

Some Gleanings of Manners and Customs of the Chinese People as revealed in Historical Narratives and Novels.

By

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The writer of this paper lays no claim to an intimate knowledge of China and its people,—their customs, manners and language. True, it is, that he has visited Korea and Manchuria, as well as Peking, Nanking and some other large cities of China. It may, therefore, be considered an impertinence to write about a subject of which one is confessedly ignorant, but when it is remembered that one writes with the pen of a recorder, not an author, it is felt that forgiveness will be forthcoming for any offences committed against the tenets of sinology. The notes on customs and manners recorded here are gleaned from historical narratives and novels. The writer has been fascinated by some of the noble characteristics of this great people, such as their unwavering loyalty to ideals, their reverence for their forebears, the nobility of the men and virtue of the women. On the other hand he is repelled by certain traits, such as, the fostering of the desire for revenge, and the callous outlook on life which seem to be inherent qualities of the Chinese people.

The Chinese novel is a lengthy document and may be divided into three classes, the purely historical, the semi-historical and the domestic. The two latter are the most interesting from the point of view of manners and customs. The periods dealt with in the novels which the writer has read are those of the Kin, or Chin, the Tang, the Sung and the Ming dynasties. These dynasties ruled China from the year A. D. 245 to the year A. D. 1644. It is well known that after the disappearance of the Han dynasty, the empire was broken up into three states and it is probable that most Europeans in Siam have heard of the "Sam Kok," an historical work dealing with the episodes of the time. The work can be found in most Siamese homes and is a source of intellectual pleasure to most Siamese, into which

language it has been translated. These three states were merged into two somewhere about A. D. 265, and from that date on, the Yangtse river was the dividing line between northern and southern China, the northern empire being ruled over by the Kin, or Chin dynasty, and the southern empire by the Sung dynasty, followed by the Ming.

This period was a golden era of literature and art, but in my wanderings through Chinese noveldom I find no reference to anything of an artistic nature. None the less it is clear that culture held a high place in the esteem of the people. That such matters are not mentioned is therefore somewhat curious, as the Chinese had developed a high degree of art and craftsmanship in painting, ceramics, sericulture and silk weaving, bronze and brass work, etc. A people who were capable of obtaining spiritual pleasure from looking at waterfalls must have developed an understanding of the spirituality of art. A waterfall to them, and in fact to most Asiatics, is not merely a mass of water falling over rocks, but is symbolic of everlasting life and its infinite manifestations. The water falling appears to be without beginning and without end, expressing the eternal nature of things. The movement, the rushing, the placidity, the form, the colour, the scintillations, the roaring, the murmuring, the babbling sounds, all represent those manifestations.

The novels are divided into a series of pictures, or tableaux, each one a complete picture in itself, which when joined together present a panorama of the episodes portrayed. Human actions are the main themes described; the figures and actors stand out in strong relief and are, evidently, drawn by the pencils of those conversant with the modes and manners of life of those depicted. The literati of China were men mostly holding official positions and had every opportunity of studying the court life, as well as that of officials and people. It must be remembered that in the East, although on ceremonial occasions an abyss divides those having rank from the people, it is somewhat difficult to find the dividing line. The noble and the retainer live together in a daily contact of understanding and sympathy unknown in most western countries where the class line is very definite. It is for this reason that the Oriental

author is able to describe the motives and actions of his actors with such complete confidence and accuracy; it is because he knows them all personally. In the Chinese novel there is a complete lack of that framework of scenery, sunset, moon effects and such like which is such a prominent feature of western novels.

During the early reigns of the present dynasty many Chinese historical narratives were translated into Siamese under Royal Patronage. These translations are remarkably good, and many of them were printed at Dr. Bradley's Press. Following this period came one of quiescence; no new translations were forthcoming until some eight years ago when the Siamese newspapers took up the translating of Chinese stories for the reading of their subscribers. The effort has been a successful one; the people buy the papers more for the Chinese stories than the news, and every household eagerly awaits the next instalment of the story. About sixty of these narratives have been published in the last eight years which period may be deemed to be the renaissance of the Chinese story in a Siamese garb. These translations, although not scholarly, are quite good.

THE EMPEROR.

The title of the "Son of Heaven" as applied to the Emperors of China has been the subject of much misunderstanding, and in many cases ridicule, amongst Europeans. The narratives and novels which I have read provide the clue. The authors are mostly intellectuals and from their training and education are deeply imbued with the philosophical science of metaphysics, which was studied and understood in China thousands of years ago. The Holy Trinity is the principle on which the position of the Emperor is immutably fixed. Heaven is not a territory, but the Primal Cause, or Divine Mind, the source of all good. The Son of Heaven is the idea evolved in this Mind and is known in this aspect as Tien-ti; and the Emperor is the morpious manifestation of this idea, and is known amongst the Chinese as Hong-te, the great ruler. The Emperor is known as Tien-ti, but seen as Hong-te. The Emperor was, therefore, the vicegerent of God and was not absolute; he was only absolute in good, he was not absolute in wrong. The Emperor

in his divine position could only do good to his people, and their welfare was his one thought. When the Emperor descended from the throne of his high estate and acted evilly, he was no longer the Son of Heaven and, therefore, made himself the target for the darts of enmity and revenge, and thereby brought disaster on his people and destruction on himself. The sages, Confucius and Mencius, who were essentially constructive statesmen, recognised that the Emperor was appointed as the agent of Heaven to rule and, therefore, a state to be ruled had to be formed; the people were the state. The sages were synthetic builders. They raised the edifice of government from the foundation; the people were that foundation. The people were the first, to be followed by the gods, who were those mortals who had attained immortality owing to their emancipation from the bonds of ignorance, and lastly, by the Emperor, who was their protector in his status as Son of Heaven. In this, we have the idea of the Triune in the descending, as well as the ascending scale, the Emperor being the centre. In order that the Emperor should conform to the principles on which his high office was based, he was continually reminded of the rules of conduct as expressed by the Emperors Yau and Shun who were deemed to be the perfect models, or, norms. The intense loyalty, reverence and adoration paid to the Emperor are due to the causes explained above; in fact, the worship of the Emperor was the religion of China. The teaching of Lao-tzu, Confucius, Mencius and Buddha only helped to accentuate this feeling, as the ethical teaching of these sages was: 'revere good, abhor evil'. The divinity of the Emperor, which had taken such a strong hold on the minds of the people, was strengthened by the ceremonial rites and propitiatory sacrifice made annually on the Altar of Heaven, on which occasion he was the suppliant at the feet of his Father, begging forgiveness for any transgression and praying that he might be purified in order that the blessings of good might be with his people. This idea is somewhat analogous to the ceremony of lustration performed by Siamese and Mohns on the occasion of the national new year. The Emperor's position as Son of Heaven necessitated the building up round him a rampart of ceremonial etiquette.

In spiritual matters the Emperor did not fall within the jurisdiction of the Prince of Destiny like ordinary mortals, as was quite natural. He being the Son of Heaven came within the jurisdiction of his Father, the Prince of Heaven. The decisions of the Emperor were irrevocable; being considered to be the words of Heaven, they could not be retracted. Illustration of the difficulty of the position of the Emperor when he has hastily or in anger given orders are numerous; it was only by strategy on the part of other persons that he could be extricated. On one occasion, an Emperor had ordained the execution of a high officer of state on a false charge. When the Emperor realised his mistake, it could only be rectified on the representations of one of his advisers, the difficulty being got over by using the occasion of the amnesty usually granted to prisoners on the occasion of the Emperor's accession. The Emperor could not change the laws of the country, these were permanent. When an officer of state committed an offence, the law automatically acted, the Emperor could not intervene on his own initiative. Outside pressure in the form of supplication in the interests of justice had to be made, and in many cases led to the death of the supplicant as having acted against the law.

Instances of the issue of Imperial Rescripts apologising to the officials and people for improper acts and promising reformation are frequent. The peculiarity of these acts is explained when it is understood that the Emperor realised that his acts as Hong-te were not in conformity with his position as the Son of Heaven.

I cannot find any references to the performance of religious ceremonies by the Emperor, or even his taking part in such. This is, probably, due to his being the embodiment of good. The activities of good being the base of all religion, he was the one to be worshipped, not to worship.

Insurrections by the people are somewhat frequent, but these are mostly directed against particular officers of state or a party, and not against the Emperor. High officials, who have abused their position or who have improperly counselled the Emperor and induced him to promulgate unjust edicts, are the objective of these risings, and when their purpose had been gained, the people, or

rather, their leaders, presenting themselves before the Emperor, admit their fault, and that the punishments of death is their due. But they crave the Imperial pardon, which is granted and the leaders are given, or re-instated in, the official positions they have held before. The Emperor thanks these men for having saved him from continuing in the path of error, and passes judgment in the case of the offending officers.

The Emperors who have sat on the throne have not always been Chinese. Foreigners such as the Tartars, Mongolians and Manchus usurped the reins of government and ruled the country, but these aliens invariably conformed to Chinese etiquette so that it is practically impossible to distinguish between a national and an alien Emperor. On the accession of an Emperor, an amnesty was granted to all prisoners under sentence by reducing the punishment; for instance, officials under sentence of death would be exiled to a distant province. A remission of revenue was granted to the people from 1 to 3 years and it is, therefore, difficult to say where the funds for carrying on the business of the state, as well as to provide the sums necessary for the expenditure of the palace came from, unless the Imperial rescript applied only to certain classes of taxation such as the land tax. Furthermore, all officials were promoted three grades in rank, except those holding the highest positions for whom further advancement was impossible. The palace and city would be illuminated and the officers of state would each present a poem framed in congratulatory language extolling the Emperor's virtues, these addresses containing a design symbolical of the official's birth year and rank. The Emperor who was versed in poetry would select the best and reward the authors. This custom exists in Siam and is, probably, an adaptation from the Chinese.

I can find few traces of the Emperor or the Imperial prince having been educated in the military science, or trained in arms or war-like exercises. They were educated in the polite arts. The Imperial house had to depend on its military leaders for its defence and preservation. Although the Emperor did on occasion take the field and lead his armies and sometimes take a part in the actual fighting, this was only done after grave remonstrances

on the part of his highest councillors. It was deemed improper for the Son of Heaven to demean himself by fighting with ordinary mortals. The Emperor delegated his power in military matters by giving the Sword of Authority to the commander in chief of the army when war-like operations had to be carried out. This sword conferred on its holders the powers of life and death and, also, the title of Bwan-tse which was a title pertaining to the Emperor. In civil matters he delivered to his delegate a Flag with the Imperial initials which conferred on the possessor all powers, except that of death, over officials; and in affairs of the palace he similarly used a flag as a symbol of delegation of power. A jade seal in the case of absolutely trusted officers was sometimes given to hold permanently as a symbol of this power.

The Emperor was prohibited from taking any widow, married woman, or, affianced maid to wife.

The Emperor would seem to live entirely within the walls of the palace. Imperial progresses through the country were occasionally undertaken, but then only with some specific object in view. The Emperor did not ride, but travelled in a carriage. I can find only one instance of an Emperor having bestowed the high honour of a personal visit on an officer of state.

Although it would appear that the edicts, rescripts and letters of the Emperor were sacred and could not be opened before the performance of ceremonial rites, yet frequent references are made to high officers of state having forged the Imperial sign manual in order to attain the consummation of some unlawful design. The Imperial seal was made of the most perfect jade and no reference is made to the Emperor using vermilion as a sign of the Imperial prerogative; this may have been introduced during the Manchu period.

It was not opposed to custom for the Emperor to abdicate in favour of his son or some other successor; but this could only be done with the assent of the high officers of state.

The Emperor held daily audiences, which were attended by all officials in the capital, high and low. It was a familiar scene to the people to see the sedan chairs wending their way in direction of the palace about daybreak, as the Emperors mostly gave audience in

the early morning. On arrival at the audience hall, the officials would take their prescribed positions according to rank, and await the appearance of the Emperor whose coming would be announced by the ringing of a bell. The Emperor on entering the audience hall was supported by two eunuchs, and having taken his seat on the throne, the platform of which was of gold, the officials would make the ceremonial prostration and the audience was opened. Officials would present reports on provincial and other affairs. This was done by the official leaving his place, moving forward to a position before the throne, prostrating himself, presenting his report, and then retiring to his place. In some cases the report would be made by words of mouth. The Emperor would, as frequently as not, read the reports himself, and turning to the officials in attendance would invite discussion; opinions would be freely given and, eventually, the Emperor, agreeing with the views of the majority, would command that orders be issued. The Emperor would bring matters concerning his domestic life for discussion before the Council in audience, including such affairs as the selection of the Empress, and, sometimes his relations with her, when he desired to put her on one side or punish her. Acrimonious disputation occasionally took place between the two parties in the state before the throne, and when carried to an extreme would lead to punishment. The life of an official was an uncertain one, for at any moment a false accusation might be brought against him. There was practically no inquiry, little defence was possible, and in many cases the accused officer would be led to execution from the audience hall. Executioners were always in attendance. Cases of officials being sentenced to suffer a number of stripes, and to be degraded for a period of months or years, after which they were re-instated in their former positions, were somewhat common.

The Emperors whom I have had the honour, in company with my authors, of seeing in audience are mostly those of the Tang, Tsin, Sung and Ming dynasties. They were not men possessing any great force of character, or outstanding ability. They were easily moved or swayed by the counsels of their officers, very rarely expressing an opinion of their own. In fact, they were ordinary

mortals, and far distant from one's conception of what a Son of Heaven should be. In many cases, they were kindly, tolerant and very human, but the immutability of the law prevented them from giving expression to their natural feelings. I have met one Emperor who had a grip on national affairs and he would rarely assent or dissent with the views of his councillors. He was bound by the law, but gained his ends by the use of subtle means and artifice in the interests of justice.

Apart from the daily audiences when ordinary matters of state were discussed, it was possible to obtain a special audience by the sounding of a gong in the palace court-yard. The Emperor hearing the sound of the gong was bound by etiquette immediately to proceed to the audience hall whatever he might be doing; even if asleep he was awakened. This method of obtaining audience was only resorted to in matters of great urgency.

The palace was a town in itself, complete and replete with all the requirements of those living within. The apartments of the Emperor, Empress, First Concubine and other ladies of the court were in buildings separated one from the other. Both male and female servants were in attendance on their Imperial masters. The males were eunuchs which would seem to have been a profession in China. Male children were subjected at an early age to a surgical operation which may be described as phallectomy, and in some cases they were emasculated. These eunuchs, having grown up, were subject to examination in order to ascertain whether a second surgical operation was necessary. The number in the palace was very great, exceeding two thousand. The Emperor and the ladies of the court employed them in their apartments and, also, on business outside the precincts of the palace. Sometimes an eunuch would gain great favour with his master or mistress, and in many cases exercised great influence in affairs of state; occasionally, even attaining princely rank. In the earlier dynasties the eunuch corps was recruited from men convicted of offences against women and who were punished by having to undergo the operation of phallectomy. However, as this body of men gained influence and intrigued against the Emperor

and others, the system was changed, and young children who had been operated on were brought up in the palace with the idea that they would develop into loyal and faithful servants of the Imperial house. This hope was not always realised.

Ornamental gardens formed a part of the Imperial pleasure and were frequented by the Emperor and the ladies. Parties and picnics were held in these gardens, and, occasionally, the Emperor would resort thereto for the purpose of making supplication to Heaven asking for direction in affairs which were troubling him. Soldiers guarded the entrance to the palace. When the Emperor invited an intimate official such as the father of the Empress, or his First Concubine, to the palace for the purpose of enjoying a game of chess or other relaxation, their servants and retainers were not allowed to enter the palace as advantage had been taken of these invitations in earlier dynasties to smuggle in assassins.

The Imperial house descended to the 13th generation before it was absorbed in the mass of the ordinary people of which it then formed a part and did not enjoy any special prerogatives. The Emperor would promote a person to princely rank, conditioning such promotion by the rule that it should remain in being to the fifth or some other generation.

A Chinese version of the ill arising from the calling of "wolf" without cause is found in the "Liad Kok", or Five State period, that is, before the many states of China had merged into an empire. The story is as follows: A prince had the good fortune to possess the most beautiful of women as a wife, but she had been unknown to smile. The prince, her husband, felt that if he could but make her smile he would obtain a vision of heaven. He tried by every means in his power but failed, consulted the wise men of the state without success, nothing that could be done could produce the smile desired. Having exhausted all means, the prince bethought himself of a way to obtain his desire; he felt that perhaps the manner in which human beings express anger, disappointment, etc., might appeal to her. He, thereof, against the advice of his ministers, took her to a chamber near the summit of the Beacon Tower in the palace and proceeded to set alight the fuel, the flames rose high,

and were seen by the sentries on the walls of the surrounding cities. The signal that the Royal city was in danger was carried far and wide. Troops in their thousands came marching to the succour of the city, the country folk came pouring in. When these masses of people, gathered in the streets, public squares and places, became aware of the fact that they had been tricked by an artifice of their prince simply to cause his wife to laugh, they expressed their feelings in a variety of ways. Their antics were so natural and amazing that the beloved one at last smiled. The prince had gained his end, but at the cost of his life. The soldiers and people finding that they had been summoned without cause returned to their stations and homes. A year or two afterwards the palace was attacked by a marauding chief, help was urgently needed, the beacon fires were set alight but no response was made and the prince lost his life. The beautiful one became the wife of the marauding chief for a short time only, for he was driven out of the city, and the most beautiful of women committed suicide, forestalling death which would certainly have been the fate meted out to her by the relations of her husband, the prince.

THE EMPRESS AND LADIES OF THE PALACE.

The Empress, known to the Chinese as Hong-how, was usually the daughter of an official, or commoner. She was selected for her beauty, grace, virtue and talent. She was deemed to be the Mother of the People and, therefore, she had to be an embodiment of the highest quality. The title Hong-how was in the earlier dynasties held by the Emperor, probably, resulting from the Chinese people in their earlier history having emerged from a state of matriarchy, which fell into disuse on the introduction of marriage after which lineage was traced from the male. The Emperors, probably, did not realise that they were using a female title, a relic of the past. When they awoke to the fact, they changed the title of the Emperor from Hong-how to Hong-te, this being done on the establishment of the Tsin dynasty A. D. 265. Before the Emperor could elevate any lady to the rank of Empress, he had to obtain the assent of the dignitaries of state. The Empress took no part directly in

the affairs of state, but was able to exert some influence, as her father or brother always held one of the highest positions in the empire.

The title of Sin Hwi was held by a lady second only in importance to the Empress. She held a position between that of the Empress and First Concubine. The apartments reserved for the lady of this rank were, however, rarely occupied, as I have only come across one instance of a lady holding this position in the palace, and this was due to fortuitous circumstances rather than to obligatory custom.

The First Concubine, known to the Chinese, as Kwi Hwi, was a very important personage. She was the daughter of an official or of the people. She was selected by the Emperor from among a large number of ladies, as it would appear to have been the custom at one time for the Emperor when in search of a wife for himself, or the Imperial prince, to despatch a special commissioner to a certain town or district renowned for the beauty of its women, where a large number would be collected and brought to the palace for inspection by the Emperor, or his son. Those who found favour in the Imperial eyes were retained and given position and rank, the remainder returning to their homes. Sometimes, however, an official would present his daughter or niece to the Emperor. No reference whatsoever is made in the stories I have read to the other ladies of the palace, although, it is known that the Emperor could have according to custom as many as seventy concubines. It would, therefore, appear that their position was very inferior.

Intrigues between the Empress and First Concubine were of frequent occurrence, usually, originating from the latter lady attempting to oust the Empress, or, to secure the succession for her son. These intrigues were the cause of much trouble, frequently, leading to fighting, and sometimes resulting in the Emperor, the Empress and the First Concubine losing their lives.

The Emperor's mother held the dignity of Hong-thai-how and owing to the respect which children had to pay to their parents, this lady had great power over the Emperor, as he dared not disobey her injunctions. She did not, however, interfere in public affairs to any extent, reserving her authority for the settlement of disputes

in the palace. The Empress for example would appeal to her if her Imperial Consort was displaying a tendency to fall under the control of a lady subordinate to her. These ladies, although approaching the Emperor with formal ceremonial, would not seem to have had any great respect for him as the Son of Heaven, for, when he acted in a manner contrary to their wishes or which was opposed to custom, they would scold, and even go to the length of abusing him. They showed no fear of him, although he had the power to inflict death, which he sometimes did.

It can be well imagined that during the course of years, the palace became overcrowded with women, the relics of former Emperors, maids of honour and servants. It became necessary to grant these women the privilege of returning to their homes, and in the case of those unmarried the right to marry. This privilege was generally taken advantage of, which would seem to imply that life in the palace amongst this class was not very happy and as many as one thousand five hundred at one time left the palace under this act of grace. In order to fill the vacancy caused by this exodus of serving maids, an Imperial commissioner would be deputed to go to some populous city and province to commandeer young women between the ages of sixteen and nineteen.

OFFICIALS.

The civil service was recruited from amongst scholars and students who presented themselves for the competitive examinations, which were held throughout the country according to my authors every third year, but according to some authorities every year. These examinations were held in some of the provincial towns, the provincial capital town and the metropolis. The examiners appointed for the provinces were commissioners delegated by the Board of Ancient Custom, but those sitting in the Imperial capital were selected by the Emperor from amongst officers of six departments of state, and this was the minimum number constituting a Board of Examiners. Students were selected after a preliminary examination, and enjoyed certain privileges. Thus they could not be prosecuted for a criminal offence in an ordinary court

of law; charges against them were judged by the Board of Ancient Custom; and, if found guilty, they could not be punished before being degraded from the position of student. Great care was exercised in protecting these young men from the evils of the world in order that they might be pure both in mind and body, as they were destined to hold high office. The examinations in the capital city were attended by several hundred of the best students, the three prizes to be gained being the dignity of T'chaw-nguan, Tam-hwe and Pa-ngan. After the completion of the examination, those who had attained the first ten places, had to present themselves before the Emperor for the final. The Emperor examined them for their skill in poetical composition and prosody, as well as their knowledge of the six rules of conduct. The first three successful candidates were granted the dignity mentioned above and the Emperor would fix a golden pin in the form of a flower to their head dress as a symbol of their success. The Emperor also gave a banquet in honour of these ten aspirants, and would with his Imperial hand give a cup of wine to those three who had successfully passed the examination. When the banquet was over, these three were escorted to their homes each riding a horse from the Imperial stable. It is stated by all the authors whose book I have read, that these three students were carried through the streets of the city in a procession formed of soldiers and officers, civil and military, and that they were required to make the ceremonial act of obeisance before the high dignitaries of state. The Chinese scholars whom I have consulted do not admit that any procession took place, but I can only say that my authors are very consistent about this, and one can also see it at any Chinese theatrical play which is a mirror of the custom of the country. The student who received the title of T'chaw-nguan was appointed governor of a small province and the other two were absorbed into the departments of state. Students failing to pass the fourth standard, were not eligible for future examinations.

As much respect was paid to those holding military rank as those in the civil service. It was an honour to be a soldier, and it seems as though there had existed in China, prior to the Manchu period, a military caste. The sons and daughters of military officers

were trained in the use of arms and the science of war. It was by this means that the ranks of the officers of the army were repleted. During the Manchu period military office was reserved for the Tartars, probably, with the object of preventing the Chinese from rebelling, and as a result of this policy the Chinese gradually lost their former skill in warfare and the lot of a soldier became to be regarded as one of degradation.

Official rank, both civil and military, was divided into numberless grades. No benefit would be gained by my enumerating these titles and offices. The wives of officials were granted rank by the Emperor, in consonance with their husbands' dignity, and in the case of lower officials a courtesy title was used in addressing them.

It was the custom during an audience or when talking to the great ladies of the palace for officials to hold a screen in front of their faces in order to prevent their looking on the Imperial person. These screens, the Chinese say, were made of ivory but this is, probably, not true as ivory was difficult to obtain. They were slightly curved and about eighteen inches long by about three to four inches broad. They were carried by officials and were placed in a perpendicular position before the bent head during the ceremonial act of prostration.

The country was governed from the capital in so far as the governors and sub-governors were appointed by the Emperor, but it would appear that the provinces possessed a great degree of autonomy or self-government, especially, as regards taxation. I cannot find any traces of the existence of ministries and departments as we understand them. There were, undoubtedly, high officers approximating to a minister who had certain portions of public affairs in charge and, furthermore, it seems that the two greatest dignitaries of state were the Emperor's councillors of the right and left, one being of civil and the other of military rank, but it is difficult to understand the descending sequence of officialdom, as at an audience all those present, apparently, had the right of approaching and addressing the Throne. The governors were invested with judicial powers, but it was not uncommon for the Emperor to appoint judicial

commissioners to enquire into cases, as well as to appoint Imperial commissioners to travel throughout the provinces to ascertain the condition of the people, the conduct of the officials, the state of crime and, also, for the purpose of collecting arrears of revenue, and in times of famine and distress to distribute the Imperial bounty given in money and kind. All these officers when so deputed had great power which they frequently used for their own benefit, but when their misconduct came to the ears of the Emperor their punishment was speedy and drastic.

All officials were paid a certain sum of money annually, and it is related of some that they received salaries, but I doubt the truth of this. Officers who had rendered notable service, on retirement, retained the full amount of their emoluments as when in active service. No official could retire without the Emperor's sanction.

The officers of state were divided into two parties, namely, the Tong-t'chin and the Kang-t'chin. These words have the meaning of honest and dishonest, but I am inclined to think that they were really terms used to designate the two parties in the state; it was not uncommon for one official to refer to another as belonging to this or that party. Those forming the Honorable Party were men of the deepest loyalty to the Imperial house and always worked for the best interests of their country and people, holding the banner of justice high, whereas those of the Dishonorable Party, although loyal to the Imperial house, were opportunists, holding self-interest before the welfare of the state. They tried to mould the Emperor in their views with the object of more easily furthering their designs and, occasionally, the head of this party having drawn all power in his hands would depose the Emperor. His success, however, was generally short lived as the people did not love usurpers. The members of the Honorable Party who had to go into hiding throughout the country would collect forces and lead them against the capital for the purpose of re-instating the rightful scion of the Imperial house on the Throne. When this effort was successful, the members of the Kang-t'chin Party were tried for high treason and they, their families and retainers were executed.

Many centuries ago, the system of issuing patents of rank to office holders was introduced but only for the high dignitaries. The patent took the form of an iron tablet on which was inscribed the name, rank, services and virtues of the grantee. I am told that only three such patents were issued.

Posthumous honours were frequently conferred on men and women who had performed signal acts of a service to the state, or, who had given their lives for their masters or preferred death to dishonour. In some cases tablets describing the deeds were fixed to the house previously occupied by the deceased, and sometimes shrines were built in their honour and placed in charge of a guardian spirit. Such shrines may be met with all over China.

WOMEN.

Children in China are brought up on the principle of filial duty, but this by no means implies that they were the slaves of their parents. Confucius laid down the axiom that perfection emanates from the perfect example, and that each class of being must be perfect in order to be the model for those lower in the scale. This demands self-discipline in each. For instance, the ruler must be the ruler; the ruled must be the ruled; the father must be the father; the son and daughter, the son and daughter, and so on. It is owing to the acceptance of this principle by the people of China that the parent demands filial duty and the children demand parental duty, there is no over-lapping. Owing to the acceptance of this precept the daughters of a house are brought up and disposed of in marriage at the will of the parent. They are protected in their girl-hood, being kept in the inner apartments of the house and only mixing with their immediate relations, and it is perhaps the care given to her up-bringing that makes the Chinese woman, the noble and virtuous woman she is. When she herself is a mother, she devotes herself to her children. The women of China occupy a strong position in the family, they are the guide of their children and the companion and help of their husbands, being consulted in family matters. After marriage they appear in public and take almost as prominent a part in every day affairs as the men.

commissioners to enquire into cases, as well as to appoint Imperial commissioners to travel throughout the provinces to ascertain the condition of the people, the conduct of the officials, the state of crime and, also, for the purpose of collecting arrears of revenue, and in times of famine and distress to distribute the Imperial bounty given in money and kind. All these officers when so deputed had great power which they frequently used for their own benefit, but when their misconduct came to the ears of the Emperor their punishment was speedy and drastic.

All officials were paid a certain sum of money annually, and it is related of some that they received salaries, but I doubt the truth of this. Officers who had rendered notable service, on retirement, retained the full amount of their emoluments as when in active service. No official could retire without the Emperor's sanction.

The officers of state were divided into two parties, namely, the Tong-t'chin and the Kang-t'chin. These words have the meaning of honest and dishonest, but I am inclined to think that they were really terms used to designate the two parties in the state; it was not uncommon for one official to refer to another as belonging to this or that party. Those forming the Honorable Party were men of the deepest loyalty to the Imperial house and always worked for the best interests of their country and people, holding the banner of justice high, whereas those of the Dishonorable Party, although loyal to the Imperial house, were opportunists, holding self-interest before the welfare of the state. They tried to mould the Emperor in their views with the object of more easily furthering their designs and, occasionally, the head of this party having drawn all power in his hands would depose the Emperor. His success, however, was generally short lived as the people did not love usurpers. The members of the Honorable Party who had to go into hiding throughout the country would collect forces and lead them against the capital for the purpose of re-instating the rightful scion of the Imperial house on the Throne. When this effort was successful, the members of the Kang-t'chin Party were tried for high treason and they, their families and retainers were executed.

Many centuries ago, the system of issuing patents of rank to office holders was introduced but only for the high dignitaries. The patent took the form of an iron tablet on which was inscribed the name, rank, services and virtues of the grantee. I am told that only three such patents were issued.

Posthumous honours were frequently conferred on men and women who had performed signal acts of a service to the state, or, who had given their lives for their masters or preferred death to dishonour. In some cases tablets describing the deeds were fixed to the house previously occupied by the deceased, and sometimes shrines were built in their honour and placed in charge of a guardian spirit. Such shrines may be met with all over China.

WOMEN.

Children in China are brought up on the principle of filial duty, but this by no means implies that they were the slaves of their parents. Confucius laid down the axiom that perfection emanates from the perfect example, and that each class of being must be perfect in order to be the model for those lower in the scale. This demands self-discipline in each. For instance, the ruler must be the ruler; the ruled must be the ruled; the father must be the father; the son and daughter, the son and daughter, and so on. It is owing to the acceptance of this principle by the people of China that the parent demands filial duty and the children demand parental duty, there is no over-lapping. Owing to the acceptance of this precept the daughters of a house are brought up and disposed of in marriage at the will of the parent. They are protected in their girl-hood, being kept in the inner apartments of the house and only mixing with their immediate relations, and it is perhaps the care given to her up-bringing that makes the Chinese woman, the noble and virtuous woman she is. When she herself is a mother, she devotes herself to her children. The women of China occupy a strong position in the family, they are the guide of their children and the companion and help of their husbands, being consulted in family matters. After marriage they appear in public and take almost as prominent a part in every day affairs as the men.

The standard of beauty is a perfect piece of jade and the most beautiful are compared with this stone. Jewellery would not seem to have been much worn by women. I have not met any references to ornaments made up of gems or precious stones except in the case of a daughter of a barbarian prince. She wore a jewelled hair pin, but she was not Chinese. Gold and silver are mentioned, but the main ornaments worn by the people of all ranks were made of jade.

In ancient times the women of China were, apparently, veiled and this practice would seem to have fallen into disuse some twelve hundred years ago. Although a woman is now allowed to expose her face, she must not expose her body, and it is for this reason that we find the national female dress possesses high collars, voluminous sleeves, trousers covering the ankles and bandages on the feet. The binding of the feet would seem to have come into fashion about the year 589 during the reign of the Usurper, Tang-how-chu. His wife was the most beautiful of women. She was perfect in form but her husband wished to make her more beautiful and conceived the idea of binding her feet in wonderful silks adorned with the golden lotus flowers; and had her apartment carpeted with the finest materials bearing similar designs. This was the origin of the binding of the feet, but it certainly was not a common practice. There is ample evidence in the stories I have read that the crushing of the feet was unknown during the period up to the 16th century, because it was a very common practice prior to that date for women to disguise themselves as men and travel about the country and, also, for many to adopt the profession of arms, and take a prominent part in the wars. In one story only is mention made of a woman with crippled feet. I am told by those conversant with Chinese customs, that the binding of the feet as we know it, did not become a general practice until the Manchu period, although Manchu women allowed their feet to retain their natural form.

The prevalence of female infanticide in China has become a wide-spread belief amongst Western people, but I am inclined to doubt whether there is any foundation for this belief. In my reading, I have not met with a single reference to such a practice

and as my authors are quite outspoken about the customs of their country there seems to be no reason for believing that they are hiding it. On the contrary, the Chinese are very fond of their children and, although a son is a necessity for the purpose of performing the ancestral rites, a daughter is usually the darling of the father's heart. A married girl has no connection with her own family as she is absorbed into the family of her husband and becomes an integral part of it. I find that the view expressed by me about the falsity of the charge of infanticide is upheld by Professor H. A. Giles, the great sinologist.

As mentioned above, many instances are recorded of women disguising themselves as men in order to be able to wander about the country without fear of molestation. The motives impelling women to do this varied. Sometimes they left the parental roof in order to escape from a father's wrath due to a love affair. In other cases the woman was fleeing from death commanded to be inflicted on her family; frequently she went to search for a beloved relative and, occasionally, in search of adventure. These disguises frequently led to amusing incidents, such as being given the daughter of the house, in which she was temporarily residing, as a wife. When this happened the disguised woman would either find some excuse for not consummating the marriage and flee from the house, or would in the secrecy of the nuptial chamber confess her sex and, as a rule, the two women would make the blood bond of sistership and agree to become when the time arrived the wives of the same husband.

In the course of my reading, I have become intimately acquainted with thousands of Chinese families in every part of the empire from the Imperial house down to the peasant, and a remarkable feature is the small number of children in each family. Families with five children were very uncommon, and on one occasion an ancient dame of great family boasted to the Emperor of having given ten children of both sexes to the state of whom eight had been killed in the Emperor's service. If there is any truth in the picture drawn by those writing the stories I have read of family life, it is difficult to account for the vast population of China at the present time unless there has been an extraordinary increase in th

last four or five hundred years. The Emperor's family was invariably small in number.

WAR.

China was always at war with her neighbours, the Tartars, the Mongolians, the Turks and the Thibetans, and in the earlier dynasties, prior to the conquest of Yunnan, with the Yunnanese. There would appear to have been very short periods of peace. These wars are the theme on which my authors built their plots. It is curious that no mention is made of the Great Wall, which was commenced about 200 B. C. and continually repaired and rebuilt till as late as the 16th century. The names of certain fortresses or fortified cities which were undoubtedly connected with or in the vicinity of the Great Wall recur again and again in connection with these wars. They probably protected the main passes into China. The two most important were Shanhaikwan and Samkwan, and nearly all the fighting took place round these two forts; several other fortresses are mentioned but it is difficult to identify them. Shanhaikwan lies east of Peking and is situated at the sea terminus of the Great Wall. This place was, recently, the scene of fighting between Wu-Pei-Fu and T'chang-Tsao-Lin, and most of the invaders of China have entered after seizing this fort. The fortress of Samkwan, I believe, protected China in the west from the inroads of the Mongolians and Turks, and I, therefore, think that this fortress was situated near the pass which gives ingress to Kansu known as the Yenmun. This fortress must have been practically impregnable against ordinary attack and the place would only seem to have fallen to treachery. China from its earliest days would seem to have possessed a standing army, for frequent reference is made to large bodies of troops quartered in the capital as well as in these fortresses. As many as 200,000 men were stationed in Samkwan, in war time. The Chinese army was composed of regular troops, as well as of men hastily conscripted in the country side, and as many as 700,000 men have taken the field at one time. The brunt of the fighting fell on the officers, the men themselves being spectators until the defeat or victory of their leaders. If defeated, the army would flee to the protection of its

by men possessed of great strength, and they generally overcame their adversaries. The sword, of which there was a great variety, was used for cutting off the fallen soldier's head, although I have read descriptions of fighting on horse-back with swords, the fighter sometimes holding a sword in each hand, but this required great skill. All such fights were to the death. A familiar picture of armies operating in the field is given below. An army would march to within some 10 *li* (3 miles) of the point of the attack, and camp here, making the camp a fortified one. From this position they despatched bodies of troops to advance to the place to be attacked. No fighting would seem to be possible before one side had goaded the other into action by the use of volleys of vituperation and abuse. The guards at the gate of a fortress or city would send and inform the commander that the enemy was at the gates, and his men were making the usual abusive challenge. This information was sufficient for the commander to make retaliatory dispositions; he would either in person or by deputy lead a body of men to confront the enemy. The leaders on both sides would belittle each other's valour and besmirch each other's family and, invariably, before rushing to the attack would demand each other's name. The combat would then commence and when one side found that the other excelled him in the use of arms, he would flee followed by the enemy who would attempt to, and generally succeeded in taking his life. But more frequently they would fight to the death on the field. Chinese fighting was undoubtedly performed as a series of exercises, there being a recognised movement of defence against one of attack and vice versa, and such fights between men equal in skill might last the whole day. But on the slightest sign of weakening, or on opportunity being given, advantage was taken and the death blow inflicted. The main bodies of troops composed of common soldiers would sometimes engage in hand to hand fighting at the same time as their leaders were engaged.* The slaughter in such battles was great, numbers of dead amounting to forty or fifty thousand men being recorded. The wounded were not taken care of, but were left to their fate. No mention is made of their being killed as they lay. A curious thing is that no mention

fortified camp or fortress closely pursued by the troops of the victorious side. In these retreats which always became a rout, thousands of men were slaughtered. The army, as such, would not fight when its leader had been killed; it invariably fled from the field like a driven flock of sheep. It is quite clear that there were established rules for the formation of an army, the movement of troops, and so on. An army generally marched in the following formation—a vanguard supported on each flank by large bodies of troops, followed by the reserves which were generally led by the chief commander, and were composed of a large number of men. For instance, a vanguard of 20,000, the flanking corps each of 20,000, and the reserves of 50,000 men. The great importance of the commissariat was fully recognised, and no army moved without its food transport. The movements of troops when leaving a camp, and in attacks on fortified places, were regulated by the firing of signal crackers. It thus seems that for many centuries prior to the introduction of gun-powder into Europe the Chinese understood the manufacture of this explosive, but no reference is made by my authors to the use of fire-arms down to as late a period as the 16th century. No clue is given as to how the common soldier was armed, but it is apparent that certain bodies of troops were trained, and that there were corps of crossbow men. The bow was used in ambuscades, and for repelling attacks on fortified places. The heads were sometimes poisoned. The officers were all trained in the use of arms and were selected after competitive combats which often took place before the Emperor. The training of the scions of military families was placed in hands of skilled fighters, and they were trained from an early age; a boy or girl of the age of sixteen was generally proficient and able to take the field. That women took a part in military operations is certain, for all my authors are very consistent on this point. Women were so highly trained that they were given the command of corps and fought in single combat against men. The chief officers wore armour and were mounted. The principal weapons used by them were the lance, the iron club, and battle-axe. They were mostly skilled in the use of the lance, and it would seem that the iron club and battle-axe were only used

age by oppression; these men also occupied mountains, but they robbed indiscriminately. All such companies of people, and they sometime aggregated twenty and even thirty thousand, engaged in agriculture for their supply of food. The government regarded this with great tolerance, but would sometimes send expeditions against them. The members of the dispossessed families would accept the brigands as an auxiliary force for the purpose of carrying out the schemes of vengeance. These camps were sometimes commanded by women. At the present day similar bands of brigands are found all over the country, and there would seem to be nothing abnormal in this state of affairs.

APPOINTMENT OF COMMANDER IN CHIEF.

In an historical narrative of the Han dynasty, an interesting account is given of the ceremonial connected with the appointment of a commander in chief of a Chinese army. As this narrative states the ceremonial, which will be described hereafter, to have been based on custom established in the previous dynasty, it must have been of great antiquity. An edifice taking the form of a series of raised platforms somewhat akin to the Altar of Heaven in Peking, was erected. The dimensions are very precisely given. There were three platforms each 6 cubits in height. The lowest platform was 130 cubits square; the rest being reduced proportionately. The highest was octagonal in shape and 25 persons were stationed thereon dressed in yellow and holding yellow banners. On the next there were a similar number of persons on each face of the square. Those on the eastern side wore blue and held blue flags. On the western, the costumes were white with white banners; red on the south, and black on the north. Three hundred and sixty-five persons dressed in, and holding flags of various colours surrounded the base of the edifice. Ceremonial tables with the paraphernalia necessary for making offerings to the gods were placed on each platform.

A body of 72 giant soldiery guarded the approaches to the edifice. The civil officials were placed on the left and the military on the right of an approaching road made of yellow earth in consonance with the Imperial colours.

Bodies of troops were employed to arrest and execute on the spot trespassers in the area of the ceremonies.

The edifice was always erected about $2\frac{1}{2}$ miles outside the western gate.

The officer selected for the honour of being made commander in chief was conveyed to the edifice seated at the back of the Imperial carriage.

The astrologer having selected a propitious day for the ceremony, it was incumbent on the Emperor and the selected officer to refrain from mundane affairs. They were prohibited from settling cases, taking life, or drinking liquor for three days. The road was beautifully decorated with scented tassels.

On the day appointed, the Emperor would drive to the edifice with the commander in chief at the back of the carriage followed by civil officials in their robes of office and the military in their armour. On the arrival of the procession at the edifice, the Emperor proceeded to the highest platform. The commander in chief accompanied by the court astrologer remained at the lowest. The astrologer faced east and the commander in chief, north.

The Imperial Herald read the Edict which set forth that in the previous reigns, owing to the Emperors having given themselves over to evil ways, great disaster had fallen on the country but owing to the benevolent rule of the present Emperor, the people were now able to go about their pursuits in peace. But in order to make such peace permanent, it is necessary to appoint a commander of 250,000 men; therefore, the selected officer, who was named, was elevated to this appointment.

The Emperor then caused arrows to be presented to the commander in chief who, after acceptance, handed them to the military officers on his right and left. The commander in chief then ascended to the next platform where he still faced north whilst the astrologer faced west. A Herald then made supplications to the sun, moon, stars and spirits of the ancestors of the dynasty to give protection to the dynasty and power to the commander in chief in order to crush the national enemy.

Iron flags were presented to the commander in chief by the elder statesmen as an insignia of his office.

The commander in chief then ascended to the highest platform where he faced north and the Emperor west. The Herald then read a proclamation calling on the Prince of Heaven to grant power to the commander in chief to crush the national enemy who had desecrated the Imperial tombs.

This ceremony was accompanied by music, and, when it was over, the Emperor presented the new commander in chief with a vermillion paper with his name and style inscribed on it, gave him a golden seal of office, a piece of white jade, and a sword of honour as well as complete authority over the military forces of the empire.

SUICIDE.

The laws of China did not punish attempts at suicide, nor did any social disgrace attach to it. Indeed under certain circumstances it was held to be an honourable act. Suicide was very common. A soldier defeated in combat rather than suffer death at the hands of his enemy, would take his own life on the field of battle, generally, by slitting his throat with his sword. Officials would commit suicide on being unjustly reprimanded by the Emperor, and women on being scolded by their husbands. In fact, suicide was the last line of defence and in some cases the opening chapter in an offensive, for a woman in particular would commit suicide so that members of her clan might be able to open a vendetta against her husband's family. Retainers and servants imbued with a deep sense of love and loyalty for their masters would frequently commit suicide to protect them from danger, the intention being that their dead bodies should be mistaken for those for whom they had died. Similarly men and women would gladly go to execution with the same motive. The most common methods of committing suicide were by hanging and drowning, but many other forms were adopted, such as poison, stabbing, cutting and butting the head with great force against a stone pillar. A peculiar method of committing the act is recorded in four cases, one being that of an Emperor; this was by biting the tongue in conjunction with an act of volition causing suffocation. I

understand that it is possible to cause contraction of the muscles at the root of the tongue by an act of the will on which follows suffocation, and I am told that this form of suicide is practised in India and Africa, and is known to the medical profession.

To be put to death at the hands of the public executioner, was considered to be the apogee of dishonour, and the Emperor would command this to be done in cases where the crime committed was very grave. Therefore another form of execution in the case of officers of high rank or of those who had rendered meritorious service to the Throne, was adopted. This was by the offender being required by Imperial rescript to commit suicide, and the three instruments by which this might be effected were sent to him; they were a sword, a rope and a bottle of poisoned wine and the choice of the means by which he would leave this world was left to him.

LAW.

That China has possessed civil and criminal laws for some thousands of years is amply proved by her historical records and continual reference is made to the laws of the country in the books I have read. Each dynasty would either sanction the use of the codes instituted by its predecessor or promulgate new ones. Each dynastic code was an advance in the interest of mercy on its forerunner, but each such code could not be changed during the existence of that dynasty. The administrative officers were the magistrates. The Emperor would frequently appoint commissioners to be special courts and to try cases as well as to inquire into the dispensation of justice. The judges would sit on the seat of justice with the insignia of their power and office in front of them, and those who had been invested with powers of life and death placed the sword of authority in the place of honour that it might be seen by all. There were no such persons as public prosecutors, barristers, solicitors, advocates, proctors or pleaders. There had to be a complainant in each case who made the charge. The magistrate would hear statements of evidence, and would cross-examine. When he suspected that the truth was not being told, he would warn the person giving evidence whether complainant, defendant or

ordinary witness and, if such person continued to be obstinate, flogging was resorted to and eventually torture applied. In the first instance torture took the form of a severe beating as many as two hundred strokes being given, and if this was not found to be efficacious, certain implements of torture would be brought into use, the most general being one which squeezed the shinbone. The pain was so great that it almost invariably forced the victim to confess. If this form of torture did not prove sufficient other devices were applied, particularly one by which a sharp instrument was driven under the nails of the fingers and toes. These punishments were inflicted in public and on women as well as men. The aim of the judges, when they were men of upright character, was to give justice and not law to those who appeared before them. China would not appear to have developed its administration of the law to vindicate the law, but rather to dispense justice. It was an unheard of thing for a case to be fought out on its legal aspect, which seems to be a failing in many modern states. China knew that the law was but the path to justice and would not be diverted by legal arguments from the goal. This system of judicature which left everything in the hands of the judge opened an avenue for much injustice, especially, when the magistrates were not upright. False charges could be brought against a person who on examination denied all knowledge of the circumstances alleged against him, but would be forced into confession by beating and torture. Many such cases are related in the works I have read.

There were four kinds of punishments: fines, beating, imprisonment and death. The death penalty was inflicted in many ways. The ordinary method was decapitation by a sword, but in cases where great cruelty had been shown or of aggravated high treason, the offender would be cut or sliced slowly to death and the remains cast into a river, in some cases the victim would be quartered and in all serious cases carried in mutilated condition in procession through the streets of the town for three days in succession before his final despatch. Clubbing to death was another method employed for imposing the death penalty, the object being to prolong the agony of the victim as long as possible. The bones of his body were

broken; and it took about thirteen blows to kill a man. In ancient days political offenders were sometimes killed in the most savage manner. The offender's members would be tied to five carts, that is, a noose round the neck, a rope tied to each arm and also to each leg, the carts would then be driven in opposite directions and the body torn asunder. A case of a political offender being pounded to death in a rice hulls has also been met with. The execution ground would appear to have been the central square of a city or the courtyard of the palace. Those to be punished were tied to a stake in the same manner as is done in Siam. When the Imperial anger was directed against any offender, this meant not his execution only but that of every member of his family, men, women, and children including all servants of the family name. As many as four or five hundred persons have been taken to the execution ground in a day. Cases are recorded where a wife would cry out against the justice of the judgment against her and perhaps her daughter, saying that she had tried to persuade her husband from his evil courses as she was a member of the Honorable Party, and that her family had always been loyal. This sometimes led to the stay of the execution; enquiries would be instituted and, if proved, the lady would be acquitted and subsequently given rank as an example for others to follow. Feelings of sympathy and pity would seem to be absent from the Chinese mentality. Such executions would not move either him who had ordered them, although the victim might have been his intimate and trusted friend of yesterday, nor those who carried them out, nor the public who looked on. One of the most upright men in China always held up as an example for others would in his judicial capacity send hundreds of persons to death. These executions were carried out in the most callous and cold-blooded manner, and it must be admitted that those under sentence went to their death in a most stoical and brave manner. Death had no fears for them, as they knew that there is no such thing as death.

I find a note of astonishment in an article by a modern writer commenting on the murders, executions and atrocities recorded by Confucius in his Annals of Lu, based on the belief that

Confucius was a man of great probity of character and merciful disposition, and doubting whether such things could have happened. After having read a large number of Chinese stories I can see no reason for any feeling of astonishment. Confucius recorded what took place, to him it was the normal and he recorded these happenings unmoved.

The self infliction of death, or, rather compulsory suicide was frequently ordained by the Emperor as a punishment for officials of high standing, as well as those who had rendered great service to the state (see remarks under suicide).

THE ART OF HEALING, MEDICINE AND DRUGS.

The employment of doctors for the cure of disease has been in vogue in China for many centuries, The curative qualities of herbs and minerals were well understood, and the practice of the art of medicine had attained a high degree of efficiency. Doctors were to be found in all towns and cities and these men were looked up to and held in high esteem by the people as being members of a learned profession. Physicians of high repute were attached to the palace. The first act in the diagnosis of disease was the feeling of the pulse of the patient, and the pulse would seem to have been regarded by the physicians of China as the dial of disease, its beatings and movements were the evidence on which the doctor prepared his nostrums for the cure of his patient. Surgery except for the setting of bones and the opening of abscesses was not understood.

Poison was used, but it is not stated what the poison was.

Opiates and drugs would seem to have been kept at all inns and hotels for the purpose of drugging the travellers enjoying the hospitality of its roof. It was a common act for an inn-keeper to mix a soporific with the wine of his guests which would produce stupour in order to facilitate the commission of crime; many of these men were easily moved by the passion of greed, and sometimes were employed by high officers of state to drug and remove an enemy. No mention is made of what these drugs were made of. Opium is not referred to by any of my authors, but it is probable that opium was employed, as I find that opium was introduced into China in the 13th century by Arabs, and was used as a

medicine only till as late as the 17th century when the habit of smoking commenced. The period dealt with in the books I have studied was anterior to this date. The smoking of opium increased rapidly and possibly took the place, to a large extent, of the use of wine. It assumed such large proportions that prohibition was decreed by the Emperor Yung Cheng in 1729, but the taste for the use of this drug was kept alive by the efforts of foreign smugglers and its use was legalized as late as the year 1858. These facts may perhaps throw some light on the apparent objections on the part of the Chinese to enter whole-heartedly into any scheme for the suppression of the use of opium.

It is noteworthy that no mention is made of the use of birds-nests as a tonic. This would seem to imply that the use of birds-nests was unknown to the Chinese prior to the 16th century. Ginseng, however, is referred to in the books I have read and was at that time as much, or even more esteemed than it is to-day.

From the most ancient times we find references in the religious and mystical literature of all peoples to the therapeutic and magical value of spittle. Spittle was used not only for the cure of disease, but also to bring luck, and to seal the terms of a bond, as well as in its magical power to expel evil spirits. In Egyptian mythology it is stated that when the eye of Ra was blinded by Set, Thoth spat in it to restore vision. In the Bible there are at least three references to Jesus' having cured disease by the use of the spittle, they are as follows:—

St. Mark, chapter VII., verses 32., 33., 34., 35.,

A deaf and dumb man healed.

“and he put his fingers into

“his ears, and he spit, and

“touched his tongue”

“and straightway his ears were

“opened, and the string of his

“tongue was loosed, and he

“spake plain.”

St. Mark, chapter VIII., verses 22., 23., 24., 25.

A blind man healed.

“ and when he had spit on his

“ eyes, and put his hands upon

“ him, he asked him if he saw

“ aught.

“ and he look up and said, I see

“ men and trees walking.

“ after that he put his hands

“ again upon his eyes, and made

“ him look up : and he was restored

“ and saw everything clearly.”

St. John, chapter XI., verses 1., 6., 7.

A blind man healed.

“ he spit upon the ground, and

“ made clay of the spittle, and

“ he anointed the eyes of the

“ blind man with the clay.”

In China the people had a strong belief in the curative and protective power of spittle. It was recorded in an historical work that an Empress was separated from her infant son, owing to a palace intrigue. The Empress fled to the country and fell on poor circumstances. She yearned for her child crying every day until at last her tears became of blood, and blindness followed. Some twenty years later when her son had ascended the throne, he was apprised of his mother's whereabouts and condition. He went to her, prepared and made propitiatory offerings to heaven, prayed for help and then licked his mother's eyes; her sight was instantaneously restored. It is well known that the Chinese are much addicted to the habit of spitting, this is done to protect the spitter against the power of evil spirits and in some cases to cast them out. What is believed to be the spit of contempt, in reality is not so; it is a protective measure against mental malpractice on the part of another person who might try to injure by the use of a cure.

CHARACTERISTICS OF THE PEOPLE.

It is quite evident that the Chinese even in the earliest times had attained a high degree of sociality. The entertainment of friends, and the gathering together of members of a family were constant events in the family life; hospitality was natural and profuse. Wine figured largely at all those social functions; prohibitions certainly did not form any part of the Chinese social system. Notwithstanding the kindness of thought and act exhibited everywhere, such kindness was more due to the effects of ceremonialism than sympathy. Chinese love was cold, not emotional, and was, therefore, easily converted into revenge when it was felt that a wrong had been inflicted. Revenge, the desire for revenge, and the fixed intention to have revenge is the main characteristic of the Chinese people. The necessity for revenge, to uphold the individual as well as the family honour, is inculcated in every Chinese child by its parents, and the one theme on which my authors all agree in basing their plots is the expression of this terrible sentiment. Children on whom the greatest love and consideration had been showered by a step-parent and to whom such children had rendered filial duty will immediately turn against such a loving step-parent on hearing that he or she has inflicted some wrong on the family and take steps for revenge. Murder, assassination and every form of evil doing arise from this inherent quality and, naturally, it leads to a vendetta. One cannot read a page of Chinese history or novel without finding some reference to it. Secret Societies, however, whose foundations are laid on the necessity for revenge and are the means by which revenge is taken in modern life, are not referred to in the works I have read. The necessity for their formation had, probably, not come into being at that time when it was possible to obtain revenge more openly. The most brilliant men would be sacrificed on the altar of revenge, although such men might have been the only means of salvation of the country. This means that Chinese would even sacrifice their country to satisfy their revenge. Family has always stood before country and does so to-day. It was the strength of the family bond which necessitated the removal of every member when any heinous offence had been committed or

even contemplated against the Emperor, for if any member remained alive he was obliged to take revenge. It was for this reason, that the law laid down the necessity for destroying the root and branch of a family so disloyal.

The family is the unit on which Chinese society is built. The word family must be understood in its widest sense, all persons of the same family or clan name are considered to be related, although, for the purpose of strictly domestic affairs, this does not hold good except as regards marriage. Marriage between persons of the same clan name is strictly prohibited, even extending to those who may be deemed to be of different race, for instance, a Chihli man of the clan name of Tang cannot marry a Cantonese girl of the same name, and this restriction owing to the limited number of surnames is causing some anxiety at the present time. As a family grows in numbers, and the growth is rapid in China owing to the prolificacy of the nation, certain families possess great influence through their numbers. As there is nothing higher than the family in China at the present moment owing to the removal of the Emperor, these families naturally become centralised in themselves, and it is owing to this that we find the country divided against itself. The central government, not representing Heaven, has no authority and it is much more likely that China will break up into a number of republics than that she will gather together her families and form one great state. The family, the respect for the family, the reverence paid to the family ancestors are factors of such primary importance in that country that every question affecting the people must be viewed from this standpoint.

The drinking of wine was habitual amongst all classes. Wine formed a necessary part of all entertainment, whether ceremonial or domestic. It was also used as the symbol of honour, the highest being the Emperor's presenting a cup to a subject. The people both men and women from an early age were addicted to the habit of drinking and many of them to excess, even to a state of coma. When this occurred emetics were employed to restore the normality of the drunkard.

These emetics were a kind of vinegar or acid and the effect was

rapid, the drunken man quickly regaining consciousness and being capable of doing his ordinary work. The Chinese had strong heads, for the after effects of a debauch were unknown. Drunkenness was so common that it became necessary to curtail the use of wine and spirit, and tea which was well known in China, gradually, took the place of wine at ceremonies and family gatherings. I am told, however, that the drinking of spirit is still common in the country.

BELIEFS.

It is very difficult to arrive at an understanding of the religion of the people of China. Writers refer to a form of monotheism as having been prevalent in the earlier days of Chinese history; others refer to the existence of Taoism, which was followed by Buddhism. These three beliefs were undoubtedly practised in China, and in addition many other forms of religion made attempt to penetrate the country, such as Mazdaism, the religion of Zoroaster, Manichaeism, the cult of Chaldaea, Judaism, Nestorianism, Mahomedanism and Christianity. The two last named alone have made a permanent impression on the people. The teachings of Confucius, which are not generally accepted by European writers as a religion owing to the absence of any reference to deity, have had a great influence throughout the land. Confucius began his teachings some 500 years before the Christian era, that is, at a time when the monotheistic idea had not been contaminated by any other growth. If one compares the teachings of Confucius with monotheism, both of them broadly speaking enunciate the principle that virtue—and the practice of virtue alone is power—requires necessarily the corollary that one should do unto one's neighbour as one's wishes to be done to, and both enunciate filial duty, this latter already existing, it being the very basis of ancestor worship. Whatever one's conception of deity may be, if virtue in its widest and highest sense is power, then virtue is Deity, and Confucius was doing no more than preaching the tenets of the one God principle; and it is for this reason, that his teachings received the support of the Throne, the Emperor in his spiritual position forming a very important part of the conception. The Chinese works which I have read give one the impression that

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religion in the ordinary acceptance of the word does not exist in China; the people would seem to have passed from phase to phase of human beliefs, to have accepted a little of this and a little of that, the aggregation presenting a curious medley through which animistic and spirit worship is very prominent. There is distinct evidence that the Chinese are fatalists and predestinarians. They believe in the existence of spirits and the power of such to help them; these spirits are mostly those of noble and virtuous persons who have passed away; evil spirits exist in the mind of the people but are not much feared. Reference is frequently made to the belief that animals pass through a period of penance and peregrination for a thousand years before being reborn in human form, and those so reborn if they offend by committing acts of demerit are sent back to pass through a further period of penance in animal form. The period of penance is usually one thousand years.

The monotheism of the Chinese is built up on the belief that Heaven is the regent of harmony and bliss and the source of all intelligence and life; that all emanates from Heaven and that Heaven is the abode of all who have become emancipated from ignorance of the Truth brought about by the exercise of Virtue. There is a Supreme Being who governs all things, and sends spiritual ambassadors in the form of good thoughts to mortals on earth; these ambassadors are those who have not yet attained supreme knowledge and are, therefore, below the Godhead himself. Earth and the inhabitants of the earth are the material objectification of Heaven, or rather, the earth and mortals are deemed to be the counterfeit of Heaven and merely a mental conception arising from ignorance of the Truth of Being. This is the illusion from which mortals must find the way of escape. Between the blissful and harmonious mental state in which the Truth alone can be found, and the counterfeit conception known as the Earth, stands the Emperor as the agent or vicegerent of Godhead; he is the Son of Heaven. The people worship him as one deriving all power from the Divine Mind, and he should always be an example of the highest virtue for the people to emulate. It is clear from what I have read that the Chinese people inwardly recognise Heaven and Earth as spiritual ideas. The former

as I have already said is the abode of those who have become cognizant of their immortality through knowledge; the latter, the abode of those who are still ignorant of their immortality; and those who have passed away still believing in death as a power, remain very close to earth. An example of this belief was met with. A man of great virtue desired to know something of the spirit-world and his wish was granted; he met those he knew, the scenery and buildings were much like those which were familiar to him in this life. And this was necessarily the case as he carries his beliefs with him. On his return he expressed his astonishment that the spirit-world of mortals was so close to the earth. What he saw was a walled city with gates, and soldiers at the gates; over the gates were written the words "Imtoh"; the soldiers were in human form but had the heads of buffaloes and horses. He demanded admittance, which was granted. He was conducted to the presence of the Prince of Destiny who inquired why he had come into the city, he replied that he had come in accord with his destiny. The Prince asked his name, and on its being given, the Prince turned over the pages of the Book of Destiny and said that a mistake had been made as the man's destiny had not been fulfilled and he could not live in the city. This mortal craved that he be allowed to wander about in the city that he might see what it was like; this wish was granted, soldiers acted as his guides. He was taken to the summit of a hill on which stood a large building, the doors and windows of which were all closed. He approached the building, and asked that the window facing the east be opened. On this being done he looked in and saw a vast assembly of sages, religious men and priests all enjoying the state of blissful harmony. The next window opened was on the west side of the building. He looked in and saw a place full of smoke, it was the place of punishment for those who had committed evil deeds. He saw many persons whom he had known on earth undergoing torture, some were being crucified, others were stretched on frames of red-hot iron and many were being boiled in oil, in fact, every form of torture was being undergone. He turned from this and went to the northern window which was opened for him. He looked in and saw

the realm of Heaven and recognised amongst its inhabitants all those whom he had known on earth who had lived lives of virtue, probity and self-sacrifice. These people smiled when they saw him at the window; he tried to speak to them but those he spoke to apparently could not hear his voice, for they remained silent not replying to him. He then proceeded to the southern wall and asked that the window be opened. The guides said that this could not be done as the Prince of Destiny had prohibited the opening of this window. The man insisted on its being opened as he had permission from the Prince, and the guides opened the window. On looking within he saw the whole world before his eyes. He recognised those countries and cities which he had visited in his life time; he also saw the hill on which he had been living prior to his journey to spirit land and every member of the Imperial party with whom he had been living on that hill. After leaving this building the visitor was conducted back to the presence of the Prince, who invited him to a banquet which consisted of food and wine. Everything seemed to be as on earth, the Prince was surrounded by the ministers and officials.

The people holding these beliefs make frequent supplication and prayer to Heaven and Earth when in trouble, to Heaven for help from the Supreme Being and to Earth for help from their ancestors. When this is done in simple faith knowing that help will be forthcoming, help comes. This is in accord with the teaching of Jesus who said: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." A bridegroom and bride always make supplication to Heaven and Earth in the open air asking for prosperity and happiness before entering the house in which the actual marriage ceremony takes places.

This was the religion of China, but now that the Emperor has been removed the people have gone adrift, there being no symbol to which they can give and express loyalty, reverence and adoration. The link between Heaven and Earth has disappeared.

As far as one can gather, Buddhism, which has spread throughout the country, has arrayed itself in a robe peculiarly Chinese. The grand metaphysical conception of Buddha has been

sadly corrupted, and many forms of false beliefs have arisen, and a pantheon of deities has been created. Underlying this structure are found the remnants of all beliefs formally held by the people. As the Chinese conception of Buddhism is so distant from the Truth as preached by Buddha, Buddhism in China has lost its moral force, it has decayed into a form of dogmatic ritualism. My authors tell me that monasteries and nunneries existed throughout the country, prior to the 17th century and, probably, they exist to-day. These authors do not speak with any great respect of the priests who officiate in these monasteries. They were certainly not mendicants as we understand them. Buddhist priests in China freely accepted money presents, indulged in the arts of divination and frequently lived lives utterly opposed to the principles of chastity as required by Buddha. The nunneries would seem to have been better regulated, but were apparently much more retreats from the world than places in which the nuns occupied themselves in searching for freedom from the fetters of ignorance. One curious fact has been brought to light, namely, that if a woman became a nun and had her head shaved as a sign of her self-sacrifice, she was debarred from all possibility of re-entering worldly activities. She was a nun for life. However, if a member of the Imperial family became a nun, she could put off the white robes of the Holy Order provided that a substitute could be found to take her place. Young Chinese women who for thousands of years have been brought up in the idea of the necessity for marriage owing to the belief that marriage, that is, the union of the same man and woman is continuous through all existences, showed no desire for the convent life. Those females who made vows as nuns were mostly old women and those whom experience of life had made bitter and sour.

Taoism was preached by Lao Tzu some 50 years before Confucius stated his rules of conduct and other ethical principles. The word Tao means the Path, the Path of Virtue. Virtue in this sense implies much more than the word in the western mind, it really means Absolute Knowledge. Lao Tzu recognised that absolute knowledge was a state of passivity and inaction because when one

had attained to such a state, human action was impossible, and this state of supreme knowledge could only be reached by the cessation of human action, striving, ambitions and so on, for when these cease Tao is revealed. It is for this reason, that Taoism is known as the religion of quietism. Lao Tzu enunciated principles that the idea of good pervaded immutably all things, and held that it was only by cognising the ever-presence of good that Tao would help man. In fact, he taught in very similar language the beautitudes preached by Jesus in his sermon on the Mount. Lao Tzu understood that Tao being the the Supreme Power governs the Universe by fixed laws, that Tao was all-pervasive and all-embracing. This conception naturally demanded an explanation of why man and other created things do not fully and completely express Tao, that is, why they are liable to decay and death. Lao Tzu believed that although Tao the Supreme Creator pervaded all things, yet Tao was absolutely unconscious of evil and the results arising from a belief in its power. He therefore came to the conclusion that man still retains an apparently unrestricted freedom of will. The Bible explains this awkward question in another way. Chuang Tzu, the great expositor of Taoism, developing this idea of the apparent free will enjoyed by human beings, based his knowledge of the fixity and eternity of Tao by stating that it is due to man's ignorance of Tao, and the impossibility of Tao cognising or perceiving the speculations and conjectures which form the very foundation of human knowledge. Man living in this sea of doubt and being ignorant of the ever-presence of the immutable principle of Tao naturally began to conceive of the contraries of things and thus developed the idea or theory of relativity, that is, the relativity of good and evil, heaven and earth, space and time and so on. This conception is analogous to the theory of the Tree of Knowledge of Good and Evil as being the counterfeit of the Tree of Life. This belief in the relativity of humanly, of materially perceived objects, arose owing to the necessity for the creation of some standard, and thus began the perception of contraries as pertaining to all things. As long as man lives in this conditioned state he cannot know of Tao and in order to attain this knowledge he must cease from worldly activities, that is, the use of this power of free will and subordinate himself to Tao who will then

be revealed and the goal of absolute knowledge reached. This is the doctrine of the inaction of free will, leading to deliverance from sense-thought and the illusion arising therefrom. This conception is somewhat akin to the doctrines preached by some of the great Indian sages and Jesus, but pre-dated them by many years. Taoism is an absolutely metaphysical conception and, therefore, Lao Tzu required that his disciples should eliminate all worldly knowledge and experience from the mind, exercise virtue and rely on Tao the ever-present creator for support and sustenance. These principles were far beyond the capacity of the people's understanding, for at that time the country was passing through a phase of great turmoil, each man's hand being at his neighbour's throat, the various states waging war with each other, and militarism rather than virtue was rampant. Lao Tzu lost heart at finding that the people would not accept Tao Lao, and as an old man left China and was never heard of again. Lao Tzu left very little in the way of writings except the Tao Te Ching, and we know what we do about him from the work of the commentator Lieh Tzu, and the expositor Chuang Tzu. Taoism as stated above was so transcendental in its inception that it was not received by the people and, eventually, became so corrupted by many mysticisms and charlatanisms to bring it down to the level of the understanding of the people, that nothing more than the word Tao remains. Taoism to-day is the exact opposite of what was enunciated by Lao Tzu.

It is well known that the Chinese people have a strong belief in the efficacy of sacrificial offerings, and at the present day the ceremonial table with its offerings is a common sight in Chinese shrines and temples and can even be seen in many Siamese Buddhist temples at which the Chinese worship. These ceremonial tables exist in practically every house, they are made of all materials from jade, ebony, rose wood, down to the commonest wood. These tables which originally were used for sacrificial services are now used for making propitiatory offering, and five utensils are necessary to complete the act; these are two flower vases, two candle sticks, and one bowl for burning incense. Instances of human sacrifice to propitiate evil spirits and to obtain the blessings of Heaven are record-

ed in the works I have read. In one case an evil spirit had taken possession of a shrine at which members of the clan Heng made their offerings. This evil spirit was cannibalistic in his desire and it became necessary for this family to offer up a young male member of the family annually to appease the wrath of this ogre. This spirit was overcome and driven from the shrine by a young barbarian prince who knew that spirits were not real things. When this spirit fled from the shrine, it left behind a sword possessed of magical power, the Excalibur of China. There are many references to swords of this character. Records of the sacrifice of prisoners of war to bring victory in arms are frequent. Heaven would be propitiated by offerings on the ceremonial table and its help asked for by the commander of the army; the victim to be sacrificed would be present at the ceremony and after supplication to Heaven had been made, his head would be struck off and his blood be smeared on the pole of the banner of victory carried by all Chinese armies. It is, also, recorded that the Emperor, when victorious and having taken a prince captive, would sacrifice him in the same manner and bathe his feet in his victim's blood. Instances of similar sacrifice are known in other countries of Asia. In the early days of Chinese history when the various states were engaged in interminable internecine warfare, a case of an official sacrificing his first born male child in order to obtain favour with his prince is recorded. In this case the prince had expressed a desire to taste human flesh, which wish was gratified in this manner.

Witchcraft in its true sense would not seem to have been understood or practised in China, but many forms of geomancy were in common use amongst the people. Divination was readily resorted to for the purpose of obtaining a solution of obscure problems, and for the purpose of unfolding the future. The most common form of geomancy practised was, and in fact still is, that of selecting by chance from amongst a large number a small piece of wood on which is written a stanza, a passage from a work of one of the sages, a line of poetry and so on. The person desiring a solution of a matter troubling him, will proceed to one of the shrines, make obeisance before the spirit altar, present the customary offerings of incense and

candles and crave for guidance. He will then pick up a vase containing a number of bits of wood on which have been written stanzas, etc., as described above; he will select one at hazard and that one will give him the answer to his question. The exercise of this belief may be seen at any shrine or temple in Siam where Chinese congregate.

The Chinese were aware of the efficacy of the use of images like unto a person to whom they desired to bring death or harm. These images would be moulded into a form as near as possible of the person to be dealt with. Pins or other sharp instruments would be thrust into parts of the image, and a fervent prayer be offered up that the enemy might suffer pain in such parts. Many people have been put to death by this means unless a doctor of great skill in combating such influences could be found.

Cases of necromancy have been met with, but are not common. Many cases of resurrection from death are, however recorded, in fact, many Chinese but necessarily only men of the highest virtue would seem to have possessed this power which depends on a knowledge of the Truth of things. Persons who had been dead for long periods could be brought to life.

Spirits of persons who had been unjustly put to death, or who had been maltreated during life, would call for revenge and would in furtherance of their desire bring their case by mental processes to the notice of a person possessing virtue. Such a person would have foreknowledge of the approach of the unhappy spirit, by mental fermentation, and the arising of a peculiar form of cold wind. When these phenomena appeared the person of virtue would retire to a secluded and quiet spot, put himself in a trance when he would be in a state to receive the communication of the disturbed spirit. Many crimes have been traced to their authors by persons possessing this power. There are references in the Bible to the arising of wind on the approach of spirits, and those interested in psychological research are well aware of this apparent atmospheric disturbance. It is also common for those in the hypnotic state to complain of feeling bitterly cold, due to a cold wind.

Levitiation was understood and practised by those who had

passed beyond belief in the materiality of things, that is, by those who understood the allness of mind.

MARRIAGE.

Marriage is a necessity for the Chinese people in order to uphold the social structure, and to provide the means for carrying on ancestor worship. Marriage was instituted some four hundred years ago, and the people firmly believe that the union of the same man and women is a continuous state of being, the same man and woman being joined in marriage throughout all births. Celibacy is not esteemed, although it may be predestined for a short span, the link of marriage being taken up later on. Divorce is not common and not favoured owing to the belief in the continuity of marriage. A widow who does not enter the marriage state a second time is held in high esteem. In fact, it may be accepted as certain that Chinese widows in ancient times were prohibited re-marriage, in the same manner as their Hindu sisters. Marriage between a man and woman of the same clan name is absolutely prohibited, although the couple may belong to different nationalities. The parents in nearly all cases arrange the marriages of their children, this being settled frequently in infancy, and sometimes before the children are born. The average age for both sexes was sixteen. A go-between, generally a woman, would at the request of the parents of the young man approach those of the girl, and in the event of agreement the young couple would be treated as married people and referred to as such, although the marriage had not been consummated. Throughout the works I have read there are distinct traces of the survival of a system under which women arranged their own marriages; girls frequently intrigue to obtain as a husband the man they favour, and in many cases would approach the man and ask him to accept the marital guardianship. The following is a short description of the marriage ceremony in olden days in China. The parents of the couple having agreed to the marriage of their children, the first thing to be done is for an exchange of presents to be made by the families concerned, and when this has been satisfactorily arranged the next thing is to ascertain through an astrologer the propitious day for the wedding. Such a date can only be found by knowing

the birthdays, months and years of the young couple; when this is known a day is fixed. Before daybreak on the day of the wedding, the young woman performs the act of lustration, dresses herself in white and takes her seat in a tray made of bamboos something like a winnowing tray, proceeds to comb and brush her hair, makes up her headdress, and supplies cosmetic to her face and body. The various instruments, powder, scents are placed in this tray with the young woman. During the process of dressing a band in the courtyard plays soft music, the flute and string instruments taking a prominent part. When the young woman is dressed, she proceeds to the place reserved for making supplication to the protecting spirit of the family, makes obeisance and offers candles and incense and then performs the same act before the tablet of her ancestors. Shortly after this, people bringing presents from the house of the bridegroom begin to arrive. These presents consist of a bowl containing betel-nut, betel-leaf, rice, etc., as well as pots in which are planted pomegranate and orange trees which must be in bearing: the fruit is covered with gold paper, there must be pairs of each kind of tree which are of a dwarf variety, and in addition to these things cakes, sweets and sugar made to represent animals and other object of nature as well as pork, fowls, ducks. All these articles are placed by the parents of the girl before the spirit of the house before whom they make obeisance and offer candles and incense. The pairs of fruit trees referred to must remain for three days on the altar of the family's spirit, and are then returned to the bridegroom. These trees which must be in bearing are symbolical of the wishes of the parents of the young man for the prosperity of the bride's house. While the bride is engaged in the acts described above, the bridegroom is performing the same ceremonies in his house. In the forenoon hospitality is extended to the relations of the girl in her parents' house. In the afternoon sedan chairs are sent from the young man's house to that of the girl and she is brought away from her home accompanied by several female servants; the girl is veiled and is robed in a red coat and skirt worn over her white clothes. Having entered the sedan chair, the red curtains of which are closed, she is carried to the house of her future husband, where she is received by an

elderly woman who has been sent by the bridegroom to escort his bride. This woman taking the hand of the girl leads her to the bridegroom who unveils her; the couple standing in the door-way turn to face the Heaven and make thrice the ceremonial obeisance to the spirits of Heaven and Earth holding three incense sticks in their hands; the candles having been lit are placed in their appointed place. This act over, the young couple enter the house and having lit the candles and placed them on the altar of the protecting spirits who are the spirits of departed persons of great virtue, they make the triple obeisance before the altar holding three incense sticks in their hands. They then move to the altar of the bridegroom's ancestors where they place lighted candles and holding four incense sticks in their hands make obeisance four times to the tablet of the ancestors. These acts completed, the couple go to the parents of the young man, make obeisance three times to these elders but neither candles are lit nor incense sticks held. It will be noticed that there is a difference in the number of incense sticks held, and acts of obeisance made to the spirits of Heaven and Earth, guardian spirits and the spirit of the ancestors. The two former who are esteemed to be spirits who have attained to a knowledge of virtue require that these acts be performed an uneven number of times, but the spirits of the ancestors who are still in the bonds of ignorance and still retain material beliefs require that these acts be performed an even number. The reason for this difference is lost in the obscurity of the ages, but it is probable that the idea of the Trinity which is revered throughout the east, accounts for this number being used in connection with heavenly spirits as distinguished from earthly ones. It will also be noticed that incense sticks are not used when making the act of reverence to the parents of the young man; this is due to Chinese acceptance of etiquette that incense sticks shall only be used in connection with the spirit world.

In the evening a dinner accompanied by music and sometimes a theatrical performance is given by the parents of the young man to their relations and friends: at this feast the bridegroom, but not the bride, is present. When the guests have departed, the

bridegroom is taken to a room where a meal has been prepared and where the bride awaits him; the young man and woman take this meal in private together, promises of devotion and fidelity are sworn to by the drinking of wine. The young couple then enter the adjoining room which is their bed-room. Next morning the young married pair go to the parents of the husband and make obeisance asking for their blessings; this ceremony is performed every day during the life of the elders. The white wedding garments of the couple worn on the day of their marriage are carefully kept, and only worn again on the day of their death.

There is another method employed by young women for selecting their husbands in China and representation of this ceremony can be seen at any Chinese "Ngiu". This ceremony known as "Siu-Kiu" is only allowed to daughters of good and rich families. Before the day appointed for the ceremony, a notice is posted in the town informing the young unmarried men that the daughter of such a person will at a certain time on a certain day perform the act of selecting her husband. A platform is erected in an open space, and on the appointed day the young woman accompanied by her maid servants proceeds to and ascends this platform, offers a prayer to the spirits asking them to direct her in the selection of her husband. She then rises, and throws a small golden ball much like the wicker-work balls used by Siamese men in one of their games (ตะกร้อ). Whoever the golden ball strikes becomes immediately the betrothed of the young woman, and in making his claim for her hand must present the golden ball to her parents. When the date of the wedding is fixed, the wedding takes place in the house of the young woman and the young couple live in the house of the bride and, not as in ordinary marriages, in the house of the parents of the young husband. The introduction of this ceremony is undoubtedly due to a desire on the part of noble and rich families to guard their daughters from many of the hardships and unpleasantnesses which surround the life of a young bride in her mother-in-law's house. It might be argued that this method of selection might give rise to many undesirable consequences, such as, the bridegroom being a drunkard, a bad character and so on, but the strength of the faith of the young

woman in the immutable purposes of God and the certainty that she can only marry the man who was her husband in her previous existence is sufficient to assure the girl that she will be rightly directed when throwing the ball.

A reference to the existence of this custom in India will be found in the old classic "Sang-Thong" (the golden conch-shell). In this story there are seven sisters, daughter of the King of "Samala". Their father arranges for them to select husbands by throwing a wreath of flowers, the man struck by this garland would become the husband of the thrower. All the young men in the kingdom were informed of the king's intention, and on the appointed day the six elder sisters throwing the garland selected their husbands; the youngest daughter, the princess "Rochana", refused to throw the garland as she did not see amongst the young men assembled, one she could love. Her father was much annoyed and after consultation with his ministers arranged for a second gathering of the young men of the capital city, but again the young princess refused to throw the wreath. The ministers finding that the princess did not approve of any of the young marriageable men of the kingdom set enquiries on foot and discovered that there was a young negrito living just beyond the confines of the kingdom. They told the king who commanded that the young negrito be brought to the palace. On his arrival he prayed and wished that the princess might see him as he really was, that is, as the expression of the highest good shining like gold, and the young princess on her part prayed that if the young man was her affinity that a sign might be given. She immediately saw him as the embodiment of virtue shining pure as gold, whereupon she threw the garland of flowers, and in due course they were wedded. The history of the young man then became known: it is related that he was born in a conch-shell and some years afterwards when this shell was broken he was seen to be an ordinary child, the conch-shell having been produced by witchcraft. Many intrigues encompassed the child's life, he was driven from the palace by his father, taken care of by a female ogre, and while in her care disobeyed her commands which eventuated in his being turned into gold and wearing the disguise of a negrito which enabled him to fly. The princess

"Rochana", owing to the power of her and the young man's virtue, was able to pierce the black disguise and see her future husband as the embodiment of good shining as gold, born as a conch-shell prince.

We find in Siam the use of the winnowing tray in connection with newly born children. When a child is born, it is placed on a cushion in a winnowing tray, which in the case of people of high rank is covered with white cloth. When the child is a male, the various articles and implements in miniature which pertain to his pursuits when grown up, such as, a sword, gun, slate, book, pencil, abacus, etc., are placed in the tray, and if the child is a female, a needle, sewing-cotton, scissors, a book, pencil and such things as pertain to the position of a house wife.

CONCLUSION.

The idea of the divinity of kings has been universal, but I doubt whether any peoples have had such a clear alignment of thought regarding the position of kings as standing between the spiritual and temporal as the Chinese. The Chinese conception of the position of their Emperor as the vicegerent of Heaven and their title "Son of Heaven" (as explained in the section "The Emperor") amply proves this. Since the removal of the Emperor, the Chinese people have been drifting in a sea of discord, buffeted here and there, and I am inclined to think that this is due to their having no symbol to which they can offer their adoration, for it is quite clear that the Chinese worshipped their Emperor. He was their god, the heart of their religion. Without him they are like a ship rolling in a turbulent sea without a rudder, and there can be no doubt that the strong hold which the clan system, and ancestor worship have on their imagination does not tend to lessen their difficulties. Reverence for the clan and its ancestors, always strong, has now become abnormal, and in some degree has taken the place of reverence for the Emperor; and it is for this reason, that the country is broken into so many parties which can only hold power by force of arms. Such power is transient owing to the people seceding from these parties, and gathering together when opportunity occurs under their several clan banners, thus forming new parties. The situation is

kaleidoscopic. No army can be trusted to continue loyal in its allegiance to any leader because such leader may be of another clan and a clan with which other clan members of the army are at feud. All Chinese leaders are aware of this potent instrument of disintegration and use it freely. We have seen numberless instances of this in the last few years as exemplified by the continual defections from one party to another. Personally, I think that the social organisation of the Chinese people will be an insuperable obstacle to the realisation of the idea of the country being governed as one republic. If they are to emerge from their present troubles and become a strong administrative unit able to show a unified front, the Chinese must re-establish the Imperial house, for to the Chinese mind the idea of being governed by a mere man is inconceivable, they must be governed by Heaven and the Son of Heaven.

Another characteristic of the people, that is, the evil power engendered by holding thoughts of revenge, which has become a normal and natural mental attitude, must ever be borne in mind when trying to come to some understanding of Chinese activities. This motive power runs through every grade of life, and it is certain that the present resentment being exhibited towards foreigners, as well as towards some Chinese, arises from this trait. A nation that bases its policy on such foundations must suffer from its reaction.

The writer believes that unless this great people recognise that no thing of permanent good can be erected on a foundation of evil, there can be no hope for a great China in the future. In Siam the spirit of charity, love, kindness, and tolerance pervades all thought, is the impulse of action, and it is for this reason, that Siam has come through her trials and difficulties unscathed. The Chinese might well learn a lesson on the principle of right government from this country.

It would appear that the various races forming the Chinese people have almost without cessation been engaged in war, either amongst themselves or with their neighbours, the barbarians. They gradually extended their frontiers, until they had absorbed all the countries lying west, north and south of China, thus creating a great

empire. Their victorious arms pushed even further west, to the Caspian sea, and on two occasions marched into the very heart of Europe. During the Manchu period the number of Chinese employed as fighting men in the armies was not great, as these Manchu rulers feared any revival of the war-like spirit amongst those they had conquered. Many Europeans have deemed the Chinese people to be lacking in war-like qualities, arriving at this conclusion from the fact that the Chinese had not been employed as soldiers for over two centuries and are apt to view the fighting which has been continuous since 1911 as mere child's play. The writer holds the view that whether the fighting be intensive or not, one fact rises clear above the horizon, and that is, that the Chinese are now being schooled in war-like operations. Their Generals and Commanders are learning the habit of handling large bodies of men, as well as their transport and concentration on given points, the lessons concerning commissariat and the use of all the modern mechanical processes of war including heavy guns, machine guns and aeroplanes. What will be the outcome of this schooling in the grim realities of war, no one can prophesy. If one is to judge of the possible trend of events based on the historical evidence of other countries, one must view the situation with some misgiving, for it is axiomatic that when a nation gives itself up to military pursuits, such generally causes troubles to her neighbours. It might, therefore, be advisable for those responsible for the government of other countries to watch more closely, and pay greater heed to military events in China, in the interests of universal peace.

The attitude adopted by the Chinese towards the question of the suppression of opium smoking may seem inexplicable. It is, however, necessary to study the history of opium in China to come to a sane conclusion. Opium smoking was unknown and unpractised in China until 1729. The government issued drastic laws in its attempts to suppress the smoking of this drug, but their efforts were unavailing, owing to the large amount of opium smuggled into the country by foreign merchants. The struggle between the government and the smugglers became more intense, large quantities of contraband opium were seized and burnt. This action on the part of

the government led up to what is known as the "Opium War". The result was the defeat of China which was forced to allow the importation of opium, the smoking of which became legalised in 1858. Seventy years have hardly elapsed before the Chinese are invited by European and other nations to suppress the cultivation of opium and eliminate from the people the habit of smoking the drug. Naturally, the Chinese feel some surprise at this change of attitude, and perhaps feel some resentment at being called on to suppress that which a few years before, they had been forced to accept. It can hardly be expected under the circumstances that the Chinese will whole-heartedly enter any arrangement for the suppression of the cultivation of opium, which question figures so prominently at the present time on the agenda of the League of Nations.

In reading Chinese historical narratives one comes across many traces of the beliefs held by the Vedas and carried by them into India as expressed in Vedic literature. I notice that some writers consider these beliefs to be of Brahmin origin. True, it is that Brahmanism is a development of Vedaism, but I am inclined to think that a section of the Veda people migrated east and carried their customs with them. From very early ages Chinese people were divided for economic and other purposes into four classes, namely, the military and governing, commercial, arts and crafts and agricultural; the pariah or untouchable class, the outcast of India, is unknown in China but it is probable that this class was created in India to suit the purposes of Brahmanism. The four castes mentioned as having existed in China from ancient times carried on their traditions hereditarily. The sons of the governing and military class were trained as their fathers, and the same was done as regards the other three; the weaving of silk was carried on in a family from father to son for all time because the Chinese firmly believe that perfection in the performance and production of a thing could only be arrived at after a long period of hereditary occupation.

The short translations of the description of the ceremony prescribed for the appointment of a commander of the forces of the country is taken from the "Sai Hom." This ceremony which was carried out on such occasions is probably at least three thousand

years old, as it was prescribed in the books of ceremonial etiquette long before the advent of the Han dynasty, which dates from B. E. 202. It is, therefore certain that the use of the five colours, yellow, white, blue, red and black, which eventually became those of the national flag, does not date from 1911 with the establishment of the Republic, but is of great antiquity.

Although China lies contiguous to Siam, it is only within the last hundred and fifty years that the Chinese have migrated to this country. In the early years of the present dynasty the flow of migration was weak, but gradually strengthened arriving at its maximum force in the last ten years. The number of Chinese in this country is considerable, and it might have been expected that they would have exerted a strong influence on the manners, customs, and culture of the Siamese, but in the main essentials of life, the Siamese have not been affected, they still retaining in a marked degree their own customs as well as their culture which is of Indian origin. In fact, the Siamese have absorbed the Chinese but there are signs that the Chinese in the future will remain a distinct entity within the body politic of this country.

CORRECTIONS.

The punctuation is faulty, but cannot be corrected.

- Page 194, line 12. For "words" read "word"
 „ 200, „ 21. For "book" read "books"
 „ 201, „ 2. For "repleted" read "recruited."

Page 205, lines 6, 7, 8. The paragraph

"A married girl has no connection with her own family as she is absorbed into the family of her husband and becomes an integral part of it" should be transposed to the end of page 203, and should follow the sentence ending with the words "as the men."

- Page 204, lines 15. After the figures "589" add "A. D."
 „ 204, „ 15. For the word "Usurper" read "usurper."
 „ 206, „ 8. For the word "theme" read "themes."
 „ 210, „ 8. For the word "the" read "their."
 „ 210, „ 12. Between the word "of" and "commander," insert "a."
 „ 210, „ 16. For the words "to have been" read "was."
 „ 210, „ 29. For the words "dressed in and holding flags of various colours," read "dressed in various colours and holding flags of the same colours."
 „ 212, „ 34. For the word "bitting" read "biting."
 „ 217, „ 25. Delete the word "the" before "spittle."
 „ 218, „ 8. For the word "and" between the words "men and trees" read "as."
 „ 218, „ 13. For "XI" read "IX."
 „ 218, „ 15. For the word "spit" read "spat."
 „ 220, „ 31. For the word "Emperor's" read "Emperor."
 „ 223, „ 16. After the word destiny insert (สมเด็จพระนางเจ้า).
 „ 227, „ 15. Delete the word "Lao" after the word "Tao."
 „ 230, „ 6. For the word "four hundred" read "four thousand."
 „ 230, „ 15. For "were" read "were."
 „ 231, „ 6. For "supplies" read "applies."

- Page 231, line 7. Between the words "powders" and "scents"
insert "and."
- „ 231, „ 21. For the word "object" read "objects."
- „ 231, „ 21. Between the words "fowls" and "ducks"
insert the word "and."
- „ 238, „ 35. For the word "Hom" read "Han."
- „ 239, „ 2. For "B. E." read "B. C."

ADDITIONS.

Page 189, line 19. After the paragraph ending with the word "good" add, the Chinese stories appearing in the papers for some time past, are not translations, they are written by Siamese authors who have adopted the Chinese mode of expression and painted the plots with Chinese colours. They are spurious.

Page 204, line 32. Following the word "form" add: In stories of a later date an explanation is given of how women with small feet were able to disguise their sex. It would seem that they made their feet appear to be natural, filling the shoe or boot by extending the bandages. If doubt arose as to the sex of such a person, the period of sleep would be taken advantage of to examine their feet and thus establish the truth. It is probable that the authors of these more modern stories, desiring to introduce into their plot the theme of disguise found it necessary to give some explanation of how such disguises were perpetuated.

