

a pair of tight leggins over the loose trousers, and wear heavily-wadded overcoats. The *wintercap* is of velvet, fur, broadcloth, or flannel; and the summer hat of straw or bamboo.

"Chinese etiquette, and I believe even law, forbids any private citizen to change his winter cap for the summer one, or *vice versa*, until the governor of the province has changed his, and that fact has been officially announced. The thick-soled shoes are made of silk or cotton with leather soles, the edges of which are kept clean by whitening instead of blacking; and the stockings of both sexes and all ranks are *cut out* and *made* of silk or cotton like any other garment; and of course cannot be tight-fitting, or shaped to the ankle."

PEARL.—"Won't you please tell us something of the household arrangements."

MRS. F.—"All the domestic affairs including the employment of servants, the entertainment of guests, the performance of religious rites, and to a larger extent even the household expenses are generally left to the wife without any dictation from her husband; as is also the entire control of the children for the first seven years of their life. Thus the wife's power is often greater than that of the husband and father, and her influence over her children is next to omnipotent, in consequence of this *absolute power over them in every particular*, during the most plastic period of their lives. Hence, if China is to be won for Jesus, *we must save the women*."

FANNIE.—"How are marriages provided for in the 'Flowery Kingdom.'"

MRS. F.—"Marriage is very general in China and within the reach of all, but in upper tendom, at least, girls are kept secluded, and from childhood different training of the two sexes is maintained; and betrothals are arranged either by the parents or professional match-makers—'go-betweens' as they are called all over the East. Engagements take place very early for the girls—sometimes at three or four years of age; and of course the child whose future weal or woe is thus bartered away, has no voice in the matter. That 'marriages are made in heaven' no nation more devoutly believes than do the Chinese; and they enter upon its formalities in the gravest manner. Even the precise *hour* as well the *day* of male and female infant

birth is carefully noted as having an important bearing on the marriage question. Both sexes are also consulted at the time of betrothal, incense is burned, and many technical formalities observed. A great feast follows the betrothal at which the prospective bride is arrayed in gorgeous apparel of crimson silk with bright buttons and manifold ornaments, all of which can be *hired* for the occasion if the family's means are limited. If she be still a child, the little betrothed is allowed full liberty among the male as well as the female guests, and of course enjoys the consciousness of being one of the chief personages on so grand an occasion, experiencing all a child's elation at finding herself of more importance than she had ever before dreamed: and little comprehending the dark future to which all this splendor is but the introductory."

LUCY.—"At what age usually do these betrothed children marry?"

MRS. F.—"At any time between twelve and sixteen that may be most convenient to all, the marriage takes place; when a feast is made, guests are invited, musicians are engaged, the house of the bridegroom or of his parents is cleaned from top to bottom, the bridal chamber is newly furnished and decorated with bright or sensuous pictures suited to the occasion, and with more or less pomp and parade; the inexperienced child is borne away from a loving mother's ministry to the unknown home of a man she has never seen, and possibly can never learn to love or even to tolerate, to be literally the slave of his mother's caprices, the maid of all work in his house, to be taunted and scolded, and perhaps beaten, while her husband never dreams of interfering, perhaps not even caring for the bitter bondage of his child wife, or seeing her tears, but utterly unable to help the cause, even if he wished to do so.

"For Chinese custom gives the mother-in-law—during her life-time—entire control of her son's wife; and if there are several sons married all living in the paternal home, the case is still harder, especially for the wives of the youngersons, as they are under the control of the sister-in-law, as well as the old people. It is only after the mother-in-law's death that the son's may have establishments of their own, and then the real reign of the wife begins. Should they loose their husbands before