

The Colonist.

FRIDAY, MAY 8, 1891.

A SNEAKING TRADUCER.

The editor of the News Advertiser, of Vancouver, seems to consider it his mission just now to misrepresent and defame Victoria and its inhabitants. It is difficult to see what he has to gain by this policy of detraction and mendacity. He has discovered that "the people and the press of Victoria are now engaged in a discussion in which sarcasm, bitterness, jealousy and disappointment are, curiously mingled." This is certainly news to us. We have seen or heard nothing of this wonderful discussion, and we are in a very good position to observe any unusual agitation that may be going on in the city. "The cause of all the commotion," the truthful Advertiser says, "is the steamship Empress of India." The arrival of the first ship of the Canadian steamship line did, we admit, create a little mild excitement in this city, but it was a somewhat pleasurable excitement. People in hundreds flocked to the Outer Wharf, to see the vessel. They greeted her and those who came in her, cordially, and the city, in its corporate capacity, made a handsome presentation to the captain and other officers of the steamship. There was nothing bitter or jealous or sarcastic in all this. Quite the reverse. The vessel remained here for some time, and some, perhaps, were a little disappointed at her not coming up to the wharf. But when it was explained that she could not do so without running some risk very little more was said about the matter. There was nothing in the notices of the steamship's arrival that could be construed into sarcasm, jealousy, bitterness and disappointment. Their tone, on the contrary, was congratulatory and in every way pleasant. Nothing was said or done or written to give the Advertiser the slightest excuse for traducing this city or meeting at its citizens.

The Advertiser seems to think that Victorians were unduly favored when the Empress was allowed to remain at this port for over four hours. We do not regard this as an act of extraordinary grace on the part of the company. When it is known that 800 out of the 1800 tons of freight that the vessel carried were for Victoria and that 319 Chinese passengers out of the 365 on board had taken passage for this city, it would not have been considered altogether unreasonable if the people of Victoria expected that the Empress ought to have remained here long enough to have landed, not "a mail bag," but the eight hundred tons of freight, the 319 Chinamen and any other passengers who wished to pay the city a visit. Perhaps the Advertiser will inform its readers how much of the balance of the cargo, after Victoria's eight hundred tons were taken out, was for Vancouver. To show the importance of Victoria's trade with the countries on the other side of the Pacific, we may say here that the C. P. R. steamer Tai Chow, which arrived here from China since the departure of the Empress of India, has on board 700 tons of freight for Victoria, which she is now discharging at the outer wharf.

Our contemporary wishes to create the impression that the delay at Victoria rendered it necessary to despatch a special train with the passengers and mails brought to Vancouver by the Empress of India. It is more than likely that when he made this statement, the editor knew well that the special train had been prepared some time before and was waiting for the arrival of the boat to rush across the continent in order to catch the Atlantic steamer which left New York last night. The Special passed the Express, and, no doubt, arrived at New York hours before the latter reached Montreal.

Perhaps the editor of the Advertiser imagines that he can injure Victoria by his untruthful and studiously disparaging articles, but if he had as much sense as a man in his position ought to have, he would know that the attempt is certain to prove a failure. Victoria is self-reliant. It depends for its progress and its prosperity, under Providence, on the industry, the intelligence, and the enterprise of its citizens. These have given this city the preeminence which it now enjoys, and will keep it in the position which it occupies.

We may add that we have the best reason for knowing that the great majority of the citizens of Vancouver do not approve of the course which the Advertiser is pursuing towards this city. They know that it is mean, envious, spiteful, ill-natured and stupid, and they believe that it can be productive of no good to their own city, nor can it in any way retard the advancement of Victoria.

AN IMPORTANT ANNOUNCEMENT.

The announcement made a day or two ago by Sir James Ferguson in the British House of Commons that in future treaties with foreign nations Great Britain will not allow herself to be precluded from making preferential trade arrangements with her colonies, is most significant. It implies that she now regards her dependencies as parts of the empire, in a sense very different from what she has done hitherto. In making a commercial arrangement with a foreign country, Scotland and Ireland are included as a matter of course, but not Canada or Australia. If they become parties to the treaty and are to be benefited by the concessions that are made, and bound by its obligations, it must be by special arrangement, and in most commercial treaties Great Britain binds herself to treat her colonies as she does the rest of the world. Canada is, in a commercial sense, no nearer to the Mother Country than is Germany or

the United States. In matters of trade, kindred and colonial relation are not considered by her any more than friendship is among individuals. This is a peculiar and an anomalous position for both the parent country and the colonies. Politically, they form parts of one empire; commercially, they are separate and independent countries.

The resolution at which the British Government has arrived is the first step towards a closer union between Great Britain and her colonies; with respect to matters of trade. Great Britain is disposed to assert her right to make special trade arrangements with her colonies, and to grant them preferences which she denies to foreign countries. This is what a large and growing school of economists have been for some time urging her to do. They contend that if the Mother Country extends to her colonies trade privileges which she denies to foreign nations, she will benefit the colonies and also extend her own trade. It is understood, of course, that the colonies will also discriminate in her favor. If, for instance, Great Britain would impose a duty on foreign breadstuffs and meats, &c., and admit similar products from the colonies free, she would prove to the United States, and other high protectionist countries, that they could not exclude her products with impunity, and she might, at the same time, very materially increase her trade with her dependencies. Giving colonies the preference would tend to identify their interests with those of Great Britain, and thus strengthen the bonds which hold the different parts of the Empire together. The advantages arising from this arrangement might, and probably would, lead to still closer trade relations between Great Britain and her dependencies and do much towards making the Federation of the Empire, which is now regarded by many as an impracticable dream, an accomplished fact.

Carrying out the intention announced by Sir James Ferguson, would, we are satisfied, have this tendency, and when once the good work of drawing Great Britain and her colonies closer together is commenced there is no knowing where it will stop, or what it will effect.

MINING LEGISLATION.

The Legislative Assembly of Ontario was occupied for a time in altering and amending the mining laws of the province. The Government had evidently two objects in view; one was to prevent the rich mining lands of Ontario falling into the hands of speculators and monopolist corporations, and the other was to get a revenue from the lands.

In order to effect these purposes it proposed to increase the price of mining lands; to reserve to the Crown the minerals in lands sold for agricultural purposes, selling only surface rights; to reserve to the Crown a royalty on certain minerals; to compel expenditure for mining purposes on land purchased for the minerals they contained; and to adopt the principle of leasing mineral lands. Few of these provisions are to check speculation, and to prevent mining companies from establishing monopolies does not very clearly appear. Compelling the purchaser to work his claim within a certain period may have that tendency, but speculators are very clever, indeed, and find exceedingly ingenious ways of evading even the most stringent and clearly-worded statutes. A rich corporation will find it much easier to expend the sum required on a tract of land that gives promise to be rich in minerals than a poor man. The sum of eight hundred dollars on 160 acres, which is the amount proposed to be expended, would be a mere trifle to a rich company, while it would be a very great deal more than a poor man could raise in the time specified, even if he were convinced that there were millions in his allotment. Money has its privileges and its advantages, and it is exceedingly hard for a legislature, when it sincerely desires to do so, to deprive it of its superiority and to place the poor prospector on the same footing as the rich speculator. The proposal to impose a royalty on minerals has been strenuously opposed. We are not surprised at this. Miners are not disposed to surrender a part of the fruits of their toil to the Government. They look upon a royalty as an unfair imposition. They say that they pay all the taxes that other men pay, and that the nature of their occupation is such that they pay, per capita, more than men engaged in any other occupation. What justice is there, they ask, in requiring them to pay a tax on the product of their labor besides? A farmer pays no royalty on his wheat, a stock raiser is not required to pay so much per head for the stock he raises, nor is a toll demanded of the fisherman of the fish he catches. All these men pay the ordinary taxes and no more. Why, then, should the Government discriminate against the miner? There is a great deal of force in this reasoning. To the miner these arguments appear unanswerable. He objects to a royalty because it is inquisitorial as well as unjust. Men do not want to have Government officials prying into their business, and being in a position to let the world know whether their mines are paying or not. They want to be the sole possessors of their own business secrets. This was the chief objection raised to the royalty imposed on metals in this province. The object of that royalty, too, was to benefit the miners themselves. There are millions of acres of mineral lands in this province, which, for want of railroad accommodation, are now inaccessible, and are likely to remain so. The lands through which the railways to them must run are, for the most part, unfit for either agricultural or grazing purposes. It was thought if railway companies were allowed a royalty on the metals taken from land opened up by the roads they built to these hitherto inaccessible and unproductive parts of the province, they would be induced to construct roads to

them, and that the miners would gladly pay the toll. But those who believed this soon found that they were very much mistaken. The miners in all parts of the province, almost to a man, protested against the royalty, and the Government was under the necessity of procuring the repeal of the royalty clause, inserted in the Railway Aid Act for the special purpose of benefiting the miners themselves. If miners in British Columbia objected so strongly to a royalty imposed to encourage capitalists to build roads for their accommodation, it is not likely that the miners of Ontario would quietly submit to a royalty, imposed by the Government of the province for purely revenue purposes. The mining legislation of the Ontario Government, from what we have read of it, does not appear calculated to promote the development of the mineral wealth of that province.

EDITORIAL COMMENT.

We have made the Times angry, but we have forced from it an important admission. It said a few days ago: "We hear of no effort being made whereby this port can be made available as an actual point of touch for ships of the size of the Empress of India." It now admits that "it was quite well known that Mr. Rithet has been engaged in making costly improvements to the wharf" which, when completed, afford ample accommodation for ships of the size of the Empress of India. The hard words of the Times will break no one's bones, but when it contradicts itself, and admits that it did hear of efforts being made to give Victoria wharf accommodation for ocean steamships, the admission may be of use to our fellow citizens.

WELL-BRED and intelligent American citizens are always ready to honor the toast to Queen Victoria and to observe all that politeness and official etiquette require when, on public occasions, the British National Anthem is sung. The representatives of the United States in Great Britain and her dependencies have never been known to be so discourteous and so ignorant as to evince, by word or act, that they were wanting in respect for the sovereign of Great Britain. The refusal, therefore, of the Vancouver consular agent to stand up when the health of the Queen was drunk and the national anthem sung is something unprecedented. It is, of course, to be attributed to the man's want of knowledge of what the usages of good society and official etiquette require, and is not indicative of the feelings which American citizens generally entertain towards the Queen of Great Britain or the British nation. The excuse he gave for his boorish conduct was simply absurd.

A FIRE BUG ALMOST LYNCHED.

He tried to Burn the Gilman Hotel and Was Strung Up Three Times.

The Seattle Times says: An attempt was made early Friday morning by some one to burn the Gilman Hotel in that village. Circumstances pointed strongly to John Lindsay, alias Jack Smith, as the man who attempted the heinous crime of arson. In fact, Lindsay was all but caught in the very act of applying the torch. A lot of shavings, kindling and other inflammable materials were piled under the rear of the hotel building and had been lighted with a match. Lindsay was seen hastening away at the moment the flames burst forth. He was caught half an hour later by a posse of miners and citizens. Meanwhile the whole town seemed aroused.

The outraged citizens discussed the affair in angry tones. There was strong talk of lynching and doubtless a hanging would have resulted had the proof been a little stronger. However, the threats were partly carried into effect. He was strung up to a tree three different times and the third time partially consumed the crime. The last time Lindsay was strung up it came very near resulting fatally. Lindsay was unconscious for three hours afterward. There are still reports of the hangman's rope on his neck.

Those who participated in the affair are said to have been nearly all miners. Having outraged the law in this manner the prisoner was then turned over to the constable.

BY ATLANTIC CABLE.

Turks Stop Another Russian Boat.

CONSTANTINOPLE, May 1.—In spite of the recent threats of Russia, another Russian volunteer transport has been detained in the Bosphorus. The Turkish commandant threatened to fire if the vessel attempted to pass. Nalidoff has sent a strong letter to the port, in which he demanded indemnity and the right of absolutely free passage for Russian vessels sailing under a mercantile flag.

The Massacre at Manipal.

CALCUTTA, May 1.—Natives of Manipal state that Commissioner Quinlan was murdered shortly after his signature by the rebels. As the officers were leaving the hall where the durbar was held, Senaputty gave the signal for the massacre, and the unfortunate victims were speared and beheaded.

The Wellington Ship.

SAN FRANCISCO, May 2.—Steamer Walla Walla arrived from Victoria and Puget Sound ports this morning. While passing through the Straits of San Juan de Fuca, Capt. Wallace spoke a ship's boat with five men in it. They said they were from the British steamer Wellington, and had left her with her propeller gone. They had been sent back to Victoria to obtain assistance. Capt. Wallace searched for the missing steamer, but did not sight her at any stage of the voyage. The Wellington left Departure Bay for San Francisco eight days ago, and should have made the run in 80 days. She has 2,600 tons of coal on board, and carries a crew of 27 all told. The vessel is well found, and carries enough sail to give her stowage way. She will probably be picked up by some steamer and towed to San Francisco within a couple of days. The only trouble is that the crew may run short of provisions, as there was only enough for a five or six days' voyage on board.

[News has since been received that the Wellington was picked up by the Monitor and is being towed to San Francisco.]

THE MAY DAY RIOTS.

The Anarchists Incited the Mob to Violence in Lyons and in Rome.

The Ringleaders to be Prosecuted—All Socialists to be Expelled From Italy.

Innumerable telegrams from all parts of the continent of Europe, show that while there was general ferment, the workmen were nowhere shown a disposition to cause trouble or lessen the sympathy of the public by illegal manifestations. Neither have the predictions of a universal strike been fulfilled. The anarchists seized the chance to agitate their doctrines, with the added zest of a possible scuffle with the authorities, and the outbreaks recorded were invariably due to their efforts and would have been more effectual but for police and military preparations. The London carpenters and joiners commenced a strike Friday night.

Germany has been very quiet. The meetings were sparsely attended. In Austria and Hungary the day was taken up with merely holiday diversions. Bells tolled in the early morning, and while others, with charming simplicity, show that the greatest aim of the Hindu religion is the release from existence. The doctrine of the transmigration of souls and a hope for a better fate in a future life are the principal foundations upon which Buddhism rests. Nagasaki, where I resided for many years, was famed for the great festivals in honor of Buddha, or Gautama, the founder of the religion. Owing to the work of missionaries and the consequent spread of Christianity in Japan, many of these religious fetes are no longer publicly observed, and the one of which I am about to speak has its last grand celebration in 1888, just before I left Nagasaki.

It is called the Matsuri, and was held during the last week in August or the first week in September, continuing four days. These days were set aside for the reception of the spirits of the dead, who, according to a legendary belief, return once every year to their old homes. For many weeks previous to the festival preparations had been in progress. The houses of the believers had all been carefully swept, cleaned and polished, and the home altars, which are to be found in every native house, had been redecorated and refurnished. The interior of all the buildings had been profusely adorned with flowers, the streets had been repaired and the whole city was in holiday attire.

On the morning of the first day the dead were received with much ceremony in the graveyard, which is in a beautiful grove. Each mound was profusely decorated with lighted lanterns and garlands of many-colored paper globes, hung from tree to tree. On the top of every grave food of the daintiest kind was spread. On mats spread about each grave sat all the living descendants of the person who had been buried. The most carefully swept, cleaned and polished, and the home altars, which are to be found in every native house, had been redecorated and refurnished. The interior of all the buildings had been profusely adorned with flowers, the streets had been repaired and the whole city was in holiday attire.

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The night of the second day was devoted to a grand terpsichorean entertainment, or spirit dance, and the graveyard was transformed for once into a ball-room. The ghostly dancers were supposed to hold a revelry. The scenes made a strong and everlasting impression on me. The night was perfect, the moon was at its full and the air was fragrant with the perfumes of thousands of flowers. Myriads of lights were flickering on the hill-sides which surrounded the city, and the colored lanterns swayed gently to and fro, keeping time to the music of the silver bells in the temple tower, which furnished the music for the mystic entertainment. Around an artificial lake in the center of the graveyard the people knelt in silent devotion, worshipping on the shrine of Buddha, whose emblem, the lotus flower, rose from the middle of the lake.

On the last night—on the night of the third day—a grand procession finished the festival. The people marched in parade to escort their spirit visitors to the water front, where they were to depart. Boatmen carried on their shoulders a gigantic craft built of wood and straw, in which the dead were supposed to be seated, and which was to convey them back to spirit-land and to Ohaka, the great father beyond the sea. This boat, which is called Fukyu, was a masterpiece of Japanese carpentry. It was ninety feet long, and had a state-like mast, with a huge sail, which bore in native characters the inscription: "Naidinawami," a word which is symbolic of Gautama's greatness.

This boat, artistically and richly decorated, was launched with ceremony after the last spirit had been on board, and, figuratively speaking, had taken his seat on board. It was pushed out into the sea, and, drifting away, was finally carried out of sight by the tide. And so ended the last festival of Matsuri, ever held publicly in Nagasaki, and the most splendid religious celebration I ever witnessed.

Down on Cats.

A young woman of Athens, Ga., detects the presence instantly of any feline that enters the room where she is. She need not see or hear the animal when it enters, but has intimation of its disagreeable presence by strange sensations that she invariably experiences when it is about.

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How Buddhists in Japan Entertain Delegates from the Spirit Land.

Not long ago a number of elderly and much-traveled gentlemen were grouped in a semi-circle around a big fire-place of a down-town hotel, swapping yarns and telling experiences. Among them was Dr. G. H. Colton Salter, who for many years was United States Consul in Japan, and afterward entered the Chinese Government service. When Dr. Salter's turn came to produce an original story founded on personal experience, says the San Francisco Chronicle, he told the following tale:

"The many stories published during the last months about Indian ghost dances and the Messiah craze remind me of one of the most remarkable incidents I have ever witnessed during my long career in the Orient, and I am sure there are but few Americans or Europeans who have not had the opportunity to see the sights of which I am going to tell."

"The native religion of the Japanese, as you know, Buddhism, and there is no creed which is so full of superstition as this. Some of the ancient beliefs of the Buddhists are calculated to frighten the faithful and vividly portray the horrible punishment that awaits the sinful man after he closes his earthly career. One of these theories is that the souls of the dead, who are believed to be wandering about the earth, are attracted to the places where they lived, and that they will appear to the living in the form of apparitions. The doctrine of the transmigration of souls and a hope for a better fate in a future life are the principal foundations upon which Buddhism rests. Nagasaki, where I resided for many years, was famed for the great festivals in honor of Buddha, or Gautama, the founder of the religion. Owing to the work of missionaries and the consequent spread of Christianity in Japan, many of these religious fetes are no longer publicly observed, and the one of which I am about to speak has its last grand celebration in 1888, just before I left Nagasaki."

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METALLIC MILLINERY.

Congo Africans Competing with American Belles.

The fashion which began some time ago of trimming the collar and cuffs of women's dresses with lace, network and other articles in metal, has not been confined to the daughters of Europe and America, but has struck a responsive chord in the savage breasts of the denizens of Africa. From all parts of the dark continent comes a cry for the cheap and gaudy metal millinery of Christendom. The demand is particularly large, says Drake's Magazine, from the communities where brass, copper and other wire has long been employed as an ornament for the neck, arm, wrist, waist and ankle. The practice is followed by the warriors as well as the women, and is said to produce very picturesque results. A chief or belle whose costume consists of a mile of bright brass or burnished copper wire, with a small coil around the joints, must present a brilliant effect to the European traveler.

In Christendom the practice has gradually grown to rather large proportions. According to a late price list the metals employed to make the fabrics are gold, platinum, gold plate, silver, silver plate, nickel, steel, german silver, pewter, lead and Berlin iron. The articles manufactured include collars, corsets, waistbands, belts, sashes, braids, lace, crocheted work and jewelry. Over three thousand designs are in the market already, and more than twenty manufacturers advertise to reproduce any design within a reasonable time to please either jobber or retailer. In one system the goods are produced in the rough by passing sheets of metal between embossed cylinders of hardened steel. This makes the cheapest and poorest work in the market. It is chiefly employed in manufacturing metal collars, belts and attachments for hanging watches, handkerchiefs and pocketbooks to the waist. Its only advantage is that it enables a poor shop to buy a silver-washed belt for one dollar which resembles in a faint way a handsome silver one costing forty dollars or more. The rolls will not turn out fine goods, such as lace work and the like.

A second method employs dies run by steam power and the requisite metal rolled in sheets of high tensile. Formerly it was difficult to get dies and stamps to do really fine and delicate work. The coating of silver and gold and the embossing of tin were about the highest points reached. Recent improvements in mechanical science and art have brought in a vast change for the better, and now enable the metal-smith to stamp out fabrics as fine and delicate as Brussels lace. In a series of experiments, according to this mode of manufacture, admirable reproductions in steel, tin and aluminum bronze were made of ferns, cycads, Nottingham lace and crocheted work. The work is exquisitely delicate and can be brought down to a thickness not much exceeding that of paper. The imitation of fabrics is excellent, especially that of lace work. A steel collarette, to be fastened to the outside of a coat collar, is made by this method with such clean-cut angles and fine lines as to suggest the finest kind of the jeweler's art.

The third system consists in so modifying the knitting machine and the lace loom as to allow the use of wire instead of cotton. The first experiment in this line probably took place in the successful production of wire netting. The next step lay in the braiding and weaving of wire into all sorts of patterns. The third step was easy, and brought wire-weaving down to a common level with all other kinds. Metal work has this advantage over wood, wool, cotton and silk. It can be drawn into threads of almost mathematical perfection, and through subsequent treatment with chemicals can be made almost finer than the human eye can perceive. When such filaments as these are employed in weaving, the resulting web is more delicate than the gossamer of the poets. By using a form of the Jacquard loom, it is possible to weave colored pictures in metal, using red, green and yellow gold, white or black silver, gray platinum, red copper and other distinct shades. By using the same variety of metals with a lace loom chromatic effects can be produced such as no "point" ever displayed. With the proper kind of metal, the durability of all these new fabrics is not much less than that of the most indestructible. The cost of this textile process is much greater than with the rollers or the dies. The prime cost is very great, and the expenses increase rapidly with the intricacy of the design employed and the fineness of the wire.

A fourth process has just been introduced into Paris. Any article to be reproduced is immersed in a strong bath and exposed in a peculiar way to the action of heat, electricity and powerful reagents. The atoms of the article are abstracted under these conditions and replaced by those of any metals desired. Among the things thus treated may be mentioned insects, blossoms, leaves, lace, basket work, seeds, shells and minute fishes. Words fail to describe the marvelous fidelity with which the tiniest point and line is copied in the hardest metal. The "fuzz" of a geranium leaf and even the antennae of a fly are thus reproduced faithfully. This process is the most beautiful as well as the most costly of all the new metal reproductions. It requires the highest mechanical and scientific skill to secure any result whatever. While in many cases it reproduces the most exquisite fabrics, yet the conditions of success are not thoroughly understood as yet, so that its failures are numerous and discouraging.

The last process seems to possess a great future scientific value for preserving permanently the forms of animal and vegetable life.

An Historical Doll.

An historical doll, recently exhibited in New York, is copied from a Velasquez Ferdinand II. Duke of Tuscany. It is dressed in green plush and point lace, with a suit of steel armor over it. A beautiful long curly wig graces this duke.

How Buddhists in Japan Entertain Delegates from the Spirit Land.

Not long ago a number of elderly and much-traveled gentlemen were grouped in a semi-circle around a big fire-place of a down-town hotel, swapping yarns and telling experiences. Among them was Dr. G. H. Colton Salter, who for many years was United States Consul in Japan, and afterward entered the Chinese Government service. When Dr. Salter's turn came to produce an original story founded on personal experience, says the San Francisco Chronicle, he told the following tale:

"The many stories published during the last months about Indian ghost dances and the Messiah craze remind me of one of the most remarkable incidents I have ever witnessed during my long career in the Orient, and I am sure there are but few Americans or Europeans who have not had the opportunity to see the sights of which I am going to tell."

"The native religion of the Japanese, as you know, Buddhism, and there is no creed which is so full of superstition as this. Some of the ancient beliefs of the Buddhists are calculated to frighten the faithful and vividly portray the horrible punishment that awaits the sinful man after he closes his earthly career. One of these theories is that the souls of the dead, who are believed to be wandering about the earth, are attracted to the places where they lived, and that they will appear to the living in the form of apparitions. The doctrine of the transmigration of souls and a hope for a better fate in a future life are the principal foundations upon which Buddhism rests. Nagasaki, where I resided for many years, was famed for the great festivals in honor of Buddha, or Gautama, the founder of the religion. Owing to the work of missionaries and the consequent spread of Christianity in Japan, many of these religious fetes are no longer publicly observed, and the one of which I am about to speak has its last grand celebration in 1888, just before I left Nagasaki."

It is called the Matsuri, and was held during the last week in August or the first week in September, continuing four days. These days were set aside for the reception of the spirits of the dead, who, according to a legendary belief, return once every year to their old homes. For many weeks previous to the festival preparations had been in progress. The houses of the believers had all been carefully swept, cleaned and polished, and the home altars, which are to be found in every native house, had been redecorated and refurnished. The interior of all the buildings had been profusely adorned with flowers, the streets had been repaired and the whole city was in holiday attire.

On the morning of the first day the dead were received with much ceremony in the graveyard, which is in a beautiful grove. Each mound was profusely decorated with lighted lanterns and garlands of many-colored paper globes, hung from tree to tree. On the top of every grave food of the daintiest kind was spread. On