

A Chinese Funeral.

I was disturbed one day during my mid-day meal at Hong Kong by a commotion in a street adjoining the one in which I was residing, caused by a Chinese funeral of more than the usual pretensions. As very little is known among foreigners, even those residing in China, in regard to "celestial" obsequies and their meanings, I took some trouble to gather information regarding the strange pageantry which I that day witnessed.

It is the general custom in China, when a man is about to die, for the eldest son to remove him from the bed to the floor of the principal room of the house, where he is laid with his feet to the door. The inhabitants of the province of Fulekien are in the habit of placing a piece of silver in the mouth of the dying person—with which he may pay his fare into the next world—and carefully stopping up his nose and ears. In certain cases they make a hole in the roof to facilitate the exit of the spirits proceeding from the body, their belief being that each person possesses seven animal senses, which die with him, and three souls, one of which enters Elysium and receives judgment; another abides with the tablet which is prepared to commemorate the deceased, and the third dwells in his tomb.

Whether all these practices are observed in Hong Kong I am unable to say; probably the letting open of the windows and doors is regarded as a preferable proceeding to making a hole in the roof, more especially when the death happens to occur in the lowest room of a three-storied house. Here, however, as elsewhere, the intelligence of the death of the head of a family is communicated as speedily as possible to all his relatives, and the household is dressed in white—the mourning color of China. Priest and women hired to mourn are sent for at the same time, and on their arrival a table is set out with meats, fruits, lighted candles and joss-sticks, for the delectation of the souls of the deceased and the wailing and weeping by the mourning-women is relieved at intervals by the intoned prayers of the priests or the discordant "tom-tomming" of "musicians" who have also been called to assist in the ceremonies. The women weep and lament with an energy and dolefulness which, if genuine, would be highly commendable; but ungenerous "barbarians" of extensive acquaintance with the Chinese assert that this apparently overwhelming grief is, at least in the majority of cases, mere sham. In regard to the nearest relatives of the deceased it would be uncharitable to presume there is not a considerable amount of real grief beneath all this weeping and wailing; but hired mourners, who are usually the most demonstrative on these occasions, can hardly be expected to launch every other day into convulsive lamentations of a genuine nature over the death of individuals they hardly know by name. As it is, the priest usually directs these emotional demonstrations much in the same way as a conductor controls the performance of a band of musicians; now there are a few irregular wails; then a burst of them, relieved in turn by a few nasal notes from the priest, the intervals being filled up by the "tom-toms" and an occasional titter from the latest comers.

One of the strangest features in the obsequies I witnessed was the erection of a structure in front of the house in which the death occurred, to enable the coffin to be brought down to the roadway from the room in which it was lying. The house being a three-storied one, and the body lying in one of the topmost rooms the erection, which furnished sloping footway of planks from the room to the road, and a landing at the top, had necessarily not only to be lofty but substantial. Communication was, of course, had with the room through the window. These structures are, I believe, erected for two reasons—first, because strange families in a house object, on superstitious grounds, to a corpse being taken through their rooms; and secondly, because it is almost impracticable to get a heavy Chinese coffin down the narrow, tortuous stairs of many of the native houses. For a similar reason no body in course of transportation from one part of China to another for the purpose of interment is allowed to pass through any walled town. No corpse, either, is ever allowed to be carried across a landing-place or to pass through a gateway which can in any way be constructed as pertaining to the Emperor. The Chinese are indeed so superstitious in regard to death as seldom to mention that word itself, preferring to take refuge in a circumlocution, for instance, as "having become immortal."

What may be particularized as the public obsequies of the deceased, on the special occasion I refer to, were commenced by a procession issuing from the house on the mission known as "buying the water" wherewith to wash the body of the deceased. First came the

"musicians" (save the word); then a priest, wearing a long robe of a dark-red color and a sort of college cap, and, lastly, the white-clad mourners. On the mainland the procession would probably have repaired to the nearest river, well or even the wet ditch of the city for the water; but these antiquated conveniences being scarce in Hong Kong the sorrowful cortege on this occasion was compelled to wend its steps to the Government hydrant at the end of the street! The leading actor in this ceremony of "buying the water" was, as usual, the eldest son of the deceased, a boy about seven or eight years of age. Notwithstanding his youth, however, his part was performed with an exactness that must have resulted from a considerable amount of previous instruction. Bearing in his hand a wand covered with white indented paper, supported on each side by a female relative, and bending nearly double in token of his intense grief, this young scion of the deceased proceeded slowly and gravely in the direction of the hydrant, the "hand" meanwhile doing their best with the tom-toms and that close imitation of the Scotch bagpipe, the Chinese pipe. Arrived at the hydrant the party knelt around that useful apparatus; the "musicians" redoubled their exertions, and the priest his prayer; more incense was burned, and a tremendous burst of wailing and lamentation went up from the mourners. While these performances were in operation, the youth to whom I have just referred drew, with the requisite prostrations and solemnity, a basin of water from the hydrant, and then scattered a few coins on the ground by way of payment. It is essential in this ceremony that the water should be paid for. The procession thereafter returned to the house, where, doubtless, the body of the deceased was washed by the boy, in compliance with the custom of his country.

After the body of the deceased is washed in this manner it is dressed in the best clothes which belonged to the man in his lifetime, a hat being placed on his head, a fan in his hand and shoes on his feet, the idea being that he will be clothed in these habiliments in Elysium, and consequently that he must appear there as a respectable and superior member of society. At intervals during these and subsequent ceremonies gilt and silvered paper in the shape of coins and sycee bars is burned, in the belief that it will also pass into the invisible world, where it will be recoined, into solid cash; and clothes, sedan-chairs, furniture, buffaloes and horses, made of paper, are transferred on the same principle to the "better land" for the benefit of the dead.

The body was now brought through the window and placed in the coffin on the top of the temporary wooden structure. It is the practice with the richer Chinese to keep the confined bodies of their relatives in their houses for long periods, sometimes for years. This custom was not followed on this occasion, for the funeral took place immediately after the ceremony of "buying the water." Large sums of money are expended on coffins by the "celestials," and a dutiful son will see that his parents are provided with these melancholy receptacles sometimes many years before their death. They are made of heavy boards, four or five inches in thickness, and rounded at the outer joints, and appear to invariably take the form, in this colony, of the polished trunk of a tree. Inside they appear to be lined with a sort of mortar; the joints are all carefully closed with a similar substance; but a small hole is drilled through the coffin over the face of the deceased, so as to leave a channel of escape and entrance for the spirits.

It was a work of some difficulty to bring the coffin down the steep foot-way from the window to the road; but the task was finally accomplished without mishap, amidst the renewed wailings of the mourning-women, the shrieks of the pipe and the belaboring of the tom-toms. Awaiting the arrival of the coffin in the street were some twenty elaborately-carved and lavishly-gilded sedan chairs, constructed especially for use on such occasions. These chairs contained meats, fruits and cakes—real and artificial—in profusion. Among other articles displayed were two excellently cooked sucking-pigs. Two or three altar-pieces, emblazoned with the name and age of the deceased, were also carried in the procession; also banners, the deceased's tablet and photograph, and other articles—the bearers all being dressed more or less in mourning costume. Before the procession started for the burial ground at Mount Davis there was more wailing, more incense burned, more shrieks from the "gusty pipe" and more prayers from the priest. One of the last acts of the mourners was to walk round the coffin, and then the procession moved off, the coffin taking the last place in the cortege.

At Mount Davis the body was consigned to the earth with much lamentation, incense-burning and praying. There was, however, apparently, but little difference between the ceremonies

engaged in at the grave, so far as the priest, the mourners and especially the "musicians" were concerned, and those earlier in the day. The deceased's tablet is carried back in procession to the house, and there set up in a room specially reserved for such purposes, with other tablets of the family. Before these tablets incense is daily burned and prayers offered. The food carried in the procession is, we believe, commonly distributed among the poor; sometimes, however, a portion of it is consumed in the house.

The burial places are sometimes selected by necromancers, and if the family be rich this selection is often made a matter of considerable difficulty and expense. A good view for the entombed spirit is one of the chief requirements for a grave. The side of a hill overlooking water, a copse or a ravine near a hilltop are highly favored spots. About the 5th of April in each year the population of the country may be seen trooping out to their tombs to repair and sweep them and make offerings. A Chinese tomb in the South of China seems invariably, so far as the outline on the ground is concerned, to take the form of the Greek letter Omega; and when raised to any height it usually much resembles a huge arm chair with a round back, the coffin being placed in the seat.

Raiding the Chinese "Joints."

Even certain parties in the city of New York seem disposed to take part in the crusade against the Mongolians, using as a lever to move them from their horrid depravity, the substance of which is concentrated and doubly distilled into that terrible vice of opium indulgence. Fortunately the excitement is confined to Mott street. Now, from our observations of New York society, we question very much if the introduction of the "old boy" into Mott street would lower the standard of social intercourse in that delectable vicinage. But the slogan is, "Anything to drive out the Chinese." This is not, however, an uprising of the people against the Mongolians as much as it is a gushing out of the mob venom that lurks in the gutters of all large cities. If they don't have the almond-eyed celestial brother they will wreak their vengeance upon the class or classes of any foreign community, whose aims or labors may be in conflict with their own. It is a Dennis Kearney belligerency howling, "The Chinese must go." Yes! any, any, anybody, must go, that conflict with the sovereigns of the slums.

A fellow loaded to the muzzle with rum hieoughs anathemas against his imaginary enemy with his little pipe of opium, and, ushering from his fetid dive, excoiates the pigtail citizen emerging from his "joint." It is a sad commentary upon our reformatory system, that we make our most vigorous onslaughts upon apparent vices while the deep-sea soundings in the ocean of metropolitan turpitude presents no disturbance to the reformatory vision. This hub-bub about the Chinese dens with their horrible opium practices is a farce. Opium is bad enough; but, if the aggressive reformers of the empire city desire to exercise their faculties we would respectfully suggest that there are other portions of New York which are infested by a social vermin, the clearing out of which would add more to the sanitary and moral prestige of the metropolis than all the stone throwing and dirt flinging at the harmless celestials.

Improvements.

A German has invented a safe which, in addition to the customary walls and doors of steel, has an attachment that on being touched immediately flares an electric light on the scene, and at the same time uncovers a prepared plate on which the burglar's photograph is taken while an alarm is sounded.

Mr. R. H. Wadlow, a Brooklyn, Ga., man, after three years' hard work and study, has finally invented and patented a new way of making shoes. The entire uppers of these shoes are of one piece, with no seams that touch the foot. They are made with an adjustable instep and fastened with buckles of his own invention.

A Turin jeweler has made a tiny boat formed of a single pearl, which shape it assumes in swell concavity. Its sail is of beaten gold, studded with diamonds, and the binnacle light at the bow is a perfect ruby. An emerald serves as its rudder, and its stand is a slab of ivory. It weighs less than half an ounce. Its price is \$5000.

A reporter who had seen long service on English newspapers died in the person of George H. Kent. He began his career on the London Morning Post in 1826, and he was afterward associated on the Morning Chronicle with Charles Dickens. He enjoyed the further distinction of having reported the first University boat race and the first regatta at Henley. It is said that at almost every yacht race during the last fifty years his face was a familiar one.

Here and There a Gem.

The power of a man's virtue should not be measured by his special efforts, but by his ordinary doing.—Pascal.
Be noble! and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.

"He is faithful that hath promised, He'll surely come again;
He'll keep His trust w' me, at what hour I dream ken;
But He bids me still to watch, and ready eye to be
To gang at any moment to my i n coun- tree."

The secret of Mr. Wm. E. Dodge's power lay in the first hour of every morning. That hour he gave to God with his Bible, and on his knees; and if he came down among business men with his face shining with cheerfulness and loving kindness, it was because he had been up in the mount in communion with his Master.—Cuyler.

"Work, for the night is coming;
Work through the morning hours;
Work while the dew is sparkling;
Work mid springing flowers;
Work when the day grows brighter, work in the glowing sun,
Work, for the night is coming, when man's work is done."

Knowledge is, indeed, that which next to virtue truly and essentially raises one man above another. It finishes one-half of the human soul. It makes being pleasant to us, fills the mind with entertaining views, and administers to it a perpetual series of gratifications. It gives ease to solitude, and gracefulness to retirement.—Addison.

Prayer with and for others must grow out of our own private prayers. In the closet, with the door shut, we learn how to speak to our Father. He prays best in public who prays best alone. A congregation, however large, is a gathering of individual souls. "As in water, face answereth to face, so the heart of man to man."—Marling.

An Unexplored Region.

Hearing the report around town that valuable redwood and yellow-pine forest had been discovered by R. D. Cook, of this place, about eighty miles east of town, we dropped in upon that gentleman and received full confirmation from him of the report. It seems that about three weeks ago he became alarmed at the long dry spell and in company with another gentleman, he started for the headwaters of the Sisquoc in search of food for his stock. He reports the scenery along the route after he left civilization as exceedingly grand, rivaling anything he ever saw in his life, and he volunteered the information that he had twice crossed the plains and had been through Central America. After riding as far as they could they left their horses and footed it over the mountains and through canyons, and near the headwaters of one of the tributaries of the Sisquoc they found themselves upon the brink of a precipice over which the waters of the creek poured with a deafening roar, falling a distance of six or seven hundred feet. He threw a rock over a brink to test the distance, and waited to hear it strike the bottom, but after waiting some time he concluded it had lodged on the way down, and was turning to leave when the rambling intonations told him it had just reached the bottom. The view from this point was grand and awe-inspiring, and if properly opened to the public would rival the Yosemite as an attraction. Fish and game abound, and to illustrate the plentifulness of the former he stated that his companion on several occasions took a common gummy sack and fastened it at a rifle, and would drive enough fish into it while he was making a fire to serve them for a meal. In coming down a canyon they discovered a redwood forest that has never before been known to exist in that locality. He describes its extent to be from two and a half to three miles long and from three-quarters to a mile wide. The trees were from one to six feet in diameter, and to use his own words "there is enough timber there to fence this valley into ten-acre lots." On the outer edge of this grove he found a tree that had been felled years and years ago by chopping around it with a tomahawk, the blade of which was not over three inches wide. He is confident that no other white man ever stepped feet inside the grove, for, said he, it would have been impossible to have reached it a year ago; but about that time a forest fire burned off the thick underbrush for miles this side and made it possible for them to reach the grove on foot. He does not think that the discovery of the forest or the magnificent falls will be of any value for years to come because of the difficulty of building roads to them, but, nevertheless, he intends to start out in a short time and further explore that interesting region.—San Luis (Cal.) Republic.

Milk for Laying Hens.

There is nothing better for laying hens in the spring than milk after the cream has been taken off, the American Agriculturist thinks. "We have tried it several seasons with complete success. With the milk given fresh from the dairy-room every day, the fowls will need no other drink, and it will supply everything required in the way of animal food. The pullets fed with milk and corn, and a mixture of corn meal and milk, through the cold weather, have given an abundant supply of eggs. Wheat bran is also a good article to mix with the milk. It is better to give the mixture a boiling and to feed it in the warm state, but this is not necessary. We have also found the milk one of the best kind of diet for young chickens soon after they come from the nest, to promote their health and rapid growth. Indian meal, ground coarse and scalded with milk, is perfect food for them. As they grow older, grass, cabbage or onions may be chopped fine and added to the daily rations. A portion of the milk on dairy farms usually going to the pig-trough may be diverted to the chicken-coop with great advantage. Eggs are worth 25 cents a dozen, and poultry 30 cents a pound, when pork brings but 10 cents a pound in the market.

The "Coming Cow."

The position that the "coming cow" is to be one well adapted for both beef and milk production we believe to be correct, if it be not pushed too far. There is an increasing number of dairy farmers who find it best to give almost exclusive attention to the quantity and quality of the milk given by their cows, caring little about their merits as beef makers. So there are beef-producing farmers who properly count it a disadvantage if a cow gives a large flow of milk. This is true on the Western

Agricultural.

Growing Cabbage.

Late cabbage is a more important crop than that which is early, as it is not required to market them at once, which enables the grower to obtain prices for the crop during the winter season, when most vegetables are scarce. Nor does the late crop require a ho-bed for forcing, nor come in competition with the Southern product. The preparation of a field for cabbage should be very thorough, deep plowing and frequent harrowing being necessary to get the soil in proper condition. As the cabbage plant is a gross feeder, any quantity of manure may be used without danger, and it should be well worked in and incorporated with the soil. They should be set in rows of sufficient width to allow a horse and cultivator to pass through with ease, as it is upon the cultivation of the crop that the grower must depend for success. Too much cultivation cannot be given cabbage, for the oftener the soil is stirred the better, and especially in a dry season. No other plant should be allowed to grow in the field, as nothing succumbs quicker to weeds than cabbage. The best manure for cabbage, if size without quality is desired, is that from the hog pen; but if good, crisp cabbage, of fair size is preferred, manure from the stable that has become fine and well-rotted, is sure to give good results. Of fertilizers a mixture of superphosphate, plaster and guano will be found excellent, and it is better to apply the fertilizer at intervals during the growth of the crop than at one operation.

The obstacle in the way of growing cabbages at present is the cabbage-worm. So tenacious of life is this pest that no remedy is known that may be considered entirely effectual. The free use of salt-petre, dissolved in water and sprinkled well over the plants, is recommended by some, and, if it does not prevent the ravages of the worm, is an excellent substitute for the guano as a fertilizer. Paris green, London purple and hellebore should not be used on such plants, as it is dangerous. Professor Sturtevant, in detailing the results of his experiments, found that hot water applied to the cabbage destroyed a portion of the worms, but caused the leaves to turn yellow. The most satisfactory remedy, though not entirely effectual in all cases, consisted of half a pound each of hard soap and kerosene oil in three gallons of water; but as the growing cabbage presents such a mass of leaves within which the worm may be concealed, the application should be repeated occasionally. The worm will be killed if the solution can only be made to reach it.

In saving seed select, late in the fall, the best heads, and cut off the stalks close to them; then place the heads on the ground (which should be slightly elevated) and cover well with earth to protect during the winter. As soon as spring opens remove the covering, cut the cabbage crossways with a sharp knife and it will soon sprout to seed, a single cabbage yielding quite a large quantity. It is necessary to give some kind of support to the seed-stalks, however, and the pods should be picked off, carried to the barn and the seeds beaten out on a clean place.

Feeding Value of Ensilage.

We have inquires concerning the feeding value of ensilage, some of which show some confusion of mind in regard to the subject. Bearing in mind a few general principles will help to a better understanding: First. The value of food preserved in a silo depends very greatly on what was put in—its nature and condition. The material used and the degree of maturity of the crop will greatly affect the value.

Second. Putting grass, cornstalks or other substance into a silo does not add anything to the nutriment contained in the material. We cannot take out what we did not put in. Cutting and storing the green food in a silo may make it more digestible; may, and often does make it more palatable than when the food is dried in the open air. Letting the moisture dry from meadow grass or from green cornstalks in itself should not make these substances less desirable as food. In fact, it does make them less palatable. Preserving much of this moisture in the ensilaged food may be a help.

Third. If fermentation goes on in the silo to any considerable extent there is absolute loss of food value.

Fourth. Reason and experience alike lead us to conclude that we cannot make ensilaged grass or cornstalks alone take the place of good grain feed. The latter should be given in connection with the former.

Fifth. Reason and experience alike show that almost any palatable, nutritious, succulent plant kept in a silo, with reasonable exclusion of the air, makes palatable and fairly satisfactory food.

CURRENT JAM.

Mash two quarts of currants with one quart of raspberries together in a bright preserving pan. This admixture of raspberries adds greatly to the flavor of the jam. Now add sugar in the proportion of one pound to each pint of pulp; place over the fire and stir constantly for twenty minutes with a long-handled wooden spatula. Remove the scum and transfer the jam to china pots or glasses. When cold cover with paper or bladder, and set away for future consideration.

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plains. It is true of such farmers as J. D. Gillette, who only asks for a cow that shall produce and feed a calf each year. Both these classes form but a minority of cattle raisers. The most successful dairymen and the producers of the very finest beef animals may be found in these classes; but the great majority of cows and of steers for beef are, and long will continue to be, raised by men who cannot afford to ignore either the milk-giving or the meat-producing quality. For such men the popular breed must be one with deserved claims to good quality in both directions. It is quite possible that several breeds may, in the future, be claimants for highest merit for this double purpose, but the course of breeding now adopted by the special friends of most leading breeds is calculated to develop one of these qualities at the expense of the other. The Shorthorn has never been surpassed, if equalled as a "general purpose cow." Ought she to lose all reputation as a dairy cow?

An Objection to Mulching.

There is a growing suspicion that the source of our insect troubles affecting the strawberry may be found in the practice of mulching, and there are certainly many circumstances which render this view likely to prove the true one. On careful inquiry of many strawberry men who ship their fruit at this point, and from an examination of their fields and fruit, it is ascertained that those fields unmulched have been very nearly or entirely free from the bug which has wrought such ruin on the mulched fields.

Captain H. Andrews brought us several plants thick with berries in all stages of growth and without any sign of bug work. He has a heavy crop of splendid berries and used no mulching. H. J. Hileman has a large patch of fine berries that were not mulched. Drake Rendleman, Perry Turner and others who neglected to mulch have good crops of berries. Mr. Earl's fields were thoroughly mulched and are alive with the bug. Dr. A. D. Finch's fields were mulched and also full of the festive bug. Others who mulched have suffered in a similar way.

The insects have been actively breeding beneath the mulch during all the winter and spring, and now the careful fruit-grower finds his labor lost. At least it has that appearance. To mulch a strawberry field looks, as one grower expresses it, like jumping from the frying pan into the fire. Considering the possibility or rather probability of the mulch acting as a harbor and factory for the bug, will it not be better to put on the mulch late in the spring instead of in the fall?

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