THE MEMPHIS DAILY APPEAL.

ESTABLISHED 1840. MEMPHIS, TENN., TUESDAY, FEBRUARY 17, 1885. VOL. XLV—NO. 41

W. W. ASTOR, American Minister to Italy, will resign his position at the end of February. Edward Pierrepont will act as *charge d' affaires* until the new Minister arrives.

THE dynamiters, Cunningham and Burton, now on trial in London, are evidently in a bad box. The testimony against them yesterday was very damaging. They were identified as the men who managed the Gower street underground railway explosion.

AN effort made yesterday to verify the statement that Senator Pendleton has written a letter to the President-elect, strongly favoring Judge Thurman for his Cabinet, resulted in the discovery that no such letter has been written, and none contemplated.

SENATOR STOVALL, of McNairy, and Senator Martin both made strong and sensible speeches on Saturday in favor of the ten per cent. bill, which, it is generally thought, will become law. All the equities, as Mr. Novelist Cable would say, are in favor of it.

THE National Agricultural Convention will meet at the grounds of the Cotton Centennial Exposition, New Orleans, on Friday, the 20th instant, and continue in session until and including the 22d instant, under the auspices of the American Agricultural Association.

A MEETING of American artists was held at Rome, Sunday, at which W. W. Storey, the sculptor and poet, presided. A petition to Congress was prepared, asking for the abolition of duties on works of art imported into the United States. Their prayers ought to be granted.

THE body of Cardinal McCabe lay in state in the cathedral at Dublin Sunday, and was viewed by 20,000 persons. The pastoral of the cardinal, written just before his death, was read at the Dublin churches Sunday. It contained a vigorous denunciation of the dynamiters. The ruling passion strong in death.

PIERREPONT EDWARDS, British Consul-General at New York, has been interviewing members of Congress and has urged the passage of a bill authorizing the President to appoint a commissioner to represent the United States at the convention to be held in London the coming summer.

MME. RISTORI will appear on Wednesday (to-morrow) night as "Elizabeth," one of the very best of her personations. The greatest living *tragedienne*, she will undoubt be greeted by an overflowing house. This is her last appearance. At the close of her present tour she will take her farewell of the stage.

The Egyptian financial question has been settled, and the payment of the indemnity for losses incurred by the bombardment of Alexandria expected shortly to be made. A commission consisting of the consuls-general of the different powers will assemble in a short time to settle the question of the free navigation of the Suez canal.

YESTERDAY, in the House, Representative Buckner introduced a bill to prevent the fraudulent mutilation of the paper money of the United States. It provides that persons proved guilty of the mutilation of notes with fraudulent intent shall, on conviction, be fined not more that $1000 or imprisoned not more than thirty years, in the discretion of the court.

REPRESENTATIVE BUCKLAND, chairman of the House Committee on Foreign Affairs, was yesterday instructed to report favorably his joint resolution introduced at the beginning of the first session of the present Congress requesting the President to take the necessary steps toward negotiating a treaty with Germany for a more liberal and just provision respecting citizens, native-born or naturalized, of the United States and the German empire.

AN amendment has been proposed by Senator Morgan, of Alabama, to the anti-silver coinage bill. It strikes out the present provision for the suspension of the coinage of the standard silver dollar, and authorizes the President, on and after the 1st of April, 1885, and in any succeeding month until the 1st of April, 1886, to direct the Secretary of the Treasury to suspend, in whole or in part, the purchase of silver bullion for the coinage of the standard silver dollars.

EX-VICE PRESIDENT HAMLIN, who is in Washington to attend the dedication of the Washington monument, says only nine men are now living who were members of the Senate in 1848, when that body attended the laying of the corner-stone of the monument. These are Yulee, Florida; George W. Jones, Iowa; Bradbury and Hamlin, Maine; Fitch, Michigan; Jefferson Davis, Mississippi; Atchison, Maryland; Simon Cameron, Pennsylvania, and R. M. T. Hunter, Virginia.

THE House yesterday refused to pass the Senate bill placing Gen. Grant on the retired list of the army with his full rank and pay. Mr. Randall, in explanation of the action of some of the members, stated that it was his intention to try and pass, under a suspension of the rules, during the last days of the session, the second Edmunds bill, passed by the Senate for the retirement of Gen. Grant, which gives the President authority to place a general of the army on the retired list, without specifying names. This, he said, is the bill the President desires to have passed.

DR. LEOPOLD DAMROSCH, the eminent musical director, died at his home, in New York, Sunday afternoon, after an illness of less than a week. Dr. Damrosch was, at the time of his death, the manager and the leader of the Metropolitan Opera-house, having been called to that position after the failure of Henry E. Abbey. It was the ambition of Dr. Damrosch's life to make German opera a success in New York. He lived to see his hopes more than realized. He was the foremost musician of America and one of the greatest conductors of the time.

THERE will be a meeting to-day of the Merchants' Exchange for the purpose of considering a proposition to issue certificates of membership to members on payment of $25; to increase this membership to $60 on and after the 1st of January, 1886; to increase it to $125 during 1887, and to $250 after that date. It must be plain to everyone who knows what the condition of the Exchange is and who considers the rapid growth of the grain and pork trade of the city within the past year, that this proposition opens the only means of putting a needed and most useful institution on a strong and enduring basis. As a self-respecting and industrious, honest man rates himself the world will rate him. The value of a seat in the Exchange will be the value of its usefulness in the eyes of members. At present it has no value, and there is much indifference as a consequence. The proposition to be considered to-day is both a reasonable and a feasible one. Had we a say, we should suggest the collection of $100 for each member, and then put the membership fee at once to $250.

THE CARNIVAL

At New Orleans—The Opening Day a Great Success—An Immense Number of People in the City, and

Great Crowds Throng the Streets to Witness the Motley Procession of the King and His Courtiers

To the Music Hall on the Grounds of the World's Fair Where the Mayor Surrendered the City.

Imposing Pageant at Night, the Floats Bearing Scenes Illustrating Chinese History, Religious and Civil.

The Weather Most Delightful and the Spectators Exceedingly Enthusiastic —To-Day Bids Fair to

Eclipse All Others in the History of New Orleans—Entrancing Displays Prepared for the Occasion.

[SPECIAL TO THE APPEAL.]

NEW ORLEANS, February 16.—Everything has conspired to make the crowd in attendance at the present carnival the largest ever known in New Orleans. There is no danger, as there was last year, of the entire city being inundated during the midst of the festivities, for the river is far less dangerous now than then; and there has been no interruption of trade from washouts on the various railroad lines centering here, as there then was. The Exposition, moreover, has helped materially to swell the crowd. There are perhaps 6000 or 8000 persons permanently connected with it in one way or another, commissioners, exhibitors and workingmen; and there are thousands of visitors now in the city who would not come down to New Orleans to see the Exposition alone, but who come at this season for it and for the carnival at the same time, well knowing that they will find New Orleans at its best and brightest.

The crowd now here is variously estimated and be difficult to calculate it, so scattered are the people. New Orleans, which used to be a very bad hotel city, has made great improvements in this line since the Exposition opened, and has established a dozen new hotels, several of them first-class, and able to accommodate 12,000 or more people. But, as usual, the great bulk of visitors have to find their accommodations in boardinghouses or with private families. Ten days ago, there were rooms for 25,000 persons inscribed on the registers of the Exposition bureau of accommodation and information, created especially to provide and care for the strangers arriving here. To-day there is not a room available, and hundreds of persons are compelled to be satisfied with temporary lodgings, cots in the halls and corridors, dining-room and parlors of the hotels. It would be a safe guess to estimate the crowd, by the number of arrivals and departures, as somewhere between 75,000 and 100,000, about as many as New Orleans can well contain.

EXCURSION PARTIES FROM ALL PARTS OF THE UNION.

New England has contributed far more than its usual share of visitors this year. The thousands of Eastern people, mainly Bostonians and New Yorkers, spending the winter in Florida on account of their health have taken advantage of the low rates to this city for the week to see New Orleans when at its brightest. Another large Massachusetts excursion party reached here Thursday in the City of St. Louis, and spent the time with the warmest and most hospitable entertainment on their trip at Memphis, Vicksburg, Baton Rouge and nearly all the other river towns. Tuesday Gov. Howard, of Rhode Island, arrived, with his entire staff, and quite a large party of ladies and gentlemen from Providence. Friday another large party reached here from Portland, Me., with a smaller portion from New England areas numerous that it is quite impossible to even enumerate them.

The West, as usual, furnished its quota, particularly from the cities of Chicago, St. Louis and Cincinnati. There are five or six steamboat excursions of 200 or 300 each, who have come down here by river for the round trip, their boat lying up at the wharf here, and there furnishing them board and lodging during their stay in the city, but the great increase in the attendance is from the Northwest, Minnesota, Nebraska, Dakota, Kansas and Iowa, who combine business and pleasure, coming here to attend the carnival and see the Exposition, and at the same time to introduce to the markets of the South and Spanish America the flour of Minnesota and Dakota and the pork of Iowa. Friday and Saturday a grand merchants' and bankers' excursion arrived here from Iowa, filling five trains of nine coaches each. The first party contained 1200 people and the second 1200. They came from all portions of the State and were comfortably quartered in various parts of the city.

Two large excursion parties from Philadelphia reached here the same day, one bringing a large delegation of Knights Templar, the other a very large party of Philadelphians, including among its numbers members of the Board of Trade of Philadelphia and some of the wealthiest and most prominent merchants of the Quaker City. From every portion of the South visitors are arriving; Texas, in particular, is sending delegations from every town and hamlet, and such is the rush that it is well nigh impossible for the railroads to handle the business. There are quite a number of arrivals from Memphis, many coming on the St. Louis boats, and others by the Illinois Central and Mississippi Valley railroads.

THE SCENES ON THE STREETS.

The scene on Canal street during the carnival has been described time and time again, but none of these descriptions would do justice to it to-day. There have been crowds there before, but never anything like this. The strangers in the city are at least treble those of any previous year, not even excepting the carnival at which the Grand Duke Alexis was present, and to these strangers New Orleans has but two streets, Canal and St. Charles; and upon these they insist upon seeing the procession. On Canal every building bore the Rex colors, banners and colors. The crowd filled the galleries, the banquette, the neutral ground, perched upon the statue of Henry Clay, and even stormed the street cars and obtained very slippery, uncomfortable seats thereon.

There was another dense crowd in the neighborhood of the Jackson or Illinois Central depot, where it had been announced that Rex was to arrive, and Clio, Erato, Thalia and all the streets in that vicinity were blocked with people. As the train steamed into the depot it was greeted with shouts and hurrahs, which could not have been more cordial or more earnest if the arrival had been that of the President himself. Descending from the cars

THE CARNIVAL PARTY FORMED INTO LINE OF PROCESSION

and began its march out Calliope street. It is a standing tradition that Rex must never appear any two years or any two days in the same chariot. Last year he appeared on the first day as Mardi Gras, in the character of Charles I of England and, on Mardi Gras itself, as Solomon in all his glory. This year he came as Charles VII of France, mounted on a snow-white horse and attired in a complete suit of golden armor, over which was thrown a cloak of blue velvet and ermine sprinkled with fleurs de lis. A large escort of troops, composed of the State and city militia and visiting companies, the Washington Artillery, Louisiana Field Artillery, Crescent Rifles, Continental Guards, Louisiana Rifles, and several other organizations, and the cadets of the Louisiana and Alabama Military Institutes. The special escort of the King were two squadrons of Hussars in their rich and gaudy uniforms. The members of the Carnival Court, Lord High Chamberlain, Lord Treasurer, Master of the Buckhounds, and the Duke of the Realm, composed of prominent citizens who are members of the Carnival Association, followed. At the end of the procession were four floats, containing burlesque and comic characters—Harlequin, Polichinelle, Clodoche and Flageolet—dancing a comic dance. A burlesque army followed, composed of the Swiss Admiral, from *La Vie Parisienne*, the English Horse Marines, a detachment of Highlanders, with long bony legs exposed, a Prussian general, actually weighed down by the number of his military decorations, British Horse Guards, Prussian Uhlans, all more or less ridiculous and absurb. Comic lore followed, with Venus as an old woman, surrounded by a host of babies, and Cupid represented as a dude of the period.

Out Olio the procession marched amid applause and enthusiasm, and through crowds congregated everywhere to greet it. It made its first stop at the City Hall, opposite Lafayette Square. Here, at the special invitation of the mayor, Rex dismounted from his chariot and entered the marble building, where he was greeted by Mayor Guillotte and the entire City Council. A good deal of champagne and a great many speeches of welcome followed.

THE MAYOR FINALLY SURRENDERING THE GOLDEN KEYS OF THE CITY

into the hands of his majesty, and temporarily retiring from office in his honor, turning over the control of the city to him for the next two days. This business over, the procession moved out St. Charles and Canal to the river. Here was another crowd as dense as that at the Illinois Central depot, the colored element largely preponderating, mounted on sugar hogsheads and piles of cotton bales. At the head of Canal street was the royal flotilla in waiting for his majesty and his followers, with the Ed Richardson as flagship of the fleet, every post and pillar decorated with bunting and flags. The carnival party embarked aboard the Richardson, which pushed out from her position amid the roar of artillery, the ringing of bells, and the blowing of every steamboat whistle on the river front. The flotilla then formed in line of battle, the flagship Richardson leading, a dozen little decorated tugs which acted as tenders frisking gaily around her, and followed by J. W. Cannon, E. J. Gay, Jesse K. Bell, Clinton, Belle of the Coast, John B. Maude, Heroine, Corona, Geneva, Mabel Comeaux, Johnson, Isabella, Sunbeam, Mamie Wood, Corsair, W. M. Wood and Charley Wood, the entire fleet decorated and carrying the royal standard of purple, green and gold. The United States man-of-war, the Tennessee and Galena, saluted the passing monarch, their ships dressed, their yards manned and men drawn up in line, and fired a salute of twenty-one guns in his honor. The royal fleet, carrying some 12, 00 or 15,000 passengers, steamed up the river, every vessel in the harbor decorated in honor of the event, their masts and rigging covered with flags. As the naval parade passed they dipped their flags to show their surrender to and obedience to Rex. The entire fleet came to at the Exposition building, and the passengers—several thousand in number—disembarked and marched up to the music hall in the main building, in which a handsome throne of purple green and gold—the royal colors—had been erected for Rex. Here the Board of Management of the Exposition met him and tendered him the freedom of the grounds. A number of speeches were made, after which Rex remained seated in state for a couple of hours, receiving the thousands of persons who desired to do homage to him. The entire court party then suddenly and mysteriously disappeared, to refresh and recruit themselves for the parades and festivities of to-morrow.

AT NIGHT.

Of course Canal street was bright in the morning, but it was far grander and more brilliant at night, for the entire population of the city, New Orleanians and strangers, were congregated to see the parade and procession of the Crew of Proteus, the carnival association composed solely of merchants, members of the Cotton and Produce Exchanges. The club houses, stores, etc., were illuminated as early during the carnival, and there was a marked increase in the number of electric lights, and the entire boulevard was illuminated as brilliantly as if it was day, so that one could distinguish faces from across the street.

The usual mystery about the starting point of the procession had been preserved, and it was not until the glow of the torches lit up Poydras street and the crowd had any idea of where and when the procession was coming.

Down the street came an immense Chinese lantern, twenty feet in length, borne upon the heads of four large white elephants. Medallions of brilliant hues adorn its side and tell that the present parade of Proteus will illustrate the Chinese and worships of China, a subject full of weirdness and about which the general public knows little or nothing about.

Proteus, himself, the god of constant change and transformation, has, this time, metamorphosed himself into a Mongolian divinity and is the Sun God "The Son of Heaven," bestriding the fabulous Chinese Phœnix, the Tong Hoang, the great yellow dragon which stares at one with its Chinese face, and which pictures and is crossing over the famous celestial mountain of Von-val, composed entirely of crystal, gold, silver and precious stones.

THE TABLEAUX.

Then, in the following order, come the tableaux, illustrating the entire celestial story of the Chinese, the creation of the world and the rule of the Chinese divinities:

Tableau 1 is the Chinese Genesis, the origin of the first human, Pan-Ku, a native born from the immense egg laid by the universe, the shell of which is the firmament, the white the air, the yolk the earth half. This great egg, the parent of the earth, is represented floating through the black clouds of chaos. Seated on it is Pouan-Kou, the ancestor of all the Chinese, dressed in the costume of old, in leaves alone, but of far more ancient origin than our respected progenitor, since the occurrence this tableau commemorates is known to antiquarians as Chinese chronology, 275,000 years ago.

The Tower of Fo-Kein tells the story of the burial of Buddha, whose worshipers are more numerous than the Christians. The tableau gives, at the same time, a beautiful illustration of the famous porcelain pagoda near Nanking, once deemed one of the wonders of the world and visited by thousands of strangers, but destroyed by the Taeping rebels some twenty years ago. A tower, eight stories in high, each stone growing smaller as it ascends, is composed entirely of porcelain, like the Nanking pagoda, covered with all these curious little figures one sees on Chinese crockery. A marble periaty e gives entrance to this, while around each story run galleries of gilded iron, covered with thousands of bells, which jingled and rang in the night breeze. At the summit of the pagoda is an immense brass idol of Buddha himself. When Buddha died his ashes were divided into eight different parts, placed in eight different coffins of gold and sepulchered in eight different coffins, each of eight stories in height—whence the origin of the sacred towers or pagoda, of which this tableau gives an exact and beautiful representation.

The Loi and Asuri, the good and evil spirits of Buddhism, follow. The lai, or good spirits, occupy the lowest of the twenty-six heavens devoted specially to the accommodation of the Buddhists, which heavens are situated in the center of Mount Mi-en-mo, 50,000 miles above the earth, where the Asuri, or devils, notwithstanding their bad dispositions, are granted a very comfortable home immediately beneath Mount Mi-en-no. So compassionate is Buddha that he will not punish even the devils.

The Fourth Tableau is the Mausoleum of one of the Tartar Kings of China, showing the magnificent Chinese sepulture—the Mongolian undertakers far exceeding their Western brethren in the grandeur with which they conduct funeral ceremonies, the most important event in the life of a Chinaman. The *tableau* represents a corpse being carried to a vast edifice adorned with statues of lions, elephants, tigers and other subjects of Buddhistic mythology. In the center of the building, to be buried with the monarch, are large sums of gold and silver, royal robes, precious stones and vessels, including, in particular, a large quantity of boiled rice—all this to enable his majesty to have a royal old time in the next world. To protect this treasure from the ghouls, an automatic bow is attached to the door, which the relatives of A. T. Stewart could have employed to good advantage, and which discharges, one after another, many arrows, which are placed in the portal, at anyone who attempts to break into the tomb. Upright around the corpse, and holding in their hands the pipe, fan and phial of snuff and other nic-nacs of the king, are the dead bodies of several slaves and beautiful children of both sexes, slaughtered especially for this occasion.

The next float represents the Chinese Heaven, with the chief Chinese divinities. The heaven is strange enough, a subterranean cavern, whose roof of stalactites and columns of crystal dazzle the eye. Seated upon a mound of precious stones, gold, etc., in Tien-Hoang, the sovereign of heaven, "the supreme intelligence." Around him are the Mongolian Cerberi or Yo, who defend the treasures of heaven. They are a cross between the harpies and mermaids, with beautiful feminine faces, but long, serpentine bodies, and dragons' tails of rainbow hue.

The Palace of the Grand Lama of Thibet, the Buddhist pope and chief of the Buddhist religion, is the next tableau. This palace, which is situated about a mile north of Sha-Sa, the Thibetan capital, has been seldom visited by Europeans; but Proteus has been there, and manages to give a perfect representation of this most famous monastery in all the world, a city of priests. Upon the rugged, conical mountain of Budhala is this palace, an aggregate of several temples of different sizes, architecture and decorations. In the center is the main tower of four stories overlooking the others, and with a dome of gold. Here the grand Lama himself resides, the representation of the living Buddha. The other temples are abodes for the priests who are expected to wait upon him and attend to its wants.

The Birth of Kong-fou-tsen, or Confucius, as he is known to Europeans, the great Chinese philosopher and legislator, is shown in the next tableau. Confucius is acknowledged, even by Christians, to have been a man of exalted morality and purity of life, and, as the author of the golden rule, "Do unto others as you would they should do unto you," seems actually to have anticipated some of the principles of Christianity. Although he never pretended to any divine or supernatural origin, the Chinese have, in the course of ages, surrounded him with a preternatural halo, which Proteus here illustrates. Two dragons have entered the dwelling belonging to Confucius's father, and even the planets have visited the earth to do homage to the great but infant philosopher. The costumes of the various characters represented are remarkable for their diversity, and the genii of the five planets recognized by the Chinese are attired, each in its color sacred, Mon, or Jupiter, in green; Fo, or Mars, in red; Poo, or Saturn, in yellow; Kui, or Venus, in white, and Chori, or Mercury, in black. The genii of these five planets represent and control the elements of fire, water, wood, earth and metal, and are intimately associated with the religious and poetical faith and customs of the Chinese.

The Feasting of Lanterns represents a Chinese junk sailing down the Hoang-ho river, bearing upon its prow a Chinese prince and princess and their retinue clad in the richest robes of their dignity. The junk is being towed by rowers in a long boat. Its rich paintings and gildings are set off to great advantage and made still more brilliant by the light of thousands of Chinese lanterns, of every form and color, hanging from the side of the vessel to the wheel house and from the masts and bowsprit. The colored glass windows or the vessel shows its interior and, here also, are myriads of lanterns hanging from the cabin ceiling and making it still further enhanced by the continual firing of rockets and all the other fireworks of Chinese origin by the richly apparelled crew, who are employed in manoeuvring the vessel. The Feast of Lanterns, celebrated throughout the empire each year, in honor of the new moon, and lasting four days.

Fo-hi. The daughter of Fi, or the Lord, called Hoa-see, the expected flower, who walked in the footsteps of Buddha, directed by a rainbow, suddenly conceived and bore Fo-hi, who had the body of a dragon and the head of a bull, a most remarkable monster became Emperor of China, and notwithstanding his unshapely form proved an excellent one, instructing and elevating the people. Proteus represents the Chinese Lycurgus in the act of receiving the King or sacred book of China, which he found on the banks of the Hoang-ho, when he was startled by a great flame of light emanating from a lonely beacon, resembling a star in the sun, and before which the water of the river rose and fell in a continuous prayer as if in reverence. At the same moment, on the surface of the river, appeared a curious dragon-horse bearing a map or tablet between its jaws. Fo-hi recognized it as something of divine origin, and copied it, but could never make out exactly what it meant, but Confucius reproduced and interpreted it, so that it became the moral constitution of the Chinese empire to-day.

The Ancestral Hall. The great principle of the Chinese religion is a worship of one's ancestors. A son or daughter is always subject to his or her parents, no matter how old, and must reverence them and worship the grandparents. The Emperor of China is considered to be the father of all his subjects, and, in his imperial palace, has a domestic sanctuary containing on a genealogical tile a list of all his ancestors down to the last of the Ming dynasty. The Ancestral Hall must be visited at stated times and upon all occasions of importance. The Emperor is represented in the tableau paying this visit on New Year's day, the monarchs tributary to him being constrained, upon this occasion, to visit the capital and pay their tribute, which is arranged on the steps leading to the sanctuary, according to rank, in the rich and varied costumes of the different countries, down to the Lamas of Thibet, clad in robes embroidered with gold and silver. The Emperor issues in great pomp from the yellow tower, the inhabitants of Pekin lining the sidewalks to witness the ceremony, their houses under penalty of death. As the Emperor steps from his palanquin, the subject kings and princes prostrate themselves before him, the residence of P. B. hall of his ancestors to do homage to and worship them.

The Tablet of Ancestors, the Twelfth Tableau, Represented the Chinese Mars, Kouan-Ti, the God of War, in his chariot drawn by wing-d horses in mid-air showering invisible arrows at the Rebels, the Tartars and Christians who invaded the Chinese found in China when they came there, and whom they dispossessed of the territory. The battle is raging hot and heavy, the Tartars being decidedly the worst of the rebels are seen trying to climb above the clouds and destroy the celestial warrior, who is proving so dangerous an ally to the Mongolian invaders.

The Temple of Fo or Buddha presents an exact counterpart of the most famous Chinese temple to Buddha, located in the town of Canton. It is composed of a porch, supported by granite columns, leading to the principal hall, at the end of which are three gigantic golden statues or idols. The central statue has its arms in a position of profound meditation. The other two have their right arms lifted aloft in a gesture of warning. Before each idol is an altar covered with vases for offerings and round vessel of molded bronze, in which incense is constantly burning. Large lanterns hang from the ceiling and shed a bright light throughout the hall. The three statutes are the three "pure, precious and honorable" Fo, and represent the Buddhistic trinity, Buddha, Dharma and Sangha, the same person in three different shapes. Before the altars are the Tai-ho-Chang or high priest, assisted by Ho-Chong or priests, paying divine honors to the Fo.

Gin-Hoang, the first Sovereign of China and the founder of the nine imperial families known as "the emperors of man," is represented issuing from the Mount Hing-Ma or Valley of Light, accompanied by his eight brothers in a chariot of clouds, drawn by birds of paradise. All the brothers are adorned with the face of a man, the body of a dragon and nine heads. These emperors, all of whom were named Gin-Hoang, reigned according to Chinese tradition, 45,000 years before civilized the world. Nin-Vo, *the Sovereign of Virgins* and "pacific light," was the jesser of Fo-hi, and had the head of a bull and the body of a serpent. She was goddess of peace and marriage. The *tableau* represents her in the act of disappearing from the world after a reign of 150 years. She is rising from earth in a chariot of thunder drawn by winged unicorns, a cloud of gold forms an arch around her and sheds a luster upon the earth below greater than sunlight.

Ti-Coa. This *tableau* represents the soul of a Chinaman and true Buddhist taking its flight to heaven. It has left the mutilated corpse being carried to a vast edifice adorned with statues of lions, elephants, tigers and other subjects of Buddhistic mythology. In the center of the building, to be buried with the monarch, are large sums of gold and silver, royal robes, precious stones and vessels, including, in particular, a large quantity of boiled rice—all this to enable his majesty to have a royal old time in the next world. To protect this treasure from the ghouls, an automatic bow is attached to the door, which the relatives of A. T. Stewart could have employed to good advantage, and which discharges, one after another, many arrows, which are placed in the portal, at anyone who attempts to break into the tomb. Upright around the corpse, and holding in their hands the pipe, fan and phial of snuff and other nic-nacs of the king, are the dead bodies of several slaves and beautiful children of both sexes, slaughtered especially for this occasion.

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Fo-hi. The daughter of Fi, or the Lord, called Hoa-see, the expected flower, who walked in the footsteps of Buddha, directed by a rainbow, suddenly conceived and bore Fo-hi, who had the body of a dragon and the head of a bull, a most remarkable monster became Emperor of China, and notwithstanding his unshapely form proved an excellent one, instructing and elevating the people. Proteus represents the Chinese Lycurgus in the act of receiving the King or sacred book of China, which he found on the banks of the Hoang-ho, when he was startled by a great flame of light emanating from a lonely beacon, resembling a star in the sun, and before which the water of the river rose and fell in a continuous prayer as if in reverence. At the same moment, on the surface of the river, appeared a curious dragon-horse bearing a map or tablet between its jaws. Fo-hi recognized it as something of divine origin, and copied it, but could never make out exactly what it meant, but Confucius reproduced and interpreted it, so that it became the moral constitution of the Chinese empire to-day.

The Ancestral Hall. The great principle of the Chinese religion is a worship of one's ancestors. A son or daughter is always subject to his or her parents, no matter how old, and must reverence them and worship the grandparents. The Emperor of China is considered to be the father of all his subjects, and, in his imperial palace, has a domestic sanctuary containing on a genealogical tile a list of all his ancestors down to the last of the Ming dynasty. The Ancestral Hall must be visited at stated times and upon all occasions of importance. The Emperor is represented in the tableau paying this visit on New Year's day, the monarchs tributary to him being constrained, upon this occasion, to visit the capital and pay their tribute, which is arranged on the steps leading to the sanctuary, according to rank, in the rich and varied costumes of the different countries, down to the Lamas of Thibet, clad in robes embroidered with gold and silver. The Emperor issues in great pomp from the yellow tower, the inhabitants of Pekin lining the sidewalks to witness the ceremony, their houses under penalty of death. As the Emperor steps from his palanquin, the subject kings and princes prostrate themselves before him, the residence of P. B. hall of his ancestors to do homage to and worship them.

The Tablet of Ancestors, the Twelfth Tableau, Represented the Chinese Mars, Kouan-Ti, the God of War, in his chariot drawn by wing-d horses in mid-air showering invisible arrows at the Rebels, the Tartars and Christians who invaded the Chinese found in China when they came there, and whom they dispossessed of the territory. The battle is raging hot and heavy, the Tartars being decidedly the worst of the rebels are seen trying to climb above the clouds and destroy the celestial warrior, who is proving so dangerous an ally to the Mongolian invaders.

The Temple of Fo or Buddha presents an exact counterpart of the most famous Chinese temple to Buddha, located in the town of Canton. It is composed of a porch, supported by granite columns, leading to the principal hall, at the end of which are three gigantic golden statues or idols. The central statue has its arms in a position of profound meditation. The other two have their right arms lifted aloft in a gesture of warning. Before each idol is an altar covered with vases for offerings and round vessel of molded bronze, in which incense is constantly burning. Large lanterns hang from the ceiling and shed a bright light throughout the hall. The three statutes are the three "pure, precious and honorable" Fo, and represent the Buddhistic trinity, Buddha, Dharma and Sangha, the same person in three different shapes. Before the altars are the Tai-ho-Chang or high priest, assisted by Ho-Chong or priests, paying divine honors to the Fo.

Gin-Hoang, the first Sovereign of China and the founder of the nine imperial families known as "the emperors of man," is represented issuing from the Mount Hing-Ma or Valley of Light, accompanied by his eight brothers in a chariot of clouds, drawn by birds of paradise. All the brothers are adorned with the face of a man, the body of a dragon and nine heads. These emperors, all of whom were named Gin-Hoang, reigned according to Chinese tradition, 45,000 years before civilized the world. Nin-Vo, *the Sovereign of Virgins* and "pacific light," was the jesser of Fo-hi, and had the head of a bull and the body of a serpent. She was goddess of peace and marriage. The *tableau* represents her in the act of disappearing from the world after a reign of 150 years. She is rising from earth in a chariot of thunder drawn by winged unicorns, a cloud of gold forms an arch around her and sheds a luster upon the earth below greater than sunlight.

Ti-Coa. This *tableau* represents the soul of a Chinaman and true Buddhist taking its flight to heaven. It has left the mutilated corpse being carried to a vast edifice adorned with statues of lions, elephants, tigers and other subjects of Buddhistic mythology. In the center of the building, to be buried with the monarch, are large sums of gold and silver, royal robes, precious stones and vessels, including, in particular, a large quantity of boiled rice—all this to enable his majesty to have a royal old time in the next world. To protect this treasure from the ghouls, an automatic bow is attached to the door, which the relatives of A. T. Stewart could have employed to good advantage, and which discharges, one after another, many arrows, which are placed in the portal, at anyone who attempts to break into the tomb. Upright around the corpse, and holding in their hands the pipe, fan and phial of snuff and other nic-nacs of the king, are the dead bodies of several slaves and beautiful children of both sexes, slaughtered especially for this occasion.

The next float represents the Chinese Heaven, with the chief Chinese divinities. The heaven is strange enough, a subterranean cavern, whose roof of stalactites and columns of crystal dazzle the eye. Seated upon a mound of precious stones, gold, etc., in Tien-Hoang, the sovereign of heaven, "the supreme intelligence." Around him are the Mongolian Cerberi or Yo, who defend the treasures of heaven. They are a cross between the harpies and mermaids, with beautiful feminine faces, but long, serpentine bodies, and dragons' tails of rainbow hue.

The Palace of the Grand Lama of Thibet, the Buddhist pope and chief of the Buddhist religion, is the next tableau. This palace, which is situated about a mile north of Sha-Sa, the Thibetan capital, has been seldom visited by Europeans; but Proteus has been there, and manages to give a perfect representation of this most famous monastery in all the world, a city of priests. Upon the rugged, conical mountain of Budhala is this palace, an aggregate of several temples of different sizes, architecture and decorations. In the center is the main tower of four stones overlooking the others, and with a dome of gold. Here the grand Lama himself resides, the representation of the living Buddha. The other temples are abodes for the priests who are expected to wait upon him and attend to its wants.

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