

# SOCIAL LIFE OF THE CHINESE

Daily Life in China



JUSTUS DOOLITTLE

# SOCIAL LIFE OF THE CHINESE

This is the most complete and detailed account of the traditional domestic and daily life of the Chinese in the mid-nineteenth century. Writing in the 1860's, Doolittle concentrates on social and religious customs, revealing the people through their practices and material culture which he observed for over fourteen years. Colourful, exotic and compelling, this is a more telling portrait than any history or encyclopedia, an innovative tour de force of popular culture, and a classic ahead of its time. Doolittle lived midway between Shanghai and Canton, the origin of the overseas Chinese diaspora. The world he describes here may have vanished in mainland China, but endures in Chinatowns and Chinese homes around the world.

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JUSTUS DOOLITTLE



**KEGAN PAUL**  
London • New York • Bahrain

First published in 2002 by Kegan Paul Limited

This edition first published in 2009 by  
Routledge  
2 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN

Simultaneously published in the USA and Canada  
by Routledge  
270 Madison Avenue, New York, NY 10016

*Routledge is an imprint of the Taylor & Francis Group, an informa business*

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*British Library Cataloguing in Publication Data*

A catalogue record for this book is available from the British Library

ISBN 10: 0-7103-0753-5

ISBN 13: 978-0-7103-0753-8

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## PREFACE.

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THE Author of this work introduced it to his readers, when first published, by the following prefatory remarks :—

“The reader is invited to the perusal of an original work on the inner life of the most ancient and populous, but least understood and appreciated of nations. In it an attempt is made to describe many of their singular customs and opinions relating to almost all subjects of interest, and also to give their own explanation of the origin or the *rationale* of some of them. If an undue colouring or prominence has been given to any custom, or a false statement has been made in regard to any subject, no one will regret it more sincerely than the Author.

“Nearly two-thirds of the contents of these volumes appeared in 1861-64 in the *China Mail*, a newspaper published at Hong Kong, in anonymous letters, headed ‘Jottings about the Chinese.’ On the writer’s temporarily returning to his native land last year, some of the oldest and most intelligent residents in China, both American and English, strongly recommended the republication of the letters they had seen in a permanent form, in order to supply a manifest want in the books already accessible relating to the Chinese, viz. DETAILED AND RELIABLE INFORMATION CONCERNING THEIR SOCIAL AND RELIGIOUS PRACTICES AND SENTIMENTS. The published and the unpublished ‘Jottings’

accordingly have been re-arranged, abridged, and thrown into the form of chapters. Only three or four chapters—those at the commencement and the close—have been written in this country. If circumstances had favoured, a more extensive pruning of words, phrases, and sentences could have been made to advantage. As the work appears, it makes no pretensions to a high literary style, but is a simple and unpolished account of some of the most singular, interesting, and important phases of Chinese life and manners.”

That which Mr. Doolittle appears to have regretted his inability to do, the Editor has attempted, and the only merit he claims is that of a rigid revision of the material of the work : the Editor is not aware that a single fact of the slightest importance has been omitted. The possessor of the present volume may feel confident that he has Mr. Doolittle’s work entire, for, indeed, the original may be truly said to have been cumbered by innumerable, most needless repetitions and prolixities, not adding to, but rather detracting from, the value of the work ; further, the Editor has to say, that he has no share in the style and composition of the work, he has confined himself exclusively to the task of excision ; and the entire language, with exceptions so slight and inconsiderable as not to be worth mentioning, is the Author’s. For the notes the Editor is responsible ; they are inserted, for the most part from travellers, where it seemed likely they might add some illustration to the text. It is, perhaps, the most complete and interesting work on the domestic life of the Chinese hitherto published ; it is, in fact, a volume of Chinese folk-lore, and in no other work will the reader find so complete and entertaining a description of the manners and customs of the mysterious people of the great empire. Matters of history, ethnology, and geography, or topography, do not find any or much mention in the work ; it is simply an interesting accumu-

lation of particulars of folk-lore, an astonishing account of the usages of paganism. The reader will no doubt be amused, not less than amazed, to find that deities worshipped among us, only subjectively, such as the god of the kitchen, the god of ancestry, the god of wealth, have in China a real objective worship, with immense paraphernalia of rites, ceremonies, services, and costly temples;\* indeed, the whole practice of Chinese devotion, a huge and fearfully ridiculous coil of practices which seem to leave no moment of the year, or the life, free from some service of shamanism or fetichism, illustrates how paganism grows in the human mind. Perhaps the reader will notice the family-likeness of cultured and educated paganism everywhere, and in all ages, in the tendency of those peoples "whose understandings are darkened," who, "alienated from God," have not liked to retain God in their knowledge, but clothe every fancy and bewildering dream of the mind with some shape "made like to corruptible man, birds, beasts, or creeping things."† This Chinese folk-lore only repeats what we are able to discover in the idolatry of pagan Rome, or to decipher among the tombs of Etruria, or Nineveh, or Egypt. The amusing unconsciousness of the religious business is very remarkable; and that men should deliberately kneel down and adore the "kitchen god," of whom the Apostle's language is true, "their god is their belly," perhaps seems very strange; but, indeed, the adoration is quite as fervent, although not so objective, in our European kingdoms. The honest reader will often say, as he follows the Author through some

\* While they have the still more questionable morality implied in the god of thieves.

† In China they worship not only the monkey, and the tiger, and the fox,—who seems to be, singularly enough, the tutelary genius of law and trade,—but the pig has also his apotheosis, and they possess a god of swine.



ridiculous details, "How like this is to ourselves!" On other matters, the most absurd practices will seem to point to collateral connexions of this people with the great stem of the human family. This is indeed the value attaching to all that we call folk-lore; the superstition or the strange story may be interesting to children, to the philosopher they have a deeper meaning, more profound, perhaps, than "Slankenbergius's nose." "Ah, brother Shandy," said Uncle Toby, "depend upon it, wise men don't talk about noses for nothing;" the which profound reflection may be made when a philosopher entertains his readers with ghost stories, superstition, legends, absurd manners and customs. The reader of this volume will find little that is elevating, but plenty of material interesting, entertaining, and suggestive; their idea of the world of spirits, while colouring all their religious and domestic usages, and making in one sense a world of souls, undoubted enough to them, are of the meanest kind, even degrading, and in many particulars not unlike the table-rapping ideas so singularly growing up, in the midst of our intelligence and refinement; their popular superstitions are innumerable, and their worship of the "*measure*" grows out of a queer historical incident, mentioned in its place in the following pages, which reads like one of Grimm's fairy stories. Omens associated with particular animals are as common with the Chinese as in our Northern superstitions; in fact, in the folk-lore of the Chinese, we find many traces of superstitions not unlike those which have formed a part of our own treasures in that way, and still hold a place in many a Welsh and English village: thus the voice of the owl is universally heard with dread, and is regarded as the harbinger of death, is constantly spoken of as a devil under the guise of a bird, or as a constable from the dark land. Cats are not liked better than they are by our own sailors, and one coming into a household is invariably regarded as a sign of

approaching poverty; and the coming of a dog is as surely a sign of prosperity; the crowing of the cock is a sure sign of something unusual about to happen in the family.

The flight of swallows is watched, and where they build their nest good luck is sure to follow. The magpie is regarded very much as with ourselves in popular superstition, although the Chinese have a proverb, which says of this bird that its voice is good, but its heart bad. The crow gives to them a cry as ominous as its ancient "cras, cras, cras;" with them the cry is "ka, ka, ka;" and whoever hears this, may be sure that in the work in which he is engaged he will not be successful. Fortune-telling is common with them, and its methods of divining or prognosticating are very like the well-known usages of old, or even modern times with us. The calculation of the year, month, day, and hour of the birth; the inspection of the physiognomy, the examination of the palms of the hands, the shuffling of pieces of paper, and the use of money,—in all these ideas and customs, among a people so thoroughly secluded and shut away from intercourse with other nations, perhaps the student will see, as in their singular passion for flying kites, and the practice with many of walking on stilts, the indications of some ancient ethnological relationships; affinities, perhaps, throwing out a clue where even language, and more obvious characteristics, fail.

Thus, also, superstitions concerning thunder and lightning, and their great national absurdity of praying for rain, finds its analogy among the rude and ignorant tribes of Africa and America, with their institutions of rain-makers. The Chinese move in a region or groove of fixed ideas; thought seems quite unawakened, mind hampered and bound like their women's feet. The "Inner Land," the "Flowery Country," as the Chinaman delights, in his natural egotism, to call his empire, is covered

with schools and scholars ; up to their mark, it is the most universally educated nation on the earth. Learning is very highly honoured, but it is a learning which has run in the grooves, as we said above, of the most fixed of fixed ideas, and most of them ludicrous and even contemptible ; days and seasons bring their festivities and joyous usages and observances, but marriages and funerals are surrounded by elaborate customs, which in their routine seem to make the one as painful and grim and melancholy as the other. The spirits of the dead are regarded from the fixed idea point of view ; they are supposed to be able to take breakfast and dinner, and remembering that decapitation is the national punishment of China, a thoughtful tenderness considers what multitudes of headless spirits are in the world of souls, and these, having neither mouth nor teeth, are provided for in the food and sacrifices which are placed before them. Mr. Doolittle's work, reciting all these particulars, and following them out into too refining a detail of description, which we have attempted to curtail, we regard as a far from unimportant contribution to ethnological speculation.

Who the Chinese are, is one of the most interesting questions concerning the peoples of our race ; they seem to dwell among themselves, and have no relations ; we suppose we do not go too far in saying their language is the greatest mystery in all philology. Their antiquity, while not so great as for a long time supposed, undoubtedly traces back some centuries beyond the commencement of the Christian era. The characteristic of their civilization, as Professor Neumann has said, is that it has no history ; and in harmony with this it is that they seem never to have had great ideas,—that is, spiritual ideas. Their civilization is a vast scheme concerned solely with temporal good : a North American Indian of the old savage tribes, a wild old Saxon of the days of the Edda, had far

greater conceptions than ever entered the thought of the Chinese; their religious ideas are pre-eminently wretched; they have all the misery and repulsiveness of paganism, with few of those grand glimpses which sometimes illuminated the dark nights of other races or peoples. Professor Neumann again says, "They have had no prophets, no immense minds, who in the splendour of their poetry have shed some immortal coruscations over the gloom." Mr. Doolittle refers to the theory, to our thought a most absurd one, though he seems to look upon it leniently, and more than half believingly, of the possibility of their relationship to, or descent from, the Jews; the idea is not worth a refutation, but in the absence of all positive information, what may be called their folk-lore becomes important testimony—their traditions, proverbs, superstitions, and social practices; these, with them, as with other peoples, become like the crests or heraldic marks which, where there has been no possibility of tampering with Doctors' Commons, guide to national affinities.

With these few, we trust not unnecessary, preliminary remarks as to the nature and value of the book, and the Editor's share in it, which is of a thoroughly negative character, it is left in the hands of the reader.



GENTLEMAN HIDING IN A SEDAN, WITH A SERVANT ON FOOT.



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## EXPLANATION OF TERMS.

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*Cangue*.—A heavy wooden collar, three or four feet in diameter, put upon the neck of a culprit for a specified time, and thus exposed in the street as a punishment.

*Cash*.—The only Chinese coin in use, made of copper or brass. Modern cash have four Chinese characters upon the obverse. Two of these are the title of the emperor during whose reign it was coined. The other characters imply that the coin is current everywhere. It has a square hole in the centre, used for stringing it. Coins of the present dynasty have the name of the mint where they were coined in Manchu characters on the reverse.

*Censer*.—Utensil used for holding incense while burning before the object of worship, generally made of brass, iron, or earthenware.

*Chopsticks*.—Small pieces of bamboo, six or eight inches long, and as large as a penholder, usually square, painted or unpainted, used in eating, instead of knives and forks. Sometimes they are made of ivory or bone. They are held in the right hand between thumb and forefinger.

*Classics*.—Term applied to the writings of Confucius, Mencius, and other ancient Chinese. Also applied to the formulas and contents of Buddhist and Tauist books.

*Compradore*.—Chinese head manager. Steward for household matters.

*Congee*.—Rice porridge, or thick gruel made by boiling rice soft in water.

*Coolie*.—Common house labourer, porter, or sedan-bearer. One who does coarse and heavy work.

*Cue*.—Braided tress of long hair, growing from the crown of the head, and dangling down the back.

*Go-between*.—Agent or middle person, either male or female, employed in the transaction of important business.

*Go-down*.—Usually a one-storied building where goods are kept. A warehouse.

*Hong*.—The building used for offices or counting-rooms, or where sales and purchases are made. Sometimes goods are stored in them. The term is occasionally applied to dwelling-houses.

*Li*.—Chinese mile, equal to about one third of an English mile.

*Mandarin*.—Common name among foreigners for Chinese officers. A word of Portuguese origin.

*Mock Clothing*.—Sheets of paper on which rude pictures of various kinds of clothing have been stamped. Also sheets of paper of various colours, representing materials for clothing, as pieces of silk, satins, and cotton goods. By the potency of a charm this paper is believed to become clothing, or materials for clothing, and may be used by those for whom it is designed in the world of spirits.

*Mock Money*.—Sheets of paper of various sizes, having tinfoil pasted upon them. If the tinfoil is coloured yellow, it represents gold ; if uncoloured, silver. Coarse paper, having holes in it, represents cash. Pieces of paste-board, in size and appearance like Carolus dollars, with tinfoil on their sides, represent silver dollars. These are believed to become, when burned in idolatrous worship, silver, gold, cash, or dollars, according to colour and shape, which may be used by the divinity or the deceased person for whom they are designed.

*Sumshu*, or *Chinese Wine*.—Common name for Chinese distilled spirits or whisky, made usually out of rice, millet, or potatoes. The word wine is frequently used in speaking of this whisky.

*Sedan*.—A portable chair or seat, usually covered, and borne on the shoulders of two or more men by means of poles fastened to the sides.

*Sycee*.—Lumps or ingots of silver, weighing five, ten, twenty-five, or fifty taels, more or less.

*Tablet*.—Wooden or stone representative of the dead. An ancestral tablet represents one or more ancestors, according to its inscription and shape, and is made of wood.

*Tael*.—An ounce and a third of silver, value about one dollar and one third.

*Tepaou*.—A village or neighbourhood officer, performing, in part, the duties of a policeman.

*Tiffin*.—Lunch, or slight repast between breakfast and dinner.

*Yamun*.—The official residence of mandarins.

## INTRODUCTION.

### CHINESE LIFE IN FUHCHAU.

FUHCHAU, as the name of the city is known among foreigners, being according to the Mandarin pronunciation ; Hokchiu, as known to its inhabitants, according to the local pronunciation—the “Happy Region”—is the capital of the province of Fuhkien. It is situated about thirty-five miles from the mouth of the river Min, and two and a half miles from its northern bank, in a valley fifteen miles in diameter from north to south. Its longitude is  $119^{\circ} 20'$  East, and latitude  $26^{\circ} 5'$  North, a little farther south than the most southern point of Florida. Of the five ports opened to foreign trade and residence at the close of the Opium War, by treaties made in 1842–1844 between China and England, France, and the United States, Fuhchau occupies the central position, being situated between Amoy on the south and Ningpo on the north, and about equally distant from Canton and Shanghai.

Fuhchau is a walled city, having seven massive gates, which are shut at nightfall and opened at daybreak. Over each of the gates are high towers, overlooking and commanding the approach to them. At intervals on the walls are built small guard-houses. The walls are from twenty to twenty-five feet high, and from twelve to twenty feet wide, composed of earth and stones. The inner and outer surfaces are faced with stone or brick, and the top is paved with granite flag-stones. The circuit of the walls is about seven miles, and can be traversed on the top on foot, or in sedan-chairs, affording a variety of novel and interesting views in quick succession. Outside of each gate are suburbs. The southern suburb, known to the Chinese under the general name of Nantai, extends southwards towards Amoy nearly four miles. Outside of the east, west, and south-western gates there are also extensive suburbs. The suburbs outside of the three most

northern gates, two of which lie on the eastern side of the city, are far less extensive and important than the other four.

The population of the city and suburbs has never been certainly ascertained. The inhabitants of the seven suburbs are believed to be as numerous as the inhabitants of the city itself. The population of both has been estimated by residents and visitors at all figures, from 600,000 to 1,250,000. Including people dwelling in boats, who are quite numerous, it probably would not be far out of the way to say that the population amounts to 1,000,000.

Like Canton, Fuhchau is a city of the first rank, being not only the capital of Fuh-kien province and the residence of its governor, but also the official and actual residence of a viceroy, or governor-general, whose jurisdiction extends over Fuh-kien and Chekiang, its adjacent northern province. The word *fu*, sometimes affixed to its name, as Fuhchau-fu, indicates that it is the chief city of a prefecture or department, and, so considered, it has the same rank as Ningpo. It is also the residence of two district magistrates, the boundary-line of whose districts passes through the city from north to south. Besides, it is the residence of a large number of civil and military officers of high grade. Among them are the Tartar general, who is of the same rank as the viceroy, the provincial criminal judge, the provincial treasurer, the commissioners of the salt and the provision departments for the whole province, and the literary chancellor. It is the political, literary, and commercial centre of a province, whose area is over 53,000 square miles, and whose population over 25,000,000. There are always at this city a large number of expectants of office of high grade awaiting their actual appointments. Numerous gentry reside here, who have retired from office in other parts of the empire.

It is a great literary centre, the official residence of the imperial commissioner, the literary chancellor, and many men of high literary attainments in a Chinese sense; all of the literary graduates of the first degree over the province of Fuh-kien must appear at Fuhchau twice every five years to compete in the provincial examination hall for the second degree, if they desire to compete for that degree at all. Usually six or eight thousand of the educated talent of the whole province assemble here on these interesting and exciting occasions.

Legitimate foreign trade at Fuhchau was insignificant until 1853. The opium trade had been extensively carried on for several years previous to that period by means of receiving

ships stationed near the mouth of the Min. In 1853, Fuhchau came suddenly into importance as a market for black teas, mainly through the enterprise of Messrs. Russell and Co., an American firm. In that year fourteen foreign vessels arrived at Fuhchau, and in 1856 one hundred and forty-eight vessels.

A few statistics will show the rapid growth of the tea trade at this place. The exports of tea to foreign countries in the year 1856-7, from April 30th, from Canton, was 21,359,865 lbs. ; from Shanghai, 36,919,064 lbs. ; and from Fuhchau, 34,019,000 lbs. ; and that only three years after the trade was commenced at the latter port. During the tea season, the quantity sent from Fuhchau was nearly one million pounds more than the combined amount sent from Canton and Shanghai. During the same period, Canton sent to Great Britain 41,586,000 lbs. ; Shanghai sent 12,331,000 lbs. ; Fuhchau sent 36,085,000 lbs., or about two-thirds as much as both Shanghai and Canton. In the tea season, 1863-4, ending with May 31st, Fuhchau sent to Great Britain 43,500,000 lbs. ; to Australia, 8,300,000 lbs. ; and to the United States, 7,000,000 lbs. ; in all amounting to more than fifty-eight millions of pounds. From these data the relative commercial importance of Fuhchau is easily seen. It has become by rapid strides one of the most important of the consular ports in China for the purchase of black teas. Yet it was currently reported in 1850-51, that the English Government seriously contemplated giving it up, or at least exchanging it for some other port whenever an opportunity should occur, because it had no commercial importance.

In the year ending December 31st, 1863, the imports into Fuhchau from foreign lands amounted to over ten and a half millions of dollars. Of this sum, the value of the opium imported was over five millions. Unlike Shanghai and Canton, it furnishes no silk for exportation.

It has a large trade with other ports on the sea-coast by means of native craft, as well as in foreign vessels, giving and receiving some of the luxuries and the necessities of life. Frequently rice is imported in large quantities from Formosa and from Siam. Timber and paper is brought down the Min from the upper or western portions of the province, and taken to various ports north and south ; and it annually exports large quantities of dried and preserved fruits.

While the high native officials, civil and military, live within the city, the foreign consuls, vice-consuls, and interpreters reside



two and a half miles outside the city, on the hill near the south bank of the Min. No foreign merchant lives in the city, nor is there any foreign hong or store inside the walls. The principal native wholesale merchants do their business in the immense suburbs surrounding the Great Temple Hill. The principal native banks are also in the southern suburbs.

In the eastern and southern sections of the city is the residence of Manchu Tartars, subject, not to Chinese, but to Tartar officers. A few Chinese live scattered about in the sections originally given up to the Tartar population. The Manchus number at present probably between ten and fifteen thousand. All of the males professedly belong to the army, though the number of those who actually receive pay as soldiers is said to be limited to one thousand. When any of their number dies, another Tartar takes his place on the roll of soldiers, and succeeds to his salary and perquisites. These soldiers are not called away from Fuhchau to serve in the army, but remain at home, assisting, when called upon, to guard and keep the city. They spend their time principally in the practice of archery, horsemanship, and shooting at a mark with matchlock guns. Until late years, none of them engaged in any business for the sake of gain; poverty has driven a few to open shops, but as a class they are indolent, ignorant, and proud.

They have the reputation of being overbearing and insolent toward the Chinese—a natural and almost inevitable consequence of their relative positions. They are the masters and the lords; the Chinese are subjects. The Manchu and the Chinese men shave their heads and braid their cues alike; the former having obliged the latter nearly two hundred years ago to adopt the Manchurian national costume of dressing their hair. The Manchu ladies do not compress their feet as do the upper class of Chinese ladies at this place, and in this respect compare favourably with them. They are of a large frame, more noble in appearance, and more independent in action, than are the Chinese females. The same remark is true of the Manchu men compared with the Chinese men. The two races are not allowed to intermarry.

The Tartars here are descendants of a colony of Tartars who came from Peking by the will of the Emperor in the early part of the present dynasty. They may be always relied upon by the Peking Government as faithful to it under all circumstances. In the result of a successful rebellion against the Government, in case they should not be able to make their escape to the land of their forefathers, an extremely doubtful event, they would all

lose not only their salaries and their property, but also their heads, for no successful rebel emperor would allow any of the Tartars to live in the country.

Foreign vessels of large tonnage anchor about ten miles below the city of Fuhchau, at Pagoda Anchorage, so called on account of a pagoda built on a hill on an island in the vicinity. Above that anchorage the water is too shallow for large vessels to endeavour to proceed with safety. Here the mail steamers, which arrive usually at least once in two weeks, come to anchor, sending the mails up to town in a small but well-manned boat. Not unfrequently are there twenty-five or thirty sailing vessels and steamers of several different nationalities to be found at Pagoda Anchorage, discharging and receiving their cargoes, where thirteen years ago there was not one foreign vessel. The vessels lie in the middle of the Min, and their cargoes are transferred into lighters, which ply between the town and the anchorage.

The entrance to the river is marked by bold peaks and high land. Foreign pilots usually take the charge of vessels until they have fairly entered the river, when they yield to native pilots, who navigate them until they reach Pagoda Anchorage. The banks of the Min are lined by lofty hills, generally destitute of thrifty trees, but terraced and cultivated to their tops, presenting in the spring and summer an interesting and unique appearance. The charming and romantic scenery has been thought by European travellers to resemble the scenery of Switzerland in its picturesqueness and grandeur. Americans are more frequently reminded by it of the Highlands of the Hudson.

The Min having separated into two parts six or eight miles above Fuhchau, the branches unite not far above the anchorage, and their waters flow together into the ocean. The city of Fuhchau lies to the north of the northern branch. The southern branch passes nearly parallel with the northern, the two forming a narrow and fertile island, fifteen or sixteen miles in length, and three or four miles in width in its broadest part.

Following up the northern branch of the river from the Pagoda Anchorage, about half-way to Fuhchau, on the right hand, is the mountain called Kushan, or Drum Mountain. Its peak is about half a mile high. A large and celebrated Buddhist monastery is situated half-way up the mountain, a favourite place of resort with some foreigners and Chinese in the hot summer months. The temperature at the monastery

is sometimes eight or ten degrees lower than in the city in the valley below. The monastery takes its name, the "Bubbling Fountain," from a spring of clear cold water in its vicinity. Several score of Buddhist priests are usually found at the monastery, where they spend their time in studying the rituals of their order, and in the performance of the regular religious rites and ceremonies. The landscape of the valley of the Min, viewed on a clear summer's day from the top of the mountain or from its side, is very fine, consisting of numerous small streams and canals running in all directions, several scores of hamlets dotting the country, and rice-fields in a high state of cultivation.

Soon after passing Kushan, proceeding up the river, two lofty pagodas become visible, three or four miles distant, situated on the right hand, and inside the city, near the southern gate. A lofty watch-tower marks the extreme northern angle of the city. The foreign hongs and the flag-staffs of the English, American, and other consuls, gradually become more and more distinct, lying principally on the left hand, on the southern bank of the Min. The hongs and residences of foreign merchants, missionaries, and officials, being built in foreign style, afford a pleasing and striking contrast to the shops and houses of the Chinese. From some parts of the river opposite the city, the brick chapel belonging to the Methodist Mission, and the stone church where a chaplain of the Church of England officiates, can be readily recognised by their belfries.

In the Min, abreast of the city, is a small, densely-populated island, called Chung Chau by foreign merchants, and Tong Chiu by the natives, *i.e.* "Middle Island." \* It is connected

\* "We passed several floating islands, those curious productions of Chinese ingenuity, which no other people seem even to have thought of. These floating islands are enormous rafts, generally constructed of bamboos, which resist the decomposing influence of the water for a long time. Upon the raft is laid a tolerably thick bed of vegetable soil; and, thanks to the patient labours of a few families of aquatic agriculturists, the astonished traveller beholds a whole colony lying on the surface of the water,—pretty houses with their gardens, as well as fields and plantations of every sort. The inhabitants of these floating farms appear to enjoy peace and abundance. During the leisure time that is not employed in the culture of their rice-fields, they employ themselves in fishing, which is at the same time a pastime and a source of profit; and, often after gathering a crop of grain from the surface of the lake, they cast their nets and bring up a harvest of fish from its depths, for these waters teem with creatures fit for the use of man. Many birds, particularly swallows and pigeons, build their nests in these floating islands, and enliven the peaceful and

with the northern bank of the river by the celebrated "Bridge of Ten Thousand Ages," or the Big Bridge. This bridge is reported to have been built eight hundred years ago, and is about one quarter of a mile long, and thirteen or fourteen feet wide. It has nearly forty solid buttresses, situated at unequal distances from each other, shaped like a wedge at the upper and lower ends, and built of hewn granite. Immense stones, some of them nearly three feet square and forty-five feet long, extend from buttress to buttress, acting as sleepers. Above these stone sleepers a granite platform is made. On the sides of the bridge are strong stone railings, the stone rails being morticed into large stone pillars or posts. Until eight or nine years ago the top of the bridge was partly taken up with shops. The whole of the bridge is devoted to the use of passengers, and the conveyance of merchandise to and fro. The bridge connecting Middle Island with the south bank of the river, called the "Bridge in front of the (salt) Granaries," is built in a similar manner, but is only about one-fourth as long as the Big Bridge. Lighters and other boats which have movable masts pass under the Big Bridge, but the junks from Ningpo, Amoy, and other places, which come up the river, anchor below these bridges and Middle Island. There are no ferry-boats which ply regularly between the north and south banks of the Min, though there are numerous boats which can be hired for a few cents whenever necessary to cross the river above and below the bridges. From

poetic solitude. Towards the middle of the lake we met one of these islands on its way to take up a fresh position. It moved very slowly, though there was a great deal of wind, and large sails were attached to the houses as well as to each corner of the island: the inhabitants, men, women, and children, lent their strength to aid its progress, by working at large oars; but their efforts did not seem materially to increase the speed at which they moved. However, these peculiar mariners do not probably trouble themselves about delay, as they are sure of sleeping on land, at whatever pace they may go. Their migrations are often without any apparent motive. Like the Mongols in the vast prairies, they wander at will; but, more fortunate than these latter, they have constructed for themselves a little solitude in the midst of civilization, and unite the charms of nomadic life to the advantages of a sedentary abode. These floating islands are to be found on all the great lakes of China, and at first sight present an enchanting picture of happiness and plenty, whilst it is impossible not to admire the ingenious industry of these Chinese, so singular in all their proceedings. But when you consider the cause of their construction, the labour, and patience necessary for their creation, for people unable to find a corner of the solid earth on which to establish themselves, the smiling picture assumes a darker tint, and the mind endeavours vainly to penetrate the future of a race so numerous that the land will no longer hold it, and which has sought a resting-place on the surface of the waters."—Huc's *Chinese Empire*, vol. ii. pp. 100, 101.

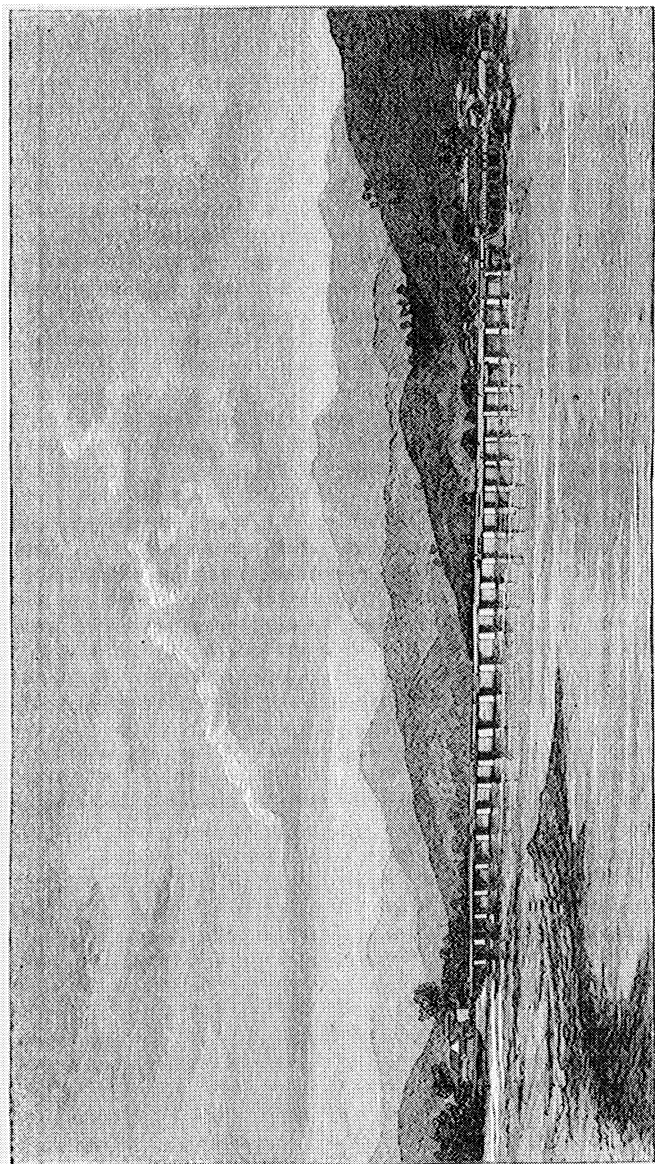
early dawn until nightfall these bridges are usually thronged by travellers on foot or in sedans, and by coolies carrying produce and merchandise back and forth.

To the north-west, and distant six or seven miles across the Min, is another celebrated stone bridge, called sometimes the "Bridge of the Cloudy Hills." That and the Big Bridge are built in a similar manner. The scenery in its vicinity is mountainous and interesting.

The foreign residents live principally on the hill near the southern bank of the Min. Standing on that hill, and looking toward the east, north, and west, the scenery is beautiful. To the eastward, looming up five or six miles distant, is "Drum Mountain." Nearer is the river, with its multitude of junks and boats. As one glances in a more northern direction, parts of the city come within range. In it the white pagoda and the watch-tower are prominent objects. Between the city and the river, apparently about midway, may be seen the roof and belfry of a brick church belonging to the Mission of the American Board. In the city Black Rock Hill is conspicuous, and nearer, in the suburbs, are seen Great Temple Hill and several spacious foreign honges. To the north-west and the west the numerous boats on the river and the distant hills present a diversified and striking appearance.

From the top of the Great Temple Hill, looking toward the south, the prospect is also fine. Probably there is not a better standpoint in the suburbs than that hill for taking a view of the most prominent objects to be seen in the valley of the Min : the river, spread out to the west, south, and east, covered with its countless boats, the bridges on each side of Middle Island, with their passing throng, foreign honges, the British consulate, flag-staffs and flags of various nationalities, &c. In the distance to the southward, the hills called the Five Tigers, and other ranges, add variety and picturesqueness to the scenery. To the east and to the west are highly-cultivated plains, villages, canals, &c. On the north the city is seen much more distinctly than from the hill on the southern bank of the river.

Fuhchau contains within its walls three principal hills, two in its southern and one in its northern quarter. On account of these hills it is sometimes called in writing and in books the Three Hills. It is also frequently styled the City of Banians, or the Banian City, on account of the great number of mock banian-trees which are growing everywhere in the city and vicinity. The branches of this species of banian seldom extend



BRIDGE OF THE CLOUDY HILLS,  
Seven miles north-west of the "Bridge of Ten Thousand Ages."



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to the ground and take root. The pendent branches look so much like whiskers that the common name for them among the Chinese is the Whiskers of the Banian. They hang down several feet from the main horizontal branches, and swing back and forth in the breeze. A single tree with its outstretched branches sometimes shades a space of ground from one hundred to one hundred and fifty feet in diameter.

The streets of the suburbs and the city are narrow and filthy.\*

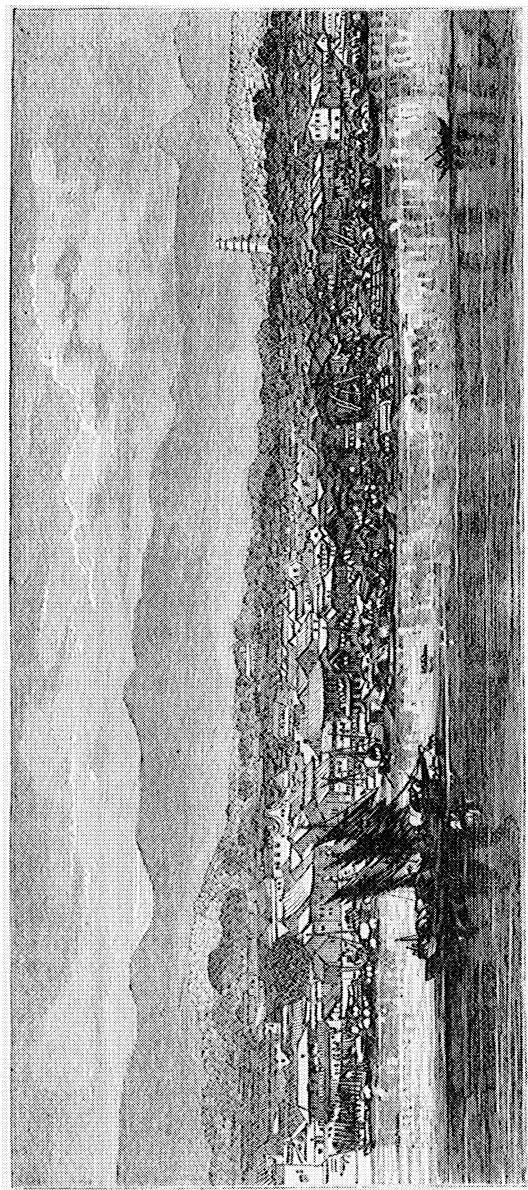
\* The Rev. George Smith gives a very vivid description of the varied animation of the streets of one of the great cities of China: "As the visitor pursues his course, narrow lanes still continue to succeed each other, and the conviction is gradually impressed on the mind, that such is the general character of the streets of the city. Along these busy traders, mechanics, barbers, vendors, and porters, make their way; while occasionally the abrupt tones of vociferating coolies remind the traveller that some materials of bulky dimensions are on their transit, and suggest the expediency of keeping at a distance, to avoid collision. Now and then the monotony of the scene is relieved by some portly mandarin, or merchant of the higher class, borne in a sedan-chair on the shoulders of two, or sometimes four men. Yet, with all this hurry and din, there seldom occurs any accident or interruption of good nature. On the river the same order and regularity prevail. Though probably there are not fewer than 200,000 denizens of the river, whose hereditary domains are the watery element that supports their little dwelling, yet harmony and good feeling are conspicuous in the accommodating manner they make way for each other. The aquatic tribes of the human species show a most philosophic spirit of equanimity, and contrive, in this way, to strip daily life of many of its little troubles; while the fortitude and patience with which the occasional injury or destruction of their boat is borne, is remarkable. To return to the streets of the suburbs, the same spirit of contented adaptation to external things is everywhere discernible, and it is difficult which to regard with most surprise, the narrow abodes of the one, or the little boats which serve as family residences to the other. There is something of romance in the effect of Chinese streets. On either side there are shops decked out with native ware, furniture, and manufactures of various kinds. These are adorned by pillars of sign-boards, rising perpendicularly, and inscribed from top to bottom with the various kinds of saleable articles which may be had within. Native artists seem to have lavished their ingenuity on several of these inscriptions, and, by their calligraphy, to give some idea of the superiority of the commodities for sale. Many of these sign-boards contain some fictitious emblem, adopted as the name of the shop, similar to the practice prevalent in London two centuries ago. Sometimes no fewer than eight or ten blind beggars find their way into a shop, and there remain, singing a melancholy dirge-like strain, and most perseveringly beating together two pieces of wood, till the weary shopman at length takes compassion on them, and provides for the quiet of his shop by giving a copper cash to each; on receiving which they depart, and repeat the same experiment elsewhere. The streets abound with these blind beggars, who are seldom treated with indignity. A kindly indulgence is extended to them, and they enjoy a prescriptive right of levying a copper



They oftentimes are not as wide as a medium-sized side-walk in European or American cities. Some of the principal streets in places are so narrow that two sedans cannot pass each other. One must seek a wide spot and stop while the other passes along. Shopkeepers are in the practice of taking up part of the street in front of their establishments with their movable sign-boards, which are over a foot wide, placed in a perpendicular position, making the street actually allotted to the public so much the narrower. The eaves of the stores and native hongs are so arranged that, in case of rain, the water falls down in the middle of the street. There are no eave-troughs in use. It is impossible in a hard shower for one to pass through the streets, even with an umbrella, and escape a thorough wetting.

There are no glass windows in the fronts or sides of shops and stores in Fuhchau. The front part of stores, &c. is constructed of upright movable boards fitted into grooves in two pieces of timber, one fastened on or near the door-sill, and one put at the top of the front of the room. At night they are slipped into the grooves, and fastened securely on the inside. In the morning they are taken down, letting the passer-by see all that is transacted in the store, and furnishing all the light that is needed. In storms the wind oftentimes blows the rain into the establishment; in cold weather the clerks and customers are exposed to chilling draughts of wind. Usually the whole front sides of the shops,

a copper cash from every shop or house they enter. It is said that this furnishes a liberal means of livelihood to an immense number of blind persons, who, in many instances, are banded together in companies and societies subject to a code of rules, on breach of which the transgressor is expelled the community, and loses his guild. In every little open space there are crowds of travelling doctors, haranguing the multitude on the wonderful powers and healing virtues of the medicines which they expose for sale. Close by, some cunning fortune-teller may be seen, with crafty looks, explaining to some awe-stricken simpleton his future destiny in life, from a number of books arranged before him, and consulted with due solemnity. In another part, some tame birds are exhibiting their clever feats, in singling out from amongst a thousand others a piece of paper inclosing a coin, and then receiving a grain of millet as a reward of their cleverness. At a little distance are some fruit stalls, at which old and young are making purchases, throwing lots for the quantity they are to receive. Near these again are noisy gangs of people, pursuing a less equivocal course of gambling, and evincing, by their excited looks and clamours, the intensity of their interest in the issue. In another part may be seen disposed the apparatus of some Chinese tonsor, who is performing his skilful vocation on the crown of some fellow-countryman unable to command the attendance of the artist at a house of his own."—*Narrative of a Visit to the Consular Cities of China*, by Rev. GEORGE SMITH.



Black Rock Hill  
(in the city).

Church of American Board  
(in the suburbs).

White Pagoda  
(in the city).

Hill of the Nine Genii  
(in the city).

VIEW OF THE SOUTHERN SUBURBS OF FUCHAU,  
From a hill on the southern bank of the river.



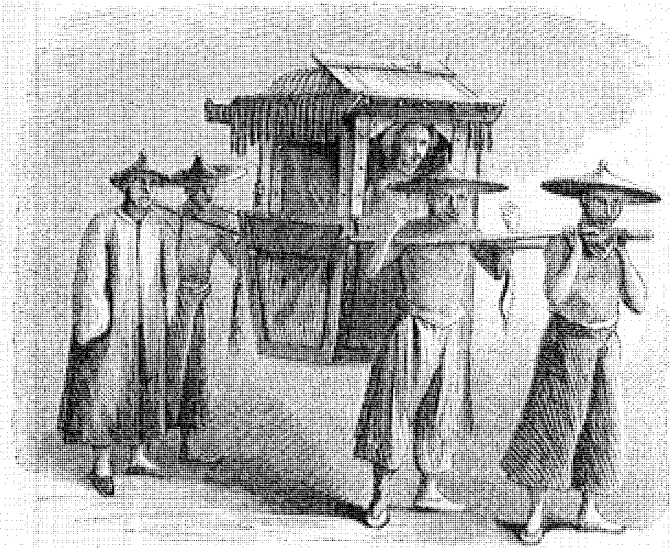
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facing the street, except a passage-way to the back, is occupied by a counter about four feet high.

The streets are paved with granite flag-stones. The hills in the street, ascended and descended by means of a flight of stone steps, prevent, even if the streets were wide enough, the use of wheeled vehicles. Merchandise, furniture, &c. are carried to and



GENTLEMAN RIDING IN A SEDAN, WITH A SERVANT ON FOOT.

fro through the streets by coolies. If the load is about a hundred pounds' weight, or less, and can be divided into two equal parts, not too bulky, each part is slung by means of ropes on the ends of a carrying-pole, four or five feet long, which is placed across the shoulder of the coolie. Bulky and heavy articles, too bulky and too heavy to be thus carried by one man, are slung upon the centre of a strong carrying-pole, six or more feet in length. The ends of the pole are placed upon the shoulders of two or more men, sometimes eight or sixteen, and the load carried between them.

The roads in the country, like the streets, are narrow, and not adapted to travelling or transporting merchandise in carts or

wagons. Oftentimes they are paved with granite, and only wide enough for two to walk abreast with ease and safety. Every five or ten li, on the most travelled roads, there are rest-houses, where the tired traveller or coolie may stop and refresh himself. There are no toll-gates in this section of the empire.

Travelling on land is performed, if not on foot, in very literal *carriages*—Sedan Chairs, carried, in the case of a civilian, by two or three men. Officers of a certain grade may have four bearers. Those of the highest rank may have eight bearers. Military officers of a low rank, and a class of interpreters or assistants of high civil mandarins, sometimes ride through the streets on ponies, but the common people never ride on horse-back. In case a horse is rode through the crowded streets, a boy or the groom precedes, crying out "Horse!" "Horse!" and clears the way, else various accidents would often occur.

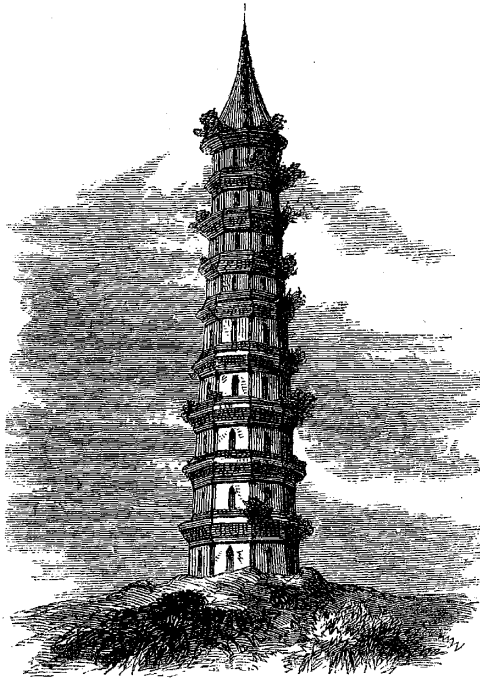
The hills in the vicinity of the city and suburbs of Fuhchau are devoted principally to burying the dead, the valleys and the level land to the residences of the living. Foreigners prefer to reside in elevated and airy positions, as on the sides or the summits of hills, but the Chinese reserve these situations for the sepulchres of their honoured dead. The graves of the poor Chinese are made much at random on the hills, on spots where they succeed in securing the privilege of digging them; while the sites for the graves of the wealthy are determined by the nice rules of the art of geomancy, *à la Chinois*, having especial reference to the future good fortunes of the families of the living. No dead body may be buried inside the city, nor may a corpse be carried into any of the gates of the city. It may not enter the city on any consideration, no matter how high the rank of the deceased, or how influential and respected his family. The most fashionable form for a grave and its surroundings, considered as a whole, is the horse-shoe pattern, from its general resemblance to a horse-shoe. It is also called sometimes the Omega grave, from its resemblance to the Greek letter Omega. The rich spend a large sum of money in erecting the grave-stones, and in embellishing the sides and the front of the grave. In the case of high officers, there are often large granite images of a pair of horses, sheep, and other animals, arranged some distance in front of the spot on which the corpse is buried. One of each kind of animal is placed on the right and left hand sides, corresponding to each other. Occasionally there are two granite images of statues of men, arranged in like manner. These granite images, some of which are larger than life, seem

to take the place of pillars and monuments, so common in the West, in connexion with the tombs of the distinguished dead.

The first Protestant Mission at Fuhchau was established by a missionary of the American Board of Commissioners for Foreign Missions in January 1847. The Mission has averaged three or four families since its commencement. In April 1856, occurred the first baptism of a Chinaman at this city in connexion with Protestant Missions. In May 1857, a brick church, called the "Church of the Saviour," built on the main street in the southern suburbs, and about one mile from the Big Bridge, was dedicated to the worship of God. Its first native church, consisting of four members, was organized in October of the same year. In May 1863, a church of seven members was formed at Chang-loh, distant seventeen miles from the city. In June of the same year a church of nine members was organized in the city of Fuhchau, having been dismissed from the church in the suburbs to form the church in the city. For the first ten years of this Mission's existence only one was baptized. During the next five years, twenty-two members were received into the first church formed. During the next two years twenty-three persons were baptized. Between 1853 and 1858 a small boarding-school, *i.e.* a school where the pupils were boarded, clothed, and educated at the expense of the Mission, was sustained in this Mission. Among the pupils were four or five young men, who are now employed as native helpers, and three girls, all of whom became church members, and two of whom are wives of two of the native helpers. There are at present a training-school for native helpers, a small boarding-school for boys, and a small boarding-school for girls connected with the Mission. It employs six or seven native helpers, and three or four country stations are occupied by it. Part of the members of this Mission live at Ponasang, not far from the Church of the Saviour, and part live in the city, on a hill not far from the White Pagoda, in houses built and owned by the American Board.

The Mission of the Methodist Episcopal Church was established in the fall of 1847. It has had an average number of four or five families. In 1857 it baptized the first convert in connexion with its labours. In August 1856, a brick church, called the "Church of the True God," the first substantial church building erected at Fuhchau by Protestant Missions, was dedicated to the worship of God. In the winter of the same year another brick church, on the south bank of the Min, was finished and dedicated, called the "Church of Heavenly Rest."

In the fall of 1864 this Mission erected a commodious brick church on East Street, in the city. Its members reside principally on the hill on which the Church of Heavenly Rest is built. One family lives at a country station ten or twelve miles from Fuhchau. This Mission has received great and signal encouragement in several country villages and farming districts, as well as in the city and suburbs. It has some eight or ten country stations, which are more or less regularly visited by the



PAGODA.

foreign missionaries, and where native helpers are appointed to preach regularly. It has a flourishing boys' boarding-school, and a flourishing girls' boarding-school, and a printing-press. At the close of 1863 there were twenty-six probationary members of its native churches, and ninety-nine in full communion. It employs ten or twelve native helpers. It has established a

system of regular quarterly meetings, and an annual conference in conformity with the discipline of the Methodist Episcopal Church.

The English Church Missionary Society established a Mission at Fuhchau in the spring of 1850. It has met with many reverses, and has not averaged two families. Its members have always resided within the city on Black Rock Hill. It has two large chapels, located on South and on Back Streets, two of the most important streets in the city. It employs two or three native helpers, and has ten or fifteen baptized Chinese under its care and instruction.

Many of the small chapels, and some of the large church buildings, in connexion with these three Missions, whether in the city, or in the suburbs, or at the country stations, are opened daily for preaching in Chinese. All who please to come in are welcomed.

All these Missions have in former years distributed, in large numbers, tracts and parts of the Scriptures prepared in the general language of the country. (A considerable number prepared in the local dialect, have also been published.) The Methodist Mission in 1864 completed the translation and publication of the New Testament in the local dialect.

In some years, at the regular literary examinations of candidates for the first and for the second degree at Fuhchau, large numbers of volumes and tracts have been distributed among the competitors—in 1859, about nine thousand graduates of the first degree, from all parts of the province, including the island of Formosa, assembled at this place to compete for the second degree. The English and some of the American missionaries distributed to the competitors about seven thousand tracts and volumes, besides two thousand copies of portions of the Bible. Only a few out of this immense crowd refused to accept the books; the vast majority seemed glad to obtain them.

In 1850, two missionaries, sent by the Swedish Missionary Society, arrived at this place, intending to establish a Mission; but the untimely death of one, the result of an attack by pirates on the Min, near Kinpai Pass, in the fall of the same year, frustrated the enterprise. In 1852 his associate left China for his native land.

There is a small community of native Mohammedans at Fuhchau. In the western and north-western parts of the empire they are very numerous and powerful. The resident priest, who lives on the premises on which the mosque is built, is reported



to come from the western portion of China. These premises are on the west side of the main street in the city, running north and south, not far from the South Gate. On tablets put over the principal door and posts of the mosque are gilt inscriptions in Arabic. The Calendar, or list of days when fasts are observed or worship is performed, usually contains a few sentences in Chinese, which speak of several worthies mentioned in the Old Testament. Very little is known by the common people about the Mohammedans and their worship or creed.

Near the South Gate, outside the city, is a Roman Catholic church. The number of native converts to Romanism living in the city and suburbs is not known, but it has been vaguely estimated at several thousands. Some of the boat population are Roman Catholics. Worship is conducted stately on the Sabbath; but the Sabbath is not observed as a day of rest from labour, and there is nothing in the general conduct of the Chinese Catholics which distinguishes them from the pagans among whom they live. They do not worship the ancestral tablets in their houses.

Usually one or more European priests reside on the premises connected with the church. They dress in Chinese costume, shaving the head and braiding the cue. The priests and the Chinese Catholics shun the acquaintance of Protestant missionaries and converts connected with Protestant Missions, and are very wary and silent in regard to matters which concern the Roman Catholic Mission. A boarding-school for boys is sustained on the Mission premises. Some or all of the pupils are trained thoroughly in the doctrines and practices of the Roman Church, preparatory to entering on the functions of the Romish priesthood. Near the church is a new and convenient building, erected expressly, a few years ago, for the purpose of saving alive and bringing up the little girls found deserted by their parents, or who should be brought there by them. There is a very appropriate inscription, in large Chinese characters, over the front door of this asylum, saying, "When thy father and thy mother forsake thee, the Lord will take thee up." This institution is under the oversight of several nuns, or Sisters of Mercy, from Manilla. It is reported as being in a flourishing state.

The church is well built. It has an inscription in large gilt characters upon its front, implying that it is erected in accordance with the especial permission of the emperor. Upon its roof is a large cross, which may be seen from a considerable

distance. No seats are provided in the church for the worshippers, but mats on which they kneel. The men use one side of the church and the women the other. Near the pulpit or altar is an image or picture of Mary, and an image of the Saviour on the Cross, and on the walls are numerous pictures of Romish saints. A tablet to the emperor, having upon it the usual inscription which is applied only to him, several years ago was to be seen near the altar, in such a position that when the worshippers bowed toward the altar, and the images and pictures near it, they necessarily also bowed toward the tablet.

The Roman Catholic priests here operate secretly. Perhaps they labour principally among the descendants of Roman Catholics of former generations. During about two hundred years there have been native Romanists at this place. Sometimes they have been severely persecuted by the Government, and some have remained faithful to their professions through all their trials, and have brought up their children in the Romish faith.

The doors of the church are not open to all Chinese who desire to attend the worship, as all the Protestant missionaries open the doors of their chapels and churches to the public. Only members of the Romish community, or those who are properly introduced, are permitted to enter the church and remain during service. The foreign priests or their native assistants hold no public preaching service where their doctrines are explained and enforced.

They do not distribute the Bible, or even religious tracts, to the public now-a-days. It is doubtful whether they have made a complete translation of the Bible into Chinese for the study of the native priests or for their own use. They have a large variety of tracts and books. Some of them were prepared over two hundred years ago by converts in high stations at court. The catechisms and books used in schools by their catechumens and converts are like those we know nearer home; in the Catechism the second commandment is expunged from the Decalogue, and, to make up the requisite number, the tenth is divided into two.

Only one public distribution of Roman Catholic books is known as having occurred at this place between 1850 and 1863. Among the books which were given away on that occasion was one which had a singular stamp or imprint of six Chinese characters in red ink. These characters, taken in connexion with other characters in red ink also stamped upon the book, informed the reader that *the religion of the Lord of Heaven was different*

*from the religion of the kingdom of the Flowery Flag.* It is necessary to explain that the distinctive name in China for the Roman Catholic religion is the "religion of the Lord of Heaven," while the common name for the United States of America is the "kingdom of the Flowery Flag," a term derived doubtless from the unique appearance of the stars and stripes of the national flag. The meaning intended to be conveyed by the imprints was that Romanism was different from Protestantism. It would seem that the Romanists had been aroused, by the zeal of Protestant missionaries in distributing books, to an unwonted exhibition of zeal in the distribution of Roman Catholic books. But, in order to *protest* against Protestantism, and not knowing any better name to give it than the name denoting the nationality of the greatest number of Protestant missionaries at Fuh-chau, they caused some or all of the books given away on the occasion referred to to be stamped in a prominent place, and in a colour which would attract attention, with a sentence meaning *that the religion of Heaven's Lord was not the same as the American religion!*

There are many points of similarity between Roman Catholicism and Chinese Buddhism. The common people here do not discover many points of dissimilarity between the lives of the converts to Romanism and the native adherents of Buddhism. The prominent points of similarity are the vows of celibacy, monastic seclusion, monastic habit, holy water, counting beads, fasting, forbidden meats, masses for the dead, worship of relics, canonization of saints, use of incense and candles, bell and book, purgatory—from which prayers and ceremonies deliver—use of a dead language, and pretension to miracles.

Huc, the Lazarist, seems pleased with this striking similarity, and says, *Buddhism has an admixture of truth with holy Church.*

Premare, another distinguished Romanist, says, *the devil has imitated Mother Church to scandalize her.*

Protestants ask, Has not Romanism borrowed from paganism?

## CHAPTER I.

### AGRICULTURAL AND DOMESTIC MATTERS,

THE Chinese at Fuhchau are shorter than the generality of foreigners, mild in character, and timid in appearance. They are not as turbulent, bloodthirsty, and daring as are the Chinese of some of the more southern sections of the empire. They indulge oftentimes in angry scolding and violent quarrelling in the streets, but seldom come to earnest blows. They are proud and self-relying, and look with disdain, as do other Chinese, on foreigners. They are in the habit of applying diminutive and derogatory expressions to them: none so bad, however, as "*fanqui*"—"foreign devil"—formerly used so constantly at Canton. The most common epithet applied at Fuhchau to foreigners is "*Huang kiang*"—"foreign children." They, almost without exception, have black hair and eyes; and, noticing the fact that most foreigners have hair and eyes not of the same colour, frequently express this difference by calling them red-haired and blue-eyed, though their hair may be white and eyes grey. Foreigners all belong to the kingdom of red-haired people, while the Chinese style themselves men of the "black-haired race."

The houses of the Chinese are usually one story high, and built of wood. Few substantial brick dwelling-houses are seen. The covering is earthen tiles burned in kilns. The flooring of most houses among the poorer classes is made of a cement composed of clay, sand, and lime, and is hard and smooth when properly prepared, or it is simply the earth pounded down. The wooden floors, even in the better kind of houses, are very poor, uneven, and unplanned. No carpets are used, and seldom is matting spread upon the flooring. Oftentimes there is no ceiling overhead, the room extending to the roof. A large number of families live in boats, about twenty or twenty-five feet long, and

about six or eight feet wide. Here children are born, brought up, marry, and die.

Dwelling-houses usually have wooden windows, no glass being used even in wealthy families. Sometimes windows having a kind of semi-transparent shell ingeniously arranged in rows are found. When light is needed, the wooden windows are opened either partially or wholly. They are also opened for purposes of ventilation in the summer season.

The houses have no fireplaces, furnaces, or stoves. The doors and windows are poorly adapted to cold weather, not being fitted tightly. The Chinese at Fuhchau simply put on more garments than usual in the winter, the number being graduated by the intensity of the cold. In the absence of artificial means for heating their rooms, the people frequently carry around with them a portable furnace, containing embers of coals, with which they warm themselves from time to time.

At Fuhchau ice is very rarely seen, even as thin as a knife-blade. Frosty mornings seldom occur. Snow-storms are exceedingly uncommon. In February 1864, snow fell two or three inches deep, and remained on the surrounding hills for several days,—an event which had not taken place before, it was said, for thirty-eight years. Hail-storms are not so uncommon as snow-storms. The heat in the shade, in the hottest months of summer, seldom exceeds 96° Fahrenheit. August and September are oftentimes felt to be the most oppressive months, on account of the long-continued heat previously experienced. Rain falls in all seasons of the year, though more falls in the spring than the fall. Usually in April or May there is a freshet, covering the rice-fields in the vicinity, and flooding the ground on which many houses are built. When it comes late in the season, it is apt to damage or destroy the rice crop, causing much suffering among the poor.

The soil of the valley of the Min is very fertile, and is kept in a state of excellent tillage. Night-soil is hoarded in the city and suburbs by the Chinese with the greatest care. It is sold to persons who transport it into the surrounding country for use as manure. On some low lands two crops of rice and one of wheat are annually produced. From many gardens at least six or eight crops of vegetables are grown year after year. Two crops of the Irish or foreign potato, on the same land, can be cultivated, one coming to maturity in December, and the other in April.

Rice, of which there are several varieties, wheat, and sweet

potatoes, are the most common crops. Barley, tobacco, and beans are produced in considerable quantities. A kind of sugar-cane, propagated by slips, and making inferior brown sugar, is also grown extensively.\*

Fruits are plenty during all the year, but they are picked before ripe, very frequently when quite green, so that, as a general remark, they are not well flavoured. At the close of the season for each species, ripe fruits are found in market. They are often brought on men's shoulders a great distance in baskets, and if picked only when ripe they would spoil, or be very badly damaged, before they could reach the market. There are no railroads by which ripe fruit and other produce can be transported without injury and with speed; nor are steamers available for transporting fruit, &c. except between a very few places along the sea-coast. Junks and sailing vessels are usually too slow and uncertain a mode of conveyance for fruit, unless picked before fully ripe. Peaches, plums, pears, and several varieties of the orange, abound in their season. One kind of orange, which is called the Mandarin orange, has a loose jacket or skin, and the inside is divided into ten or twelve lobes. There are no lemons, cherries, or currants raised at Fuhchau, and no berries of any kind, as strawberry, gooseberry, whortleberry, blackberry, raspberry, &c. The pine-apple, plantain, cocoa-nut, mango, and a fine variety of pumelo, are brought from Formosa or Amoy. Native pumelos, shaddocks, pomegranates, the arbutus, the guava, persimmon, grapes of an inferior quality, the pipi, lichi, the lungan, or the dragon's eyes, are abundant, but no good apples. Large quantities of oranges, ginger, and various

\* The so-called Chinese sugar-cane, or sorghum, is grown very extensively in Northern China, and is known among foreigners as a kind of millet—the *Barbadoes Millet*. The Chinese name for it is *Kauliang*. It is propagated—like broom-corn, which it resembles in some respects—by its seeds, which grow on the top of its stalks. The Chinese do not press the juice from its stalks for the purpose of manufacturing molasses or sugar, and they manifest surprise when informed that such a use is made of it in the United States. They make a coarse kind of bread from the flour of the seeds of the kauliang, eaten principally by the poorer classes. The best kind of Chinese whisky, oftentimes called Chinese wine, is distilled from the seeds. The stalks are used for fuel, for lathing in the partitions of houses, for slight and temporary fences, &c. Numerous and immense fuel-yards, consisting entirely of the dried stalks of the kauliang, are formed at Tientsin and many other cities in the north of China. During a few years past many inquiries have been made in regard to the manner in which the Chinese manufacture sugar and molasses out of the sorghum, but such information is vainly sought of them, for they never manufacture such articles from its stalks.

kinds of fruit and vegetables are preserved in sugar, and exported to other parts of China. Bamboo-shoots for food are also cured and sent away. Water-melons, squashes, onions and garlies, turnips, carrots, cabbages, lettuce, cucumbers, and a variety of vegetables not cultivated in the United States or in Great Britain, are produced in large quantities, and sold at reasonable prices; but no musk-melon, nor beets, nor tomatoes of a large species. A very small kind of tomato, about the size of a small cherry, called "snake's eggs," not used as food by the Chinese, is found growing wild. Ground-nuts, or pea-nuts, are extensively cultivated. The art of grafting is considerably practised, but fruit is not cultivated as carefully as in the West.

The Chinese at Fuhchau live principally on rice, fish, and vegetables. They never use bread at their meals. Wheat-flour is used for making various kinds of luncheon cakes. The most common meats are pork, the flesh of the mountain goat, and the flesh of the domesticated buffalo or water-ox, and the cow; ducks, geese, chickens, and fish from salt and from fresh water. There is never any veal or mutton in market. They never salt down beef or pork. Fuhchau bacon and hams are celebrated in Eastern and Southern Asia. It is considered a hardship, and a mark of excessive poverty, to eat potatoes except as luncheon. Immense quantities of the sweet potato are grated into coarse slips and dried in the sun for use as food among the poor in case rice cannot be procured. This dried potato is called potato-rice. Oysters abound in the winter, and are very cheap, the usual price of clear oysters being between five and six cents per pound. Shrimps, crabs, and clams are plentiful. Little wild game can be obtained at any season of the year. In the winter, pheasants, in small numbers, are brought from the country to sell, having been shot or entrapped upon the hills.

The Chinese at their meals usually have several small dishes of vegetables, fish, &c. prepared, besides a large quantity of boiled or steamed rice put in a vessel by itself. Each person helps himself to the rice, putting some, by means of a ladle or large spoon, into a bowl. The bowl, held in the left hand, is brought near the chin, whence, by the use of a pair of chopsticks, taken between the thumb and fore and middle fingers, the rice is shovelled or pushed into the mouth from time to time. Whenever any vegetable or fish, &c. is desired, a morsel is taken, by a dexterous use of the chopsticks, from the common dish which contains the article, and conveyed to the mouth. The chopsticks are not used separately, one in each hand. An

earthen spoon is sometimes used to dip out the gravy or liquor from the dish of vegetables or fish, but knives and forks are never used at mealtime.

Husband and wife and adult children oftentimes eat at the same table and at the same time, if there are no strangers or guests present; in such a case, females do not appear at the table with males. On festive occasions, when friends are invited to dinner, the men eat by themselves, and the women by themselves. Ladies and gentlemen, if unacquainted, are not formally introduced to each other when invited to a feast at the same house, nor do they converse or promenade together. The ladies keep by themselves in the inner apartments, while the gentlemen remain in the reception-room, or public hall, or library. Persons of different sex, even those who are acquainted or related, are not allowed to mingle together on public or festive occasions. Husband and wife never walk side by side or arm in arm in the streets. Sometimes a small-footed woman is seen walking in public leaning on the shoulder of her son. Dancing is unknown.

The common beverage of the Chinese is a weak decoction of black tea—according to common fame they never use green tea. At Fuhchau, the use of cold water as a drink is regarded by the natives as decidedly unhealthy, and most would prefer to thirst for a long time rather than drink it, though they might venture to rinse their mouth or wet their lips with water. A drink of hot or warm water would be greatly preferred to a drink of cold water. The poorest of the poor must have their tea, regarding it not so much a luxury as a necessity. They never use milk or sugar, but always take it clear, and as hot as they can drink it. They prepare it, not by steeping, but by pouring boiling water, or water which has boiled, upon the tea, letting it stand a few minutes, usually covered over. It is considered essential, on receiving a call from a friend or stranger, to offer him some hot tea as soon after he enters as possible, and usually he is also invited to smoke a whiff of tobacco. Unless the tea should be forthcoming, the host would be regarded as destitute of good manners, and unaccustomed to the usages of polite society.

The tea-shrub resembles, in some respects, the low species of whortleberry, being allowed to grow usually only about a foot and a half high. Some compare the tea-shrub to the currant-bush; but the currant grows too high and is too bushy to justify the comparison, according to our observation. The tea-shrub would grow much higher than what we saw, if allowed to do so.



It was kept low by picking the higher leaves and breaking off the highest branches. A high shrub would be in danger of damage from the heavy storms of wind, which are quite common amid the hills, and, besides, the leaves would not be as valuable as the leaves of a small shrub.

The tea-seeds should be planted in the tenth Chinese month (corresponding to November), and the plants are then ready for transplanting by the following autumn. They are transplanted from three to five together, in rows from three to five feet apart each way, in much the same manner as Indian corn is planted in America. In about four years the plants are large enough to spare some of their leaves without serious detriment. The plantations are not manured, but are kept free from weeds. The plant blossoms about the tenth month, producing a white flower, in appearance and size much like the flower of the orange. The seeds form in a pod, each pod containing three tea-seeds about as large as a small bean.

We were informed that only two kinds of tea, Congou and Oolong, were usually made from these tea plantations, differing from each other only in consequence of being manufactured in different ways.\*

The leaves of a medium size are carefully plucked, principally by women and children. The largest leaves are usually left on the shrub, in order to catch the dew. If all were picked at once, there would be danger of killing or of greatly injuring the shrub. A thrifty clump will annually furnish from three to five ounces of leaves, and a smart picker can gather in a day eight or ten pounds of green leaves. There are three seasons for picking the leaves, viz. in the third, fifth, and eighth Chinese months, when each shrub is picked over, at intervals of ten or

\* "There are few sights," says Mr. Fortune, "more pleasing than a Chinese family in the interior engaged in gathering the tea-leaves, or indeed in any of their other agricultural pursuits. There is the old man, patriarch-like, directing his descendants—many of whom are in their youth and prime, while others are in their childhood—in the labours of the field. He stands in the midst of them, bowed down with age. But to the honour of the Chinese, as a nation, he is always looked up to by all with pride and affection, and his old age and grey hairs are honoured, revered, and loved. When, after the labours of the day are over, they return to their humble and happy homes, their fare consists chiefly of rice, fish, and vegetables, which they enjoy with great zest, and are happy and contented. I really believe that there is no country in the world where the agricultural population are better off than they are in the North of China. Labour with them is a pleasure, for its fruits are eaten by themselves, and the rod of the oppressor is unfelt and unknown."—*Wanderings in China*, p. 202.

fifteen days, two or three times or more, according to its thriftiness, and the demand in market for the dried leaf. If there is no prospect of selling the tea at a profit, the leaf is not picked. A pound of green leaves makes only about three or four ounces of tea. The first picking is the best, and commands the highest price.

The following, we were informed, is the method of preparing Congou :—

1. The leaves are exposed in the sun or in an airy place. The object of this is not to dry them, but only to *wilt* them slowly and thoroughly.

2. A quantity of the leaves thus wilted are put into a shallow vessel, usually made of the splints of the bamboo, and trodden down together for a considerable time, until all the fibres and stems of the leaves are broken. The object is simply to break the stiff parts or fibres. Men, barefooted, are employed to do this work, because the Chinese do not appear to have found out a more convenient, expeditious, and effective method of attaining the object in view.

3. These leaves are then rolled in a particular manner by the hands of the operator. The object is solely to cause them to take a round or spiral form. If not rolled in this way, they would remain flat, a shape not adapted to the foreign market. While lying on the vessel, the hands, spread out, are passed around for some time in a circular manner, parallel to the bottom of the vessel, lightly touching the leaves.

4. They are now placed in a heap to heat for half an hour or longer, until they become of a reddish appearance.

5. The leaves are then spread out in the sun, or in a light and airy place, and left to dry. They must be thoroughly dried, else they would mould, and become unfit for the foreign market.

6. The leaf is next sold to the agents of foreigners or to native dealers, who take it away and expend a great deal of labour upon it before it is shipped to foreign countries. It is sifted in coarse sieves, and picked over several times, in order to separate the different qualities, to remove the stems, the large or flat leaves, &c. The large leaves are put by themselves, and the small by themselves. It is dried several times over slow fires in iron pans, in order to prevent its spoiling through moisture, according to circumstances, as the weather, length of time on hand, &c. seem to require.

The process of preparing Oolong tea differs in some particulars from the method of preparing Congou.

The fresh leaves are dried for a short time only, not until they are wilted, but only until all the dew, or water, or external dampness, is gone.

Instead of being dried in the sun, they are dried in an iron vessel over a small, steady fire. They are kept in motion by the hand to prevent any scorching, or crisping, or burning. They are not perfectly, but only about half dried.

They are trodden by barefooted men, rolled with the hand, and dried in the sun or air, and afterwards sifted, sorted, and fired in iron pans, as the leaf for making Congou was served.



PLOUGHING WITH THE DOMESTICATED BUFFALO.

In the suburbs of Fuhchau there are many establishments where large numbers of young men, women, and children are industriously employed during the tea season in sifting and sorting the leaves. Women and children earn from three to six cents per day, according to their skill and celerity, boarding themselves; while the young men receive from five to eight cents, besides their board, per day.

These facts, and others which might be added, show that tea can never be cultivated in Western or European countries to advantage. The high rate of wages in the United States, even if it would grow in the southern part of the country, would

forbid the extensive and profitable cultivation of the tea-shrub. The same amount of capital, industry, and labour, employed in any of the common trades and occupations in that land, would be far more lucrative. Tea could not be offered, if raised in America, at less than four or five times the cost per pound at which it can be offered obtained from China.

The fields are cultivated by means of the plough and the harrow, drawn by the water-ox or domesticated buffalo, and by the hoe and light pickaxe. The use of the spade and the wheelbarrow is unknown. Women of the large or natural-



CARRYING BUNDLES OF GRAIN.

footed class and men work at farming together. Such women also carry burdens in the same manner as men. Only one beast, guided by a rope tied to a ring in its nose, is used in ploughing. The common plough is simple and light, turning a narrow and shallow furrow. Rice, wheat, &c. are always reaped by the sickle or bill-hook. There are no cradles or machines for cutting grain, nor are there any machines used for threshing grain.

When it is necessary to transport the bundles from one part of the field to another for any purpose, they are carried in the

usual manner of carrying other articles, by a pole laid across the shoulder, never on carts or wagons. Rice and wheat are usually threshed by beating on a frame of slats; sometimes by flails on the hard ground. A man takes a small quantity of the unthreshed grain in both hands, and strikes it forcibly upon the slats until the grain is beaten out, when the straw is thrown



THRESHING GRAIN.

aside, and another quantity is taken and beaten in the same way. The grain is winnowed by throwing it up into the wind, or by a rudely-constructed fanning-mill, worked by a crank, in general appearance very much like Western fanning-mills, *minus* sieves. The modern fanning-mills used in the United States, undoubtedly, are only improved Chinese fanning-mills.

The hull is removed from rice by a kind of mill, turned by hand, consisting of two parts. The upper part, which is not very heavy, is made to move slowly around upon the lower by a man pushing and pulling upon the handle. One end of the handle is suspended by a cord attached to something in the top of the room. By simply pulling and pushing this handle in a certain way, the upper part revolves. The rice, unhulled, is put upon the upper part, and passes through a hole down to the surfaces, which touch and rub against each other. The rice comes out from the side and falls into a basket. What is not perfectly hulled by this process is then pounded in a large stone mortar. This operation always removes the last of the hulls from the rice.

The mills for grinding wheat are very rude and poor. Some

of them are turned by water, especially in hilly sections of the country, where there are small rapid streams. In cities and villages the motive power usually is a blindfolded buffalo, which is fastened to a pole connecting with the upper millstone. The animal, by walking around in a circle, the centre of which is the mill, causes the upper stone to revolve. The grain requires to be passed through the mill several times before the flour is fine enough for baking purposes. It is then sifted by hand, and is ready for use. Oftentimes the flour is very gritty, owing



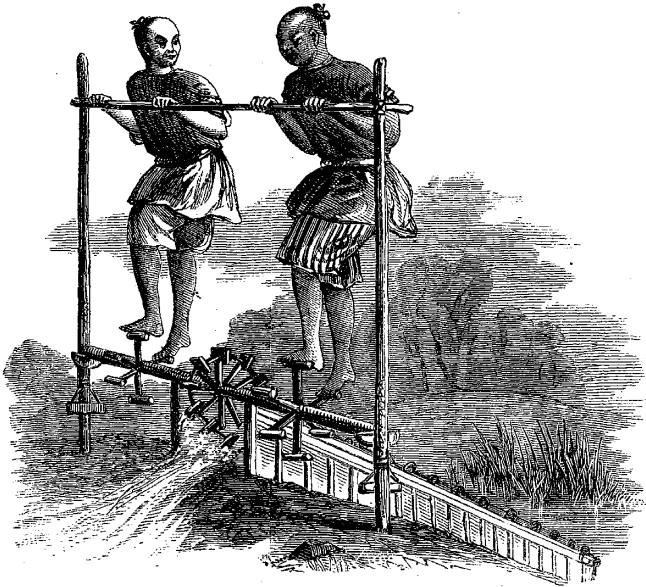
HULLING RICE.

to a poor quality of stones, or to the bad manner in which they are repaired or fitted to each other.

There are no fences, or walls, or hedges dividing the fields. Boundaries between rice-fields are usually marked by a small raised pathway. Cattle, when let out to graze on the hills, are always kept from wandering far, and from destroying the crops in the vicinity, by boys or girls watching and tending them. There are no meadows where grass is cut for making hay; the scythe is unknown. The grass is wild. There is no

clover, or any of the various species of herds' grass cultivated. Cattle, in the winter, are kept principally on wheat and rice straw. Horses are not kept by farmers for use in the fields, or for riding or driving, the domesticated buffalo and a smaller kind of cattle being used exclusively for tilling the ground. Only officials of Government employ horses.

Irrigation is generally, in this vicinity, performed by means of an endless chain-pump. One end of the box in which the chain (or rather rope) pass is placed at an angle



IRRIGATION BY MEANS OF AN ENDLESS CHAIN-PUMP.

of forty-five degrees, more or less, with the river, canal, or pond whence water is to be brought upon the neighbouring fields. This box is open on the top and both ends, and made very strong and light, one man carrying the whole apparatus with ease on his shoulders. The chain, with its buckets, passes over a horizontal shaft, which is supported by two perpendicular posts. One or more persons, steadying themselves by leaning upon a horizontal pole four or five feet higher than the shaft,

and by walking or stepping briskly on short radiating arms, cause it to revolve on its axis, bringing up the water, which pours out of the upper end of the box. The faster the men walk or step, the greater the quantity of water pumped up. The water, in little streams, is made to run wherever desired. The low rice-fields are usually kept flooded with water one or two months before and after the rice-plants are transplanted.

Between the Min and the city, on each side of the main street, are numerous artificial ponds, used as reservoirs for raising fresh fish. The eggs or spawn are obtained from Ki-angsi, the province joining Fuhkien on the west. The fish, when young, are fed on a very singular vegetable which grows on the surface of the water, and multiplies during the night-time with almost incredible rapidity. The large fish consume immense quantities of a certain long coarse grass, which grows wild in wet places or by the margin of the ponds. This is thrown into the ponds, where the fish eat it at their pleasure. The water is drawn or pumped off generally once a year, and the fish, when the water becomes low, are caught by nets. At the last, when nets cannot be used, men, women, and children wade in the mud and mire, and pick out the remainder of the fish, large and small. These fish-ponds are usually very profitable. In some years the annual freshet is so high as to overflow the ponds, when the fish escape, unless they are kept in by a kind of wicker-work made of bamboo splints, or by nets surrounding the ponds. Oftentimes large quantities of the rich mud found in the ponds when the water is drawn off are taken and spread on the neighbouring fields as manure. The removal of the mud serves to make the ponds capable of holding more water and raising more fish.

In the suburbs on the south bank of the Min, duck eggs are hatched by artificial heat, early in the spring, in immense quantities. Ducklings only a few days old are hawked about the streets for sale. Large numbers are taken to the country, where they are tended in droves by boys and girls. Oftentimes a boat, with several hundred half-grown ducks, is propelled from spot to spot along the banks of the river, or the canals which intersect the valley in all directions. When the person in charge wishes to feed his ducks, he lets them out of the boat by means of a plank extending from its edge to the shore. The ducks are trained to walk the plank to and from the shore at the will of their keeper. The ducks thrive upon the small, living, nameless creatures which abound on the shores of creeks and canals, and



which burrow in the mud, coming out at low water in immense numbers.\*

At full tide, the bridges across the Min at Fuhchau may often be seen crowded with men viewing the feats of the tame fishing cormorants. These birds look at a distance about the size of a goose, and are of a dark, dirty colour. The fisherman who has charge of them stands upon a raft about two and a half feet wide, and fifteen or twenty feet long, made out of five large bamboos of similar size and shape, firmly fastened together. It is very light, and is propelled by a paddle. A basket is placed on it to contain the fish when caught. Each raft has three or four

\* Chinese stolidity and stupidity contrast very curiously with Chinese ingenuity; innumerable notes from various travellers might be given illustrating the last, as Mr. Doolittle's work illustrates the first in a remarkable manner. Mr. Fortune gives a very entertaining account of a visit to an old farmer, famous for hatching ducks; and Dr. Lockhart, describing the singular process, says, "In the vicinity of most of the cities are large establishments for the hatching of ducks. These houses comprise a suite of long, low rooms, with several offices attached. The country people, in the spring and summer months, bring large quantities of eggs, which are purchased at a very cheap rate. These are put in flat baskets in a sort of fireplace made of brick and plaster, opened at the top but closed below, much like the recess of a boiler. Below the open space is a very small charcoal fire to warm the mass of brick. When the place is warm enough the basket of eggs is lodged within, and covered over with a thick plaited straw pad, to retain the heat, and after a day or two the basket is removed to another similar recess, which is slightly warmer. The eggs are turned over once each day, and carefully excluded from air, cold, or wind. After the required number of days, close upon the time of production, they are taken out of the baskets and laid side by side on a large table. This table is about thirty feet long by about fifteen wide, and covered with cotton wadding. When the eggs, to the number of 1,000 or more, are arranged, they are covered with a thin cloth, and over this one or more thick cotton quilts are placed. The removal of these, as soon as the ducklings are found ready to break their shells, reveals an extraordinary scene. In all directions the little creatures are working themselves free, causing a curious crackling from the breaking of the shells. An attendant watches the table day and night to remove them as they emerge, all folded up and apparently very weak, but speedily scrambling over the other eggs. They are removed to a basket in a warmer room, and fed by and by with flour and water. In a day or two their down has grown sufficiently to cover them, when they are sold to persons who come from the neighbourhood periodically to buy them. The price for a young duck is thirty cash, or about a penny; the drakes sell for a little less, not being considered so useful as the other sex. These establishments, which require great care, are well conducted, and are profitable to the proprietors, though these occasionally suffer great loss from sudden changes of weather; a cold northerly wind kills the ducklings in great numbers. The process is carried on only during the spring and summer, and the house is used only as a lodging-house for the rest of the year."

—DR. LOCKHART, *Medical Missionary in China*, pp. 99, 100.

cormorants connected with it. When not fishing, they crouch down stupidly on the raft.

The fisherman, when he wishes to make a cormorant fish, pushes or throws it off the raft into the water. If it is not



FISHING WITH CORMORANTS.

disposed at once to dive and seek for fish, he beats the water with his paddle, or sometimes strikes the bird, so that it is glad to dive and get out of his reach. When it has caught a fish it

risers to the surface, holding it in its mouth, and apparently striving to swallow it. A string tied loosely around its neck, or a metallic ring, effectually prevents swallowing, except, perhaps, in the case of very small fish. It usually swims directly for the raft; the fisherman, on seeing the prize, paddles towards it with all speed, lest it should escape from the bird. Sometimes the fish is a large one, and there is evidently a struggle between it and the cormorant. The fisherman, when near enough, dexterously passes a net-like bag, fastened to the end of a pole, over the two, and draws them both on the raft. He then forces the fish from the grasp of the bird, and, as if to reward the latter for its success, gives it a mouthful of food, which it is enabled to swallow on his raising the ring from the lower part of its neck. The bird, if apparently tired out, is allowed to rest a while on the raft, and then it is pushed off again into the water, and made to dive and hunt for fish as before.

Sometimes the cormorant, from imperfect training, swims away from the raft with the fish it has caught. In such a case, the fisherman pursues and speedily overtakes the truant. Sometimes, it is reported, two or three cormorants assist in securing a large and powerful fish. Oftentimes two quarrel together for the fish one has taken, or one pursues the other for the fish in its mouth. At such times the interest of the spectators on the bridge increases to noisy shouting. The bird is provided with a sort of pouch or large throat, in which the small fish are entirely concealed, while the head or the tail of the larger fish protrudes from its mouth.

It is only at or near full tide that these birds are successful in catching fish under and near the bridges. Then the water is deep and comparatively still, and the fish seem to abound in the vicinity more than at low tide. At such times there are frequently several rafts with cormorants fishing near the bridges. The skill of the fisherman in propelling his craft, and the success of the bird in catching the fish, are attested by the delighted curiosity and animated interest of the spectators.

The fuel of the Chinese at Fuhchau is principally a kind of stunted fir or pine. It is brought down the Min in boats, sawed into sticks about twenty inches long, and done up in small bundles. Charcoal made out of hard wood is also brought down the river in large quantities. An inferior kind of stone coal is also procured here. The timber used in building houses and junks, a light and soft wood, somewhat resembles fir or pine. Several kinds of hard wood are used in cabinet work.

Among them is the camphor, but no maple, walnut, beech, or oak.

There are several kinds of vegetable oils in common use, but no mineral oil or gas. A good quality for burning is made out of pea-nuts. Another kind, simply called "vegetable oil," is manufactured from the seeds of a vegetable having yellow flowers, much resembling, when in blossom and at a short distance, the common mustard. Another oil, called tea-oil, the best kind for burning in lamps, is made from the seeds or kernels which grow on a species of tree. These three kinds of oil are much used in cooking by the people, taking the place of butter or lard. Vegetable tallow is made from the seeds or kernels which grow in clusters on another kind of tree, called the tallow-tree. The seeds are gathered in the fall. This tallow is found in market in large cakes weighing fifty or sixty pounds, and looks much like animal tallow; it is hardened by white wax. This wax is a very hard substance, brought from the western or north-western provinces. In cold weather, some of the vegetable tallow and some of the vegetable oils are mixed together in order to make candles. It is believed that the use of candles manufactured from the fat of the water-ox or buffalo would be offensive to the object worshipped, because the buffalo is regarded as a meritorious animal. It is said, also, that the odour arising from the burning of candles made of animal fat would be repugnant to the gods. The milk of the buffalo is not used for making butter or cheese, nor as an article of food. This animal is raised solely for its invaluable services in ploughing and harrowing the land. The butter made from its milk is white, and less palatable and rich than our fresh golden butter.

Fuhchau does not contain any great and elaborate works of art. It has but few public buildings, and these are mostly temples. The prefectural Temple to Confucius, not far from the south gate, in the city; the Emperor's Temple, near the west gate; the Municipal Temple, not far from the centre of the city, and near the Treasurer's Office; the Tauist temple to the "Pearly Emperor, Supreme Ruler," on the Hill of the Nine Genii, near the White Pagoda; a new temple built by traders from the western part of the province, situated a short distance north of Great Temple Hill; the Temple to the Goddess of Sailors, built by native merchants from Ningpo, in the suburbs on the south bank of the river; and the celebrated Buddhist Monastery on Drum Mountain, are among those which repay a visit. In some of these are fine specimens of Chinese carving

in stone, especially in the Temple to the Sailors' Goddess. Curiosity Street, a little to the west of the viceroy's yamun, is often visited by foreigners, where are a large number of shops which have for sale costly curiosities. Among these are curious and fantastic objects cut out of roots of trees, and articles in bronze. A small quantity of lacquered-ware, of exquisite workmanship, and held at extremely high prices, is made at this place. Of late years, various curiosities or objects made out of a kind of soft stone, principally of a reddish colour, commonly called soap-stone, are manufactured and sold to foreigners. Among these may be mentioned sets of dinner and fruit plates, miniature pagodas from one to several feet high, miniature honorary portals to the memory of virtuous widows, about two feet high, miniature graves of the horse-shoe or Omega pattern, and a large variety of vases. Some thirty or forty kinds of charcoal birds, of delicate workmanship, shaped and painted so as to represent living birds, have a ready sale among foreign visitors. Great skill is exhibited in making these birds out of charcoal: many of them look as natural as life. Outside of one of the gates on the north-east side of the city are a number of hot springs. Many Chinese resort thither to bathe for scrofulous affections. Private bathing-rooms near by are to be had for a few cash. In one of the springs, which is walled up with stone, are frequently seen a dozen men crowded together, the water coming to their arm-pits. On Black Rock Hill, in the city, and on Great Temple Hill, in the southern suburbs, are altars to Heaven and Earth, where high mandarins are required to burn incense in honour of Heaven and Earth twice per annum, and where crowds assemble on the ninth day of the ninth month to fly kites. On the altar on the Great Temple Hill is a stone, in appearance very much like common granite, said to have fallen down from the skies. It has several holes drilled on its upper surface, which are used to hold incense. If it is a meteoric stone, which is doubtful, its original shape has been changed more or less, for it is now nearly round, and has evidently been under the tools of the stonecutter.

There are no asylums for the lunatic, the deaf and dumb, or for the blind, &c. at Fuhchau; but, according to the wishes of the emperor, who is regarded as the father and mother of his subjects, the very destitute blind, poor and aged widows, and the crippled and the maimed who are without means of support, are entitled to a monthly stipend from the provincial treasury. Such is said to be the theory. In fact, however, of late years,

owing to the emptiness of the treasury, and the squeezing customs which prevail in connexion with the payment of money from the treasury, very little money actually reaches those whom the emperor would relieve and befriend. Much trouble and delay are experienced by those who desire to have their names recorded on the list of imperial beneficiaries. The clerks and the underlings of the yamun where they should apply have the reputation of treating applicants for this benefaction with such insult and cruelty that few now-a-days apply for the purpose of having their names recorded there. In the summer of 1861, it was reported that over three hundred blind, crippled, and aged persons, in connexion with a kind of poor-house located in the northern part of the city, received every one or two months five hundred cash each from Government, and a smaller number received a less amount.

Very little machinery is used in the manufacture of articles. There are no saw-mills, nor printing-presses, nor factories where cloth is made. There are a few foundries where ploughshares and the common vessels for cooking are cast. Almost everything is done by manual labour. Copper or iron wire is drawn by hand; needles are made by hand out of wire; logs are sawn into boards by cross-cut saws propelled back and forth in a horizontal direction by men; the dust out of which incense is prepared, used in immense quantities annually, is filed or rasped off from blocks of fragrant wood by hand. Paper, made out of the pulp of tender young bamboos, is manufactured by manual labour. Excepting some coarse kinds, the fine bamboo paper found in market here is prepared in the country one and two hundred miles to the westward of Fuhchau. Iron nails, and brass or copper utensils, axes, chisels, &c. are beaten out by hand. Notwithstanding the uncouth and unpolished appearance their tools present, many of them are of excellent quality.

The wages of the common people are low. Carpenters and masons obtain from twenty to thirty cents per day, boarding themselves. Hired men and women, who do coarse work in the fields or in houses as servants, generally receive from four to six dollars per month, and they board themselves. If their employers board them, they get from one to three dollars per month. Clerks and accountants receive from ten to thirty dollars per annum, with their board. School-teachers often obtain only from thirty to sixty dollars, besides small presents from their pupils, per annum. Literary men who are poor, and who fail of acquiring Government employment, are frequently glad to teach school

at almost a nominal price. Food, clothing, and rents are cheap, and yet the poor of all classes are enabled to support themselves only by great industry and frugality.

Women who compress their feet, if poor, engage in various indoor employments to provide a living. Many of them are employed by needle manufacturers to drill, file, polish, and sharpen needles. Others take in needlework from clothing stores. Some are skilful in silk embroidery. A large number spend almost all their lives in pasting tinfoil upon bamboo paper for superstitious uses as mock money. The wages females receive for work done at their homes vary largely, owing to different degrees of skill and speed.

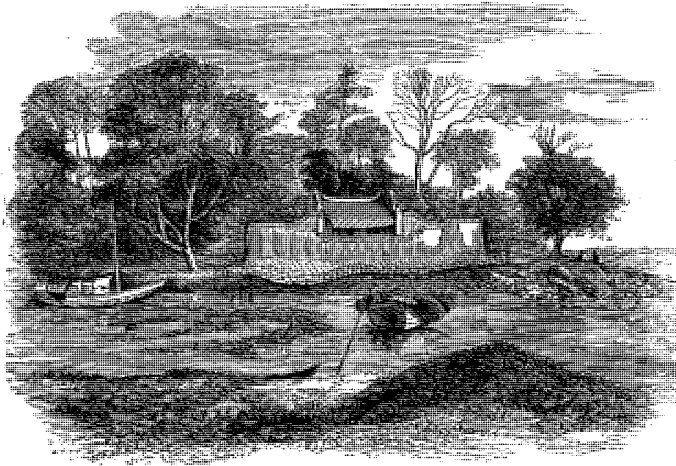
Handbills, books, &c. are stereotyped on wood, and then printed by hand. An exact fac-simile of the sheet or the page desired is first made on very thin bamboo paper by the use of the hair pencil and black ink. This is then pasted, with the written side down, on a smooth block of hard wood. The paper, or most of the paper, is now carefully rubbed off, having been moistened, leaving the characters and punctuation in black ink traced on the block. This is a process requiring considerable skill, lest the characters should be partially or wholly erased. The space taken up by the white portions of the block is cut out, an eighth of an inch deep, by small sharp knives, leaving the parts of the block occupied by black lines or dots. The printing from this block is performed by first slightly and evenly wetting the characters with Chinese printing-ink, by means of a damp brush; and then a sheet of paper, placed on the block, is pressed down on all its surface lightly and quickly by a dry brush passed to and fro several times. The sheet is then removed, and forms the handbill or a page of the book. Good printing requires experience, and care, and skill, or the block will be unevenly inked, in which case some of the characters on the page will be darker or blacker than others. If too much force is used, the paper will be torn by the passage of the dry brush over it. Chinese printing-ink is usually made out of common soot and the water in which rice has been boiled. Books never have stiff pasteboard or leather covers, but are stitched. The beginning is at the right-hand side of the book, and the end comes where in an English book is the beginning. The characters are placed in columns, and read from top to bottom, beginning with the right-hand column and proceeding toward the left. The paper is printed only on one side. The name of the book, the number of the section or chapter, and the paging are put in the centre of the sheet, and come on the

outer edge of the leaf, where the sheet is folded. The notes, if any, are placed on the top of the page, and separated from the text by a line. The title-page usually contains the number of the year of the reign of the emperor when the book was published, marking its date.

The Chinese language is not alphabetical, nor does the acquisition of one character afford a reliable clue to the sound, use, or meaning of another. It is principally monosyllabic. Each character represents an idea, or is the name of a thing. The characters are composed of a few different-shaped strokes, and are distinguished by the relative positions of these strokes. These strokes are not used in the composition of a character, as letters are used in the formation of an English word. The form of the characters is arbitrary, and the number of characters very great. A knowledge of three or four thousand is sufficient for the reading of most books. The pronunciation of the characters is difficult to foreigners, from the fact that certain tones of voice, and in many cases certain aspirated or guttural modulations, are necessary to be carefully observed. The tones may be illustrated thus : a character represented in English by the letters *s-i-n-g*, if pronounced in an even, level, and slow tone of voice, would mean *heart* ; another character, represented by the same English letters, with a tonal mark, if pronounced in a sharp, quick, and angry tone of voice, would mean *spirit* or *god*. The aspirated modulations referred to may be illustrated thus : a character represented in English by the letters *t-i-e-n-g*, if pronounced in an even and slow tone of voice, would mean *mad* or *crazy* ; another character, represented in English by the same letters, with a mark indicating that it should be aspirated, when pronounced in the same even and slow tone, but *aspirated*, would mean *heaven*. The printed or written language is intelligible to educated Chinese in all parts of the empire, just as the numerals 1, 2, 3, 4, 5, &c. are understood all over Europe ; while the spoken language has many dialects, often differing widely from each other, so that men living in different prefectures of the same province are oftentimes unable to understand each other unless they have made their dialects a particular study. Besides the number of the dialects, many of the characters have several different meanings, according to the breathing or the tone with which they are pronounced, or the connexion in which they occur in a printed or spoken sentence, just as the word *p-r-e-s-e-n-t* has two different meanings according as it is a noun or verb. Many characters, too, having precisely the same sound, are written differently, and are very different in



signification, just as the words *rite*, *wright*, *right*, and *write* differ in meaning, though pronounced alike. Many of the characters or words, when pronounced according to the book or classical style, are different from the pronunciation given by the people in conversation: *e.g.* the character for voice, according to the classical style, is called *s-i-n-g*, but it becomes *s-i-a-n-g* in the dialect of the people.



COUNTRY SCENE NEAR FUHOCHAU.

## CHAPTER II.

### BETROTHAL AND MARRIAGE.

BETROTHAL in China is a matter with which the parties most deeply concerned have generally little to do. Their parents or guardians employ a go-between, or match-maker between the families. The proverb says, "Without a go-between, a betrothal cannot be effected."

The negotiation is generally commenced by the family to which the boy or the young man belongs. The go-between is furnished with a card stating the ancestral name, and the eight characters which denote the hour, day, month, and year of birth of the candidate for matrimony. This card he takes to the family indicated, and tenders a proposal of marriage in regard to a daughter in behalf of a son of the party employing him. If the parents or guardians of the girl, after instituting inquiries about the family making it, are willing to entertain the proposal, they consult a fortune-teller, who decides, after considering the eight characters which indicate the time of the birth of the parties, whether the betrothal would be fitting and auspicious. If a favourable decision is made, the go-between is furnished with a similar card; the same consultation of a fortune-teller follows. If this fortune-teller pronounces favourably, and the two families agree in regard to the details of the marriage, a formal assent is made to the betrothment. If for the space of three days, while the betrothal is under consideration in each of the families, after the card having the eight characters has been received from the other family, anything reckoned unlucky—such as breaking a bowl or the losing of an article—should occur, the negotiation would be broken off at once, and the card would be returned to

the party which sent it. The card during this time is usually placed under the censor standing in front of the ancestral tablets belonging to the family. When it is deposited there, incense and candles are lighted before these tablets.

The betrothal is not binding on the parties until a kind of pasteboard card has been interchanged between them. This, resembling a book-cover, consists of two pieces of pasteboard. The outside of it is covered with red paper. On this red paper is pasted a likeness of a dragon or a phoenix, according as it is designed for the boy or the girl, the dragon or the phoenix being made out of gilt paper. This cover-like piece of pasteboard shuts down on the other part. They are connected together by a paper pasted on one edge of both, somewhat as the two parts of a book-cover are fastened together. Their inner surfaces are covered over neatly by a piece of red paper.

The family of the bridegroom provides two of these cards, one having a gilt dragon on it and the other a gilt phoenix. On the inside of the former, the ancestral and given name of the boy's father, his own given name, and the characters which denote the precise time of his birth, the name of the go-between, and a few other particulars, are neatly written. There are also provided two long and large threads of red silk and four large needles. Two of these needles are threaded upon one of the silk threads, one needle being at each end of the thread, and then the needles are stuck in a particular manner into the inside of that card on the outside of which is the image of a dragon. The other card left blank, the other two needles and the other red silk thread, together with the card already filled out with particulars relating to the family to which the lad belongs, and its needles and threads attached, are taken by the go-between to the family to which the girl belongs. This card is then filled out with particulars relating to the family of the girl, corresponding to the particulars already recorded in the other. The thread and needles are also similarly stuck into the card having the phoenix on its outside. When this has been done it is sent back to the family of the boy, which carefully keeps it as evidence of his engagement in marriage; the card having the dragon on it, and relating to the boy, being retained and preserved by the family of the girl as proof of her betrothal. The writing on each of these documents is performed in front of the ancestral tablets of the family to which it relates, incense and candles having been lighted and placed in the customary positions before them.