

her long-nailed thumb. She is a strong friend of Li Hung Chang's, and through her influence that Li is sent to Japan. She also governs the eunuchs of the palace, of whom there are supposed to be three thousand, and she is, in fact, the power behind the throne of the Chinese government.

HOW THE NOBLES DRESS.

Every one has heard of the Chinese buttons and how they indicate rank. A great many people, however, have no idea what the official button is. All Chinamen have buttons about as big as a hickory nut on the tops of their skull caps, and in the case of the common people these buttons are made out of blue or red silk thread, and when a man goes into mourning they are white silk. The average common cap is of the finest black satin, and it surprised me to find that the shapes of these caps change from year to year, and that last year's block is not the proper shape for this year. The Chinese are as particular about the cut of their clothes as we are. They have their favorite fashionable colors, and there are just as many dudes and dandies in Peking and Canton as there are in New York and Washington. The official button is about three times as large as the ordinary silk button. It is about as big as the largest buckeye and its color and material indicate the rank of the wearer. It stands straight upon the crown of the cap and it sometimes fastens on the peacock feather. The highest button is of dark red coral. Members of the second class of nobility wear a coral ball of light red. The third class have a button of light blue, and the fourth of dark blue. A noble or official of the fifth class wears a ball of crystal, and a mandarin of the sixth class has a little round ball made of mother-of-pearl on the top of his cap. Below these come the mandarins of the seventh and eighth classes, who wear big marbles of gold, and members of the ninth class, who have their hats decorated with silver balls.

These official caps or hats fit close to the head, and have brims which are turned up all around, and extend as high up as the top of the cap. The caps are of black beaver, and they are usually covered with a red silk tassel, which begins at the button and runs out to the edges of the top. The laws provide as to the kind of a hat an official must wear, and his dress is regulated by the statutes. The sleeves of all officials must be very long and come down over the hands, and whenever the nobles and officials call on the emperor they must not have their sleeves rolled up. The idea is that no man can fight well with his arms enveloped in bags, and a would-be assassin, when he is compelled to come in upon his knees and have his sleeves extending for a foot beyond his hands, would require some time to prepare for action.

DRAGON GOWNS.

The laws provide that certain colors shall not be worn by common people, and only the highest nobles and the emperor can wear dresses embroidered with the five-clawed dragon. A great many of the officials have their gowns embroidered with dragons, and you can tell the rank of a man by the number of gold dragons he has on his gown, but these dragons must be four-clawed dragons and not five. The laws regulate the length of the gowns. They state how the sleeves must be cut and the

number of buttons that an official must use on his underclothes. Their cuffs must be cut in the shape of a horse's hoof, and the man who understands the Chinese can tell just how high an official is and what he is by his clothes. Every high noble and many of the officials as well wears a square of embroidery on his breast and his back. This is made of gold or silver thread; and a stork embroidered on a man's breast shows that he is of the first rank, while if the bird be a pheasant, its wearer must be of the second rank. For the other ranks there are peacocks, wild geese and quail. Each of these squares is about the size of a lady's pocket handkerchief, and the work is beautifully done. The military officers have their breasts embroidered the same way, but they use beasts instead of birds; and lions, tigers and dragons take the places of the quails and the storks.

UMBRELLAS ON THE BATTLE FIELD.

One of the funniest things in the eyes of the foreigners during this war has been the fact that the Chinese generals carried umbrellas and fans when they went into battle. This is also a matter of law. Each officer has his own rank, and this is indicated by the number of umbrellas and banners which are carried in front of him when he goes out to ride. Even the smallest mandarins whom I saw going through a Chinese city had one or more dirty, red umbrellas carried on a high pole in front of them, while a Falstaff's army of servants carried red banners upon which were the Chinese characters indicating their titles. An officer of the first rank has the right to two fans, and every great man as he goes through the country has men in front of him who beat gongs to warn the common people to get out of the way. These umbrellas and banners are always in red. The fans are of the same color, and officials have carried fans in China from the remotest antiquity. It is impossible to enumerate the little things which indicate official rank in China. Everything has to be just so, and the foreigner who tries to go about in style is sure to make mistakes. For instance, when I went to call upon the Viceroy Li Hung Chang I had to go in a sedan chair covered with blue cloth, while the American consul went in one of green. Green is the official color, and I, as a private citizen, could not use it. These chairs are swung between poles and are carried by men. You can tell the rank of the man in the chair by the brass tips at the ends of the poles. Those of high nobles have dragon heads, and below these come heads of lions, while common citizens must have the ends of the poles perfectly plain. The winter dress of these officials is different from their summer dress; and one of the Tautois of the Hunan province, whom I saw, had on an official coat lined with fur, while his official boots were of black broadcloth, with soles of white wood fully two inches thick. I met a Chinese noble at Nanking and took a photograph of him. He had on a black fur cap, with a peacock feather sticking out of its back. His blue silk jacket was fastened with buttons of gold, and his long gown was of light yellow satin. He took me through his establishment, which was made up of a number of houses surrounding courts.

In one of these courts the family furs were hung out for airing, and there were

hundreds of fur-lined garments of all kinds, some of which must have been worth several hundred dollars apiece. One of these big officials always has a lot of lackeys about him, and there is a world of pomp connected with each one of them. In every town there are government offices which are known as Yamens, and the government clerks and subordinates are called Yamen runners. The number of these officeholders is legion, and the office seekers are found everywhere by the thousands. Foo Chow contains half a million people, and I have heard it estimated that it had 25,000 men who held office though a large number of them were probably connected with the government of the province in which Foo Chow is located. Supposing each of these men to have five hangers-on, or to have a family of five, this would make a total of 125,000 people to be supported in some way by offices.

HONORS AFTER DEATH.

The Chinese have a way of ennobling men after they are dead. When a man does something great he not only gets honors himself, but his dead grandfather may be made a marquis or a count. Memorial arches are often erected on account of good conduct, and for deeds which have caused the death of the doer. Widows who have committed suicide out of grief for their husbands have sometimes such arches erected for them, and young girls who have cut pieces of their own flesh out of their bodies in order to cook them and give them as medicine to their dying friends have been so honored.

Y. rank 4. Carpenter

WHAT IS PATRIOTISM?

Every true American is a devoted lover of his country. Its glory and grandeur, its past, present and future, are ever absorbing topics of interest to him. He is patriotic to the core, although the occasions may be very few when an expression of that sentiment is timely, or when his services can be of special value.

Men are so constituted that they have to localize themselves. They are citizens of a state as well as citizens of a nation, and it is not uncommon to see a person blatant and effusive in the assertion of his Americanism, and yet of little value in a local sense.

Utah has been nauseated with this sham patriotism, with men who saw more of federation than they did of home rule and local liberty and progress. Their endeavor was to destroy, to reduce to serfdom and political inaction, those who made the desert blossom and paved the way for even traitors to partake of that which toil and sacrifice had so diligently created.

The Pioneers and their appreciative successors had already put themselves on record for loyalty and patriotism. No more enthusiastic celebrations ever glorified a nation than those which a generation ago and many a time since then in Utah testified at the appointed time to the keen appreciation of their country's institutions; and that criticism of officials which at times was deemed to be loyalty to the nation, was met the stinging rebuke of true patriot-