

NOTE 4.—“True politeness cannot of course be taught by rules merely, but a great degree of urbanity and kindness is everywhere shown, whether owing to the naturally placable disposition of the people, or to the effects of their early instruction in the forms of politeness.” (*Mid. Kingdom*, II. 68.) As regards the “ornate style of speech,” a well-bred Chinaman never says *I* or *You*, but for the former “the little person,” “the disciple,” “the inferior,” and so on; and for the latter, “the learned man,” “the master,” or even “the emperor.” These phrases, however, are not confined to China, most of them having exact parallels in Hindustani courtesy. On this subject and the courteous disposition of the Chinese, see *Fontaney*, in *Lett. Edif.* VII. 287 *seqq.*; also XI. 287 *seqq.*; *Semedo*, 36; *Lecomte*, II. 48 *seqq.* There are, however, strong differences of opinion expressed on this subject; there is, apparently, much more genuine courtesy in the north than in the south.

NOTE 5.—“Filial piety is the fundamental principle of the Chinese polity.” (*Amiot*, V. 129.) “In cases of extreme unfilial conduct, parents sometimes accuse their children before the magistrate, and demand his official aid in controlling or punishing them; but such instances are comparatively rare. . . . If the parent require his son to be publicly whipped by the command of the magistrate, the latter is obliged to order the infliction of the whipping. . . . If after punishment the son remain undutiful and disobedient, and his parents demand it at the hands of the magistrate, the latter must, with the consent of the maternal uncles of the son, cause him to be taken out to the high wall in front of the yamun, and have him there publicly whipped to death.” (*Doolittle*, 102-103.)

NOTE 6.—[Mr. Rockhill writes to me that pocket-spitoons are still used in China.—H. C.]

END OF VOL I.

