may carry on their poles the shop name and number; similarly, those in the middle of the streets may have an electric clock attached to let passers-by see the time.

* A gas engineer has long been employed to manufacture gas for the (foreign) Inspectorate General of Customs at Peking; but though one at least of his lights has flared over the dust and mud of a Peking lane for nearly twenty years, the Chinese have made no attempt to replace by gas the miserable paper lanterns in rotting wooden frames that would disgrace any less

disgraceful thoroughfare than theirs. The electric light, however, has been introduced into the palace of Prince Ch'un, the Emperor's father, and into the main street of the new capital of Formosa.

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121. Water-carts for sprinkling the roads are dragged along by horses; or by the side of the road is placed a self-acting well. All that is done is to thrust the brass tubing of a leather pipe into it, and a man holding in his hand the leather tube squirts and sprinkles at his pleasure, the contrivance being easily worked. Every hundred feet or so he changes to another well, and so on, continuously along his whole route.

* The streets of Peking are watered from the broken and clogged sewers alongside.

The foreign settlements at the Treaty Ports, being under foreign management, are, for the most part, as well lighted and looked after as any town of Western Europe.

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122. Electric clocks have no wheels inside, being merely a clock face with a long and short hand, dependent entirely on the electric current to keep them in motion. The place whence the current comes takes the fixed time from a clock, and for the whole circuit of whatever distance there is no variation.

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123. Tubes for transmitting sound are called *te-lü-fung* [telephones] and are also connected by an electric wire. They will act at a distance of forty-eight *li* [sixteen miles

or thereabouts]. Two persons wishing to avail themselves of this contrivance first go together to the bureau and agree upon their respective numbers. When we wish to converse, I telegraph to inform the bureau, which then telegraphs to the other party. He inclines his ear to the tube and hears at once the business about which I am speaking to him into my tube.

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124. Sleeping couches are either of iron or of wood, and differ in size. The feet of the couch are provided with rollers, a great convenience when pushing or moving them. There is a sleeping mattress a foot or two thick; the pillows are one of them round, the other square, both made exceedingly soft with flock. Wadded coverlets are not used, but instead merely a folded woollen

blanket. Tables, chairs, wardrobes, etc., have these rollers under their legs to lighten the effort of pushing or turning them about to clean them on all sides. But light articles easily moved are not provided with rollers.

* A Chinese bed is either a ledge of brickwork, boards on a trestle, or a couch of wicker-ware. Mattresses are used to roll round the person, and the pillow is a hollow semi-cylinder of bamboo, which serves at night as a safe for valuables. Beds of a better sort have an elaborate valance for mosquito curtains, and are often surmounted by embroidered texts of the most exalted sentiment. The ordinary Chinese patient at a European hospital will surreptitiously remove himself to the floor, finding bare boards more comfortable than the foreign mattress.

125. There are iron couches in three folds. Spread out they form bedsteads, folded and fitted with planks, tables. Certain arm-chairs, too, can be pulled out and lengthened so as to become couches, a still more ingenious contrivance.

126. Washhand-basins are made of stone or of iron. The water is contained in tubes inside the wall, which can be opened and the water let out at will. One tube holds cold water, the other warm, awaiting the visitor's convenience. Washing finished, a wooden plug is pulled out of the bottom of the basin, and the dirty water flows out of itself.

* The washhand-basin brought you in a Chinese inn is of wood, often painted and

varnished. Itinerant barbers, who are legion, carry a small basin of brass.

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127. The inside of the glass windows must be provided with a blind. Above this is a spring fastening; with one pull the blind descends, with another it rolls up. This is both speedy and convenient, a contrivance which cannot be easily imitated.

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128. The porcelain of the Middle Kingdom stands above that of every other country, and hence is looked upon by all alike as precious. Every one buys it and places it on his shelves, the better to show it off. Porcelain plates both large and small, having paintings upon them, are generally hung upon the walls so as to display the design. They are not used for

holding food, a further proof of the extreme value attached to them.

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129. Although their porcelain is not like that of the Middle Kingdom, still the designs upon it of whatever colour, are fresh and beautiful. The painted foliage closely resembles nature, and ravishes the eye.

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130. Horse carriages and railway cars in winter time are provided with a contrivance for warming the feet. It is made of iron, and is in shape round and flat. It is filled with warm water which is changed from time to time. The method of changing the water is as follows: a separate small car is provided in which is a blazing fire; here these footwarmers are laid out, and before taking them to the cars they are brought

out one by one, tested and changed ; a very convenient and speedy system.

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131. For washing clothes there are factories worked by machinery, for the maid-servants of a house do not undertake this duty. Men's and women's jackets and pantaloons, kerchiefs and socks, and sanitary towels all go indiscriminately together. The cost is estimated at so much a piece, whether it be a dozen yards in length or less than a foot. Speaking generally, for a dollar you can get twenty-four pieces washed.

* It would be superfluous to say that the Chinese make excellent washermen ; as long as they confine themselves to washing the clothes and refrain from wearing

them, as is their common and pernicious custom. To obviate the unhappy consequences of this practice, a steam laundry was started in Hongkong, but could not make head against the vested interests of the native washermen. These charge at an "outport" two cents a piece.

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132. The towels used in a house are changed every day and the old ones removed, which may be considered cleanly enough. But no distinction is made between upper and lower,—in wiping the face and in rubbing down the body, even to the lower parts of the person, one and the same towel is used. A basin for the face may be used for washing the feet; and men and women make use of them in common without let or hindrance.

133. Both for washing the face and bathing the body cold water is used. In quenching the thirst, cold water is also taken. After eating they have a small bowl filled with water from which they scoop up a little with the hand and slightly rub the lips. There is no using of warm water.

* The Chinese never drink cold water unless compelled by circumstances; they drink tea instead. This practice may explain the strange fact that, though the water used by them is nearly always polluted and rarely filtered in any way, they do not *all* die of cholera. After a native dinner, a rag or dingy cloth is brought round, dipped in boiling water, wrung out and offered to each guest in turn to wipe his face upon.

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135. Tea and comfits are taken twice a day, and a heavy meal twice; or tea and comfits once, and the heavy meal twice. About the time for the latter a bell is rung once to let people know, so that they may change their clothes and wash their hands; when the bell is again rung they assemble together in the dining-room. They also sound a gong.

136. At the heavy meals, every one is given bread, and then first soup and afterwards meats. The soup ordinarily consists of beef or chicken broth. Turtle soup is considered the most excellent. Later on, come mutton, fish, geese, chickens or pigeons; still later, "beef-oil-cakes" [cheese or butter], biscuits and fruits. Last of all coffee is served, and the affair is over.

137. At tea-time they take cow's milk and white sugar mixed with coffee or black tea. Either is taken with bread accompanied by butter or cooked delicacies, such as ham. The meal is, in fact, what is called in the Middle Kingdom *tien-hsin* ("stay the stomach.")

* Cow's milk is never used in its fresh form; condensed milk, on the other hand, is rapidly becoming very popular. Perhaps the most curious use to which it is put is as a substitute for vaccine. It is cheaper, more easily procurable, and at all events does no harm.

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138. Their green meat is exceedingly tender. It is the custom to eat it uncooked, rinsed in water and dried, then

mixed with sesamum oil, salt, and vinegar. Clean, fresh, and sweet to munch, it is most delicious, and may be described as exceedingly scrumptious.

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139. Upon the dining-table is laid out a square white napkin, like the "food paper" of the Middle Kingdom, but enclosed in an ivory ring, inscribed with a number. This napkin is changed once every seven days. When eating, each person spreads his open in front of his chest, to receive gravy or soup, as well as to wipe his mouth.

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140. At each meal flower-bowls and vases are placed on the table, keeping alive fresh flowers or an arrangement of

green leaves, or every kind of flower and spray made up into a ball by way of embellishment.

141. Men and women are seated together indiscriminately round the same dish and at the same table. Even a man and his daughter-in-law, a woman and her brother-in-law do not avoid each other's company. Two guests, strangers to one another, when they happen to be placed together, are not allowed to engage in conversation, but must address themselves to eating and drinking.

142. Besides invitations to dinner, there are invitations to tea-gatherings, such as are occasionally given by wealthy merchants or distinguished officials. When the time comes, invitations are sent to an

equal number of men and women, and after they are all assembled, tea and sugar, milk, bread, and the like, are set out as aids to conversation. More particularly are there invitations to skip and posture, when the host decides what man is to be the partner of what woman, and what woman of what man. Then with both arms grasping each other they leave the table in pairs, and leap, skip, posture, and prance, for their mutual gratification. A man and a woman previously unknown to one another may take part in it. They call this skipping *tanshen* ("dancing.")

* The reason for this curious proceeding was well explained by a recent writer in a Chinese illustrated paper, the *Hwa Pao*. "Western etiquette requires," he says, "the man in search of a wife to write to

the girl's home and agree upon some day and place for a skipping match," *scilicet* a dance. "The day arrived, 'youth in red and maid in green,' they come by pairs to the brilliant and spacious hall where, to the emulous sound of drum and flute, the youth clasping the maiden's waist, and the maid resting upon her partner's shoulder, one pair will skip forward, another prance backward, round and round the room until they are forced to stop for want of breath. After this they will become acquainted," — only *after* this, observe—"and then by occasional attentions over a bottle of wine or exchange of confidences at the tea-table, their intimacy will deepen, the maiden's heart become filled with love, and they will mate." It seems that the editor or his readers had at one time doubts whether

the procedure thus elegantly described was really the one in vogue among Westerners. Some time ago, he remarks, a similar sketch appeared in the *Hwa Pao*, but was considered to be a somewhat far-fetched joke. Now, he says, "this custom turns out to be one most highly honoured in the Great West," a part of the world, he adds, which the Duke of Chao (who formulated etiquette in China long before Confucius was born or thought of) "plainly never visited."

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143. When two persons, well-affected to one another, are about to take wine, they will stretch out their cups and strike them together so as to make them clink, and after that will drink them dry. This is intended to signify a hearty desire for each other's happiness and prosperity.

* At a convivial Chinese dinner wine-drinking is of the nature of a forfeit. The guests are challenged to cap a rhyme or catch each other tripping in their childish finger-game (much like the Italian *morra*). The loser has to drink his wine-cup down, inverting it to show that no heel taps remain. It would be a pleasant pastime enough for a duffer if their wine were drinkable,—which, alas, it is not.

144. Mushrooms there have a flavour much like those of the Middle Kingdom. When fresh they are slightly different, and are quite without grit or dirt. There is a peculiar kind of black fungus which is much esteemed and very costly. I am told that it grows in the hills, and when

they are searching for it they notice where the pigs grub, and so find it.

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145. Flour rolls, that is to say, bread, differ in size. Some sorts are several feet in length, and when bought have to be cut before the bread can be put on the table. This is the kind eaten by poor men, but people of the upper classes, and the great hotels, use a smaller kind, either round or oblong or crescent shaped. If one such is insufficient, all you have to do is to call and have more brought.

* Bread is not indigenous to South China, and in the north, where breadstuffs are alone grown, their "bread" more resembles doughnuts or dumplings than a quartern loaf. Foreigners compelled to

eat it have it cut in slices, peeled, and fried.

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146. They make ice into cakes which are very grateful to the palate. These are manufactured of milk, eggs, and white sugar; water is added, and the whole evenly mixed and put into a thin circular vessel of iron which is then placed in the ice-barrel, and in an instant the thing is done.

* Ice is plentiful in the north, where blocks a foot or more thick are cut from the canals and stored. It is to be had as far south as Ningpo, the thin films forming each night being swept into thatched ice-houses, where they coagulate, as it were. No Chinese ice is fit to eat, and foreigners use it (for cooling or pre-

serving purposes) only in those places where foreign ice-machines are not.

147. Wine vessels made of glass are alone used. For each guest's use are provided several kinds, since of wines, too, there are several kinds. The size of the vessels varies; each sort of wine is poured into its appropriate cup, no confusion being permitted.

148. Spirituous liquors are of many sorts. Those usually drunk are known as red wine, *p'i* (beer), *siang-ping* (champagne), and *polanti* (brandy). Red wine (claret) is distilled from grapes, and is to be had everywhere. Compared with other liquors, it is cheap. There is besides the *paw* (port) wine, made of sheep's blood.

This, champagne, and brandy are all very dear.

149. Tea-houses, otherwise coffee-houses, sometimes sell delicacies and eatables, sometimes spirituous liquors and comfits. The price of a cup of coffee is the equivalent of thirty-four cash of the Middle Kingdom. In a principal street or a large establishment seventy or eighty cash would be asked; at tea-gardens and celebrated spots, or at houses of ill-fame, if it is sold, a cup will cost ten or twenty cents.

150. A coffee-cup is not used for drinking tea, or a tea-cup for drinking coffee. Both are made of porcelain. A wine-cup is not used for drinking either coffee or tea, and is always of glass. Wine is drunk

cold, and hence the use of glass; tea and coffee are taken hot, whence the porcelain.

151. Coffee is a kind of bean, roasted, ground to powder, and boiled into a thick syrup, with the object of digesting food. White sugar, however, has to be added, to dissolve the bitter flavour; after which it may enter the mouth.

152. Tea, which is pronounced *tee*, is always black tea; but it must be mixed with milk and white sugar. They dare not drink it neat, alleging that it would corrode, and so injure the drinker.

* Tea is properly made by placing a few leaves in a cup, and pouring on boiling water; it is drunk by covering the cup

with a saucer, and sucking the infusion through the interstice. No sugar is added or required; for the tea-leaves used, being less thoroughly fired than those for foreign consumption, are far less acrid. The character (symbol) for "tea" is pronounced in the north *ch'ah*, but in Amoy and Swatow *tay*,—the original (and correct) pronunciation of our own word *tea*, preserved for us in Dublin, Paris, and sundry verses, such as—

> "great Anna, whom three realms obey,
> Doth sometimes counsel take, and sometimes tea."

153. For drinking tea they have a fixed time. In the early morning they regularly take tea and comfits, after noon they do the same or substitute coffee, and in the middle of the night, after a big dinner, tea

is sometimes offered twice. They certainly do not resemble the people of the Middle Kingdom, who swallow it incessantly, from morn to eve.

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154. The sugar used is all manufactured from beetroot. Beetroot can expel coal poison, and that it thus serves both as food and as a remedy for disease is a further reason for exclaiming, "Heaven that can produce men can keep them in health." Nowadays the manufacture of sugar is all done by machinery, and manual labour is little employed.

* Sugar is widely grown from the cane in South China and Formosa, but the absurd system of charging an export duty greatly impedes its sale abroad. The Chinese

themselves have only the most primitive ways of refining; in consequence, both their sugar and their salt are almost repulsively dingy.

155. The price of Luzon tobacco (Manila cheroots) is very high, and a smoker will spend each day from half a dollar to a dollar. Compare with this the waste of wealth by smokers of opium in the Middle Kingdom, and what difference is there?

* Most excellent Manila cigars can be purchased at the open ports of China at about $3.50 a hundred, and a growing trade is done by Singaporean Chinese settled at the ports with the increasing number of native smokers.

156. In large dining-halls it is not permitted to smoke, neither is it in first-class railway carriages. Offenders are fined a pound.

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157. Kitchens are very clean. The cooking-range is of cast-iron, and convenient beyond all comparison. In preparing dishes the time required for cooking is fixed by the clock. A minute more, or a minute less, will not do. For instance, to boil an egg three minutes are allowed; for roasting a fowl, an hour. Everything is laid down by the clock.

* A Chinese cooking-range is built of brick, with a few small holes for charcoal fires. On it stand a large iron pan for warm water (usually let into the stove),

and a quantity of very thin earthen pipkins. But with this primitive apparatus a Chinese cook can at the shortest possible notice turn out a varied and extensive dinner. He achieves it by rule of thumb, not by a timepiece or "Mrs. Beeton."

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158. The public flower gardens are very large, and planted with every kind of trees, flowers, and grasses. In them are reared all sorts of birds, beasts, insects, and fishes, and people go there to see, women with children holding on to their skirts in a continuous crowd. Some take with them needle and thread, and embroider there, sitting in a circle, laughing and jesting, as though no men were by.

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159. In the streets women will pass to and fro side by side, from morning till evening. Husband, wife, and children, the whole family in short, lock their doors and come out. I do not know what all the bustle is about.

160. Wealthy people every day at four o'clock get into a carriage and take an outing, elegantly dressed and shod. Fathers and sons pass by, laughing and chatting, in a stream of carriages and a procession of horses. When their pleasure has been thoroughly gratified they disperse.

* The model settlement of Shanghai (as its foreign creators fondly call it) is inoculating the natives with a taste for afternoon drives. The energetic municipality has

laid down smooth, broad roads for some miles into the surrounding country, and so permitted the use of European carriages in place of the aboriginal wheelbarrow. Young China takes kindly to the wagonette and barouche, and disports itself along these *maloo* (horse-roads) in too rapidly increasing crowds. The little native work already quoted, "The Sights of Shanghai," devotes a chapter to the scenery on the principal of these roadways. The author describes the foreigner's delight in riding off into the country, there imbibing liquors, and thence returning in the cool of the evening. "This," he says, "realizes the dream of the old Sung poet, who sang—

"'Of golden reins and neighing steeds, and the scent of the greensward,
And jewelled halls and men who drank, in the days when the peach was flowering.'"

"Western ladies," he continues, "sit sideways on the horse's back; their slight frames are lifted into the shapely saddle, and their willowy waists sway as if tossed by the wind, adding yet another charm to their loveliness. Fashion," he explains, "in the West attaches great importance to matters military; hence the fair denizens of their boudoirs, though weak of body, yet learn to manage the rein, unlike the maids of our Central Land, whose sole skill is to mix their rouge and lay on pearl powder, to adjust a hairpin, or to clasp a bracelet."

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161. In their museums are preserved all the flying, swimming, running, or growing products of the age, as grasses, woods, bamboos, stones, jewels, antiques. Every-

thing is forthcoming, so that people are enabled to examine things at their leisure, and research is facilitated.

162. At the Hall of Myriad Lives [the Zoological Gardens] are reared living birds and beasts, scaly creatures, insects, and reptiles, each class being brought up apart and after its natural mode of life, so as to permit the closer study of its habits.

163. The Waxmen's Hall imitates in wax the figures of men so as to make them appear living. Each has a separate room, and people are allowed to inspect them. The majority of the figures are those of celebrated statesmen and generals, or men of worth or learning; but among them are included any who have in past or

present times become notorious. Their appearance is so life-like that they seem as though they would come out if they were called upon.

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164. At the Pictorial Hall are drawings of every kind of object and of celebrated landscapes, the artist's idea standing clearly out, with no blotch or blur to mar it. Some pictures are executed in oil, others engraved on stone to resemble drawings. All display the skill of their authors, and seem as though designed by fairies.

* Chinese paintings are water-colours, mounted (like the Japanese *kakemono*) on a long scroll of silk or paper, which can be rolled up and stowed away in a drawer. Some by their old masters (for they have old masters) are valuable enough, and

stories like this (with its familiar motif) are often told. A wealthy virtuoso, returning home one day, met a ragamuffin coming out of his street door with a roll. The ragamuffin explained that the roll was a celebrated picture by a certain artist which he, being hard up, wished to dispose of. Said the virtuoso, as he drove him away, "Do you take me for an idiot? There is only one genuine painting of the kind, and that is in my collection." But, as he discovered too soon and yet too late, it was not: it had just departed with that ragamuffin.

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165. All these various halls, though they allow people to inspect them, yet take payment for it, at the most a dollar or half a dollar, at the least ten or twenty

cents. Antiquities and places of celebrity can be visited and enjoyed by any one, and illustrated handbooks are designed for sale to visitors. Nevertheless entrance money has to be paid, and this, with the tea and comfits provided, all adds to the expense.

* There are no trespass laws (and no game laws either) in China; but at most show places beggars and booths abound, and there is usually a priest to be tipped. Some places which we should throw open to the world (as palaces, mausolea, or state temples) are barred to access, though often a door through which a ragged, dirty coolie has just passed is insolently slammed in the face of a foreigner. "Globe-trotters" have ere now found themselves subjected to rough treatment and extor-

tion for wandering into the Examination Halls or similar "sights" at Peking, a course of conduct singularly at variance with the precept on every Chinaman's lip, "Deal gently with men from afar."

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166. Their theatres are circular halls, either constructed of layers of stone or built of iron. They aim at great size, there being some theatres which will seat close on ten thousand people and which cost millions. The seats are divided into classes, forming ten or a dozen tiers of circles round the building. There is no separation of the sexes.

* There are very few permanent Chinese theatres. Some fine ones, lighted by gas or electricity, exist under the foreign pro-

tection of the Shanghai Settlements, and every guildhall has a stage as part of its equipment. As a rule, however, the theatre is a temporary erection of matting and bamboos serving as stage and dressing room. The auditorium is the open air, for the actors, a strolling band, are paid by subscription, and every one is free to view the performance. A Chinese audience does not expect to be charged for admission; indeed, so clearly expressed were the opinions of the Foochow populace on this point that the agent of a travelling foreign circus a few years back wrote to his principal to advise him to keep away. Nothing, he said, would make an impression on the Foochovese except, perhaps, the royal Bengal tiger; the Nubian lioness would have done as well, but for the unfortunate accident to her front teeth.

167. When an actor first appears on the stage, he must remove his cap and incline himself towards the seated audience as a mark of courtesy. The audience then drum upon their hands to signify their approval. An actor who has gone off the stage must appear again and, by bowing towards the audience, express his thanks.

168. Their plays, like ours, are divided into "civil" and "military." The civil plays consist either of music solely,—when the sound is as of a *boo-hoo*,—or solely of mimicry. The majority are taken from the history of the country. The scenery is marvellous. When one scene is finished, the curtain is dropped and the scenery changed. Below the stage music is played during the interlude. In the case of these

old romances, several scenes are brought together to form a play, and if this play is acted to-day, it will be acted again to-morrow, so as to let every one see it. When no visitors come to see, another play is substituted, or the troupe removes to another theatre. Military plays are those in which acrobats are engaged. The theatres in this case are somewhat larger and are also known as "circuses."

* Only the doctrine of the Persistence of Error can explain why the often exploded idea crops up again and again that Chinese plays take weeks or months to act. As a matter of fact, several Chinese plays are got through in the course of a sitting, but, as in Shakespeare's time, the scenery is mostly left to be imagined, and hence it is not always easy for a foreign onlooker

to tell when one play ends and another begins.

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169. The sovereign frequently comes down in person to a theatre to see a play. Each theatre must reserve, against his arrival, a room near the exit from the stage. From the entrance is spread an embroidered carpet as far as the place where he sits. When the prince enters and takes his seat, the whole house rises and, hats being removed, bows as a mark of extreme respect. The prince responds by a bow. His consort and sisters, and the heir apparent, occasionally appear.

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171. Houses of ill-fame exist in all countries but England, where they are

forbidden because the sovereign is a female. . . .

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174. Opium paste is kept only at the druggists' shops, for the reason that all pills and liquid medicines contain this drug.

175. Opium is produced in India and its neighbourhood. Its price in its native country is eighty odd dollars a chest. On export it pays over eighty dollars duty, and on arrival in China the greater the impost the higher is its price.

176. In no country is opium smoked. As for the few dozen chests sold each year in England and France, these are all taken

by the druggists. In America, however, there has of late been some smoking, though not to any great extent.

177. Although opium is sold at the druggist's, yet when a customer asks for it, the apothecary must first inquire what it is wanted for, to cure what complaint, and then he will only give a little, never a large quantity. When natives of the Middle Kingdom go to purchase it for smoking, and ask for several ounces, the druggist will at first be startled, then, on hearing that it is to be inhaled at a lamp he smiles and lets them have it.

178. Drug houses are for the most part doctor's houses, and the medicated wines, liquid medicines, pills, and powder sold

are made up by the doctor himself. There is no such thing as what we call a *yin-pien*, or dose, hence though they may be called druggists' shops, still nothing is to be seen but the glass bottles, ranged row upon row; you do not see the ingredients of the drug in their crude state.

* The druggists' shops of the Middle Ages must have much resembled those of modern China. The most nauseous and disgusting substances are displayed for sale, and a medicine-dealer will often keep a live deer in a pen against the time when he will pound it whole in a mortar, *coram populo*, to convince his customers that his drugs are genuine. Medicines are gulped down by the quart, in a heterogeneous mass, the prescriber holding that if one ingredient does not do its work another

may. Their virtues, nevertheless, are many and mysterious. A missionary doctor was well acquainted with a native practitioner, a man of considerable intelligence and repute. Him he brought to his home one day and showed, with natural pride, his three fair-haired little girls. The native hastened to compliment his foreign friend: "Their complexions are indeed beautiful, but, if I may say so, their hair is, perhaps, hardly dark enough." He produced a bottle, "A dose of this taken internally, three times a day, would make a wonderful improvement." He went on with more embarrassment, "There is another thing about them that I hardly like to mention." His friend reassured him. "Well, if you will allow me to say it, they are all of them girls. Now, I have at home some pills that are perfectly

infallible. Let them take these regularly for a month or so, and I promise you they will develop into three as fine boys as father could wish for."

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179. When a doctor is called in to attend a patient, he does not feel the pulse or write a prescription, but merely administers a draught or something of the sort. When the sickness is cured, he sends in his bill and asks for payment, basing its amount on the number of his visits, and also on the wealth or poverty of the patient.

* A physician, the Chinese holds, must be an arrant humbug who cannot tell from feeling the pulse what ails his patient. The Chinese pulse has three

divisions on each wrist, and the beats of these correspond with different parts of the body, as the heart, lungs or liver. A foreign doctor called in to attend a Chinese lady suffering, it may be, from abscess or cataract, is still usually confronted with a skinny claw thrust through a curtain, and expected to diagnose and dose on the spot without further view.

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180. Doctors' fees are very heavy. If you call him to your own house to attend you, you will have to pay him three pounds, or at the very least one pound. If you go to his door and consult him, the fee is not more than twenty or forty cents. At a hospital no fee is required.

* A Chinese doctor's charges (known

as "horse-hire") are very modest, varying from five or ten cents. to half a dollar. Any one may set up as a doctor, as there is no medical faculty. Yet most Californian papers display two or three advertisements from Chinese quacks, who claim to have taken "high medical degrees" in Canton or elsewhere.

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181. If a man dies of some peculiar disease, the doctors assemble, and, sitting round the corpse, open it and examine the entrails, to find out the cause of death. The idea is to enable the doctors to make a thorough investigation.

* Post-mortem examinations are a marvel and a horror to a Chinaman, who (as he believes in magic potions, and values medicines in proportion to their gruesome-

ness) suspects that the foreign doctor who practises it, has some ulterior end in view,—such as the removal of the dead man's eyes to aid him in discovering silver, or the extraction of his liver, to give the eater courage. Chinese practitioners are divided into "inner" and "outer," the inner (despite their appalling ignorance of anatomy) being the most esteemed. A common story tells how a patient with an arrow through his arm applied to an "outer" doctor, who cut off the two ends of the arrow and clapped a plaster on either wound. "But," objected the patient, "the rest of the arrow is still there." "That," answered the medico, "is not my business: you must look up an "inner" doctor if you want it removed."

182. Should any one die on board a mail steamer, after an interval of twelve hours the corpse is thrown into the sea, as it may not be kept in a coffin. On other vessels things are different.

* It is hardly necessary to explain that a Chinaman always desires to lay his bones in his native land; for it is one of the counts in the Australian indictment of him that he not only spends his savings in China, but "won't even leave his old carcase behind to manure our lands." The commanders of steamers plying between Singapore and China endeavour to carry to shore the body of a Chinese passenger dying on board, for if they succeed, custom is attracted to their company, and they themselves receive profuse thanks, often, indeed, an em-

broidered banner emblazoning their "benevolence."

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183. In the event of an epidemic, the most stringent preventive measures are taken. No vessel coming from an infected country is allowed to approach the shore, but has to lie for three days outside the harbour, after which alone can she land her passengers and cargo. In the letters she carries a hole is bored with a knife, so as to let the contagion out. That exhausted, they may be sent to their various destinations.

* So careless are the Chinese of infection that I have seen at the same steps two women washing in a stagnant pool, one the bedclothes of her husband just dead

of cholera, the other the rice for her family dinner.

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184. Neither the king nor his ladies have a mausoleum, but after their decease are buried beneath their palaces, and their likeness carved in stone is placed above, or is moulded of brass; but no ceremonial prayers or oblations are offered them.

* The Emperors of China and their ladies are buried in what in China would pass as splendid tombs among the hills, east and west of Peking. Auspicious sites are chosen even in the lifetime of their future occupants (the present empress dowager chose hers as long ago as 1874), and preparations for the mausolea commenced. At intervals the Court makes special journeys for worship at the imperial

tombs, very troublesome and, in these present times of famine, most cruelly expensive. The cost of building and maintaining the mausolea is out of all proportion to the revenue of the State, but economy in this direction would never occur even to the most patriotic Emperor. The place of an effigy of the deceased is taken by his "spirit tablet," a perpendicular strip of wood some three feet high inscribed with his posthumous title.

185. When a person dies, he has, like us, his coffin; but these are not kept on sale ready made. After he is dead, a carpenter is called in, who measures the size and length of the body, and hollows out a round piece of wood according to the shape of the deceased. The corpse is then wrapped in cotton cloth, but not dressed

nor booted, and so placed inside, in order that it may be buried at once.

* Chinese coffins, known euphemistically as "longevity boards," are often purchased or presented some years before death. After death, the body is dressed out in cloak, hat, and boots (in the case of an official, in his uniform), and so placed in the coffin. This is then closed as tightly as may be, and kept in the house, certainly forty-nine days, but possibly, if the geomancers fail (as they usually do when the family is wealthy) to find at once a good site for the grave, several years, before burial.

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186. When a man dies, the doctor must give a certificate before a coffin can be brought. Without it no coffin could be had, and the police would seize the corpse there

and then, open it and search for the cause of death. If the dead man did not die a natural death, an inquiry has to be made into the circumstances of his decease.

* Coroners exist in China as well as in England, and they have many more tests for ascertaining the cause of death than we possess. For a list of these, Giles's "Chinese Sketches," an all too brief collection of notes on quaint Chinese customs, should be consulted. The superstition there mentioned, about the absorbent powers of a parent's bones, is of universal credit. We had to find an heir to a Chinese settler in the Straits, who had died intestate. Two men appeared claiming each to be the deceased man's only son. Correspondence with the native authorities resulted in nothing; but this

did not at all disturb our Chinese clerk, "You have got the dead man's bones in Penang," he said. "Very well; send both claimants there; prick an arm of each, and let the blood drip on to the bones. If the blood of either soaks in, he is a son right enough; if not, he is an impostor." It was quite useless to urge that the Supreme Court of the Straits would not grant probate on such proof; argument only left him convinced that the constitution of that Court must be hopelessly, barbarously wrong.

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187. Cemeteries are all made on the level ground; they do not choose for this purpose high hills. They bury breadthwise or lengthwise in regular rows much as in a free burial-ground in the Middle

Kingdom. For a family will possess but one pit, and that of size sufficient only to admit a single coffin. Hence it has to be dug to a depth of a score of feet or so, and the first to die is buried at the bottom; over his coffin is placed a stone beam, and succeeding corpses rest upon those earlier buried, in a row one upon the other like the stories of a house, till they are level with the surface; when a new pit must be sought elsewhere.

* In the south graves are invariably made in hilly ground, so much so that "hill" has become to some degree a synonym for "grave." The dead are not (except in the case of paupers buried in some "benevolent plot,") interred in cemeteries, but in detached graves. A good site for a tomb commands high prices, so

that hill land, though useless for cultivation, may be very valuable property for all that. It is curious that though a Chinaman in life pigs it in a dirty hovel little raised above the level of the surrounding swamp, in death he occupies a breezy, healthful spot, commanding often a most charming view. The result is that the best situations, as we should regard them, for a dwelling-house are almost constantly found occupied by a Chinaman's grave, and though the man's descendants will, in most cases, consent to remove him, it is always for a very considerable consideration.

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191. Of the six domestic animals, horses are most numerous, and they have some of great strength, far larger than the ordinary

kind. These are used to convey heavy articles to a distance, and in the country for ploughing. Oxen are not led by the nose, but allowed to roam about, nor are they employed in ploughing, but are devoted to the knife. Sometimes they are used to draw carts. Of sheep, the yellow and black kinds are the commonest, and are pastured in flocks. I have only seen their small chickens, but they have besides some very large ones. Their pigs are all small-eared, and pork is cheaper in the market than beef or mutton.

* The horse, common enough in North China, but rarely seen in the south, is a pony never more than 13·2 or 13·3 high. Sheep are reared freely in the north; goats, to some extent, in the south. The pig and domestic fowl are found everywhere; the

one an ungainly black brute, useful as a scavenger (and for that reason never eaten by Europeans), the latter often, through neglect and starvation, destitute of feathers. An orthodox Chinaman will not eat beef, not for any superstitious reason, but because he considers it wilful extravagance to kill "the ploughing beast," for everywhere ploughing is done by oxen, not by horses. Foreigners in Peking used to classify the beef provided them as "donkey," "camel," "horse," or "precipice." "Precipice beef" was the only variety in general demand; it is the product of a cow that has got itself killed by falling over a precipice.

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