documents, but it is a punishable offence to call for stage horses on private business.

Chinese Bannermen, (according to a recent decree), must be prepared to reply in Manchu to the Emperor's questions.

Every New Year the Manchu and Mongol Princes at Peking have to give a Tatar feast [韃靼筵] to the Mongols visiting the capital. In 1887 over 300 of both sexes were thus entertained by Prince Suh, in groups of six, each person receiving in his lap a present of cakes and fruit.

The emperor's order that Prince 惠's funeral shall be 由官辦理 or 'a public funeral,' and that the *beitsz* 奕謨 must look after the arrangements [官中一切事務] seems a very special distinction. The word 官 kwan seems to have a very special meaning here. The expression 縣官 sometimes means 'the government,' as distinguished from 'private enterprise;' it has a history.

Chinese magistrates endeavour as much as possible to hear cases 'in chambers' [二堂] or 'in private' [三堂] with only their own secretaries and police as witnesses, endeavouring to evade 'open court' [大堂] hearings as far as possible, in order to escape the risk of public derision or adverse criticism. The 3rd, 13th, 23rd, 8th, 18th, and 28th are the usual days for receiving petitions [放告].

It seems that the formality of opening the seals of office [開印] after the New Year is done privately [暗開] or informally when the legal day for the ceremony falls on the anniversary [忌] of an Imperial death.

Duke Confucius.—Duke Confucius' peculiar position is indicated by the expressions 接准 and 咨稱 which the Governor of Shan Tung uses with reference to his Grace's communications. He alludes to him, however, as 該公, which re-asserts the superiority of office over hereditary rank. After all the ancient temples, with the imperial scrolls and presents, were not burnt in the late fire. The house just consumed was built by the Ming Emperor Kia-tsing, and repaired by the Manchu Emperor Tao-kwang. The Magistrate of K'üh-feu city has been ordered to rebuild it.

Greece.—It is a remarkable thing that the *Shên Pao* applies the name 烏遲 to Greece. Dr. Hirth is half inclined to identify | | 散 with Alexandria. With reference to the Western country 烏弋, Kanghi, or Yen Shih-ku's authority, tells us to pronounce it *Adja*. In another place he endeavours to explain that the sound imitated is *yanna*. Possibly the *Yaona* or rulers of the Greek kingdom of Bactria may be the same men as the *Yuji* or Greeks (Achaians). The *Shên Pao* says that *Wu-chi* is the western name for 希臘.

Gold diggings.—The *Shên Pao* says (quoting a French paper) there are 9,000 gold-diggers in Russian 黑龍江, of whom 6,000 Chinese and 150 Europeans are not Russian. A Jew was executed by the Russians the other day for swindling the miners.

Corean Marriage customs.—A curious Corean custom is mentioned in the *Shên Pao* which corresponds with Lubbock's and Morgan's stories. 'The bridegroom goes forth to bring the bride to his house, and, after remaining there a short time, they both return to the wife's parents' house, and lodge in the spare-room [館於貳室] for two nights [信宿], when they return [? both of them to his house 乃歸].' A story is then told of a betrothed youth who, being sick, forcibly slept one night at his betrothed's father's house. He died the same night, and law-suits resulted. The bride committed suicide. This story sounds like one of Dallet's. Dallet says the nobles only (that is the noble bridegroom) return home after sleeping three nights at the bride's, in order to shew that they are not in love.

A Corean Prophecy.—The Temple of