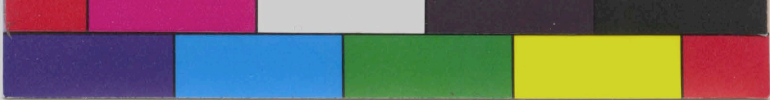


A sketch of the Domestic Relations of the Chinese -

The home life & domestic relations of the Chinese, ^{is} are extremely difficult to influence - This is a noticeable feature throughout the Orient. In Japan, they immitate the foreigners in matters concerning the defence & prosperity of their country, many of them accepting our religion even, - but when it comes to their home & their domestic relations, they feel that the ^{sacredness of the family tie should} ~~sanctum sanctorum~~ is a ^{remain untouched by foreign influence -} private matter that should remain entirely outside of the foreigners sphere of influence - All foreigners who go to the Orient, find a wall erected between them & intimate relations with the families of the inhabitants, be they Indians Chinese, Koreans, or Japanese - And it takes years of patient friendliness & patient waiting before the door in the wall is even partially opened, to give a ghympse of that charmed circle, the home - I am not referring to the class of people to which the domestic servants belong - people whose livelihood depends upon the employers good will - but to the higher classes -

My sphere of observation has been very limited, as compared to what I should have liked to have had it, & yet my opportunities have been considerably above the average -



A sketch of the Domestic Relations of the Chinese -

The home life & domestic relations of the Chinese, are extremely different to influence. This is a noticeable feature throughout the Orient. In Japan, they maintain the foreigners in a better concerning the defense & protection of their country, many of them occupying an inferior position - but when it comes to their home & their domestic relations, they feel that the domestic relations is a prominent matter that should receive careful notice of the foreigners sphere of influence. All foreigners who go to the Orient find a well created barrier between their interests relations with the families of the inhabitants. In the Chinese, Koreans, Japanese, and in other parts of the Orient, the door is well fastened & patient waiting before the door in the wall is ever partially opened. I give a synopsis of that character in the house. I am not referring to the class of people to which the domestic relations belong - people whose interests appear upon the surface - good well - but to the higher classes.

My sphere of observation has been very limited, so compared to what I should have liked to have had it, yet my observations have been considerably above the average.

First

"I will speak first of the children, & then follow them, off & on, thro' their lives.

We all know that the boys, when they come into the world, are received with greater joy, are handled with greater care, & receive much more attention & love, than the girls.

During our many trips up country in our house boat it was interesting to notice the small boys, securely ^{tethered} tied to the decks of the passing house & cargo boats, to keep them from falling over board. Often the passengers on these boats would include 2 or 3 ducks, secured from wandering too far from home, by a heavy string tied to one of their legs, the other end of the string ^{being} fastened to some projection at the stern of the boat. But no such precaution was ever taken to insure the safety of the girls. They could jump & climb, stay on board, or fall over board, as fate & their natural instincts might dictate.

The poor of China rely upon their sons to keep them in their old age. ^{It is a sort of old age insurance policy} They, & the higher classes rely ^{exclusively} upon ^{the sons} them to continue the ancestor worship & so help them along in the ^{next} world & come. ^{on the other hand} The girl, when she marries, goes into another family, becomes a member of a different clan & is ^{cannot} not expected to do either of these things, consequently ^{in her own family} she is of comparatively little account.



I will speak first of the children, & then follow them off & on
then their lives.

We all know that the boys, when they come out the
world, are received with greater joy, are handled with greater
care & receive much more attention & love, than the girls.
During our many trips off country in our horse boat
it was interesting to notice the small boys, usually ^{to the} ~~with~~ ^{the}
boats of the passing houses & cargo boats, & keep them from
falling over board. Often the passengers in their boats would
inquire if I or I think secured from wandering too far from
shore, by a heavy string tied to one of their legs. The other
end of the string fastened to some projection at the
stem of the boat. But our own precaution was not
taken to insure the safety of the girls. They could jump
& climb, stay on board, or fall over board, as fast as their
wretched mothers might dictate.

The fear of China lay upon their hearts & kept them in
their old age, they in the higher classes self-punish them &
continue the ancestral worship & to help them along in
the world to come. The girl, when she arrives, goes into
another family, becomes a member of a different clan
& is not expected to do either of these things, consequently
there is no responsibility with account.

They say that the Chinese women, when they pray, make two especial petitions. The first, ^{prayer is} that they may have sons - to make their lives easier in this world - & the second, ^{prayer is} that, in their next incarnation ² on this earth, they be born boys. We all would, ^{send up that prayer} were we in their places.

In early childhood, the boys & girls romp & play together, much as they did with us. But when about 8 yrs. old, the boy is sent to day school, & his sister, at about the same age, is taken back into the women's apartments, her feet are bound & her physical activities cease - At this juncture the parents are apt to buy a little slave girl of about their daughter's age, she is to be brought up by the family as a companion & play fellow to take the place of the brother - The sister being no longer able to run skips & jumps, ^{the brother} he naturally finds his play mates among the other boys, & from this time on there is very little intercourse between them - The men and the women in China, do not eat at the same table, - the girl eats at the women's table, ^{in the seclusion of their apartments} while the boy is served in the front of the house with the men - ^{hence forth are} they - meetings & sisters, only meet upon formal occasions -

The girl should be so fortunate as to be sent to one of the mission schools, she would be provided with a boy's

Mr. Tyeve

costume, so as not to attract attention ^{while traveling}. All the pupils at the ^{the Tyeve} Matea School & at St. Mary's Hall have boys clothes which they wear going back and forth at vacation time.

Out of deference to the Chinese ideas of seclusion for their women kind, even the grandfathers are denied admittance to the girls schools. (I am telling you of the conditions up to 3 years ago, when I left China). These old gentlemen would go away, quite content to be refused admission, because if they could not visit the school, other men would also be barred out. I used to think they ^{applied for admission} went for the sole purpose of finding out how well guarded the girls were, & if they were not well guarded, it was no place for their grand daughters.

One effort was made ^{towards} giving the girls a little more freedom - About six years ago, when ex-president & Mrs Taft were in Shanghai, a big official reception was tendered them by the Chinese. It was after one of their great famines when money & provisions had poured into the country from America & the Chinese were very anxious to show their appreciation of our ^{& the visit of a high American official, gave the desired opportunity} sympathy & generosity. Refreshments were served to the visiting guests by a few girls selected from the anti-footbinding school, St. Mary's Hall & the Matea School. But the next day the local Chinese newspapers were



Miss [unclear]

I have been thinking of you very much lately. All the papers at the
 school at St. Mary's Hall have been very interesting and I
 was going to look out for it at once. But of course
 the Chinese side of the question is so much
 more important than the English side. I am talking you of the
 conditions up to 2 years ago when I left China. These old
 gentlemen would go away, quite content to be refused
 admission because if they could not visit the school
 they would also be barred out. I used to think
 they were for the sake of ^{the school} ~~the school~~ ^{the school} ~~the school~~
 that the girls were, if they were not well educated,
 over a place for their great daughters.
 Our effort was made to give the girls a little more
 freedom - about six years ago, when we first started, I
 left in Shanghai, a big off and reception on a boat
 then by the Chinese. It was after one of their great fairs
 when money, provisions had passed into the country for
 the Chinese, the Chinese were very anxious to show their
 appreciation of our hospitality, generosity, the fairs
 were held at the existing guests by a few girls selected
 from the entire foot locker school. St. Mary's Hall & the
 school. But the next day the local Chinese newspapers were

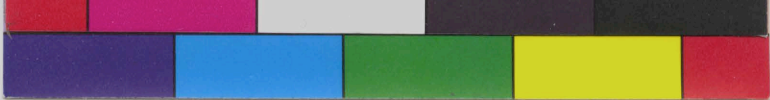
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however, ^{that} this movement has not extended so yet into the country

so bitter in their censure of the infringement ^{upon} of the old established custom of seclusion, that Miss Dodson, the head of St. Mary's Hall - the girls episcopal mission school ^{of Shanghai}, told me that never again, under any circumstances, would she permit such a thing.

With regard to the foot-binding - there is an extended ^{The missionaries say this movement is} movement in the larger cities against it. I think ^{I think} a hundred years from now, with the help of the foreigners, it will be entirely done away with. ^{But in the west it has been} I have seen it estimated that ~~at~~ ^{pairs} the present time there are some 70. ~~million~~ millions of deformed & aching feet in China.

When the son reaches the age of from 20 to 22, the parents are sure to think it time that he should marry; and if the ^{he has passed in fancy & childhood without being betrothed} daughter of some friend has not already been pledged to become his bride, a friend of the family, a woman, is requested to find ^{a bride} one for him.

It is forbidden in China to marry a relative. People of the same ^{family} name are all considered to be related, consequently they are barred from intermarrying. The Chinese are very clamish, & the clan keeps together as far as possible. It is very common to find entire villages inhabited only by the people of one family - all bearing the same name, & the village is often named after the family - as we might say



the amount of the...
the amount of the...

so better in their course of the improvement of the...
established number of...
of St. Mary's Hall - the girls' school - the...
one that never again under any circumstances would be...
parent and a thing

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in the...
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a thing first in China.

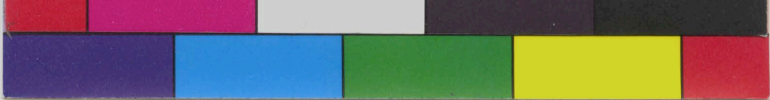
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daughter of some friend has not already been pledged to...
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It is for a woman in China to marry a relative - People of...
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people of one family - all bearing the same name, & the...
village is often named after the family - so we might say

Smithville, Brownville, or Jonesville - Dr Martin says he has seen a town of 25,000 people, all belonging to one clan & to one name - Consequently, the friend of the family, seeking a bride for the young man is apt to have to reach out into another community, in another district of the city or in a neighboring town or village, in search of the girl. The young people are supposed to be entire strangers - never to have set eyes on one another until after the bride is brought into the court-yard, in her red sedan bridal chair -

But more often than not the young people's future has been settled for them long before they reach the marriageable age - Friends often betrothe their children when they are very little & these betrothals are as binding as the laws of the Medes & the Persians - The only way a young man can escape the fate planned for him by his parents, is by running away, & the alternative is attended with such serious consequences, that it is rarely resorted to.

One day I asked two friends of mine who were connected with the episcopal mission, what they thought were the most noticeable characteristics of the Chinese girls & women - We had been comparing them with our American women - Miss Dodson, who has lived some 20 yrs. in China



5
 Smithville, Tennessee, or Knoxville - Dr. Martin says he
 has seen a town of 2500 people, all belonging to one clan &
 to one name - Consequently, the friends of the family, seeking
 a bride for the young man, appeared first out with another
 community, in another district of the city, in a night
 having been a village, in search of the girl. The young people
 are supposed to be white strangers - and to have set eyes on one
 another until after the bride is brought into the court yard, in
 her red sash and blue dress.

But more often than not the young people's features
 have been selected for them long before they reach the
 marriageable age - friends often select their children
 when they are very little & their betrothals are so binding
 as the laws of the States & the Passions - the only way a
 young man can escape the fate planned for him by his
 parents, is by running away, & the alternative is attended
 with such serious consequences, that it is rarely resorted
 to.

One day I asked his friends of course who were conversant
 with the atrocious massacre, what they thought were the
 most noticeable characteristics of the Chinese girls & women
 - the last being comparing them with our American
 women - Miss Dobson, who has lived some 20 yrs. in China

contrary to the ^{general opinion in Europe &} "accepted ideas" ^{in America.}

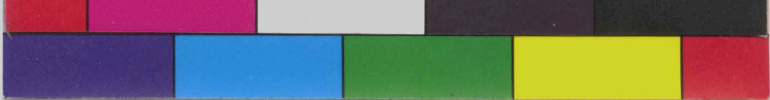
Said "The Chinese women rule the home." Then I turned to Miss Cummer, whose experiences in China had only covered some 12 yrs. She replied "In spite of their 6-8 or 10 yrs in a foreign school, under foreign influences, they are just as ready to accept their parents provisions for their future as they ever were." It never occurs to them that they should have any choice in the selection of their future husbands.

^{In case of a betrothal in infancy} Naturally it often happens that both children do not live to grow up. If the girl dies, another girl is found, as a matter of course, to take her place. But if the boy dies, the girl frequently goes to the home of her intended parents in law, & devotes her life to the care of the old couple, whom previously she had never known & never seen. This is much more apt to happen if the boy was an only son.

A very curious custom in this connection, is the ^{ceremony} marriage between this girl & the spirit of the son.

The girl is recognized as his widow & in course of time this couple, one in this world & one in the world beyond, adopt a son - usually a younger son of some relative, who inherits the family property & who considers this girl widow as his adopted mother.

The little deposed emperor, Poo Ye, was the adopted son of the Emperor Kiang-su, & his wife, ^{the empress having been adopted} after Kiang-su's death.



General opinion in
 America
 Country & the "accepted class"

Said "the Chinese women like the name" - then I turned to
 Miss [Name], whose experience in China had only
 covered some 12 yrs. She replied "in spite of their 2-3 or 10 yrs
 in a foreign school, under foreign influences, they are just
 as ready to accept their parents' provisions for their future
 as they ever were." It never occurs to them that they should
 have any choice in the selection of their future husbands.
 Practically all of our papers list with children as out-
 lets to give up of the girl side, another girl is found, as a
 matter of course, to take her place. But if the top one, the
 girl frequently goes to the home of her intended parents in
 law, & conducts her life to the care of the old couple, whereas
 formerly she had never known & never seen. This is
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 another as his adopted mother.

The little emperor emperor, Poo Yee, was the adopted son
 of the emperor Hsing-shan, & his wife, after Hsing-shan's death.

8

In case the girl should refuse to carry out her part of the bargain, preferring a live husband to a dead one, then the boy's family marry his spirit to the spirit of some girl who died in her childhood - Her coffin is exhumed & placed beside that of their son, her spirit tablet is removed from the home of her own family, & that of her betrothed & a wedding ceremony takes place between these two spirits. In due time a son is adopted for them, who carries on the family worship & is heir to the family estate.

When a girl marries, her position is entirely subordinate to that of her father & mother in law - She has to be humble obedient, respectful & cheerful - So far as I have been able to learn she simply hasn't any rights. As she becomes the mother of a family of children, ^{however} especially ^{a family of} boys - her position improves, & by the time she is an old woman, she receives every consideration. - Were I a Chinese bride, I should pray for the sleep of Rip Van Winkle.

It sometimes happens, in spite of every precaution, that there are no boys in the family, & only one girl - Under these circumstances a younger son is selected as her husband & instead of her going to his family to live, he goes to hers - & the conditions are reversed. ^{Here} He is obliged to be humble, obedient, respectful & cheerful - He takes his

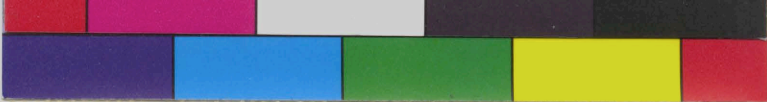
B: It is ~~not~~ considered good form, especially during
the earlier years of their married life, for the ^{concubines} ~~secondary~~
~~are~~ to be provided with separate households, or at least
^{if that cannot be}
~~managed their~~ with distinctive self-contained quarters in a large the
establishment. ~~The Chinese word for jealousy is~~

The word for jealousy, as written by the Chinese
is represented by the characters meaning 2 women
under one roof.

D: The great Empress Dowager etc

Calder

The Chinese character for the word jealousy is the
with the word for jealousy by a character represent^{ing}
2 women under one roof



Emper Kotei--Yellow Emperor.

Chinese Hwang-ti, or Yellow Emperor.

He lived B.C. 2704--2595.

According to tradition he introduced
into China Ships, armour. Emperor of
China.



Level Level - Yellow Paper.

These items are yellow paper.

He lives N.E. 37th - 1883.

According to tradition he introduced

the first time, about 1883.

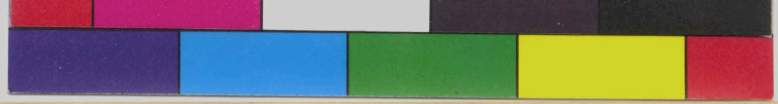
wife's name, becomes the family heir & performs the ancestral worship. In case he misbehaves ^{however} & there is a divorce, the children remain in the home with their mother & her ^{they do not belong to him but to her} parents. But if the wife does not have children, ^{it frequently} then ^{happens that} their ^{on the other hand} parents will provide their son in law with a concubine. ^{frequently} The ancestral worship must be carried on at any cost.

To return to the family where the bride goes to her husband's home to live - In case she hasn't any boys - & in wealthy families probably in any case, - her husband will take to himself some concubines. - called the no. 2, no. 3, or no 4 wife - as the case may be. The position of these women is perfectly honorable, tho' they do not receive the social recognition of the no. 1 wife. & they are not accepted ^{with its little influence} as permanent members of their new home, until after they have had a child. ^{tho' it carries} become mothers. ^{B & D.}

If the no. 1 wife has no son of her own, she is very apt to adopt the concubines boy, in which case he is apt to be recognized as the family heir. ^{devotes herself to} ^{& calls herself his mother.} ^{In fact all} ^{children of the household whether by first or second wives are under the} ^{control of the first wife.}

The children of concubines are all recognized as ^{boys} members of the family. They are taken care of & their future is provided for, ^{on an equal basis with} according to the financial standing ^{of the first wife} of the parent.

The slaves of China are not subjects of a conquered



The laws of China are not subjects of a comparison
 of the parent
 father is provided for, according to the financial standing
 members of the family. They are taken care of, their
 children of carcutures are all recognized as
 to be recognized as the family law.
 apt to admit the carcutures they in which carcutures apt
 of the no. 1 wife has no son of her own, she is very
 they have had a child. ^{to be} ^{to be} ^{to be}
 as permanent members of their own house, until after
 special recognition of the no. 1 wife & they are not accepted
 woman is perfectly honorable, that they do not require the
 no. 2 or no. 3 wife. so the case may be, the position of these
 will take & himself some carcutures - called the no. 2
 in exactly families probably in any case - the husband
 husband's name & his - in case she had any boys -
 to return to the family where the best goes & her
 The unaccepted carcutures must be carried on to any cost.
 dependent of their son in law with a carcuture
 Parents part of the wife does not have children, their
 in children reason in the house with their mother & her
 but marriage in case the carcutures & there is a divorce
 wife's name, becomes the family law & performs the same

race - They are simply the very poor - Consequently the little slave girl, perhaps brought into the family when the daughter of the house was going thro' the torture of having her feet bound, - when she grows up may become a concubine - She may even become a secondary wife to a very high mandarin, & her son may be adopted by the 1st wife, & so become the family heir - It is but a step from the lowest position to the very highest - from a son of the soil to a high dignitary of the land.

1/2

but it leaves the regulating of the individual in his relations to the other members of his own family, & ~~the heads of the~~ ^{So thoroughly accepted is this} house - the family itself, & its own elders - _{custom that}

The family as a unit, in its relation to other families, is of course governed by the laws of the land. But so well accepted is the government of the family by the family, that is within itself, by its own elders, that a parent has ^{sometimes} been known to take the life of a son for habitual misconduct toward the family, ^{without being called to account by the government.} In fact an instance of this kind came ~~to~~ within my notice while I was in China. It was a case where a son was squandering the family fortune by gambling & drinking. The father ^{reproved} admonished him many times, but without effect, finally ^{the old gentleman} he went to Pientsin, where ^{his} the son

was at the time, led this grown son down to the canal & drowned him by holding his head under water.

This ^{the} father was not even questioned, ~~so to his action~~.

The entire community considered this a praiseworthy act, the sacrificing a son for the welfare of the family as a whole - I am not sure ~~whether~~ ^{which surprised us} foreigners were ^{more} ~~the~~ ^{the} surprised at the attitude of the father, or at the attitude of the son -