

change from the established order. They are wise enough to forecast their own overthrow with the advent of a deeper intelligence.

The priests are celibates, perhaps with the thought that if they were to prove unequal to the task of managing a wife their prestige in devil manipulation might suffer. They keep aloof from the common life around them, and live in mountains and unfrequented and isolated places that they may the better impress their own superiority over their fellows.

The priests are called upon by the people when it is discovered that a home or village is infested by a devil. Devils have the power to materialize themselves into a piece of waste paper or dirt in order to get into the houses unobserved. These devils are not credited with a high order of intelligence. Chinese architecture is governed by this conception. The doors or main entrances are put in unexpected angles and niches in the walls, with the idea that they will fool the devils. They cut up the roof-lines on dwellings into fantastic shapes for the purpose of preventing devils using them for promenade purposes; and, as a matter of fact, these imps have hard work to get into the houses. But when they once get in, no power is able to get them out except the priest.

The white horse is a common form in which devils infest a community. They appear in the form of a white horse walking upon the city walls and over graveyards, and even stepping from one roof to another. They are thus seen by some truthful witness, and the evil omen soon gains currency.

The intervention of the nearest priest is sought, who takes a survey of the situation, and discovers the number of devils, if more than one, and calculates on the necessary steps to capture it or them. The financial ability of the community has much to do in determining the means of safety. If the locality is wealthy, or has a few wealthy men in it, the priests generally make out a strong case. He may require to call in other priests in consultation. All this time the people dwell in morbid fear, pending deliverance. At length the priests announce their ultimatum. It will require a fee of one hundred taels (\$140 American money) to procure safety. The money is raised by public subscription, and paid over to the priest in charge. Then the capture of the devils is the next step. A bottle or jar is secured for each devil, and the priests secure a bait in the shape of imitation gold and silver tinted paper (called joss paper). This paper is imitation money, and when it is reduced to spirit by being burned the devils do not know it from genuine money—here again showing their low mentality—and they enter the bottle in which the joss paper has been burned. When they are thus entrapped the bottle is sealed and carried away by the priest. Then the people feel grateful to their deliverer, and the priest has again proved his importance to the welfare of the community, and at the same time replenished his bank account. The "Tsung-li-Yamen," or office of the high priest of this sect, is a curiosity. It has large halls and rooms filled with dust-covered and sealed jars, in every one of which is confined a devil, captured on the above unique plan. And