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A RUINED STATE.

LIKE Hermes flying on his winged sandals over Pieria, you shall sail from the piny barrens of North Carolina through mid-heaven; drop in January into the wide, wide plantations of Marion; and upon opening your eyes, know you are fallen into the Palmetto State. Even in the dead middle of winter the king's hoary locks hang shredded from its million brown bushes, as if old Boreas had just scattered snow for bolls. A tiny snow-storm caught and pinioned in the very act!

So long as I was still in North Carolina I could never wholly shake off the chilly stare of Winter; but in crossing the Little Pedee, I pushed at once through several degrees of latitude. The few planks thrown over it bridged over the whole cheerless gulf between January and sunshine. Within a few rods one passes from the sour blue depths of the piny swamps into a broad and sunny land. The last half-day I was in North Carolina I divided between wading whole miles in shallow black swamps; balancing over the

deepest on round foot-logs, where one is moderately certain to slip off at critical places; and creeping on all-fours along a fallen cypress, across some lazy and inky stream, like dark Cocytus, wriggling in snaky windings through tangled, rotting, mildewed jungles of briers and creepers. From this I emerged south of the Little Pedee into a noble amplitude of plantations, a sombre brown ocean of cotton-plants, sprinkled with boll-bubbles as if it rained. Here were no owls to scoff and gibber at noonday; and here tasteful rounded roads, as good as in the North, led along between deep ditches, through the glorious broad wealth of speckled acres.

Here every half-mile or so is a cotton-gin, perched aloft on posts, with its rumbling bowels of machinery, and ponderous wooden wheels, and the mule-sweep underneath. Hard by, the press holds up its umbrella of roof; and above it, the huge sweep straddles wide down, like a carpenter's compass, turning round and round its smaller roof, like a

been led out by a band of soldiers to his doom, and the heart that panted with the desire of liberty a few hours before, had ceased to beat forever. Let us hope that his wish was found in death; that the prayers said over his dead body were heard by the Good Father above, and that in the divine justice and mercy his soul has found a refuge from the cruel severity of which he was the victim here. "So I returned and considered all the oppressions that are done under the sun, and beheld the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power, but they had no comforter." The event I

have narrated gave rise to sundry very animated discussions among the officers of the squadron. Some insisted that the duty we owed to society, no less than comity to the French Government, required the immediate delivery of the convict to the authorities on the island. Others held that we ought not to have refused him the protection of our flag, and that we had no right to treat him as a criminal, except upon legal proof and a formal requisition. The majority, however, sustained the Commodore in refusing to harbor a confessed convict, and after treating him kindly on board, simply returning him to the place of his own choice on the island.

CHINESE "FUNERAL BAKED MEATS."

THERE is much that is sentimental; indeed, there is true poetry in the manner of burial which some of our American Indians give their deceased friends, in the place and occupations which their fancy paints in the realms where departed spirits live again, and in the longings of their own souls still to commune with the dead. In this way they cultivate the habit of day dreamers, encouraging their imagination to surround them with their lost loved ones, or in the solitudes of the forests, where there are no sounds but the moaning winds, they fancy to themselves their own spirits taking wing to soar away amongst the clouds and beyond the azure sky. When the young brave follows to her long resting-place the remains of her who but recently was his bride, and while a congregation of Indians, young and old, stand around as erect and as mute as the trees in those dark woods, the widowed husband himself fills up the grave, and builds over it a little hut, apparently unwilling that any other hand should share with

his in these last offices for the departed.

There is something affecting in the sight of a decrepit, gray-haired Indian going daily to kindle a fire beside the newly-made grave of the wife who, having served him for scores of years, has now gone over to the happy hunting grounds before him. Here, for many days after the decease, he spreads her morning and evening meal, and here he waits for her, and seems to be conversing with her. There was sentiment also in that nature which suggested the hut itself as a fitting tomb for the wife — which suggested that the house made desolate and dark by the going out of that life which had been the light of this solitary cabin in the little clearing in the wilds, should be closed forever, and be never more profaned by subjecting it to the uses of ordinary life; and therefore her grave is dug beneath the floor, the door and windows battened up, a high fence built around this mausoleum, while another cabin is constructed for the bereaved family.

In like manner there is much that is

pleasing in the care bestowed by the Chinese upon the burial-places of their dead, and in the various devices for preserving the fragrance of their memory. The deceased are spoken of as "having departed," "passed from this world," as "not here," or as "having left this dusty earth," and as "gone to heaven." So delicately do they touch upon the subject of death. Various devices have been invented to perpetuate the memory of departed ones; such as by portraits hung up in the house; by tablets on which are inscribed the names and titles of the deceased; the tomb itself and the inscription upon it; the room or niche in the dwelling entirely devoted to the spirits of ancestors and departed members of the family; the remembrance of these departed spirits at all times of family rejoicings; the provisions made for them at the season of the New Year's festival the same as though they were present and personally participating in the festivities; but especially by the annual festival in the spring of the year called the "pure and resplendent festival;" when the gates of the tombs and of Hades are supposed to be unbarred and left open for the space of thirty days, to give liberty to all the spirits to revisit the earth, to mingle once more in former scenes and to be regaled by the feasts which the living may make for them, and to carry back with them to the region of *Shades* the supplies which it is supposed they will need till the gates shall be opened again. At this season all who can command the means visit their ancestral burial-places in families, spend much time in repairing them, and sometimes in planting flowers and trimming the trees and shrubbery; and people who see only these marks of respect for the dead, and know not how much idolatry is mixed with it, see nothing which is reprehensible but much that is commendable. When, however, we become acquainted with some of their supersti-

tions respecting the dead, and when we know that they not only presume that the souls of those who have left the world need to be fed and clothed and amused the same as while in the body, but that they also fear their wrath or seek their aid, and therefore worship them with religious rites and address petitions to them, our admiration changes to pity. Some of these superstitions the residents of California have had opportunities of observing, but the exact meaning of many of these funeral ceremonies may not be generally understood.

In the treatment of those nigh unto death there is sometimes that which seems inexplicable, for in one case those about making their exchange of worlds are waited upon with great tenderness, and the best room in the house assigned them as the place in which the last act of life's drama shall be performed; while in another case the dying one seems to be almost entirely abandoned by former associates, and some desolate corner, a place in the cellar, or an out-house is given him as the place where his dying bed shall be made.

It is indeed sad to see what we sometimes have to witness—a poor, friendless mortal that has fought life's many battles and fought them to the end, to find himself at last without a comfortable place to lay his worn-out, aching body; no friends to minister to him during the days of increasing weakness and in the hour of dissolution. And why is there such treatment of some of the sick who are supposed to be near to death? The reason is, because those within whose house or upon whose premises a person may die will be under the necessity of making provision for his burial; (if there are not relatives or friends to do it) for if they refuse to do this they may expect to be troubled by the spirit of the deceased. There are also bad omens connected with death,

which none are willing to have about their houses if it can be avoided.

The body after death is laid upon the floor. The precise reason for this very few will undertake to tell; but when an aged Chinaman accounted for the practice by quoting from some of their books the phrase, "born of the earth and changed back again to earth," we fancied that we saw a trace of tradition following down through all the generations since the guilty pair in Paradise heard their sentence, "Dust thou art, and unto dust shalt thou return." While lying on the ground or on the floor it is that the soul or souls are supposed to be taking their departure from their original tenement. The Chinese speak of the "three souls and seven spirits" of a person. The first, or three *Wan*, are the spiritual soul, and are supposed to be the energy of the *Yang* or the male principal of the *Dual powers*; while the seven *Peh*, or the animal soul, are supposed to partake of the *Yin*, or the female principal of the *Dual powers*; these are sometimes defined as the "powers or faculties of the senses, nervous perceptions, and animal spirits as distinguished from the reason."

No Chinaman can give us a very clear account as to the disposition of all these souls and spirits after death; but in some parts of the country there is this belief, viz: that of the three souls, one abides with the body and the coffin, and hovers about the tomb; the second takes up its abode in the ancestral tablet, and is the spirit which is worshipped in the hall of ancestors; and the third goes direct to appear before the king, who is represented as holding his court in the infernal regions. There this soul is judged, and the sentence is passed according to the character and deeds of the person while living, or according to the intercessions and offerings made for it by survivors.

Rites for the dead vary somewhat in different parts of the country. In some

places while the body is on the ground and the souls are departing, a Taoist priest is employed to chant portions of their ritual, accompanied with the beating of gongs and drums and the explosion of powder-crackers. The noise of drums, gongs, and crackers is for the purpose of frightening away evil spirits. The firing of guns and crackers, however, is not common amongst the Cantonese at their funerals, we are told.

After death articles of food are placed near the body; abundant or meagre according to the ability of the friends. These are supposed to be for the supply of the departed spirit. Some of the provisions are presented to the mouth of the deceased by the oldest son, or if there is no son present, then by some other near relative or friend, who kneels beside the body while feeding the spirit.

Large sums are often expended in dressing the body for its journey to the world of spirits. The best suit is put on, or new garments are provided throughout, and of costly materials where there is sufficient means to meet the expense; and where there are not means, cheaper materials are used, and even garments of paper have been employed, which may be put together in such a way as to resemble clothing very closely.

Much solicitude is expended on the subject of the "longevity boards," or coffin; the desire being to procure that which is most durable. In China the aged often provide coffins for themselves beforehand, or sons make presents of this article to their parents, thus furnishing a proof of filial regard, and putting at rest any solicitude of the parent lest when dead there might not be funds sufficient to procure the "longevity boards," and furnish them a becoming burial.

When the body is washed, dressed, and prepared for the coffin, and covered with a white cloth, tables of provisions are set for the regaling of this particular spirit, and also to appease

such other spirits as may be hovering around. Among these provisions there must be five kinds of animal food uncooked, and the five kinds which are cooked; also a variety of cakes and dishes of vegetables, with fruits, wine, and tea. The spectator may notice whole fowls and fish fantastically ornamented; also a pig's head, or an entire hog; with pyramids of cakes and fruits, and vases of flowers. All these are borne to the grave at the time of the interment, where they are again arranged in order, and suffered to remain awhile as an offering to the dead, and are then brought home to furnish a repast to the family and friends.

Before the body is placed in the coffin, and while the offerings remain upon the tables, mourning women are gathered around, who cause the air to resound with their wailings. The wife, concubines, and daughters-in-law, or any friend, may join in these wailings; but often there are only hired mourners.

These lamentations are exceedingly lugubrious, and are a mixture of sobbing, of eulogies of the dead, and of regrets for the bereavement, and deprecating the sad lot of those who have been robbed of a friend, or of a support and provider. The speeches are generally improvised; but sometimes are according to formulas which have long been used, and which have been wailed over myriads of corpses.

Any relation or friend who is so disposed may contribute his quota to these audible demonstrations of grief; and one will say: "O, thou departed one, I am thy relative; this day hast thou suddenly deceased. Never can our affection perish; it is impossible to restrain weeping; from this time never more may we behold thee. In the parting our heart is torn; but we hope that after death thy soul has joy and peace, having ascended to the heavenly palace, there continually to confer prosperity on thy children and grand-children.

While in life, all thy dealings with men were benevolent and righteous; with an upright heart dwelling amongst men, performing thy business with wisdom. By right, heaven ought to have prolonged thy age to a hundred years. Wherefore then by this one sickness art thou already dead? We are thy relatives, we are thy friends; and how shall not our bowels be sundered by the force of our distress and lamentations! Alas, alas!"

When one mourner ceases another commences and chants his or her dirge, and says: "Alas, alas! Why was it not I that had died rather than be doomed to remain in the land of the living, an inheritor of trouble and grief, while thou art removed? Thou, so talented and wise; thou oughtest to have been spared to become an officer of the empire, even as a pillar of the royal palace." And perhaps another adds: "O, thou oughtest to have been spared to thy native town, the hope of the inhabitants, and to whom they look. Thou wast one who wert able to teach thy sons all righteousness, and all upright measures. But now thou art gone. Alas, alas!"

We have been told that it is not an uncommon occurrence for old family troubles to be referred to in some indirect way, as when a secondary wife (with no occasion for the use of counterfeited sorrow) will wail out: "Ah me! Who now will take my part when oppressed by the mistress?" and as when the daughter-in-law sobs out her apprehensions of increased tyranny from the mother-in-law, by saying: "Alas! what will become of me since my only friend is departed?"

At Chinese funerals in San Francisco these hired mourning women are sometimes put into carriages to follow the body to the grave. They may be known by the white garments and white hoods which they wear—white being the funeral color.

In many cases a band of Chinese musicians is employed to join in the procession, and escort the deceased to his last resting-place. Whatever may be the design in furnishing this music, we outside barbarians are apt to regard it as better adapted to frighten away evil spirits than to furnish agreeable entertainment to a disembodied soul.

Funerals of aged men, or dignitaries, which are designed to be very impressive, often have one or more young men following the hearse on foot. These represent the sons of the deceased, and are dressed scantily in some coarse fabric of dirty white; they are barefooted, leaning upon a cane, and go bowing down with their face towards the earth, being supported by a friend on either side. All this is emblematical not only of their crushing sorrow, but also of the irreparable loss sustained by the family; intimating that now as the head and support of the house is removed, the survivors will be left without a provider, and must therefore pursue the remainder of life's journey in poverty and sorrow.

Those strips of brown paper, pierced with holes, to represent strings of copper coin, and which are scattered in such profusion as a Chinese funeral *cortège* proceeds to the place of interment, are denominated "money for buying the road."

The theory is, that everywhere there may be hungry or ill-disposed spirits who have it in their power to stop on the way the spirit of the deceased, or by other means to interfere and prevent his peaceful settlement at the tomb provided for him; therefore this paper, representing money, is scattered everywhere along the road to buy from the vagrant spirits the right of way.

At the place of sepulture those provisions previously mentioned are again arranged before the grave; and libations of wine and tea are poured out; and large supplies of money, clothing,

and other things, supposed to be needed by the deceased in the world to which he has gone, are sent on after him. The money is paper cut and folded so as to represent gold and silver bars, or copper cash; and this is burned in large amounts. Paper is made into boxes to represent chests of clothing. There may be paper servants, also a sedan chair with its bearers; and all these are burned and thus sent over into the world of spirits. While the corpse remained in the house, before the funeral, these images and paper representations of furniture were arranged around the body; the servants being represented as in the act of waiting upon their master.

We have mentioned but a few of the most prominent and common customs of the Chinese in the burying of their dead, as they are witnessed in this city. Were we to give a full account of all the superstitions and practices, in relation to the dead as they are learned by living amongst this people in their own land, a good-sized volume would be needed to contain the record of them. After the death there are at certain intervals days prescribed for renewed mourning; and each day has its prescribed ceremonies.

We have noticed that the fourteenth day after the decease of a friend is often observed as a day of renewed mourning; then each recurring thirtieth day, for the space of a year; and then afterwards each anniversary is remembered by the family as a day of mourning and of making offerings to the dead. It is, however, necessary to remark that the mourning rites are varied according to the age and relative position of the deceased. Parents are most lamented, and the offerings to their manes are the most abundant, and the anniversaries of their death longest remembered; while the young members of a family are buried with comparatively little ceremony; and

young girls and infants receive very little attention, either in the burial or afterwards.

Children wear mourning for parents for the space of three years ; and this badge of mourning is whitish, or slate-colored garments with a white collar, and a white cord braided into the cue. During the latter part of this season of mourning the white collar and white cord are exchanged for those which are colored blue.

During the first forty-nine days of mourning there may be seen suspended on the wall of the room formerly occupied by the deceased some form of elegy, such as the following: "While thou wert living we rejoiced ; but now, being dead, it is impossible for us not to wail. We are cut off from the hearing of thy voice, and thy form no more may we meet again. How many times we cry with mournful voice and lacerated hearts, and pearly tears dropping to the earth." Another is like this: "After thy departure we remember what thou wast while living. It shames us that we are not able more fully to record thy virtues. Approaching thy funeral car, we only have grief and tears to offer."

It is not uncommon to mingle with these expressions of praise for the dead and grief for their own bereavement, some petitions to the deceased, that as he has opportunity he will personally aid or employ his intercession in behalf of his surviving relatives or friends. Prayers are addressed to ancestors, imploring them to appear for the curing of diseases, to avert calamities, and in whatever way they may be able, to bestow prosperity and happiness upon their posterity.

A full discussion of this subject, viz : the care bestowed upon the dead and the provisions made for the souls of the departed, would require us to give an account of the Buddhist doctrine, of purgatory, and of the transmigration of souls ; of the Tauists' notions respecting

spirits—their agency and interference in human affairs, and the methods of dealing with them. It would require also that we describe the whole manner of, and the reasons for, ancestral worship, which is older than the religions of Buddha and Tau. No such task, however, do we propose to undertake at present.

That religion of which we have spoken as more ancient than either that of Buddha or Tau, included the worship of heaven and earth, the gods of the land and grain, of the hills and rivers, and the spirits of ancestors. The worship of the sages and of the Emperor has been added to the list of objects worshipped. While, however, there are these separate sects, still it is very seldom indeed we may meet with a Chinaman who has not his head full of the superstitions of all the three. All Chinamen worship ancestors ; all live in dread of the spirits ; scarce any are sure that there may not be purgatorial torments, or that they may not be doomed to myriads of births in an unending series of transmigrations. Without enlarging upon either of these topics, this much it seemed necessary to say in order to furnish a clue to reasons for the various rites performed for the dead, and we will in what follows speak merely of two or three additional ceremonies of the Chinese in behalf of the deceased, and respecting which questions are so often asked.

On the second month of the Chinese year, and twenty-fourth day, corresponding to April fourth of our calendar, which day this year occurred on the Sabbath, every man, woman, and child in the Chinese quarter seemed to be excited about something. Great numbers of hacks and baggage-wagons were standing at their doors, and all day long there were streams of vehicles going and returning on the Lone Mountain road ; and every wagon, besides its load of human beings, carried a baked hog, with trays of provisions of various kinds,

and baskets of paper money, candles, and incense.

What was the cause of that extraordinary excitement? That was *Tsing Ming*, the pure and resplendent festival. It was the day on which the doors of the tombs and the gates of Hades were thrown open, and all the spirits were set at liberty, and granted an entire month's holiday; therefore all their surviving relatives, friends, and neighbors hastened to meet them on their coming forth, with congratulations, with feasting, and presents, and gayety.

One hundred and twenty-six hogs had previously been selected at the butchers for the occasion; these were baked whole in their large ovens, having been previously prepared by boning and spicing. The chickens, ducks, and fish made ready for the day were in much greater numbers, with an unlimited amount of pastry, fruit, and wine.

A visit to the Chinese burying-ground on the following day would give one some idea of what had been done by the worshippers at the tombs on Sunday. Before the vault in which some of their dead are deposited, and all around amongst the graves, were piles of ashes, where had been burned the paper money; half-burned candles and stumps of incense sticks standing everywhere showed what an amount of money must have been expended on these articles; heaps of boiled rice lay here and there; for it seems that a more abundant meal was provided than the spirits were able to consume. Each company of worshippers had spread out their provisions before the graves of their own dead, had poured out libations of wine upon the ground, had repaired the tombs, and had prostrated themselves, and bowed in the various attitudes of worship before the graves, and had said some form of prayer. Before leaving the place they had scattered broadcast many handfuls of rice, and sprinkled wine upon the ground around them,

which might be appropriated by any forlorn spirits who had no friends or kindred to meet and feast them.

The Chinese spirits at Lone Mountain appear to be as clannish as are their surviving relatives in the city; for the dead of the different companies lie in separate enclosures.

Those poor women, the courtesans, while their bodies are buried amongst the people of whose district they were natives, yet is there a separate tablet and a rude altar erected to their memory; which tablet and altar are enclosed with a wall; and here also were the evidences that expensive sacrifices had been offered to feast the spirits of these unfortunates.

This worship at the tombs is designed to be not only for the benefit of those who have recently deceased, but for the whole line of ancestors, reaching back to the very beginning, even to the original parents of the family.

The sacrifices and prayers are offered and the worship rendered to the entire line of ancestors in the one ceremony. Written prayers are sometimes laid upon the tomb, and left there till the spirits may have sufficient time to consider them, or until the winds tear them to fragments. We add here a specimen of such prayers: "I — —, (say, I, Wong Ah Ching) in behalf of this family, (or this company of individuals) with sincerity of purpose, present these hogs and sheep and fowls and the five cooked sacrifices, together with fruit, candles, incense, and money, with the prescribed ceremonies; and we presume to announce that — and — and — (mentioning the names of the several worshippers) are now before thy tomb, and are saying *thus*: 'Ages following in their order, a flowing stream of years, it has come so quickly to the second month of this present spring; following down far from the origin, (from the head of the ancestral line) yet not so far as to obliterate our memory of our

ancestors. With exceeding circumspection we take now the offerings and presents, our annual sacrifices, praying and expecting that illustrious blessings will be conferred upon us your posterity. Our ancestors have souls; let them now descend and accept these offerings."

The worship being ended, and the tombs having been repaired, the barbecued hog and other provisions are gathered up, and the party returns home to spend the remainder of the day in feasting upon that portion of the meats which the spirits have been unable to devour; and not unlikely some portions of the "golden pig" may find their way back to the butcher's shop again, to be "sold in the shambles."

The belief that the disembodied spirit needs such attentions from survivors leads the Chinaman to make provision, should he die away from home, that his remains may be conveyed back to his native village, where kindred to remote generations may visit the resting-place of his ashes, and minister to the wants of the spirit, which it is hoped may be called home by the ceremonies appointed for this purpose, and which are employed in the case of those who die abroad.

In their native country also is the ancestral temple, in which are deposited the ancestral tablets of the family, or the clan, and which is thrown open for feasting, or worship, or theatrical performances, at certain seasons which are memorable in that particular family. Such entertainments are supposed to be gratifying to the spirits, and will propitiate their favor.

The want of ancestral temples in California is, to a certain extent, supplied by a provision which is made by the several companies. In each of the *Ui Kuns*, or company houses, a room is devoted to the dead. Instead of separate tablets for each individual that has deceased, the name of the person whose

death has been reported is inscribed on one common tablet, and before the constantly increasing mortuary record an altar is erected, and above the altar a lamp is suspended, the light of which must never go out. Here relatives and fellow villagers come to drop a tear, and to present the offerings to the souls of those whose fathers and mothers, wives and children have long been waiting their return, but who wait in vain.

Besides the attentions paid to their own dead there remain, as is supposed, myriads of souls who have no surviving friends to care for them. "Orphan souls," "wandering souls." Not only does the feeling of benevolence prompt them to devise measures to meet the necessities of such friendless spirits, but self-interest also; because these souls, as is believed, have it in their power to torment and harm whomsoever they may harbor spite against; and if allowed to remain houseless, or hungry and naked, they may follow with persecutions those who might have relieved them but did not. For this reason the fourteenth day of the seventh month of every year is set apart as the festival for vagrant, orphan, and pauper spirits, when the streets of every Chinese city, village, and borough are decorated with miniature garments made of paper; when feasts are spread by the road-side; when bands of music are employed to regale the ears of the spirits with notes they once delighted in, and which they are believed still to love; and when priests are employed to chant prayers for the release of any friendless souls still shut up in purgatory. Such occasions do not pass without the consumption of large amounts of fire-crackers, paper money, incense, and candles, accompanied with ceremonies and noises already far too familiar to the ears of all who have resided long in the neighborhood of these people so mad upon their idols.

Partly because of the Chinaman's love for his native land, and the desire that his last resting-place shall be where the ashes of his kindred lie, but principally in order that his bones may receive from his relatives and descendants the attentions which are above described, it is that so much solicitude is exhibited that the remains of those who die abroad may be returned for final interment in the ancient tombs. Consequently a large portion of the Chinese in California have secured this object by the prepayment of a special sum to their *Ui Kín*, or to some independent association, which guarantees to find the body wherever it may be buried, and at the proper time to send it to his friends. The reception of the body, or the ashes, and its reinterment when it arrives in China, involve a considerable expense. Also there must be religious ceremonies to lure home the spirit, as well as the care in bringing home the body, so that, as we see, it must cost a large amount for a Chinaman to die and to get finally laid down where "the weary may be at rest."

Perhaps there is no thought more prominent in a Chinaman's mind than this which concerns his future condition. In China, as before remarked, old people in some instances buy coffins for themselves long before they need them; and filial sons present coffins to their parents against the day of their departure. Likewise many prayers are said, alms given, and good works performed,

in order to procure a favorable reception in the world of spirits; but above all there is a desire for male children, and descendants who may perpetuate the family line, and so secure the ancestral offerings from generation to generation, and thus on forever.

From the evidence here presented, few, we think, will doubt that the spirits of the Chinese dead, if they still retain the animal appetites and human sensibilities unrefined, have any ground of complaint that their surviving friends or descendants have not done all that was in their power to secure for them an eternity of bliss according to their estimate as to what constitutes the essence of bliss; nevertheless, much as we ourselves might relish a savory dish of pig and chicken, none of us, we think, would be willing to exchange the anticipations of a paradise in which hunger, thirst, and carnal desires may never more torment us, for a heaven of tinsel money, tallow candles, paper garments, boiled rice, and samshu, with Chinese theatricals and Buddhistic mummeries intermingled. Neither is there one of us who does not admire the earnestness with which they endeavor to make provision for a future state, while at the same time it makes us very sad to see how utterly mistaken they are. There is room for them all in that place where "the many mansions be," and there is a power which is able to fit them for companionship with prophets and apostles.