CHINA AND JAPAN.

Interesting News from Both Countries.

Capture of an Anglicized Prussian Bark by a French Gunboat—Protest by the British Consul—Chung-How, the Chinese Minister to France—China in Cable Communication With the United States—The United States Frigate Colorado—The Foreigners in Japan—Obsequies of Chinese Dead.

SHANGHAE, Jan. 26, 1871.

A ripple of the European cyclone has impinged on the banks of the Yangtse, and Shanghae is moved to conversation thereat, affording us a nine hours' wonder. The French gunboat Linois brought in yesterday the crew of the British bark Robert Rickmers as prisoners of war. Until the last few days the Robert Rickmers had been under North German colors, but had registered at the British Consulate, in consequence of a transfer of ownership to a British firm effected in Europe. She cleared from the Shanghae customs on the 19th and sailed from Woesung on the 21st under the British flag, with papers in proper order. The Linois followed her twenty-four hours later, captured and sent her to Saigon. Possibly the French commander was ignorant of the transfer. Her British Majesty's Consul, Mr. Medhurst, and the senior naval British officer in port have protested to the French Admiral and to the French Consul General (Count Mejan) against the seizure. The latter, it is said, justifies the act. This functionary, by the way, is the official whom General Butler snubbed out at New Orleans, in which commendable deed, however, the General scorched his fingers.

GERMAN MERCHANT VESSELS BLOCKADED BY FRENCH WAR SHIPS.

In the China and Japan seas the French have a dozen ships of war—one an iron-clad. The North Germans have but two armed vessels, and those not of much account. The French mercantile marine makes less show in point of numbers than the navy. While there are above a hundred North German vessels suffering a virtual blockade, the former move from port to port with impunity.

This war finds the Germans like ourselves, without a footing in Asia—a situation which is highly distasteful to our Teutonic friends. Long before the war they had been entreating Bismarck to take Formosa or a part of that island; and now, should they hear of the fall of Paris, they will be importunate for the acquisition of Saigon.

GERMAN GRIEVANCES IN COCHIN CHINA.

Nine years ago, the French took, after a protracted war, several of the finest provinces of Annam (Cochin China), and opened its chief port to the world's commerce, North Germans going there in considerable numbers, conducting in part the bulk of its trade. Early in the war a letter from a German clerk to his mother was intercepted, in which the writer seemed to covet Saigon for Fatherland, in consequence of which he was sent a prisoner to France, where, it is supposed, he will pay the highest known penalty for patriotism. All the other Germans in the settlement were instantly banished; not an hour was allowed for winding up. As one of these departed gentlemen was manager of the only European bank in Saigon no small inconvenience has been the result to the whole community.

Saigon and its adjacent provinces are of little practical value to France. She might well let them go for a portion of the indemnity which she must needs pay for her ill-judged and mismanaged war. These possessions were of use mainly to bully China and Annam into Christianity. France will lose nothing, and Christianity may gain if she abdicates authority as a religious propagandist.

CHUNG-HOW, CHINESE AMBASSADOR TO FRANCE—HE IS A HYPOCRITE.

We suppose that Chung-How, the Chinese Ambassador to France, is by this time in search of the government to which he is accredited. If his despatches to the "Son of Heaven" should be published they will be worth translating for the HERALD. I am able to send you a translation from the Pekin *Gazette* of the 4th instant of a communication from his Excellency, penned at he was quitting Hong Kong. It is not long, and, as it throws more light on China than a sinologue could impart in a column, I suppose it will be read:—"Chung-how reports that having for many years filled the office of Superintendent of Trade he has had constant opportunity of observing to what an extent coasting craft and the ships from Fukkien and Kwantung depend upon the grace of the Queen of Heaven, each vessel having on board a tablet inscribed to her. In obedience to the imperial will, your slave is now departing for foreign countries, having already passed seven provinces, viz.: Fungtien, Chili, Shantung, Kingsu, Chukiang, Fukken and Kwantung. During this passage he has observed that all along the ten or fifteen thousand *li* of coast which bounds the empire the people everywhere derive their support from labor on the sea; whether they are fishermen or salt collectors, they work day and night, in tempests and amid the waves. Therefore it is especially necessary to invoke the mercy of the sacred spirit on their behalf. The importance of the traffic by sea is enormous, whether between the ports or with foreign countries, whence warlike stores of all kinds are brought to supply our wants. This, indeed, demands even greater attention than the industry of the people. Wherefore it is begged that an honorific title may be conferred upon the goddess, and that offerings may regularly be made at her altars, whereby the people will be led to display increased reverence for her."

CHUNG-HOW RESPONSIBLE FOR THE TIENTSIN MASSACRES.

The sly diplomatist! He has no more faith in the Queen of Heaven than has the King of the Cannibal Islands. He is seeking honors for himself, not for the goddess. Chung-How, it will be remembered, is accounted by the foreign community in China as responsible for the Tientsin massacre. A really pious pagan is to be respected, but Chung-How we know to be a sceptic, an unbelieving materialist, and that his piety is all sham. His commendation of the Queen of Heaven is unmitigated buncombe. The Queen of Heaven has already more titles than her devotees can remember. Generally she is styled "Holy Mother." She was the daughter of a fisherman and is chiefly worshipped by seamen.

CANONIZATION OF A CHINESE SAINT.

Men and women are deified every day in China. The next apotheosis or canonization will be Miss Teh-ku, of the neighboring province of Shantung. At least the Board of Rites has the subject of ordering the erection of a temple to her honor under consideration. A long memorial to the Emperor from the provincial authorities sets forth the excellences of the late Miss Teh-ku. The concluding portion of that document is all that I can find space for:—"Her father was stricken with mortal sickness, but lingered on for two months. During this period his daughter offered up incense and burned papers, inscribed with supplications to the gods, entreating that her life might be taken in substitution for his. She also addressed her two sisters in the following terms:—'My sisters! Our mother is a great invalid and also advanced in years; do you, therefore, with our sister-in-law, carefully administer to her wants. Our father in the nether world will be solitary and lonesome, and I am about to follow him thither, to wait on him and bear him company.' Deeming this to be the natural expression of her excited feelings, no notice was taken of these remarks until the hour of her father's departure arrived, when she secretly swallowed a draught of deadly poison in order to enable her to follow him beyond the limits of the grave.

"Although thirty-five years of age she was never betrothed, but chose the better part of walking in righteousness with cheerfulness and promptitude, which she brought to a glorious end by this supreme act of filial piety, an act eminently calculated to afford an illustrious example to and exercise a happy influence upon the present generation."

China, in all her relations, is now demanding increased attention from the student of contemporaneous history. Her sons are on our soil, and in a few months' time electricity will bind her to every portion of the United States. I take it for granted, therefore, that occasional translations from the Chinese, forming a representation of China by Chinamen themselves, will be acceptable to the general public.

THE NEW YORK HERALD IN DAILY COMMUNICATION WITH CHINA.

Shanghae is distant from Singapore about twelve days, and as the telegraph cable has been extended to the latter port we at Shanghae are but thirteen days from New York. Persons having friends in China may assume that if the HERALD of any morning is without a telegram from China that two weeks before all was quiet in the Celestial empire. In a few months this port and Hong Kong will be in telegraphic communication, and by the close of the year the gap between Hong Kong and Singapore will be filled up; then the San Francisco papers must draw on the NEW YORK HERALD for daily information from China and Japan.

Fatal Accident on Board the Colorado—One Man Killed and Several Mutilated—The Good Effect Produced by the Presence of the Colorado.

HIOGO, Japan, Jan. 25, 1871.

The United States steam frigate Colorado, after lying at anchor here two weeks, was about to proceed to sea yesterday on her return to Nagasaki, but the wind being unfavorable her departure was delayed and a portion of the day devoted to the usual exercises on board a man-of-war. During the progress of those a serious accident occurred resulting in the death of one man and the severe wounding of two others. It seems that about two o'clock the order was given, "Down lower yards," and the men were exercised at lowering and raising the mainyard. While doing so the gearfall, a large rope on which came the strain of the weight of the mainyard (about fifteen tons), broke just as the yard had been raised to its place and was about to be secured. The yard, falling from near the maintop, struck the ship's sides with such force as to crush them in over the ports where it fell and to break off the starboard arm of the yard. Of two men who were on the yard at the time the rope broke—Joseph Ward, gunner's mate, and Gerard Eysen, quarter gunner—Eysen was instantly killed, his head being crushed in by his fall, and Ward was severely bruised and had some ribs broken, but is considered to be in a fair way to recover. John Smithey, quarter gunner, who was attending the rope in the top, had his right arm broken off just above the elbow by being caught by the rope in its rapid descent. He was quickly lowered from the top by being swung in ropes and taken to the sick bay, where his arm was amputated. At last reports he was doing well. So the Colorado departs in sadness, having buried two of her number here—F. L. Bryan, mate, who died on the way up, January 6, and was buried here January 8, the day of her arrival, and Gerard Eysen, quarter gunner, killed so suddenly and unexpectedly by the unfortunate accident of yesterday.

The Colorado is the largest man-of-war that has ever visited this port. Her presence here has had a favorable effect. It has shown the ruling classes, daimios and others, that the United States government is both able and willing to protect its citizens here as well as in China. Both there and here in Japan it is the ruling classes alone that are opposed to the presence of foreigners. The masses are very willing to welcome foreigners to trade with them, and treat them with kindness and courtesy.

THE JAPANESE CIVIL, PROGRESSIVE AND INDUSTRIOUS.

The Japanese, by the way, are about the most polite people to be found in the East, or, in fact, anywhere else. They are also quick-witted and ready to learn—anxious, like the Yankee, to turn everything to account that promises to be useful, either in saving labor or any other way. Hence, even the streams of water that flow from the hills and mountains are made to do double duty on their way to the ocean, both by turning mills and irrigating the fields, that are most admirably and beautifully terraced and arranged for that purpose. They also make great use of beasts of burden—cattle and horses. They are now eager to learn from foreigners the use of steam and electricity—to lay these elements under contribution in saving labor, in transporting their produce and conveying messages with speed from point to point. In all these particulars they are entirely different from the Chinese, who are content to plod on in the same old fogy way, and averse to the introduction of labor-saving machinery or any improved implements, and prefer using coolies to either oxen or horses in transportation of burdens and even carting dirt in grading roads, streets, &c.

FOREIGNERS ON SUFFERANCE.

They are opposed to the presence of foreigners here, but are willing to tolerate them for the purpose of learning from them. They wish to have machinery received from foreigners managed by Japanese as soon as they can learn how to do it. Hence all telegraph lines are managed by them, messages sent in Japanese, &c. They wish, also, to have all mail routes and steamboats owned by them conducted by Japanese officials as soon as they can learn how to do so to advantage, and thus dispense with the services of foreigners as far as possible.

At all the treaty ports foreigners are rigidly restricted within the limits of twelve miles, beyond which they are not allowed to go into the country, except on the high road leading to Jeddo.

THE OBSEQUIES OF THE CHINESE DEAD.

The Announcements of Death and Burial—The Piety of the Mourners—Appearance of the Dead Man's House—Burning Wax Candles, Lanterns and Incense—Refreshments, Gongs, Official Umbrellas—Feast of Sucking Pigs and Chinese Band Playing Doleful Melodies.

[From the Shanghae Budget and Weekly Courier.]

We have taken some little pains to get a full and accurate account of the rites observed by the wealthier Chinese in burying their dead, as illustrated by the case of Paou-Nyuen-Tsiang, for many years the chief compradore of the well known firm of Dent & Co., and latterly a wealthy and highly respected tea merchant.

Paou-Nyuen-Tsiang died on the 24th day of the intercalary, tenth month of the ninth year of Tung-Che—6th of December, 1870.

He was a native of Canton. Having been for many years childless he adopted Choo-Kwei, the son of his brother's son—in other words, his grand nephew. But after he had ceased to hope for offspring a son was born to him in his old age, who was named Kia Tseo. He, however, did not displace the adopted son, but made him joint heir with his son, and as, when his father died he was only eight years old, intelligence was at once sent to Choo-Kwei, who was at Canton, summoning him to assume the duties of chief mourner for the deceased. On his arrival he issued the following

ANNOUNCEMENT OF DEATH,

which may be taken as a specimen of what in China takes the place of the funeral oration of Western nations:—

My deceased father was, at an early age, left without a father and in very poor circumstances. The family hall, through his endeavors, was preserved a model of cheerfulness and harmony. His disposition was simple and generous, and, although his means were limited, he still regarded the relieving of the poor as part of the duties of his life, and by his good conduct he won the esteem of all his neighborhood.

The announcement then goes on relating the principal events in the life of the deceased and then closes with the following expressions of sorrow:—

My fourth grandfather being in China saw the alarming character of the disease and sent to us at once to Canton. I, the unfilial one, upon receiving the letter, bounded by the light of the stars to Shanghae; but only to find that my grandfather had died in the second tenth moon, twenty-fourth day, and I had lost him forever. I fall on the ground and cry to heaven. A hundred bodies cannot redeem him.

There still remain his mother and wife, for whom I must use the little strength I now possess. Sitting on my bed of straw, my words are confused. I pray you to look with pity upon me, and excuse the failings of this notice. The mourners, Kwei, the inheriting grandson, and Kia Tseo, the orphan son, weeping tears of blood, pay their respects.

INVITATION TO ATTEND THE FUNERAL.

Along with this announcement was sent the following invitation to friends to attend the funeral rites, which, it will be observed, gives a singular list of those relatives who took an official part in conducting the ceremonies:—

Invitation sent by the grandson of Paou-Nyuen Tsiang to the friends of his deceased grandfather to pay visits of respect to his residence.

Kwei, the unfilial grandson, heir to the estate.

My iniquities are deep and heavy, for which I have not died myself, but my punishment has fallen on the person of my grandfather.

Noh Ting, my venerable grandfather, an expectant Taoutai, a disciple of the Shanghae College, by imperial appointment, Salt Commissioner *ex officio*, a nobleman of the third rank, decorated with a peacock's feather, promoted three places and enjoying the posthumous honors of a nobleman of the second rank, has, to my grief, on the 24th day of the intercalary, tenth moon, in the ninth year of Tung-Che, at six o'clock, expired at his inn in Shanghae. Born in the ninth year of Kia-Ching, on the 2d day of the tenth moon, at nine o'clock; his age at his death was sixty-seven years.

Kwei, the unfilial grandson, in conformity with the law of the Empire, has prepared the mourning habiliments and selected a day to crawl on the ground while the coffin is being conveyed to Canton. Sitting on his bed of straw, confused and bereft of all reason, he is unable to go round personally to announce his decease in a proper manner. He prays you therefore to take pity on him and accept instead of this stupid notice. He has respectfully set apart the 15th day of the eleventh month for receiving cards.

With the respects of Choo-Kwei, the unfilial grandson and heir, weeping tears of blood, and of Kia Tseo, the orphan son, weeping tears of blood, and of Pai-Hing and Sway-Hing, brothers, wearing mourning for one year, wiping away the tears from their faces. And of the nephews mourning for one year, Kui-Tsai, Kea-Mo, Kea Kwang, Kea Sung, Kia-Yeu, Kea-Yuen, Kea-Choo, wiping the tears away from their faces. And of the grand nephews wearing mourning for five months, Hai, Kwang, Tsung, Yuh, wiping away tears. And of the younger uncle of the deceased, Chow-Ping-Teung, who wears mourning for one year and who is come to assist in managing the funeral. And of the cousins of the deceased, who were mourning for five months, Yieh Hing, Leang Hing, Yuh Hing. And of the nephews of the deceased who were mourning for five months, Wei, Yon, &c.

And of the grand nephews of deceased who were mourning for three months, Hwei, &c. And of the great grand nephews who wear a white head cloth for one day, Sung Sz, &c. And of the great great grand nephews who are to wear a white head cloth for one day, Tung, Ling, &c.

THE RITES AND CEREMONIES.

Immediately after the death priests are summoned to perform religious services on behalf of deceased, to secure him an easy and auspicious entrance into the spirit world. Both Buddhists and Taoists are invited, because the liberal or accommodating religious sentiments of the Chinese lead them to think that different religious systems, instead of being mutually destructive, are mutually helpful. These religious services are held every seven days, from the death to the funeral, and are taken part in only by the relatives of deceased, in the present case by those named in Choo-Kwei's list of mourners. Ordinarily, five weeks intervene between the death and the funeral; but where special circumstances make it desirable to shorten the term it is, as in the case of Paou-Nyuen-Tsiang, cut down to three weeks—the near approach of the China New Year making it desirable that the body should be conveyed to Canton, and all the ceremonies connected with its sepulture in the family burying ground be completed before that great annual festival.

THE DECORATIONS.

The interval between the issuing of the invitation given above and the day for "the receiving of cards" was spent in decorating the dwelling of deceased. A grand arch made of bamboos and mats covered with cloth, bearing in colossal characters the name of deceased, spanned Kiukiang road, so wide and high that but for the crowd it would have caused no obstruction to the traffic of the street. On either side of the doorway was erected a mat-covered stage—one for the musicians and the other apparently for the master of ceremonies or his deputy. The house consists of a long corridor running its entire length on the eastern side, from which open a number of courts, having intercommunication by the winding passages common in Chinese houses. This hong is substantial and spacious and clean, to a degree unusual in ordinary Chinese houses, even of the better class. The corridor or passage above mentioned has no roof, but was now covered in above and lined on both sides by gray shirtings, variegated by camlets of various colors, twisted into all manner of fantastic knots and convolutions, the prevailing tints being, of course, white and blue, the Chinese mourning colors. And here it may be noted that the quantity of foreign manufactured goods made use of at this ceremony must have afforded the liveliest interest to such contemplative merchants and brokers as stepped in to look at the proceedings, while, if men of Manchester and Bradford could have got but a glimpse of the scene, it would have created within them golden visions of the "good time coming" predicted by Burlingame.

THE TITLES OF THE DECEASED.

Ranged along the sides of the corridor were wooden tablets about two feet square, fastened to the top of poles about four feet long, by which they were supported and could be carried. These tablets were red lacquered and engraved with three or four Chinese characters of the seal pattern. *Cues-Sing.*

These tablets belong to the house, and the characters tell the various titles and honors successively acquired by the deceased. Interspersed among them, and placed, indeed, in every place of vantage throughout the various courts, were still more magnificent tablets, containing four characters, elaborately embossed and gilt. These were presents from friends, the characters containing mottoes expressive of those aspects of the character of deceased which they severally admired. Between every two of these tablets were beautiful white or pale blue satin scrolls sent along with the tablets mounted on tastefully carved rollers, on which were embroidered in showy silk work, sentences expressing more at length the sentiment of the mottoes on the accompanying tablets.

APPEARANCE OF THE HOUSE.

Passing from the corridor into the courts, we found that they, too, were lined and decorated in a similar manner, the fantastic tracery and skilful disposition of colors showing that the arrangements were under the guidance of some one who had a thorough knowledge of effect. The whole house was hung with a profusion of lamps, which when lighted up at night must have produced a most imposing illumination. Floating along with the crowd through the winding ways leading to the innermost recesses of the hong, we found ourselves at last in front of a kind of lattice work, on which were the two characters, "Ling Mun"—, the gate of the soul—through which a crowd were looking into the shrine or innermost chamber. Availing ourselves of our acquaintance with a nephew of deceased whom we saw inside, we entered the shrine. Here, on what might be called an altar under a canopy, was placed a portrait of deceased. Immediately before this lay the *Rosach King*, or Bible of the Taoists, beside which incense and wax candles were burning, while on the altar were spread in innumerable small dishes all the elements of a Chinese feast. Before the altar a woman, presumably one of deceased's wives, attended by some others, was engaged in continually lighting the pipe of deceased.

THE CHINESE RELIGION.

And here it may be remarked generally that the Chinese theory of the spirit world being that it is only a reproduction in an etherialized form of the earthly life all the funeral rites are based on and will be found in accordance with that theory, a point of view in which they are distinctly superior to many of the funeral customs of the West (now happily becoming obsolete), which were utterly opposed to the professed creed of Western nations in reference to the world to come.

Beyond this shrine we did not feel warranted to intrude, but were told that immediately behind it stood the coffin in which the deceased merchant was slumbering his long sleep.

THE VISITORS.

On the day appointed in the invitation, the preparations and decorations being all finished, the friends of deceased called to pay their respects. This usually occupies two or three days, according to the number of the deceased person's acquaintance. But in this case, for the reason mentioned above, the time was restricted to one day. As each chair approached the funeral arch in Kiukiang road two or three shots were fired; the orchestra struck up a doleful strain "on flutes and recorders" anything but "soft," and the master of ceremonies hastened to usher the visitor into the presence of the chief mourner. The words of greeting over, the visitors passed on to the Soul Gate, and after a thoughtful look bowed their respects and with or without partaking of offered refreshments passed out, the orchestra playing a short farewell strain. The arrival and departure of officials only is signalized by the beating of gongs. As may be supposed from Choo-Kwei's sketch of his grandfather's life, the visitors were in this instance both numerous and influential, the official gong being heard at frequent intervals throughout the day.

PROGRAMME OF THE SERVICE.

At length, on the 6th inst., the three weeks having expired and the third religious service held, the public funeral took place, our description of which will be little more than a skeleton programme. First came two enormous paper figures about fifteen or twenty feet high, and most hideous in countenance and color. These are the Kai-loo-shins, *i.e.*, generals who open the way into the spirit world. But the Chinese believe in other influences besides valor to open up for them a propitious entrance. Accordingly round the wheelbarrows on which the aforesaid warriors were grotesquely mounted were a number of men scattering paper sycee around with a "prudent prodigality." Then a musical (?) band, followed by men bearing the aforesaid red-lacquered titular tablets, brought up by another company carrying the blue and white satin embroidered scrolls, two large gongs indicating the official status of deceased; then the honorary tablets sent by friends, behind which three horsemen and ten lictors formed a guard of honor. After a fanciful canopy, under which were beautiful paper cartouches inclosing incense and joss-sticks, came a complete Chinese feast, two whole pigs, roast and boiled; a goat, horns and all; sucking pigs, fowls, &c.; made dishes, confections and fruits, real and (for these not in season) imitation, among the latter being the peach, significant of the long life to which deceased had attained.

To this succeeded what might be called part second of the programme. More gongs, flags and lictors; official umbrellas; lanterns and pipes, lictors, ten horsemen armed with spears; a musical band and incense bearers, all gave evidence of the approach of some person or object regarded with special interest. Who or what that was became manifest when there followed four friends of deceased, not wearing weeds of mourning, but full and gorgeous court dresses, the one in the centre bearing a casket enveloped in yellow silk, within which were enclosed the various diplomas of the Emperor by which deceased had been gradually elevated to the several honors set forth in the invitation as given above. And as everything emanating from the Emperor is sacred, the documents referred to were deemed worthy of this special attendance and honor.

THE FUNERAL PROCESSION.

To this succeeded what might be regarded as the main body of the funeral. Mourners in white; ancestral tablets; the picture of deceased; a great following of his friends, including all the most prominent Chinese in the city and settlement; gongs; a flute band of boys; a sword bearer; the mourning lantern, *Dijon Lee*, hung before the dead man's face to enable him to recognize his friends who have entered the spirit world before him; the green chair which deceased as an official was entitled to use, in which was placed the *Shinzi-ba*—the tablet mystically representing deceased and to be by and by hung up in the hall of ancestors; mutes in white, carrying reversed bamboos of painted bamboos; another band; then the chief mourner walking forward, as if reluctantly, supported on the arms of two friends, and making violent demonstrations of grief; these followed each other in the order named and ushered in the coffin, an enormous chest, after the usual Chinese style—its woodwork completely hidden by a thick covering of red English camlets, over which was stretched an elaborate tesselation of knotted, twisted and wreathed strips of the same material, in various colors and with appropriate cords and tassels. On the top was the figure of a stork, the symbol of longevity. This was borne along by about twenty bearers. The procession was closed by nineteen chairs, most of them covered with gray shirtings, and containing women clothed in the same material—the wives of deceased and of his relatives—manifesting their grief more or less violently.

In this array the procession left Kiukiang road, and, passing along Honan and down Canton road to the Bund, returned along the Bund to Nankin road, up which they passed, and, traversing Sinza village, deposited the body of Paou-Nyuen-Tsiang in the mortuary hall of the Canton cemetery, on the river side, above the upper boat house, to remain there till a suitable steamer permits of its being taken to Canton, for final interment in the family burying ground. The expense of the funeral to the family, apart from the complimentary gifts of friends, will be over $5,000.

STREET NUISANCES.

NEW YORK, April 3, 1871.

TO THE EDITOR OF THE HERALD:—

The HERALD of Friday last contained the following extract from the veto prepared by Governor Hoffman of the Advertising bill:—"The streets of New York city are public property, in the use of which the people have equal rights, and no individual or association of individuals has the right to appropriate any portion of them for private business purposes." This is good law and good common sense. Why should it not be applied to other private usages, which have become nuisances, because they are encroachments upon public rights? Why should the streets be used for piling up boxes and barrels, not only upon the sidewalk but upon the carriage path? Why should the livery stable keeper be permitted to string his carriages along the street? Why should the grocer, the milkman, the expressman or any other man leave his wagon or his cart in the street over night? This is done constantly in streets where railroad tracks have been laid; of course the free passage of carriages is precluded except it be on the track. Without these side obstructions these railroad tracks spoil any street for safe and pleasant driving. In many instances these wagons and carts stand upon the street days, weeks and months. It may be said that the poor man cannot afford to own or hire a place for his cart. But is this the way in which the city dispenses its charities? The law is made for each and for all, and not for a class. Certainly the poor man should have no dispensation for violating the rights of the public more than the rich. Suppose all should adopt the practice of keeping their carriages, sleighs and all sorts of vehicles, when not in use, upon the streets? Every man able to own a horse and cart should also be able to keep his cart somewhere else than in the street. If the cart can thus permanently occupy the street a permanent shed built there to cover it would scarcely incommode the public more than the cart uncovered. The owner might as well build a caboose in the street for his cooking stove because he had no kitchen. The advertising posts would not incommode the public as much as a single cart left upon the street. Take a look upon the streets and avenues of our large city and see what a nuisance this keeping carts upon the street has become. If so much money is wisely expended on Central Park to remove all obstructions and to regulate driving, why should the streets of the city itself be left to such obstructions and such nuisances? If anything needs a veto this certainly does. What is sauce for the goose is sauce for the gander also. Many will remember Mr. Buchanan, for many years British Consul at this port. When old age compelled him to resign his office he was asked if he would not continue his residence among us in this land of liberty. "Land of liberty!" he exclaimed; "call this a land of liberty, where a cartman will back his cart upon the sidewalk just as I am passing and compel me to cross the street or to go round his horse, even if I have to wade in mud up to my knees? Land of liberty! No, I will not stay here; I am going where wholesome laws are passed to protect my rights, and where there are intelligent and efficient police to enforce them." This is just what we want—not more laws, but a thorough and impartial execution of what we have. Keep the carts and wagons out of the streets in permanent places of storage. How much pleasanter the streets would be for those who walk and those who ride, and how much better they would look, and how much healthier they would be!

BEEF EATING AND PLUM-PUDDING DIPLOMACY AHEAD.

SPARTANBURG, S. C., March 29, 1871.

TO THE EDITOR OF THE HERALD:—

English diplomacy is too much for General Grant. When Mr. Seward wished to ingratiate England into a settlement of the Alabama claims he caused Reverdy Johnson to fête, dine and flatter her aristocracy on a grand scale. When Mr. Gladstone desires to effect a settlement of the same he not only orders roast beef and plum pudding in Washington, but lavishes British gold upon a few desperate characters in the South, who, as Ku Klux terrifies the administration at Washington and successfully directs public attention from foreign to domestic affairs. In the meantime the Joint High Commission moves smoothly on. Mr. Seward had one string to his bow, Mr. Gladstone has two. A splendid flank movement, and the best part of it is the President and Congress seem to take the bait so easily. British gold has accomplished wonders heretofore; there is no telling what it may do in the future.

JOHN SMITH.

THE HONG CHING YUEN.

Behind the Scenes of a Chinese Theatre.

The Actors and Their Salaries—Splendid Costumes but No Rehearsals—How Performances are Conducted.

SAN FRANCISCO, March 14, 1871.

A peep behind the scenes of a theatre is always an esteemed privilege; and when the theatre is of the Chinese sort the "peep" is to be doubly coveted.

THE HONG CHING YUEN THEATRE,

of this city, is on the corner of Jackson and Dupont streets. Its entrance is through a long, narrow hallway, which is lined on either side by small gambling shops. The auditors go straight on through this passage; but the performers dive down a narrow, dark stairway, and, after walking the length of an equally dark corridor, find themselves behind the scenes. Visitors are very seldom allowed to penetrate thus far, and the writer was one of a few exceptions to the stringent rules of the house. Here, as in every other part of the building, is a pungent smell of opium, and an offensive presence of close air and dirt.

BEHIND THE SCENES

is, to a certain extent, a misnomer in this Chinese theatre, the "scenes" being nothing but dismally colored curtains stretched from floor to ceiling. There is no separate "property room," as in other theatres, and that portion of the stage hidden from the audience is strewn with costumes, flags, banners and the multitude of things that are used in the stage representations. The walls are ornamented (?) with chinese pictures of the tea chest style, interspersed with various inscriptions. There is a separate "paint room," where the artists manipulate their faces much as our own actors do. They paint very quickly, and not without skill, but when "made up" for the stage they resemble caricatures rather than human beings. There are no ladies' dressing rooms, for the very simple reason that no females ever take part in Chinese theatricals. The female parts are enacted by boys and young men, who so cleverly mimic the originals that the fraud would scarcely be suspected by the uninformed auditor. The visit of the writer to the Hong Ching Yuen theatre was during

A DRAMATIC PERFORMANCE,

and the scene "behind the scenes" differed somewhat from that of an ordinary Thespian temple. The actors not at the moment engaged in the performance were lying fast asleep, in odd corners and on boxes, or were curled up smoking opium. Once in a while the stage manager would administer a sound shaking to some sleeping artist whose presence was demanded in the play; and in one instance the stage was kept waiting by a drowsy actor who found it difficult to shake off the influences of opium-deepened slumber. The dressing is done by attendants, who are held responsible for the wardrobe, which is of the most gorgeous description. Satins, velvets and resplendent beads figure largely in the costumes, but they are worn awkardly in most instances. The wardrobe of this theatre is said to have cost over $20,000, and is a *fac simile* of that of a leading theatre in China.

The manner in which a Chinese actor learns his part is unique. He does not know a word of it until after he is dressed for the stage. Indeed the costumes seem to be the most important part of the establishment, completely overshadowing the comparatively

INSIGNIFICANT MATTER OF ACTING.

After carefully donning his costume, the actor rushes to the palatroom, where he daubs his face in the orthodox style. Then he casts his eyes hurriedly over a large book, in which the play is written in Chinese characters, and in that way gets an inkling of his part. There are no rehearsals; and, probably, an immense amount of what is technically known as "gagging." When an actor is through with his part he returns to the attendant who dressed him, and his costume is taken off and carefully laid away. During the performance the stage manager is bobbing about excitedly behind the scenes, and into the adjacent rooms, giving orders in unintelligible jargon.

UNDER THE STAGE

are between forty and fifty small rooms, occupied by the actors and other employes of the theatre, for all the people connected with the establishment domicile on the premises.

This theatre is well patronized and is understood to be a profitable enterprise. It is owned by a company and is leased by the manager. Next to gambling that which most engrosses the attention of the Chinese residents of San Francisco, is the theatre. Concerning the

ORIGIN OF THEATRICALS

they have the following legend:—More than a thousand years ago, the night of the high festival in honor of the Moon, Lo Kung, an attendant upon his Majesty, Emperor Hieuntsing, was walking abroad and turning his worshipful eyes towards pale Luna, in a rapture of devotion he threw his staff toward the sky and it was in an instant miraculously transformed into a bridge. Having invited his master to accompany him both mounted the bridge to the Moon. They found the gates of a splendid palace, and upon entering they beheld a gorgeous scene beneath a spreading cinnamon tree. A company of females of noble aspect, clad in white and seated upon white celestial birds, sang with delicious sweetness. The company seemed to be amusing themselves, and their visitors heard at the same time strains of music of a wonderfully pure and majestic kind. They returned to earth and to the Emperor's palace; but could recall, alas! scarce half the words or the notes of the song they had heard. But one Yang King-tah, having formed some conceptions of it from the descriptions of the Emperor, wrote it down and arranged it for a band of 300 singing girls. These girls rehearsed the music in an enclosure of the imperial pear orchard. Ever since that time, which dated the commencement of Chinese public performances, players have been called "The Fraternity of the Pear Orchard." They are, as more or less in other countries, a sort of clique or society by themselves.

THE SALARIES

paid in the Hong Ching Yuen theatre range from $400 to $1,200 a year, and are paid monthly in advance with great exactness. The company numbers about sixty performers and assistants, including jugglers, athletes, &c. In addition to the salaries, the employes are furnished free with the little sleeping rooms before alluded to. They are said to be temperate and steady in their habits, being only given, as nearly all Chinese are, to opium smoking and gambling. F.

THE UNITED STATES CONSUL AT ST. THOMAS.

A Question of Veracity—A Reply to the Attack of Thomas J. Bradley.

On the 13th of January Thomas J. Bradley, United States Consul at St. Thomas, addressed a letter to the Hon. Hamilton Fish, Secretary of State, in which he makes very severe charges against one Mr. Lacroix, a resident of that island. This letter was published in the HERALD of January 27, and a copy having reached Mr. Lacroix he sends the following reply, in which the Consul is handled in very plain and very strong terms:—

ST. THOMAS, March 14, 1871.

TO THE EDITOR OF THE HERALD:—

In the HERALD of the 27th of January last, which reached my hands about the middle of last month, I have seen a communication from the American Consul of this island to the Hon. Hamilton Fish, Secretary of State of the United States, in which the said Consul has spoken of me in a most insulting manner.

Upon reading the communication I wrote to him begging an interview, which was given me on the 27th of February, and I presented myself in his office, accompanied by my friend, Senor Jose Gonzales, who served me as interpreter. Handing the Consul the article I demanded an explanation, and after acknowledging it to be his he said to me that he had no intention whatever to offend me, as he had no personal acquaintance with me, but having received the information from his secretary, Lagarde, with evidence that he believes complete, he felt authorized in making his assertion. To this statement I replied that I could refer, regarding my character, to the majority of the commercial houses of this island, and gave him a list of their names. He answered me that he believed the firms named were opposed to Baez, but if the firm of Messrs. M. Luchetti & Co., whose names were among those I had presented, would report favorably of me, he would then write me a full letter of apology. I then left. The same day, having had a conversation with Mr. S. Luchetti, Consul of France, which should have been satisfactory, he wrote me, on the day following, that he refused to disavow the acts that had caused my demanding an explanation. As a Consul in this place has complete immunity, he holds a position whereby I cannot attack him.

Yesterday I have only now to declare before the North American republic that the Consul of the United States at St. Thomas has lied, and that he has calumniated me.

The Consul assured me that his secretary, Lagarde, was the person who had given him the information, but Mr. Lagarde has informed me in the presence of witnesses that the statement is absolutely false; that he had never said to the United States Consul that I was a notorious intriguer; that he could not have been the producer of this calumny, because he had known me not alone personally, but had known of me in the Island of Porto Rico as having an honorable reputation.

The Consul, Bradley, assured me that with the favorable information of Mr. S. Luchetti, French Consul, he would afterwards give me entire satisfaction, and Mr. S. Luchetti having told me upon his word and honor that he had spoken to Bradley of me in the most favorable manner in respect to my character, and told him of the injustice he had done me, it only shows that he has proved false to his word.

With all this testimony I can only repeat that the United States Consul at St. Thomas has lied, and has calumniated me, and I can but assert

First—That I am not an exile from Porto Rico; that I left there of my own free will, and can return when I please.

Second—That I am not a notorious intriguer, as I can prove by the majority of the commercial community of this island, with whom I hold business relations.

Third—That I am not an official conspirator, as asserted by the Consul of the United States; and that for nearly two years I have resided on this island, with my family, and have established a commercial house in Jacme, for the purpose of carrying on business with the Cuba.

Fourth—That alone the information of some bastard heart has influenced the spirit of the United States Consul of St. Thomas to do me the grossest injustice in his power. Then the said Consul has only known me the little time since he came to this island, and he has offended me with an improper motive because he knows nothing of me.

Fifth—That if, because the United States Consul enjoys complete immunity in this island and is unattachable in every way, he has the complete security of his bastard victory. For the moment he has profited little, for his insult has called forth the general reprobation of the illustrious society of this island.

I remain, Senores Editors, your attentive servant, who kiss your hands,

C. E. LACROIX.

LITERATURE.

Criticisms on New Books.

THE EMPTY HEART, OR HUSKS. By Marion Harland, author of "Alone," "Ruby's Husband," "Nemesis," &c., &c. Carleton, Madison square, New York, publisher.

The novels of Marion Harland possess sterling qualities. Her works, if works of fiction, are always such as might be true, and her *dramatis personæ* scarcely so much original creations as faithful portraits of people we constantly meet. Her faculty in description and her power in delineating character are remarkable. She has one defect common to many female writers—that of entering into too minute details, sometimes devoting half a page to the pattern of a dress or the quality of a meal. There are, however, few who, in her particular line of writing, are her peers. "The Empty Heart" possesses all the usual qualifications of the author's books. In Mrs. Hurell, the vain and ambitious mother, who while sacrificing the comfort of her home to empty show, and her daughter's true happiness to worldly aggrandizement and display, passes for a model wife and mother, we have but a type of womanhood of which unfortunately there are too many representatives to be found. A shorter story entitled "For Better, for Worse," closes the volume. It is full of interest, but in the present edition, two entire forms have been omitted, leaving a void of twenty-four pages in its midst.

CRUEL AS THE GRAVE. By Mrs. Emma D. E. N. Southworth, author of "Fair Play," "The Missing Bride," "The Family Doom," &c., &c. T. B. Peterson & Brothers, Philadelphia, publishers.

The reader will find in "Cruel as the Grave," as in most of Mrs. Southworth's writings, plenty of incident, sensational and supernatural. Happily among well educated people a preference is generally entertained for natural, healthy stories, and even in the world of fiction, most persons would choose the society of men and women, imaginary though they are, to that of ghosts, with clammy hands, and resident in haunted chapels. "Cruel as the Grave" is incomplete without its sequel—"Tried for her Life"—which is shortly to be published.

RUNNING NOTES—PERSONAL AND GENERAL.

Frank Mills and Charley Jay, of the Tr