## Of and About the Makers of Books.

Some of the Latest Volumes

THE REAL CHINAMAN.

Few more entertaining books may be expected to appear this year than Chester Holcombe's "The Real Chinaman" (New York: Dodd, Mead & Co.; for sale in Scranton by M. Norton). In the first place, it deals with an always interesting subject, concerning which the majority of occidentals are profoundly, alunconsciously, ignorant. Second ly, it is brightly written by a gentleman who, having passed many years in China as interpreter, secretary of legation and acting minister of the United States, is well qualified to speak with authority concerning many phases of Chinese government, social life and nation characteristics. And lastly, the book's mechanical fineness, its profuse illustrations, wide margins, clear printing and novel imperial yellow binding in linen boards stamped with the golden dragon, emblematic of the Celestial empire, combine to make it a pleasureful book to read. Still another merit deserves to be noted. The author writes of China and the Chinese not as an apologist, critic or defender, but simply as an accurate narrator of facts He describes things as they are, withholding few things essential to a truthful picture of his subject, and adding no touches of prejudice or favoritism. The consequence is that he gives to the reader many new ideas that frequently prompt a revision of preconceived opinions. The book is divided into fifteen chapters, the first introductory to the extent of explaining the peculiar attitude of the Chinese toward western nations; the second describing the government of China; and the remaining chapters treating of the Chinese language home life, social life, religions, superstitions, queues, courts of law, officials and people, education and literature, etiquette and ceremony, merchants and tricks of trade, the Chinese poor, and lastly the empire's little understood financial system. These various chapters, only a few of which can be here examined, are exceedingly readable. The writer of them omits to go into the question of the moral quality of the Chinese character, possibly because he distrusts the fairness of applying to its measurement the standards familiar to more civilized peoples. But as we shall have occasion to explain, this omission is fortunately corrected by Henry Norman, in a book newly issued concerning the orient. The work of Mr. Holcombe, so far as it goes, is probably the best and certainly the most enjoyable picture of this peculiar nation available in the mass of contemporary literature bearing on eastern subjects.

Most persons wonder why China re mains so continually impervious to the influences of what we call civilization. The answer is twofold. In the first piace, the governmental system in China, having descended almost unchanged from father to son for more than 2,000 years, teaches in most impressive fashion the self-sufficiency of the Chinese people, discourages immigration or travel and makes it a cardinal principle of the national philosoph if we may thus use the word-that the customs of the fathers must be imitated undeviatingly by the sons. We may better understand this latter clause when we learn that in China the male parent-for the woman, as will be explained hereafter, has no standing whatever except as a creature of childburden-is "absolutely master of his son, entitled to his service and obedience so long as the parent lives. The son never becomes ave. In our sense of the word until the father dies. The son must serve the father so long as the father lives, at the eacrifice of his own wife and children. If peccesity arise; must honor him with extravagant funeral at death, mourn him for three years, during which period his wife must not give birth to a child, and offer sacrifice twice each year, so long as he himself lives. at his father's tomb." The family, not the individual, is the unit in China. The emperor is supposed to be the father of all Chinamen, hence to properly claim the implicit obedience of al his subjects. And customs handed down from father to son become no often empty traditions, as with us, but vital and venerable obligations grounded in the very depths of the China man's being. The fathers decreed nonintercourse with occidental nations; the sons in duty bound do their best to obey, and so far as they are modernized at all, are modernized against their will and in violence to all that they have been taught for a score of cen-

ness"toward pale-faced peoples may be expressed in the adage that "the burned child dreads fire." The first real introduction of China to the socalled civilized world in this age was accomplished by force of British arms, sent to punish China for destroying, in 1840, a rich cargo of opium which the British East India company, contrary to all principles of both equity and international law, had surreptitiously tried to introduce into China, for the debasement of its citizens. The oplum thus destroyed was valued at \$6,000,000 Great Tritain forced China to pay \$21,-000,000 indemnity, and unconditionally cede to it the important island of Hong Kong. Later England, at point of bayonet, forced China to legalize the oplum traffic-or, more properly speaking, its opium traffic-and exacted other concessions that would, in civilized lands, smack of highway robbery, but which, as applied to pagan China, were regarded as an "inevitable conquest of occidental ideas." Other demonstrations which China has had of "Christian" diplomacy have been equally prejudicial to a rapid overthrow of native repugnance to international intercourse.

turies to hold most dear.

The second reason for China's "offish

To these two reasons might be added a third, in the complete ignorance which originally existed and largely still exists in the average Chinese mind Until recently touching Caucasians. it was an offense punishable by death for a Chinaman to be caught traveling outside the boundaries of his native land. Centuries of flattery heaped upor Chinese officials by provincial aboring countries like Corea and Slam, had inculcated the idea, that was the only land on the earth h considering. Therefore, why id the Chinese care to have deal ngs with milk-complexioned Christian ans who greeted them only to abuse m, rob them and beat down their

The government of China is patriar

To Issue from the Press. chial. The emperor bosses everything and owns everything. He chooses his subordinate councillors and executive officials, who in turn choose their assistants. The father rules the family; a council of fathers rules the village, secondary, of course, to the emperor and his general representatives; and this order of progression is followed out until the province is reached, which corresponds to our state. There are eighteen provinces in the Chinese empire, and each enjoys a certain degree of home rule, which is never checked except when it conflicts with the imperial wish-or, what is practically the same thing, with what is supposed to be the imperial wish. While the emperor is venerated most profoundly and obeyed to a degree incapable of explanation to Caucasian ears, the other officials are regarded very much as public servants, to be respected only as parents or instruments of the emperor. The Chinese system of civil promotion along the line of what there is deemed merit makes it possible for any bright Chinese boy to hope to become, if not president (or emperor), at least prime minister. The imperia powers of the emperor alone excepted, China is governed very much on the tribal or democratic principle. A peculiar fact is that while the emperor owns everything, even to the lives of his 300, 000,000 or more subjects, his family and relatives are comparatively little esteemed. Mr. Holcombe says he has many a time had in his employ a man who, as a blood relative of the emperor. was entitled to wear the imperial yellow girdle, or badge of highest distinction; but he was a hod-carrier, and earned 6 cents a day. As showing the possibilities open to the ambitious, in China, the author elsewhere notes that

> II. Very interesting to the American are Mr. Holcombe's chapters on the home and social life of the Chinese, for concerning this subject hardly anything is known in this country. "In one respect at least," he tells us, "China sets an example which all the world may wisely follow. In this empire every one marries and no one 'boards.' " But it must be conceded as an offset to this item of superiority, that the Chinese marriage, so far as the bride is concerned, is an emphatic failure. She not only has no voice in the selection of her marital lord and master, "but," the author informs us, "theoretically at least marries one whom she has never seen, and to whom she has never spoken. He, upon his part, has never seen her, had no share in making the selection, and has not the least reason to be other than wholly indifferent to her. In her new home the wife becomes simply a convenient under-servant. The most menial tasks, the heaviest burdens, are laid upon her. Her only justification for continuing to live is found in child-bearing. Prior to that event she is not even given the title married woman, but is still spoken of or addressed as a girl. When she becomes a mother, and especially if she bears a son, then at last she is entitled to a certain amount of respect and recognition as something higher than a beast of burden." But before this event occurs young wives, the author says, frequently commit suicide as the only escape from the intolerable cruel-

not exceptions. They form the rule."

ties of the mother-in-law, who, even in China, appears to rank as a promoter of domestic discord. It is impossible to exaggerate the social degredation which Chinese custom decrees as the lot of woman. She s never anything but a servant to her bushand. "In the event of her death." writes Mr. Holcombe, "her sons must, by Chinese law, wear mourning and go about with unshaven heads for a period of 100 days. But her husband would render himself an object of ridicule and contempt among his friends if he put on mourning or expressed grief at her loss." In conversation with some high officials of the government of China the author once referred to the then recent death of the wife of the Prince Regent and remarked that of course the prince would go into retirement and lay aside his duties for a time, "Oh; no," replied one of cabinet, with a laugh, "the death of a wife counts for nothing with us. Why should the prince go into mourning for her? He can got as many more as he wishes." And, as a matter of fact, the wealthier men of China do have many wives, at one time. The emperor, in addition to four head wives, has usually from 75 to 100 assistant wives, or concubines; and is "supposed to study the character of all his numerous sons by all these head assistant wives, and to select from the entire number that one best qualified to succeed him on the imperial throne."

Women are seldom mentioned by Chinese: It is a present pledge of an men in China. They are not supposed honorable, dignified funeral." to be seen by their neighbors except at a distance. It is regarded as an insult to ask a Chinaman how his wife is. Apropos of this peculiar social canon. Mr. Holcombe narrates an interesting illustration, which we reproduce in his own language. "In May, 1875," he writes, " news reached Peking that an honored Chinese official, then resident in the United States, had married an American lady. Soon after the receipt of this intelligence the United States minister and I had occasion to visit the Chinese foreign office. The minister informed me that he intended to congratulate the Chinese officials upon this marriage. I advised him that it was contrary to Chinese notions of propriety to refer to such subjects, and that his remarks would be misunderstood. However, when the party were, as usual, seated around a table at the foreign office, tea had been served and the ordinary salutations exchanged, the minister requested me to say to Prince Kung, then at the head of the government, that 'the relations between the United States and China, which had been of so friendly a character for many years, ought to be much strengthened by the fact that a distinguished Chinese officer had married a pretty Yankee girl.' I again remonstrated with the minister, but upon his renewed request I repeated this remark in Chinese to the prince. We were seated around a circular table, and besides the prince and two foreigners

cabinet, venerable and gray-headed

men. For a moment there was dead

down at his plate. None dared to speak Then Prince Kung raised his head looked at me in silence, and drawing a long breath, remarked: 'It is fearfully hot today.' This was the sole outcome of our minister's well-meant but ill-

timed congratulations." By reason of the fact that mixed asemblages of the two sexes are forbidden by the Chinese social code, and that it is even deemed a disgrace for a husband to be seen walking, in public with his wife, the social functions of China are confined largely to men. Women of the better class sometimes exchange visits and drink tea after the fashion of our American "five o'clocks;" but never form large gatherings. All over three constitute a "crowd" which is respected more for its room than its company. So great is this aversion of the male Chinese to the company of the female, in public, that it is impossible for an American traveling with his wife in China to get natives to drive the mule litters in which all journeys are made-that is, large sedan chairs transported by mules-unless the two tourists consent to occupy separate litters. Mr. Holcombe relates an instance of this aversion which deserves to be repeated. It will be remembered that some years ago the Chinese government, in a fit of soon repented liberality, sent a delegation of Chinese young men to this country to be educated The campaign of education proceeded so rapidly that one day the venerable Chinese director of these Mongolian pupils, while out driving, on a Sunday afternoon, espled one of his young men walking home from Sunday school, alongside a young lady. "The young gentleman politely bowed, and removed his hat to his superior. The conservative old disciple of Confucius could hardly credit his eyes. Here was one of the boys under his charge, for whose moral and mental training he was re sponsible, actually walking in full daylight upon the streets with a young woman who was neither his sister nor his first cousin. This fact alone was quite sufficient to stamp the reputation of both the young people as hopelessly bad. But to complete the offense, the young man had the effrontery to remove his hat before his superior, an act which was of itself a grave breach of Chinese etiquette. The incident was one of the greatest of Chinese premiers, reported to Peking, where it was looked Shen Kuel Fen, "was the son of a street peddler who esteemed himself fortuupon, as the director himself viewed and characterized it, as an evidence nate if he made a profit of ten cents a day, from his business. Such cases are that the students had quite lost their good manners and sense of decency With other causes it led to the recall of

the entire body of students." Perhaps one of the reasons why the Chinese do not indulge in our forms of social enjoyment is because they have been taught under the Confucian sys tem to regard dignity and stateliness and repose as the greatest of social virtues. A Chinese gentleman seldon walks fast. He never runs. He in dulges in little laborious physical exercise. He is ceremonious in the extreme but after his own fashion." The female sex," says Mr. Holcombe, "has no place in his idea of respectable pleasure, nor has violent exercise of any sort a place in his category of gentlemanly amuse ments." It is related that the first Chinese minister to this country was once invited to a reception in Washington where dancing was the principa feature of the evening's entertainment After watching the flushed and heated dancers for some time in undisguised amazement, and contrasting their violent exercise with their elegant and manifestly expensive costumes, turned to a friend and inquired: "Why do they do that hard work? Cannot they afford to hire some one to do it for

them?" Before we pass to other phases of the Chinese life and character, we wish to refer to a notable custom, religiously observed in China, yet exceedingly grotesque to occidentals. It has already been stated that the supreme duty of a Chinaman, next to his allegiance to the emperor, is toward his parents. One of the odd methods taken to emphasize this filial respect and affection is thus described: "It is no uncommon sight in Peking or any other city of the em pire to see a company of men, headed by a band of music and many banners, parading the streets in a long proces sion, at the center of which are two coffins. The absense of white, which is the national mourning color, the lively strains of music and the general air of pleasure throughout the members of the party make it certain that they are not performing the last sad rites for the dead. The two coffins have been purchased by the sons of, say, Mr. and Mrs Chang, as slight tokens of filial affection and honor. And they are being carried with great pomp and display to the home of the old people, to whom they will be presented with pleasant speeches and appropriate replies from the surprised recipients." An American parent might question the spirit of such a gift. But Chinese parents "have no such squeamish notions. They accept these finely lacquered and decorated coffins as a final proof of the forethought and affectionate care of theh children. The gifts are placed in the state apartments of their home, carefully protected from injury and shown with great pride to their friends. The lugubrious side of the gift never strikes them. They see in it only the love, respect and forethought of their children. It assures their minds upon one point which is of great importance to a honorable, dignified funeral."

When it is said that the religion of China is Confucianism, it needs to be explained that Confuclus was purely a moral philosopher, who cared little for forms of worship and much for abstract maxims. Thus the Chinese of today, although given over to a good deal of formalism in their religious rites, are tolerant to a singular degree of other religions. It is not the white man's religion that these people resent when Christian missionaries come among them; it is the white man's diametrically opposite customs of life and manners of thought. The Chinese are Confucians with Buddhism superadded in distorted forms; yet there are millions of Mobammedans living at peace within the empire, and, strangest of all, the author tells us that in the center of the province of Honan, which is to say nearly in the center of the Chinese empire, is a single village of Jews, who have occupied substantially their present location since the dispersion of the tribes of Israel. Through all the cen-Chinese are probably tolerant for the reason that religion, as a rule, sits lightly on their shoulders. They become inlerant only when touched upon that tender spot, their superstitions.

In an earlier chapter Mr. Holcombe explains why, although the Chinese have men. For a moment there was dead latterly immigrated to America and silence. Each minister of state looked some other countries in large numbers,

they never form permanent colonies but after a period of migration always return to their native land. This is due to the deeply rooted religious belief that unless the body of a Chinaman is interred in the ancestral burying ground, that Chinaman's soul will not rest easy in the spirit land but wander about like a ghost perturbed. Perhaps the greatest single manifestation of the hold which the somewhat platitudinous teachings of Confucius have acquired upon the multiplying millions of human beings who inhabit China is shown in the veneration which Confucianism commands to be paid by its followers to their ancestors. "So far as can be discovered," our author informs us, "this worship of ancestors is as old as the race. It is the most deeply rooted of all form of religion in the very fibre of the Chinese character and beyong a question, it will be the last of all forms of false faith to dle out from among them." The masses believe that the spirits of the departed remain near the home occupied by them during life, and near the grave in which the body rests. They believe that these spirits are powerful to work good or ill to their descendants, and that hence they must be propitiated by offerings. Thus it is customary for all Chinese families, upon appointed holldays, to the accompaniment of exploding firecrackers, to place rich feasts of baked meats, rice and cakes, together with rare wine and rich silks, upon the graves of their departed progenitors, in the hope that the spirits of these departed ones will eat, drink, clothe themselves and be induced to view with favor their thoughtful descendants in the flesh. The spirits, of course, do these things only in a spiritual sense; and what is left when they have satisfied their spiritual desires, is promptly disposed of by the more material providers thereof. This interest ing rite explains, among other things, why there are no bachelors in China For, unless one marry and have descendants, how is one to be clothed and fed after one is dead?

ism, a jumble of complex superstitions and idolatries difficult to be understood or explained. Originally Taoism taught asceticism, or that the study of pure reason and the mortification of bodily desires formed the sole duty of man But nowadays, Taoism has degenerate ed into a craft of mountebank priests and astrologers, who play upon the credulity of the ignorant masses for purposes of their own. Buddhism is also in general vogue, in corrupted forms. Temples and shrines to Buddha are numerous throughout the empire. The worship in these temples is always individual, there being no such thing as joint or congregational service known. A worshiper comes in, buys from the priest, for a few cash, several sticks of incense, which the priest lights at the sacred flame. These are handed to the worshiper, who places them in a bronze incense-burner upon a table in front of the image of Buddha. He then prostrates himself upon a rug before the idol three times, each time knock ing his head thrice upon the floor, the priest meanwhile beating a huge drum or bell, to attract Buddha's attention This done, the worshiper rises and goes about his business. These Buddhistic temples advertise for trade, like any other species of business house; and even employ priestly solicitors to drum

up cash-paying worshipers.

Secondary to Confucianism is Tao-

These solicitors, or professional beggars, to be more exact, generally attract attention by some marked peculiarity of personal appearance. One had circular holes cut through his cheeks Through these holes an iron rod had placed, so that both ends projected an inch from the cheek. A half-circle hoop of iron was loosely passed around the back of the head where it was attached to a log chair several feet long. Another was boxed tightly within a wooden overcoat into which spikes were driven so as to pin him fast. The fellow set up a great howling, and any one who sympathized with his condition could contribute toward his relief by buying of a nearby priest one of the offending spikes which, upon payment of its price would be pulled out and given to the merciful purchaser as a souvenir of his warmth of heart. Not all self-inflicted cruelties are, however, calculated with a view to securing alms. The author tells the following circumstance showing a sincerity of faith which, despite its idlocy, has a touch of the sublime: "One intolerably hot and dusty afternoon I was resting at a wayside tea-house to the southwest of Peking when I saw a man approaching and stirring the deep dust of the highway in a ver peculiar manner. The man would take one long step forward from a certain point, measure his length, face downward, in the road, then place his feet in the spot marked in the dust by his forehead, take another step, measure his length again, and so proceed, one step and one prostration, as the Chinese call it. At each prostration he knocked his head three times in the dust. The proceeding reminded me of the measuring worm of childhood. In answer to my questions, he said that a year before, when his only son was very ill, he had made a vow that, if Buddha would restore the young man to health, he would make a pilgrimage to Wu Tai Shan and back to his native village, making the entire journey in the manner above described. The distance was nearly 2,000 miles, and he could measure only about three miles a day. As he was 78 years old, frail in appearance and about worn out, it was easy to see that he would not live to fulfill his vow. A callous lump as large as an egg had formed upon his forehead. Yet this man was shocked

The Chinaman may be tolerant in his ideas concerning religion, of which he possesses little, but he does not carry this liberal spirit into the domain of his superstitions. The entire menta fabric of the Chinese nation, as Mr. Holcombe shows us, is saturated with superstitious notions which hold the people in a vise-like grip. There is hardly an act in the entire sphere of a Chinaman's activities which is not guided in some degree by these grotesque beliefs. But perhaps the easiest way to a clear understanding of this assertion is to follow the author through some of his interesting recollections of specific vagaries common amongst the Chinese. The most general class of superstitions in China relate to locality and are known turies they have, in this undisturbed by the untranslatable term of "feng village, quietly preserved their ancient shui." The "feng shui" are the spirits by the untranslatable term of "feng of a given lot, house or acre, who must their national identity. This bespeaks at all hazards be propitiated. Clothe tolerance among the Chinese; but the spooks of our Yankee haunted houses with supernatural power to bless or destroy the corporeal owners of those houses, and you will have something closely analagous to the Chinaman's "feng shul." The idea of the latter is

that each particular spot of ground has

its own spiritual forces, or influences,

by the slightest change in the contour

and angry at a suggestion that he

should abandon his useless pilgrimage.

and passed out of sight measuring the

road with his feeble body.'

or condition of it. These influences may be friendly to one man and hostile to another. Thus, while the former may prosper in a certain house, the latter, moving into it, will suffer serious misfortunes unless, by some alteration in the building or change in the "lay of the land," he shall succeed in appeasing the anger and exciting the gratitude of

the locality's geomantic powers. This superstition takes the deepest imaginable hold upon the Chinese people, from emperor to pauper. "Only a few years since," the author says, "a number of Chinese officials united in a petition to the throne asking that a stop | Politics of the Far East," as we learn be put to mining coal and iron at a point forty miles distant from the imperial tombs, upon the plea that this mining would disturb the bones of the empress, who had recently been buried. A few years earlier the viceroy at Foo Chow formally reported to the emperor that permission ought not to be granted to certain foreigners to erect buildings upon the slope of a hill within the walls of the city. He based his objection upon the asserted fact that a great dragon rested underneath Foo Chow and supported the foundations of the city; that at the spot named the veins and arteries of the dragon came near to the surface, and hence that the weight of the buildings, if constructed, would impede his, circulation. Quite as interesting, in its way, is the

trouble experienced by the government

officials in deciding upon a burial place

for the remains of the emperor Tung

Chih, who died in January, 1875, and was unable to find a satisfactory resting place, until the following October. The custom had been, up to that time, to bury imperial bodies alternately in an eastern and in a western cemetery, in the hope that by this exact counterbalancing of mortuary honors the "feng shul" of each cemetery would be afforded no reason for jealousy. Inasmuch as Tung Chih's father had peen interred in the eastern cemetery, the general opinion properly was that Tung himself ought, in common fairness, to be deposited in the western place of burial. "But the court astrologers declared, as a result of their divinations, that no place could be found there where he might lie without injury to the state, and hence that he must be buried elsewhere. Months of investigation, repeated references to different boards and departments of the public service, and numerous commands from the new emperor followed, until, after nine months of effort, it was finally decided that he positively could not be interred in the western cemetery, where he belonged, but with certain precautionary and conciliatory measures he might be put under ground in the eastern. This was done as the lesser of two evils. The whole empire had been stirred up over the question; it had been the vital topic at numerous councils of state, and a large sum of money, estimated at \$250 .-000, had been expended, all to determine at what spot the remains of a worthless and vicious young man might be put out of sight." In consequence of the ultra-fastidi-

ousness of the "feng shui" of Chinese

cemeteries, millions of occupied coffins

are today unburied. They are placed,

hermetically sealed, in temples or par-

lors, pending an adjustment of the differences between the surviving relatives and the spirits of the burial ground. The methods by which the "feng shui" are finally placated are simple in the extreme. An astrologer s consulted-and presented with a fee -; he goes into a pow wow with the inhabitants of the invisible kingdom; and brings back a message commanding that a tree be planted at a speci- cluded we could not keep any more." fled place in the cemetery, a stone trivial alteration made. This done. the trouble ends, unless a second message, communicated through the astrologer-likewise, for a consideration -shall necessitate additional propitiatory offerings. This topographical superstition of the "feng shui" is actually recognized in the statutes of the empire. A Chinese may sue and recover damages at law against another for any action which can be shown to the satisfaction of the judge to have unfavorably affected the "feng shui" of his house or place of business. "Years ago," Mr. Holcombe tells us, "the secretary of the Chinese treasury refused to permit a well-known American who resided next door to him, and who was in the service of the Chinese government, to build any chimneys to his house, as they would affect the 'feng shul' of the secretary's residence. In consequence, the American could have no adequate fires in his rooms during the cold winters. the construction of a high chimney for some gas works in the capital reduced by more than one-half the value of all structures within a mile of the objectionable work." It is evident that such a superstition, to which

the whole people are committed, must operate as a considerable barrier to commercial and individual progress: Belief in the "luckiness" of certain days obtains throughout China. The merchant will not begin business or the lover marry until the astrologers have named a favorable day. Every weighty enterprise must be undertaken in accordance with the advice of those who read the stars. In time of drought, if ordinary incantations will not bring rain, the emperor, in his sacerdotal character as head of the religious system of China, must go to the sacred altar of the Temple of Heaven, to which he alone is privileged to penetrate, and there make sacrifices and supplicate for rain. If after three such pilgrimages the emperor's prayers are not answered, he at once proceeds to play his trump card. "Several hundred years says the author, "a piece of iron was found in a well in a temple enclosure several hundred miles to the southwest of Peking. It was declared to have dropped into the well from heaven, and has since been kept as a sacred relic in the temple. The emperor sends a commission, headed by an imperial prince, to the temple to receive this bit of rusty iron from the priests and carry it to the capital. There it is deposited with elaborate ceremonie in a temple, and on a day named in ad-

his imperial high mightiness is not re-Minor superstitions are innumerable A dark-colored spherical stone, five feet in diameter, probably a meteorolite,was once found, centuries ago, and invested with miraculous power, upon the theory that it had dropped from heaven. Succeeding generations of worshipers have kissed its surface smooth. One large locust tree, said by the na-tives to be 4,000 years old, has been clothed by the masses with supernatural qualities and is visited yearly by millions of worshipful pilgrims who seek its aid in the cure of disease. No girl or woman is perm to venture near a well that is being themselves. Finally, although Chines

vance by proclamation, the emperor

proceeds to this temple, prostrates him-

self before the bit of iron, and prays to

rain." What would

should the iron once more disappoint

circumstances are the plates it never was their child, but an evil changed. The Chinese say to change spirit seeking admission to their hearth-the plates at dinner is a certain omen stone in order to work them mischief of ill luck.

What is the actual normal character of the Chinese people, considered with book this question is parried. The impression one gets by reading it is that, considering all things, the Chinese is really a pretty good sort of fellow. Henry Norman, on the other hand, in his just-issued book, "The People and from an exhaustive review by Mr. Hazletine in the New York Sun, regards the Chinaman as the incarnation of pretty nigh all that is vicious and corrupt. Every Chinese official, except-ing possibly one in a thousand, is in his judgment a liar, a thief and a tyrant; and he opines that the people who tolerate such officials are themselves not much better. Their besetting vices, according to Mr. Norman are dirt, falsehood, corruption and cruelty. The first goes without saying. The second and third are generally admitted, not even Mr. Holcombe caring to enter a denial. As for their cruelty, both to dumb animals and to human beings, Mr. Norman cites abundant evidence. Hearing laughter in his stable, a friend of Mr. Norman, living in Peking, investigated. He discovered that two of his Chinese servants had caught a big rat, nailed its fore paws to board, saturated it with kerosene, set fire to it and were watching its frantic movements, regarding them as exceedingly funny. Professional kidnapers steal the children of white residents, take them to distant cities, blind them and sell them into slavery. No matter what accident may happen to one of his countrymen, the typical Chinese will render no assistance until paid or promised pay. For instance, a steam launch built at Hong Kong blew up on her trial trip, and, among others, the wife of the editor of a Hong Kong paper was thrown into the water. Some Chinese in a sampan paddled up, and positively refused to take her on board until she had promised them fifty dollars. Another member of the same party had to promise five hundred dollars before a boatman would undertake to convey several of the survivors to Hong Kong. One of the latest newspapers received from China tells how a boat, paddled by two men, carrying rice from Shanghal to Pootung, capsized in the midst of a number of fishing boats. The fishermen immediately seized upon the rice and property belonging to the capsized boat, but took not the slightest notice of the drowning Do Chinese practice infanticide to a

considerable extent? Mr. Norman maintains that they do; Mr. Holcombe, that they do not. We shall present both sides. Among the proofs cited in Mr. Norman's book are the following: One man, who had been in the employ of a foreigner for two years, and had received good wages, put his little girl to death because, as he said, he could not afford to feed her. A woman, without solicitation, told one of the foreign ladies that she had killed five children in order to go out as a nurse, and that her husband compelled her to do it. A man who passed for a gentleman volunteered the information that he had allowed two of his girls to die for want of care. It was, he explained, "only a small matter. We just wrapped them up in bedclothes, and very soon they were gone. I am a poor man; girls are a great expense and earn no money, and as we already had two we con-The testimony of a Chinese teacher is people in pretty easy circumstances There is hardly a family wherein at least one child has not been destroyed. and in some families four or five are disposed of. Nothing can be done. The officials know it, but say it is something they cannot control." Another man, who is now a member of the Christian church, says that, in his village, there is hardly a family that has not des troved two or three children. A woman testified that "it was very common for poor people to go into rich families as wet nurses, because they receive good wages, and, in fact, they often destroyed their babies that they might do so." A lady contributor to the North China Daily News furnished the following statistics: "I find that 160 Chinese women, all over fifty years of age, had borne 631 sons and 538 daughters. Of the sons, nearly sixty per cent, had lived more than ten years while, of the daughters, only thirtyeight per cent. had lived thus long. The 160 women, according to their own statement, had destroyed 158 of their daughters; but none had ever destroyed a boy. The probability is that the number of infanticides confessed to is considerably below the truth."

Mr. Holcombe, while not denying that infanticide may occur in rare instances thinks that the prevalence of the bellef in its general occurrence arises from a misapprehension. He admits that hundreds of children die every day and are literally carted outside the city or village limits, like garbage, to be thrown by the wagonfuls, into trenches or pits and covered over with quicklime. But he contends that they are not deliberately killed by their parents, but "are the victims of one of the most cruel and revolting superstitions that ever found lodgment in the human brain. When sires. Of his many books only two, bea child sickens it has, according to the means and intelligence of the parents, the same anxious care and medical attendance that would be given among us; but if all remedies fail of effect, and death is apparently near, the situation changes at once. The little thing is stripped naked and placed on the floor, which is either of mud or brick, just inside the outer door of the room. The parents leave it there and watch the ssue. If, which is seldom the case, it their own flesh and blood; if it dies, then ally and mentally degenerate.

stone in order to work them mischief and ruin. Hence, it is thrown into the street to be gathered up by the dead cart. No power could induce them to give it proper burial in the family resting place for the dead. That would mean its adoption by them, and what sane Chinese would adopt an evil spirit into his family? This is the theory, and this is the way they argue and act; and the dead cart, with its freight, is the fearful result. Evidently such treatment kills many young children who under other circumstances would recover, and the results of this superstition are great enough to fully account for a theory of willful infanticide."

To the ordinary reader it will probably appear that the difference between Mr. Norman and Mr. Holcombe touching this point is one of name rather than fact. L. S. R.

AUTHORS AND PUBLISHERS:

Charles A. Dana's book, "The Art of Newspaper Making," is announced.

Gertrude Atherton call Boston "the city of anaemic virtue and emasculated vice." "Oulda," according to one report, is penniless and all her property has been sold for debt.

Mrs. Ward's "Marcella" is in its 12th dition in London, which means that the 20th thousand is now on sale.

Harper & Bros. have brought out a welcome paper edition of George MacDonald's 'Annals of a Quiet Neighborhood.'' Miss Braddon, thank heaven, intends to

write no more novels. She has already eiven to the world more than fifty works Madame Sarah Grand is getting better.

and is spending some time in Paris, where, it is said, she is gathering material for an-The 10th volume of Dr. Furness's vari-

orum edition of Shakespeare, "A Midsummer Night's Dream," is about ready for publication.

A volume of poems dealing chiefly with Egyptian subjects is soon to be brought out by Miss Mathilde Blind. She calls the book "Birds of Passage."

A cloth-bound set of Harper's Weekly nclusive-37 volumes, sold at Bangs & Co.'s auction room in New York on Thursday

The first series of the "Chimmie Fadden" papers is now in its 17th edition. Mr. Townsend, the author, will bring out a longer work, "A Daughter of the Tenement," in the fall. Miss Gilder publishes in the Critic of

April 6 an amusing refutation of a story in the Philadelphia Times about the downfall and decay of Clara Louise Kellogg, the "once gifted songstress."

Tolstoi's new story is called "Master and Man." It describes with pathos and sim-plicity the way in which a commonplace, money-loving man sacrifices his life in a great storm to save that of his servant.

The American Jewess is the title of a new magazine halling from Chicago. A portrait and biography of Mrs. Solomon, president of the National Council of Jewish Women, is given, while Dr. Emil G. Hirsch pictures "The Modern Jewess." Current Literature says of Iesat Nassar,

a new life of Christ: "This new life of Jesus is a wonderful volume, one of the most important religious works that has appeared for many years." It is written by Peter F., Anna F. and B. F. A. Mamreoy, Russians, born in Jerusalem Lord Wolseley's book on Napoleon, which

will appear this spring, is confined to the last disastrous years in the active career of the Emperor, 1812-5. The author claims that Napoleon failed in the miss he set for himself and that he was beaten at his own special game of war. The May number of Donahoe's Maga-Daly on his methods of preparing a Shakes-

pearean play for the stage, Talbot Smith, of New York, added or removed, or some equally as follows: "Infanticide is very com- ute for the same number of Donahoes an Copies of the first two-volume edition of Bryce's "American Commonwealth" not only scarce, notwithstanding the fact but are increasing in value. A short time ago, at one of Bang's & Co.'s sales, it

fetched \$11 a volume. The three-volume edition has sold as high as \$28.50 for the G. P. Putnam's Sons announce for early publication "Dr. Izard," a new romance by Miss Anna Katharine Green, the auhor of "The Leavenworth Case," "Marked Personal," etc. This story is described as guite distinct in character from the au-

several romances nearly 750,000 copies have in all been sold. Francois Coppee's drama, Couronne" ("For the Crown"), which has scored such a hit at the Odeon in Paris, is to be seen in New York next autumn. Francois Coppee will cross the Atlantic to see the production. The play, which is in five acts, deals with military treason. A on is driven, through a sense of his duty country and his love for it, his father. The scene is laid in the Balkan

Librarian Spofford, of the Congressional library, reports that during the year 1894 62,762 copyrights were entered, against 58,-956 for 1893, and that 40,208 copyright publications of all kinds were received. Of books, 15,000 musical compositions, 10,000 periodicals and 5,000 photographs, while the mositions, engravings, chromos, prints, lesigns, maps and charts. There has been a steady increase in the international copy-

right. Max Simon Nordau, whose remarkable work entitled "Degeneration" is such a savage attack upon all Europe (upon Wagner and Zola, Ibsen and Maeterlinck, Tolstol and Wilde), is of Jewish extraction and was born at Budapest nearly forty-six years ago. He began in 1880 to practive medicine in Paris, where he still re-"Degeneration," have carried his name beyond the German and Austrian frontiers. One of them is "Conventional les of Society," suppressed in Austria and Russia ever since its first appearance, and "Paradoxes," its worthy com-panion. In "Degeneration," Dr. Nordau has undertaken to prove, in a scientific and elaborte argument, that a large per-centage of society, in consequence of certain nervous conditions, has developed a taste for the inferior in art and music, and the deprayed and even filthy in literature, and that the artists, composers and survives the ordeal, it is a true child of authors who furnish the supply are mor-

